

## Ruth 2:13 - Ruth 3

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[ 0 : 00 ] We have all these types and pictures and things of that in the Old Testament, the Passover lamb. We know we're not introduced to that simply that we would know they put blood over the doorposts of the house.

We know we're anticipating a better lamb. We're anticipating the lamb slain before the foundation of the world, the kinsman redeemer. This is introduced for us in the book of Deuteronomy, in the book of Leviticus even.

And we know that it's there just so that we understand what's happening. Because while it was something familiar with the Jewish people throughout their history, we don't see it being practiced a lot.

We don't see it really even, it's kind of mocked in the days of Christ. Remember when the Sadducees came and they talked about the woman who was married to a man and the man had her seven brothers.

And then he died, so she married the next one and then he died. And then she had all seven and really they were just painting this real scheme. Like, you know, we've often said if I was the seventh brother, I would have said no, not going there.

[ 1 : 01 ] But anyway, they're kind of mocking the law because at that day it wasn't really even practiced. But yet that is in place so that we would know who the true kinsman redeemer is.

And apart from the book of Ruth, this small book kind of tucked in the middle of the Old Testament, we wouldn't really have the weight of it. And we stand amazed, right?

We stand amazed that during those days when there was no king, a man decided to do something that got him in trouble, cost him dearly, left his family desolate. And God brings in the most unlikely of people, Ruth the Moabitess.

And, you know, it tells us in the laws that no Moabite to the tenth generation should have an inheritance among the people of God. David is most definitely not the tenth generation out.

So we have this grand theme that grace overrules law, which is a gospel theme that we need to understand and we need to hold on to because grace, God's purposes, overrule law.

[ 2 : 10 ] But we just see this picture. So up to this time, they're back in Bethlehem. Ruth is gleaning in the fields. She just happened to be, she just happened to end up in the field of Boaz.

Now, I have to paint all this picture. I know I'm doing a lot of talking before I read. But the history matters, right? Context matters. And we don't want to pull it out of context because if we're not careful and we just pull this portion out, it will look as if Ruth is the initiator.

You'll see it in just a moment. And while she is the initiator, and the book of Deuteronomy tells us, I think it's Deuteronomy chapter 25, that the widow is to be the initiator.

She is the one that says, hey, you have a family responsibility to me. Fulfill that responsibility. Remember that real obscure law in the book of Deuteronomy that says that if no one's redeemed her, she goes and says, hey, you're supposed to redeem me.

And if he doesn't do it, he says, I'm not going to do it. And then she goes before the elders and she takes his shoe off his foot and spits in his face. And he is forever known as he who had his sandal removed. I mean, what a name, right? But that's, he walks around like, I'm he who had his sandal removed.

[ 3 : 16 ] That was disgrace. But it was the widow who initiated it there, right? And so we see that practice going to be played out right here in just a moment when we read it. All of this taught to say this.

What we read has to be held in context of what we have already read in that Ruth happened to be in the right field, but it was Boaz who initiated the entire event.

Boaz saw Ruth, spoke to Ruth. Boaz welcomed Ruth to stay with his maidens.

Boaz provided for Ruth. We need to see that because if we don't, and this is just a concern of mine because, again, it's rightly understanding our redemption. If we just start in verse 17, we're going to read tonight, then we'll look as if Ruth had a major role.

So all we see Ruth doing is responding to what Boaz has already initiated. Okay? The correct word there is he has wooed her, won her over.

[ 4 : 25 ] Winning others over is what wooing says. So he has wooed her, and now she's like, well, you know what? If he's that good of a guy, then maybe he has drawn her with his compassion and kindness and all those other things.

Okay. So now let's get right into our text. Ruth chapter 2, starting in verse 17. We're reading really the rest of the second chapter just to get this wonderful picture of what's going on here.

So she gleaned in the field until evening, and then she beat out what she had gleaned, and it was about an epha of barley. Remember, about ten days of provisions there. She took it up and went into the city, and her mother-in-law saw what she had gleaned.

