

## The Glory of our Kinsman Redeemer Part 2

*Book of Ruth*

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I invite you to turn with me in your Bibles to Ruth. We are reading 3:18 through 4:12, so really chapter 4 is where you want to go, looking at a subject we began looking at last week, the glory of our Redeemer, and so this is part two. The title of the message is "The Glory of our Redeemer, Part 2." Basically I suggested to you that in the plan of God in working through the circumstances of the real-life circumstances of a woman, Naomi, and her daughter-in-law, Ruth, and this man, Boaz, that God was presenting to us a picture of who our Savior would be; that he was continuing a practice that we see throughout the Old Testament where I use the analogy that the Old Testament really part of what is happening as we see God dealing with his Old Testament people, the covenant people of Israel, is he is painting for us a picture of what salvation will be, what it needs, the salvation that we need, and the Savior that we need. I used the illustration of a chalk talk, you know, some of you have seen those where someone is teaching about spiritual things and they are drawing a picture with pastels and usually they do it in such a way that you can't really tell what's happening as they're drawing. You don't know exactly how does this relate to what the picture is going to be, and then finally as you get closer to the end, you begin to see more and more clearly until at the end they turn the lights up and you see with kind of dramatic force, that's what they've been drawing. So there is that sense in which the Old Testament, there is this growing picture of Jesus that becomes clear once he comes on the scene. Now, everything makes sense. The lights are up. Now we see how everything that he was doing in the Old Testament was pointing toward the Messiah, the Savior that we needed.

I shared how the Bible is really answering one fundamental question throughout from Genesis to Revelation and that question is: how can sinners like you and me ever hope to dwell in the presence of a holy God? How can a holy God abide people who are like us, whose hearts go astray continually? That's the pressing question that Scripture seeks to answer, and the Lord teaches us the answer to that question piece by piece. You can see, you know, you're watching this painter or this artist put things on the canvas and wondering, "What is he teaching me now? And what is this picture going to be?" And we see it in picture form in the way he deals with his people, Israel. How can sinners like you and me ever hope to live in God's presence and it becomes how can we ever hope to live in God's land in God's presence.

We saw how Hebrews 11, that the land of Canaan is a type for heaven. It was a shadow that God was using to show his people, Abraham, Isaac and Jacob, and they came to understand this, that it really wasn't about Canaan so much as it was about heaven. That's what the author of Hebrews is making clear when he explains. Why they never received the promises, why they never got the land, was so that God would teach them that they needed the city whose builder and maker is God, who has foundations, the eternal dwelling place, not the land of Canaan. The land of Canaan was a type. It truly was a land flowing with milk and honey but that was a type of being in God's land in God's presence and so the way that he dealt with Israel and the question how can you dwell in Canaan with the tabernacle and the physical manifestation of God's presence, was a picture of the spiritual realities. How can you come to dwell in God's land in God's presence?

And just to recap this real quickly, remember Exodus, I mentioned that the reason God let his people go into slavery in the first place was to show them that the way you dwell in God's land, God's land of Canaan, how can you get to Canaan, how can you get to heaven in his presence, well, first of all, you need to be delivered from slavery like the Israelites were. They were in bondage, in slavery, and the only way you can be brought into heaven into God's presence is to be delivered by a mighty deliverance by God. He has to do it. And we talked about Leviticus and all the sacrifices and even the Passover lamb, so many animals killed. It was a picture of what has to happen. There must be a great price paid to redeem you, an inestimable price, a shocking price. Numbers, you attain the land by faith and Hebrews 3 and 4 picks up on that. How do you enter into God's rest? It's by faith that you lay hold of the promises of God, faith in what he has done.