And she also took it out and gave Naomi what she had left after she was satisfied, and remember the lunch she had. Her mother-in-law then said to her, Where did you glean today, and where did you work?

And may he who took notice of you be blessed. So she told her mother-in-law with whom she had worked and said, The name of the man with whom I work today is Boaz. Naomi said to her daughter-in-law, May he be blessed of the Lord who has not withdrawn his kindness.

[ 5 : 29 ] That word's hesed. We'll come back to that in a minute. His kindness to the living and to the dead. Again, Naomi said to her, The man is our relative. That word literally means kinsman, redeemer.

He is one of our closest relatives. Then Ruth of Moabites said, Furthermore, he said to me, You should stay close to my servants until they have finished all my harvest.

Naomi said to Ruth, her daughter-in-law, It is good, my daughter, that you go out with his maids so that others do not fall upon you in another field. So she stayed close by the maids of Boaz in order to glean until the end of the barley harvest and the wheat harvest.

And she lived with her mother-in-law. Then Naomi, her mother-in-law, said to her, My daughter, shall I not seek security for you that it may be well with you? Now is not Boaz our kinsman with whose maids you are?

Behold, he winnows barley at the threshing floor tonight. Wash yourself, therefore, and anoint yourself, and put on your best clothes, and go down to the threshing floor. But do not make yourself known to the man until he has finished eating and drinking.

[ 6 : 30 ] It shall be when he lies down, that you shall notice the place where he lies, and you shall go and uncover his feet and lie down. Then he will tell you what you shall do. She said to her, All that you say I will do.

So she went down to the threshing floor and did according to all that her mother-in-law had commanded her. When Boaz had eaten and drunk and his heart was merry, he went to lie down at the end of the heap of grain, and she came secretly and uncovered his feet and laid down.

It happened in the middle of the night that the man was startled and bent forward, and behold, a woman was lying at his feet. He said, Who are you? And she answered, I am Ruth, your maid. So spread your covering over your maid, for you are a close relative.

Then he said, May you be blessed of the Lord, my daughter. You have shown your last kindness to be greater than the first by not going after young men, whether poor or rich. Now, my daughter, do not fear.

I will do for you whatever you ask, for all my people in the city know that you are a woman of excellence. Now, it is true, I am a close relative. However, there is a relative closer than I.

[ 7 : 31 ]     Remain this night, and when morning comes, if he will redeem you, good, let him redeem you. But if he does not wish to redeem you, then I will redeem you as the Lord lives. Lie down until morning. So she laid at his feet until morning and rose before one could recognize another.

And he said, Let it not be known that the woman came to the threshing floor. Again, he said, Give me the cloak that is on you and hold it. So she held it, and he measured six measures of barley and laid it on her.

Then she went into the city. And when she came to her mother-in-law, she said, How did it go, my daughter? And she told her all that the man had done for her. She said, These six measures of barley he gave to me.

For he said, Do not go to your mother-in-law empty-handed. Then she said, Wait, my daughter, until you know how the matter turns out. For the man will not rest until he has settled it today.

Ruth chapter 2, verse 17 to chapter 3, verse 18. I want you to see this evening a cry for redemption. A cry for redemption. Last time we were together, we looked at an encounter with the Redeemer.

[ 8 : 35 ]     How she just happened to be at the right place. And Boaz showed up because God orchestrated these events. And here we have a cry for redemption. She has met the Redeemer. She has seen the Redeemer. She has become familiar with the Redeemer.

And now there is this cry for redemption. I will say that this is very biblical, and this is very consistent with the rest of Scripture. Oftentimes, we focus on the moment of salvation.

Well, that's important. And I don't want you to ever discount this. I don't want you to ever think that I'm not counting that. We put so much focus on the moment of salvation. And sometimes to a detriment because we ask someone, Have you ever been saved?