Continues on through the Old Testament, Judges, teaching us how do you continue to dwell in God's land, how can you live in God's land in God's presence. The people in Judges show us that that book is telling us we need a king. That's the message of Judges, we need God's King. Samuel continues that, we need a king like David, not a king like Saul, we need a king like David but 2 Samuel shows us a king greater than David. It would go on to say Kings tells us a king like Solomon, a king like the son of David, a king like Solomon. In fact, Stephen Gaines preached a sermon last year around this time, I believe, on Solomon and how he was a type of Christ. And think about the image here: who can build God's house? That's the question that comes up in 2 Samuel when David wants to build a house, remember? He has the vision to want to build a house and he goes to Nathan and says, "I'd like to build a house," and Nathan says, "Do all that's in your heart. Build a house of God." Then the Lord speaks to Nathan and says, "Go back and tell David he can't do it." Why? "Because he has blood on his hands." He goes back and he says, "You can't do it but your son will build My house. Your son will build My house." Solomon comes along and the first chapters of Kings and as well as 2 Chronicles show us the glory of Solomon, his incredible wisdom. Why did God show that? And then later he has problems, he has to be a king greater than Solomon. What was that? It was a picture of Christ. Who is the one that is going to build God's permanent house? The son of David, a man of great wisdom, picturing the one who really builds God's house, the spiritual house, the eternal temple, the spiritual temple. Who is the builder of that? Jesus Christ.

So this is what's happening in the Old Testament, this picture of Christ is becoming clearer, the picture of salvation and the picture of our great Savior, and Ruth then comes along probably written after those books though the events happened before the life of David clearly, and Solomon, Boaz and Ruth being ancestors of David and Solomon. It comes along to show us we need a king, a king like David, to lead us. We need a king like Solomon, greater than Solomon to lead us. We need a king who is also a redeemer, our kinsman redeemer. So that's the glory of our Redeemer is part of what's happening in the book of Ruth. We're seeing the kind of redemption that we need, what salvation is, and it is pictured in the real-life crisis of Naomi and Ruth who are in danger of starvation, who are in danger of losing their place in the land, their place in heaven, as it were. And the only way that that can be secured is through the act of a near kinsman, a kinsman redeemer who will take on the role of the redeemer, the kinsman redeemer and will redeem their place in the land.

I mentioned this word "goel" or "gaal." "G-o-e-l" is the noun form, it means kinsman redeemer or translated "redeemer" or sometimes "close relative" depending on your translation, kinsman. The verb "gaal" means "to do the work of redeeming." It's the act of redeeming. Goel is the redeemer himself. The word occurs 118 times in the Old Testament. It's an important word in developing this picture of Christ but 22 of those 118 times occur in just three chapters of the Bible, the book of Ruth. In fact, 22 times in 44 verses from 2:20 through the end of chapter 4; the greatest concentration of that important word in this book to show us our kinsman Redeemer. So we're looking at the glory of our Redeemer and we're seeing that Boaz is a type of Christ. That's what we suggested last week and so that the characteristics of Boaz as presented in the book of Ruth are characteristics of the coming Messiah, the characteristics of Jesus himself.

So let's read with me verse 18, chapter 3, through chapter 4, verse 12, to see Boaz carrying out the great work of redemption and showing us as a shadow the substance who would come and redeem us. Chapter 3, verse 18, this is where Ruth and Naomi are talking about what has transpired on the threshing floor and Naomi ends up with these words to her daughter, Ruth, her daughter-in-law, Ruth. She says,

18 "Wait, my daughter, until you know how the matter turns out; for the man will not rest until he has settled it today."

1 Now Boaz went up to the gate and sat down there, and behold, the close relative of whom Boaz spoke was passing by, so he said, "Turn aside, friend, sit down here." And he turned aside and sat down. 2 He took ten men of the elders of the city and said, "Sit down here." So they sat down. 3 Then he said to the closest relative, "Naomi, who has come back from the land of Moab, has to sell the piece of land which belonged to our brother Elimelech. 4 So I thought to inform you, saying [and he says this to the redeemer, the closer kinsman], 'Buy it before those who are sitting here, and before the elders of my people. If you will redeem it, redeem it; but if not, tell me that I may know; for there is no one but you to redeem it, and I am after you.'" And he said, "I will redeem it." 5 Then Boaz said,

"On the day you buy the field from the hand of Naomi, you must also acquire Ruth the Moabitess, the widow of the deceased, in order to raise up the name of the deceased on his inheritance." 6 The closest relative said, "I cannot redeem it for myself, because I would jeopardize my own inheritance. Redeem it for yourself; you may have my right of redemption, for I cannot redeem it." 7 Now this was the custom in former times in Israel concerning the redemption and the exchange of land to confirm any matter: a man removed his sandal and gave it to another; and this was the manner of attestation in Israel. 8 So the closest relative said to Boaz, "Buy it for yourself." And he removed his sandal. 9 Then Boaz said to the elders and all the people, "You are witnesses today that I have bought from the hand of Naomi all that belonged to Elimelech and all that belonged to Chilion and Mahlon. 10 Moreover, I have acquired Ruth the Moabitess, the widow of Mahlon, to be my wife in order to raise up the name of the deceased on his inheritance, so that the name of the deceased will not be cut off from his brothers or from the court of his birth place; you are witnesses today." 11 All the people who were in the court, and the elders, said, "We are witnesses. May the LORD make the woman who is coming into your home like Rachel and Leah, both of whom built the house of Israel; and may you achieve wealth in Ephrathah and become famous in Bethlehem. 12 Moreover, may your house be like the house of Perez whom Tamar bore to Judah, through the offspring which the LORD will give you by this young woman."

Let's pray together.

*Father, we ask for the blessing of your Spirit upon your word that you would quicken our minds and hearts to understand, to repent, to believe, and to obey for the glory of your Son. We pray in his name. Amen.*

Now, we're looking at the characteristics of our Redeemer. I suggested to you last time also what we have here, remember, is a story, just to quickly summarize the story of Ruth: Naomi and her husband went to the land of Moab, lived there, left the land of Canaan. Her husband dies, her two sons marry and they both die before there is any child and Naomi and one daughter-in-law, Ruth, come back to the land of Israel. They come back penniless, without a man, and to have no man was to have no hope. They are hopeless and helpless. Ruth sets out and goes out to take advantage of God's provision in the law for the poor and she goes out and gleans one day and she happens to glean in the field of a man named Boaz who happens to be a close relative of the family, of Elimelech, Naomi's husband. So we see there God's kindness through Boaz to Ruth. He receives her warmly. He tells her to stay in his field and he instructs his workers to leave out grain for her, purposely drop stuff so that she'll be able to get more of a harvest. "Don't be harsh with her. You be kind to her." And he commends Ruth. He shows kindness to her though she is a Moabitess, a foreigner.

Then we see Naomi hatched a plan in chapter 3 of a possible wedding and so she sends Ruth to the threshing floor where they would be winnowing out the grain at night and she says, "I want you to do this." She gives her a carefully orchestrated plan, "You wait until the man has eaten and he's drunk," not drunk drunk, he has drank, "and he's happy and he lays down to go to sleep there with his harvest. And after he's asleep, you go up and uncover his feet, lay down at his feet, and you wait until he tells you what to do." That was basically a proposal of marriage she was offering. She was saying, "I'm basically ready to be your wife here and now." This was the way it was done. This is the way it could be done. It wasn't the best way, we talked about that, but Naomi's plan was within the realm of acceptable options, just not necessarily the best option.

What we see with Boaz is he handles it in a way that is exemplary. Where Naomi had sort of skirted the boundaries or on the edges of how to do things righteously, Boaz is right down the middle doing exactly what God would have him do. And we see in this, though, that the Lord is going to redeem Naomi's place in the land and Ruth. He's going to do an amazing thing in providing for their future and we see at the end of the book that Ruth will be the grandmother, the great-grandmother of David so that Boaz and Ruth, this union is going to give birth to the house of David and ultimately the Lord Jesus Christ.

So a great thing happens through these circumstances and so the hand of God is at work in this, but as part of it what we see is Boaz is a type of Christ. We need a kinsman redeemer so that we can dwell in the land. Our place in the land, our place in God's presence, our place in heaven. How can we have a place in heaven, we're slaves, we're without hope, we're without help. We need a kinsman redeemer to act on our behalf and Boaz is a type of Christ.

Now, we started into the characteristics and I think there are seven characteristics of the kinsman redeemer. We looked at one last week. Our redeemer will be characterized by seven things that we see in the life of Boaz. We looked at one last week, that was ability. Boaz was a man of ability characterized by power and wealth and so the kinsman redeemer that we need is one who is able and we talked about that last time. We're going to look at the next three, 2, 3 and 4 in the list of seven characteristics today. So we're going to look at three but this is actually number 2, number 3, and number 4, if you want to stay strictly speaking to the seven characteristics. Does it make sense? So three points. So I'm going to say 1, 2 and 3, well, I'm going to say 2, 3, and 4. Just remember so I don't confuse myself.