And we act as if there is just this one point in particular where we understand that we are saved in the past. We are being saved in the present. And we will be saved in the future. The Bible speaks to all of those, right? There was a moment of redemption.

There is an instantaneous redemption. But I believe in progressive sanctification. That is, I am being saved. He is still saving me from some of me. And I believe that there will be a future restoration.

[ 9 : 38 ]     That I will be who I should be. And that I will be fully saved and fully redeemed. But what we often overlook is the moment which precedes the moment of redemption.

That instant redemption. That when the individual cries out. And that is when God has been drawing that individual to come to this place of a cry. Because no man comes of his own shoes.

And Jesus himself said no one comes to the Father lest he be drawn. That people are drawn to the Father. And what is so amazing is when we begin to look. And we begin to pause.

And we begin to see how the Redeemer has presented himself. He has displayed himself. He has magnified himself. And he has brought the sinner or the individual.

Or the person in need of redemption to a moment of cry. To a moment for cry of redemption. We see it in the life of the disciples. You open up the Old Testament.

[ 10 : 33 ] And you go to the Gospel of Mark. You will find the words immediately, immediately, immediately. And Jesus is encountering the disciples. And he encounters, remember, Peter, James, and John. The first three he calls their fishing.

And remember he tells them to leave their nets. And he will make them fishers of men. It says immediately they left their nets. And they followed after him. I will never forget that when I was first. I was a new believer. And I used to beat myself up so much.

I was like, man, look at that. Peter just walked away from a miraculous catch. I mean, just in a moment, he left it. James and John left the nets and their dad behind, right? They left Zebedee behind. They said, see you, dad.

We're done with the family business. And they just followed Jesus immediately. And man, I long for that instantaneous obedience. And I do. I just have a desire for that. But Satan used to beat me up so much with that.

Then I read the other Gospels that said before Jesus did that, he had also taken them to a wedding in Cana. And he had also shown them how he could turn six water pots into wine. And he'd also spent some time with them teaching.

[ 11 : 29 ] They had also seen John the Baptist pointing him and say, Behold, the lamb who takes away the sin of the world. See, the Redeemer had presented himself over and over and over again. And then he brought them to a moment where he called them to a decision.

And the decision was based upon prior revelation. They saw the Redeemer. They understood who he was. So when the decision moment came, they cried and said, Yes, I will leave.

You're worthy of it. God does that to each and every one of us, right? We don't always see it. But when you look back in your life, and if you're trusting him as your Savior, and you look back and you're like, Man, look at how he was showing me his goodness, his provisions, his mercies, his kindness.

Look at how he was showing me that when the moment came, he was worth it. Well, Ruth is at that moment. She's at that moment now where she's got to make a decision.

And everything that has preceded this moment, which is about four to five months, according to what we find at the end of chapter two, because she stayed with him during the barley harvest and the wheat harvest.

[ 12 : 41 ] So she is now probably from March to July. So she's been there for some time. And we see here that he has brought her to this place of a cry of redemption.

I want you to see several things that pertain to this. How do we come to this moment? And why is it so important? The first thing we see is a desire for something greater. There's a desire for something greater.

We're told at the end of chapter two that Boaz, the kinsman redeemer, I don't, the Hebrew word is like G-O-E-L, goel, and I'm sure I'm pronouncing it completely wrong.

So it's a very peculiar word. It means not just a close relative. It means the relative. It's the one who can do that thing, right? And that thing would be redeemed to set one free from kind of the burden of their widowhood and set one free from what is holding them back.

So here we see that Boaz is presenting himself. And we're just told that from the very beginning, and when Ruth comes back from the field, Naomi sees what she brings back, and Naomi is overwhelmed with the reality that she has come back with a lot more than what an individual should come back with.

[ 14 : 01 ] Right? One day's labor in the field has brought ten days of harvest. From the very beginning, Boaz has exceeded the standard of the law. The law was let the people go behind you and glean the leftovers.