The first characteristic last time was ability so today, 2: Boaz is characterized by action. He's a man of action and so our Redeemer will be characterized by action. Not just ability but action. Verse 18 of chapter 3, we started with this. Naomi says to her daughter, "Wait, my daughter, until you know how the matter turns out; for the man will not rest until he has settled it today." This is a man who is going to deal with it. There is a need, there is a crisis, and he's not going to ignore it. He's a man of action. In fact, you see this even in another way in verse 15 when he says, "'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." The NASB has a footnote there by "she," and it says when you read the note

that most manuscripts say "he"; that in the Hebrew, most of the Hebrew manuscripts do say "he." The reason most of the translations have gone with "she" is kind of the flow of the narrative. "He laid it on her, then she went into the city, then she talked to Naomi," you see. But in reality in the Hebrew strictly speaking it says "he." So he lays it on her, then he went into the city I think is a better translation.

So he lays the grain on her, remember, it's early in the morning. He has not waited until... it's barely light. He's sending her off so that she won't be embarrassed by having been at the threshing floor. He tells whoever is there, "No one is to speak a word that she is here." He sends her away not empty-handed, remember, probably 60 pounds of barley she's carrying. Then he makes a beeline for the city gates.

Then in chapter 4, verse 1, he "went up to the gate and sat down there, and behold, the close relative." He gets there before anybody else gets there so he can be there when the closest relative walks into town as was the custom. They would come into town each day to trade and to do various things and he's there before the closest relative because there is a need. Now, the romantic side of the story, we're pulling for Boaz to be Ruth's husband. We don't want some other guy to get in the way and Boaz doesn't either and he's going to deal with it and he's going to deal with it quickly. Like Naomi said, "He's not going to rest until the matter is settled today."

He gathers the 10 elders, verse 10. He gets there and you can tell he's already said, taking note of the elders, where they are, "I need 10 of them because I want all of them to witness what's going to happen." And he says, "Listen, guys, I'm going to need your help. Where are you sitting? Where are you? Okay, be ready." When that guy walks in he says, "Hey, I need to talk to you about something. There's an issue."

Verse 3, "Then he said to the closest relative, 'Naomi, who has come back from the land of Moab, has to sell the piece of land which belonged to our brother Elimelech. So I thought to inform you, saying, "Buy it."'" I don't want you to think about it for a couple of weeks, I'm saying right now, "Buy it. There is a need. You need to act." He continues the pattern that he has already shown that he is a man of action. When he showed up and he saw Ruth back in chapter 2 gleaning in the field, he said, "Who is this young woman?" They told him about it and he immediately goes and talks to her and shares some incredibly kind, warm things with her that gladdened her heart where she falls down before him and said, "Why have I found such favor?" Then he commends her. But he's a man of action. He's not just action, he's not just words either because he tells her, "You stay here and glean with my servants," and then he goes to the servants and says, "Listen, guys, she's going to be gleaning and you're not to bother her at all. And not only that, you're to leave out," as I said earlier, "you're to drop grain for her." He seized the moment.

So our Redeemer, as the redeemer of Ruth and Naomi, was characterized by action, so will the Redeemer to come. Jesus will be a man of action, eager to do what he knows he needs to do. Not reticent or waiting. This is what explains what happens in Luke 2, remember in Luke 2, the end of chapter 2 where the family goes to Jerusalem for the feast

and, remember, when you make a pilgrimage like that, there would be a big group of people: they've got donkeys, they've got probably some kinds of wagons and stuff, and here they are, a bunch of people heading from Nazareth down to Jerusalem. So they are there for the feast. They start heading back and they realize after they're getting out a ways that they don't have Jesus. Mary says to Joseph, "Where's Jesus?" And he says, "I thought you knew." That kind of thing can happen, you know, and so it does. "I thought he was over with, you know, his uncle." "No, where is he?" They start looking and can't find him so they go back to Jerusalem and where is he? He's in the temple talking and confounding the teachers of the law, the priests, and his mother says to him, "What are you doing?" And he says, "Did you not know I had to be in my Father's house?" He's 12 years old and he's ready for action. He is chomping at the bit to be about doing the work of redemption. Now, God tells him, "Wait." But he waits until he's 30, not because he is slow. He is ready. He is a man of action. And we see this once the Lord then says, "Go," he's a man of action throughout his ministry. I mean, he wants to be about his Father's business. This is why he could say to the disciples, we looked at this some time back when we were looking at John's Gospel, John 4, when they go into the city, they go to buy food and they come back and they say, Jesus says, "I have food that you don't know about." They're like, "Did somebody give him food?" And he says, "No, my food is to do the will of him who sent me. My meat and my drink is to do the will of him who sent me. You see, I so want to be about his business doing what I'm called to do that it is as if I'm eating and drinking. It is a satisfying meal for me to do, to act on what God has given me to do."

Mark's Gospel, it's interesting how the Gospel of Mark, each of the Gospel portraits of Christ, they are perfect in their own way and give us glimpses of Jesus. Mark, one of the keywords in the book of the Gospel of Mark, interesting word, is the word "immediately." Immediately. It occurs 40 times in Mark's Gospel.

Let me show you, chapter 1, verse 9, after telling us about John the Baptist, verse 9, he introduces us to our Messiah, "In those days Jesus came from Nazareth in Galilee and was baptized by John in the Jordan." This is the beginning of his ministry. This is the way the Father has set it out. "You are to be baptized, that's the beginning of your ministry to accept your role as the true Redeemer of a people and to unite yourself with them, to identify with them in their sins." That's why John the Baptist says, "Hey, why am I baptizing you? You should be baptizing me." Jesus says, "No, it's necessary to fulfill all righteousness. I'm accepting the work of my Father and this is the work, so baptize me."

Look what it says, verse 10, "Immediately coming up out of the water, He saw the heavens opening, and the Spirit like a dove descending upon Him; and a voice came out of the heavens: 'You are My beloved Son, in You I am well-pleased.'" Verse 12, "Immediately the Spirit impelled Him to go out into the wilderness." And he's in the wilderness being tempted by the devil. Immediately, you see that movement.

Verse 17, after he's at the Sea of Galilee, verse 16, he says to Simon and Andrew, "Follow Me, and I will make you fishers of men." Verse 18, "Immediately they left their nets and followed Him."

Going on a little farther, verse 19, "He saw James the son of Zebedee, and John his brother, who were also in the boat mending the nets. Immediately He called them; and they left their father Zebedee in the boat with the hired servants, and went away to follow Him. They went into Capernaum; and immediately on the Sabbath He entered the synagogue." It's immediately, immediately.

Verse 42, after the man that comes to him, a leper says, "Lord, if You are willing," verse 40, "'You can make me clean.' Moved with compassion," verse 41, "Jesus stretched out His hand and touched him," the leper, "and said to him, 'I am willing; be cleansed.' Immediately the leprosy left him and he was cleansed. And He sternly warned him and immediately sent him away." It goes on throughout the book, immediately, immediately.

Now, I think it's interesting that Mark is basically writing the Gospel for Peter. It kind of makes sense of that "immediately," doesn't it? Peter was never slow about doing anything and he's pointing out that Jesus was a man of action. He was on the move. That word "immediately," the etymology of the Greek word translated here speaks of "straight; level; straightway." It was like everything he was doing, he was going in a straight line. Like the prophet Isaiah said in Isaiah 50, "He would set his face like a flint." He wouldn't turn to the right or to the left, he was going straight to the cross. Jesus is a man of action so our Redeemer would be characterized by that kind of action.

We see this in John's Gospel too, in John 5. Remember he heals the man at the pool of Bethesda? And we're told that the Jews began asking him, he's been there at the pool of Bethesda for 38 years and now he's healed and he's walking around, carrying his pallet, and they are asking him, "Hey, what are you doing?" "I was healed." "Who healed you?" "Jesus healed me." And they became angry because he healed on the Sabbath. When you read the Gospels, you find that Jesus is constantly healing on the Sabbath and the people had a real big problem with that because he would heal somebody and then he would tell them, "Take up your pallet," which was a violation of the Sabbath they thought, but he was showing them something that greater than the Sabbath is here. And what he says in John 5 after they say basically, "What are you doing healing on the Sabbath?" He says, "The Father is working and I myself am working." What he's saying is this: "God works on the Sabbath. I work on the Sabbath because I'm God. I am always active. I never rest." The Lord does not slumber or sleep. We slumber and sleep, we need rest, God needs no rest. He is acting. So what this says to us, we need a Redeemer who is characterized by action. Jesus did every action necessary to save us but it also tells you today, "Your Redeemer who is your Shepherd, whom you are bound to, your husband, is always acting in your life. He's always active. There is never a time where he's not doing."