He had intentionally told them to leave excess behind. He had even told them to leave whole stalks behind, and he had done it intentionally. So from the very beginning, there are the provisions of the Redeemer.

And he is providing, and he is providing, and he is providing to such an extent that Naomi, who is at least familiar with this custom, Ruth is not familiar with it, right? Ruth is from a different area. And now Ruth comes in here, and this is the first time she's ever done this.

But Naomi, she's familiar with it. She grew up here, and she is overwhelmed, and she pronounces a blessing upon he who has done such things. And then when she realizes it's Boaz, she praises God even more because God's hand is in all of this.

But we see the provisions, and then the reality that Ruth stays with the maidens and stays with them through the wheat harvest, which means for over several months there, daily, over the course of several months, Boaz has been providing for both Ruth and Naomi's needs.

[ 15 : 15 ] The provisions were there. And it was a consistent provision. It was an excessive provision. It was providing all they needed and then some. But here's where we come to the matter.

Here's where we come to the issue. Because it says in chapter 3, verse 1, Then Naomi, her mother-in-law, said to her, For my daughter, shall I not seek security for you, that it may be well with you?

Now, is not Boaz our kinsman with whose maids you were? Okay? So we've seen the provisions, and the provisions have been abundant.

The provisions have been merciful, they've been grand and great, and they've been ongoing. Here's the challenge. Ruth had to have a desire for something greater.

We say it like this. She needed to desire the Redeemer more than she desired the Redeemer's gifts. And our terminology is, What do we desire most?

[ 16 : 21 ] That which Christ offers us, or Christ? Because, see, what Boaz had been providing was ample to meet the need.

But what Boaz was as a person was an everlasting provision. She needed a desire that went beyond, I just need to meet the need of the moment.

She needed to have a desire that said, I need he who meets the need eternally. Boaz was a wealthy man. He was a man of excellence.

Never lose this, that he's introduced for us in the book of Ruth, in the second chapter, as a man of excellence. And it is no coincidence that he refers to Ruth as a woman of excellence.

By the time Ruth has been there several months, the people are speaking of Ruth the same way they speak of Boaz. This, by the way, we need to go ahead and settle this down because you can read some, not every Bible scholar is a believer, so you understand that.

[ 17 : 22 ] So you can read some scholars and commentaries on Scripture. Nothing inappropriate happened that night. Okay, nothing inappropriate. There's nothing to be ashamed of.

Now, it's confusing to us. I mean, she uncovered his feet. We'll get to all that in just a minute. I mean, that just seems kind of weird. Some of us, you know, you better leave my feet alone. She's there at the threshing floor. Things seem kind of strange, right?

But nothing inappropriate. Boaz himself testifies to this because he calls her a woman of most excellence. And then he ensures that no one speaks of her because he sends her away while it's still dark so that there's no shame brought upon her or him.

So we see this, right? This is wholeness here. And we understand this. This is one of the few books, by the way, that once we get past Elimelech and his problems, there's nothing but wholeness that is laid out for us.

And what we see is now Ruth, along with Naomi, because Naomi says, shouldn't I provide something better for you, which, by the way, is the mother-in-law's responsibility. Marriages were arranged by parents and mother-in-law here, Naomi is the one who's in that role.

[ 18 : 28 ] It's her responsibility. She's looking at this. But she is increasing here, or not an increase, she's fostering a desire for... The provisions are good. What we have in Boaz is great, but Boaz is better.

So the sad reality we find is that there are a number of people who want what Christ can provide, they just don't want Christ. And that is sad.

And the reason we know that to be true is because after the feeding of the 5,000, and Jesus sent them away, and then he walked on the sea. Remember, he went to the other side? Jesus himself said, you did not come looking for me because of who I am. You came looking at me because you're hungry.

You want more of what I can provide. You don't want more of me. And he tested them and said, I tell you that I am the bread that came out of heaven. Whoever eat of my flesh shall be full. And I am, you know, and he challenged them. And then they all left him because what they wanted was food.