It's so hard for us to conceive of that because there are so often times where we're not doing, we're inactive, lethargic. Or if we're doing something, we forget what we were doing. As you get older, you know, how many of you have had that experience you walk into a room to do something that you know is important, it was important enough to get you to stop doing what you were doing before you left what you were doing. "Hey, I've got to stop. I've got to go do this." And you walk into the other room and you can't



remember why you came. "I know it was important but I have no idea what it was." God never does that. He never forgets what he's doing. He is always acting on his plan, fulfilling his plan on every day, every moment, he's acting. So we can know that our Redeemer who is characterized by action is always acting on our behalf, on the Father's behalf ultimately, and for our good as well. There is great comfort in that when we apply that to our lives.

I want to move on to the next point and we're going to tie it together, these three together at the end. So our Redeemer is characterized we said, first, by ability, which we looked at last week; secondly, by action which we looked at just a moment ago; thirdly, our Redeemer will be characterized by righteousness. Boaz was characterized by righteousness. He was a righteous redeemer. He does God's will above all else. His behavior as presented in the text, now we know Boaz is not a perfectly righteous man just like every other Old Testament type. He's not perfect but you can see typologies a lot of times because you see that when they are presented in the Scriptures, they are presented without the flaws. We don't see Boaz's sin. Now, we know that he does sin but we don't see it. God is not telling us. He shows us, "Look at the righteousness of this man. He's a picture of one who will come who will not sin, who will always do perfectly." But you see Boaz in this book always doing the right thing. That's essentially what righteousness is, it's your behavior conforms to a standard of perfection.

Now, God himself is the standard but his behavior always conforms to that and we need a Redeemer who will be like that. I mean, think about this: Boaz, I said his greatest desire is to obey God and to honor the Lord, when he wakes up in Ruth 3:8, he is startled, he bent forward and behold a woman was lying at his feet. Remember what we know about that: Ruth is wearing her best clothes and she has got perfume on. She's meant to be offering herself as his wife and according with the law, they could consummate their marriage right then. He can accept her proposal. This is not the way things are done these days but at that point and time in history, that was the way it could be done.

But Boaz knows there is a kinsman closer than he and in accordance with the laws of Levirate marriage, he must, obeying God's word, do exactly what God's word says, he must first settle the matter; if that man wants to have Ruth as his wife, then Boaz must wait and stay out of the way. His zeal for God and his law is so great and you see it when he sees, he says "Who are you?" He can't see her, remember. It's dark. She answered, "I am Ruth your maid. So spread your covering over your maid, for you are a close relative." You are a kinsman redeemer. Then he says to her, "May you be blessed of the LORD." One of the great things that you can do to avoid temptation is immediately invoke the name of the Lord and that's what he does. "May you be blessed of the LORD. We are in the presence of the LORD. May you be blessed of the LORD, my daughter, you have shown your last kindness to be better than your first." His desire is to immediately obey God's word and he carefully goes through and everything that he does is completely righteous. Now, there is some shrewdness about the way he's going to see, we're going to see that in a moment. There is some wisdom about it but it's righteous. Everything that he does in this scenario is righteous and what it's telling us is we need a Redeemer who will be righteous. The only one that can pay the redemption price to

secure our place in God's land, he must be characterized by righteousness. Jesus is the perfect fulfillment of that. As the author of Hebrews shows us in Hebrews 4, verses 14 and 15, we have a great high priest who has passed through the heavens and who was tempted in every way yet without sin. Tempted in all things as we are, yet without sin.

Jesus experienced every temptation that we could ever experience, he experienced it to the full, and he obeyed perfectly. One of the things that we talked about previously but I need to remind you of is that sometimes we can have wrong understandings about Jesus' temptations. We can think that because he was God, the temptations really weren't real, they weren't really that big a deal. It's kind of like saying if you had Superman was going to run a race with somebody and he's going to do the hurdles, hurdles wouldn't really be a big deal for Superman, would they? I mean, he would just kind of fly over them, just jump over all of them at once. That would probably be allowed in a hurdle race, you don't have to land on the ground after each one. Superman wins. Boom! Over. Who is going to get the silver medal is the only question. But the temptations of Jesus were real. His humanity was full and so he did not use his divine power to overcome temptations. He laid aside his use. He still remained God and yet he lived his life as true man, a true man.