They didn't want Jesus. And nothing's changed. Ecclesiastes, there's nothing new under the sun. Nothing's changed. But for there to be a true cry of redemption, there has to be a desire for something better because the Savior, the Redeemer, always shows his worthiness prior to that moment.

[ 19 : 40 ] And people are confronted with this. Listen, that they have to want him more than what he has been giving them. That's what it is.

They want him more than what he has been providing. And she comes to this, a desire for something greater. The second thing we see is a day of opportunity because there's this desire and it's been fostered by Naomi and she's showing that Boaz is worth more than what Boaz has been giving.

And now there's this desire for this Redeemer. And here he is, there's the individual. There's a day of opportunity. And look at what it says. It says, Behold, he winnows barley at the threshing floor tonight.

He winnows barley at the threshing floor tonight. The winnowing of the barley was a very public spectacle there. Not spectacle. It was a public gathering. So people would gather around. They would do that.

They would thresh the wheat. They would winnow the barley. They would cast it out. They'd get the seed, separate the chaff from the seed. And it would all settle down. And it would take a number of days. They would usually do it at night according to many people who study these things because there was greater wind at night.

[ 20 : 47 ] So they usually do it at night. And after they would do it, they would pile it up in heaps and they would sleep there to protect it because wealth was not measured in monetary bank accounts. Wealth was measured in, you know, possessions, what you own there.

And the trade was really by barley and grain and things of that nature. So they would sleep at that place in order to guard it with their men. So that's why Boaz is there. But what Naomi is saying is today's the day, right?

Today is the day of opportunity. So now that you have this desire, now the one that you desire, that is Boaz in our place, Christ, has made himself available.

And since he is there, again, she's responding to what he has already initiated. Because here's the danger. We read this part. It looks like, well, Ruth did all the initiative here, but she didn't. She is responding.

If Boaz had not shown himself to be gracious, kind, merciful, provisional, if Boaz had not shown himself to be all these things, then she would not have been able to do what she does.

[ 21 : 44 ] Because Naomi says, he's there tonight, so wash yourself, therefore, anoint yourself, and put on your best clothes. Essentially what she said is dress like you're about to get married. Right?

Wash yourself, anoint yourself, put on your best clothes. The wording is there, dress for a wedding day. They're threshing at the floor. You dress for a wedding day. You do what you can do.

You present yourself in response to all he has done. Now you take the initiative and you present yourself to him with the intentions being very clear. Because the day is a day of opportunity.

And then go and present yourself. And she says, all that you have told me, I will do. The application is very clear in this and that we see that when Christ reveals himself to people and Christ woos them with who he is, Christ brings them to this day of opportunity.

We would call it the day of salvation. Today is the day of salvation. But what happens then is after that drawing, after that initiative by God, after that moving of the spirit, after that kind of pulling, then it is behooving of the man or the woman to do all that they can do in preparation for.

[ 22 : 52 ] Right? To lay aside the sins which so easily ensnare us. These things which would be keeping us back. Because if you're going to initiate a wedding proposal, you don't go as if you're still gleaning in the field.

So we understand this. We have the parable that is of the wedding feast. Some of you are reading in the Bible reading plan that I'm following and you read it today where the master was holding the wedding feast and all the people who had got the invitations decided they didn't want to come to the wedding feast.

And he tells the people to go out and gather people in from the streets in the city and bring everybody in because the wedding feast is going to be full. So they get there and you remember the master he walks in and he finds a man not wearing wedding garments and he says, why are you in here dressed like that?

He said, well I had an invitation to come. Right? You get an invitation to come but you're not wearing the right thing because you just don't come to the wedding just as you are. Right? Now we come to Christ as we are because he's drawn us to us but there are things that we lay aside the things that we come and here we see this there's this she did what she could do in order to fully present herself at his feet.

Redemption was not of Ruth. She could not redeem herself but she could present herself. And in that presentation we have the third thing is a declared reality because she had taken these steps today is the day of opportunity here he is he's right there and now she goes seems strange to us she finds it just as was said don't interrupt the man when he's working let everything go on and his work is finished he's eaten he's had his meal he's sat down he's going to guard and it's night so she goes to him and she uncovers his feet.

[ 24 : 34 ] Some translators say the reason she uncovered his feet is so the wind would stir at his feet and wake him up he would get a cold chill because the word it says in the middle of the night he was kind of shaken and woke up literally means he kind of shivered a little bit the uncovering of the feet was just a way of humility I'm going to lay at your feet it's a way of kind of getting his attention it's not necessarily anything sensual or sexual in that matter it's just this humble admiration right so she comes and she uncovers his feet and just waits and she's there in about the middle of the night he's startled he wakes up and he looks down and he says well who are you because it's dark and he says who are you and she says I'm Ruth but notice what she does not say she does not say I'm Ruth the Moabitess she says I am Ruth your maid so now she's she's moving beyond who she always was I'm Ruth your maid and she makes her intentions very clear so spread your covering over your maid for you are a close relative spread your covering or your wings or your cloak it's just a way of saying bring me under the shield of your provisions remember Boaz has declared that she came under the wings of Yahweh or under the wings of the Lord and now she is saying but I'm coming under your care she declares a reality that she's come for one purpose she is fulfilling the Deuteronomy principle as a widow initiating the conversation the only reason she could initiate the conversation is because Boaz has shown himself worthy of it he has drawn her he has wooed her he has displayed his graciousness so now she comes and she presents herself humbly she can't redeem herself but she can come to the one who can and she does and she waits she says

I'm here for redemption there's the cry right I'm here to be redeemed you know what that says is I need something better than what I can provide I need someone greater than me I need someone to be my provider I need someone to be my sustainer I need someone who is able and Boaz you are able so she comes and declares that reality it is both acknowledging her position and acknowledging his position it is displaying her humble state and proclaiming his exalted one when we come to Christ and we cry for redemption we are displaying our humble state I need someone greater than me and we are proclaiming his exalted state you are the one greater and we put ourselves at his feet and we wait and Boaz deals in truthfulness and we're appreciative of that because he praises God for us may you be blessed of the Lord my daughter for you have shown your last kindness to be better than the first not going after young men he says I'm an old man

I don't understand why you've come here but that is merciful right it is merciful it's gracious and he says for all the people know and then he deals this truthfulness Boaz could have said yeah I'll do it but he's truthful Boaz says I am a relative but there is one closer there is one closer we'll meet him in chapter 4 and then we get the whole cool episode of a sandal being tossed over people's shoulder and all that really cool stuff that we further don't understand but we see here Boaz deals in truthfulness because the true redeemer is always true and he declares the reality that though I am a close relative I'm not the closest which in turn answers for us why he probably did not initiate it himself because if he is so righteous why didn't he initiate to begin with why didn't he take on this responsibility because he wasn't the one who had first rights sound so wrong first responsibilities is the word he did not have first responsibilities that responsibility fell to a closer relative and he declares that but notice his goodness even in this because he says and if he will redeem you good but if he will not redeem you then I will see

Boaz's concern is not for his personal benefit but for Ruth's redemption that's good right he declares the reality that if he will redeem you that's good but if he doesn't then I will it is more important that her needs are met than he gets the right it is more important that things are done accurately and that's what we want we want a true redeemer we have no other redeemer other than one to go to there is no closer relative or near kinsman than Christ there is no one who could redeem us other than him but here he deals in truthfulness and says it is more important to me that you are redeemed and provided for and secured for your eternity rather than just I get this desire so he deals in reality which leads us to this fourth and final thing after he declares this there is the delay of anticipation there is a delay the part that we don't like the waiting before he sends her away he tells her



I'm going to take care of as the Lord lives that's a great way of saying as long as Yahweh is alive I promise I will do this and we know that Yahweh never dies so to ensure that she understands his faithfulness to these matters he tells her to lay down go back to sleep but get up before the sun comes up because we don't want anyone to recognize we want no shame here things were done in wholeness and wholesomeness but before she leaves he says take out your cloak and he pours out there six measures of barley now this is twice as much as what we are introduced to in the 17th verse of chapter 2 so she gets six measures so rather than 10 days about 20 days and what this is this is a pledge that would back up the promise I told you I'm going to make sure you're redeemed and here is my pledge to ensure that redemption will come about what I have promised you will be brought about and here is the pledge of that promise we have it

[ 31 : 02 ] Paul writes that we have a pledge until the day of redemption which is the Holy Spirit the Holy Spirit is our engagement ring right it is the thing that rests upon us that reminds us that there is one who is coming back no long no matter how long the delay no matter how great the delay that the one who said he will redeem us is redeeming us he has given us a pledge of redemption that fulfills or at least signifies the fulfillment of the promise now this is clearly seen because when Ruth goes back home and her mother-in-law says so how did it go with you now I know there's some translations if you're reading from King James or New King James we need to address those I read from the New American Standard New American Standard says how did it go my daughter other translations!

say are you my daughter Ruth and some people kind of scratch their head and go now is Naomi losing her mind because why in the world did she have to ask are you my daughter Ruth because you know they've been living together for some time now so why is she asking that question literally what she is asking is are you still just my daughter Ruth or are you Boaz's wife has your place changed or are you still just my daughter in law that's the wording there is so how did it go what happened and she shows her the six measures of barley and it's very clear to Naomi Naomi says he's going to do what he said he would do and then we get this word wait wait wait my daughter until you know how the matter turns out don't lose this wait the cry was for redemption the cry was for redemption Ruth cannot redeem herself

Naomi cannot redeem Ruth there is only one in the land who is in the right position and the right availability with the right financial standing with the right provisions that can redeem Ruth that's Boaz what Ruth has done is responded to Boaz's compassion and has stepped out on faith and put herself at the feet of Boaz and declared she wants redeeming she has cried out for redemption marry me put your covering over me I want to come under the shelter of who you are I want you to lead me that's what she has declared I know it doesn't sound very popular in today's time but that's her declaration right I want you to lead me I submit to you and now once she has been at the feet of the redeemer there's nothing else she can do but wait once the cry has been made once the request has been given once she has declared why she is there there's nothing else for her to do she must wait now praise god we don't have to wait very long because the bible tells us that he who calls upon the name of the lord shall be saved it's an instantaneous redemption that's the end of the matter for us then it's waiting it's waiting and we're waiting on the assurance that he has brought about brought about what he has declared he will and we see this wait my daughter until you know how the matter turns out and this is a delay of anticipation because look at what it says for the man will not rest until he settles it today there is the assurance that when

Boaz had given the pledge the pledge was an assurance of the promise and the promise was I will make sure you are redeemed today so the waiting was even a joyful anticipation because that was the day of redemption we see in the fourth chapter it happens and happens very quickly but here we see this cry of redemption Boaz initiation has brought us to this point of a cry of redemption there was a desire for something greater his provisions were great but his person was better what Christ gives us is amazing but who he is supersedes it all there's the day of opportunity that is there was that moment where today is the day there was a declared reality I'm here because I want to be redeemed and then there's this delay of anticipation waiting on the redeemer to do what he declared he would do how beautiful that is even when we look unto our own salvation and we see that we live with an assurance we have the pledge of the holy spirit we're waiting for the final day of redemption but

I'm not waiting anxiously as if it's not going to come about I'm waiting anticipatorily as if I know it's coming about that's a big difference because see the pledge promises me it will come it will come and we see these realities ultimately fulfilled in Christ and in Christ alone Ruth chapter 2 verse 17 through Ruth 3 verse 18 all right I'm going to ask brother Glenn would you close us in a!

[ 36 : 48 ] word in in Thank you.

Thank you.