And when you look at the Scriptures carefully, we can see that the temptations were hard. When you read, for instance, Matthew 4 and you see the temptations that Satan put before Jesus. Earlier we saw he was baptized and immediately went into the wilderness, well, the temptations that happened there, those three temptations where Satan basically is trying to get him to swerve from the mission of the cross, Jesus responds to each one, "It is written," and he responds with the word of God. But it wasn't a light easy thing because we're told in chapter 4, verse 11, that after Satan flees from him, angels were sent to minister to him. So great and taxing was the spiritual war he was in, he needed the sustenance and sustaining strength of angels. He felt the same thing, actually, after Gethsemane. Luke tells us that after the trial of Gethsemane when he yields to the Father's will, "Nevertheless, Father, not My will but Your will be done." Remember, three times he prays and asks the Father to remove this cup. He doesn't want to drink the cup of God's wrath. In his humanity, he's wrestling with that and yet he yields. It's not a light thing. It's not an easy thing. It's not Superman jumping over, it is a true man, very man of very man, our near kinsman experiencing what we experience and yet doing it perfectly, surrendering to the will of God.

Luke tells us after that the third time when he says, "Nevertheless not My will but Your will be done," now it's resolved. Now it's settled. An angel comes to him ministering to him. He's got to have some strength to go through the next leg of the race, so taxing it was. Hebrews 5 tells us that he was a man like us who out of loud cries and agony of soul cried out to the Father and was heard because of his piety. He was a man of true righteousness and you can know that the man, Christ Jesus, who lived a perfect life, tempted in every way yet without sin, who always did the perfect will of his Father will always do the right thing in your life. He will never fail to do what is right and so that this man of action who is acting at all times in your life, you can know he's acting righteously at all times in your life and we need a Redeemer like that. We need one to save us from sin who must be a man of action as he was in going to the cross and who always fulfilled

the law of God because had he sinned one time, his sacrifice would have meant nothing. He would have died for his own sin. He would not have been able to be raised from the dead and we would still be in our sins. If he batted .999, we would be in our sins but praise God he was perfect, a perfectly righteous Savior.

Fourthly, number 2, 3, 4 today, fourthly, we need a Redeemer who is characterized by wisdom. Wisdom is more than knowledge, it's more than even understanding, it's the ability to apply knowledge to life; to use knowledge to fulfill the right purpose even. To know what the right purpose is and to fulfill it the best way. So it's applied knowledge. It's not just knowing what to do, it's knowing how to do it. It's not just knowing what to do and how to do it, it's knowing when to do it. That's wisdom. Boaz is a man like that. He's not just a man of action and a man of righteousness, he's a man of wisdom. He doesn't just do something, he knows exactly what to do.

That's what we see throughout the book, but particularly in chapter 4. We see in chapter 3, too, he doesn't tell her to go away, he says, "Lie down. You need to stay warm. You need to be safe. Lie down. We'll be pure. You lie down there." And in the morning he gets up early to protect her reputation, sends her away, doesn't want to discourage her, doesn't want to discourage Naomi, so he loads her down with 60 pounds of grain. It might have seemed like he obviously knew Ruth could handle it.

He did exactly what needed to be done. He knew exactly what needed to be done and he did it. He knew the Scriptures, he had knowledge of God's word, he knew the laws of Levirate marriage and how it all worked, and he knew how to apply it to this circumstance and we see the shrewdness of him even in how he handles it perfectly righteously as he goes to deal with the kinsman redeemer. He gets there early. He gets the guys around, the elders are ready. He sees the kinsman and what he does, he doesn't trick the kinsman in some deceptive way, he lays it out before him. "Hey, listen, there's an opportunity to redeem Naomi and her land. She's come back from Moab. Her husband, Elimelech, is dead and obviously her sons are or I wouldn't be asking you to redeem it for her. I thought to inform you. Buy it." But he doesn't tell him about Ruth, the Moabitess, right up front. Now, had he, he would have gotten the same answer but I think in his wisdom he is allowing the circumstances to bear to be clear that what the man is rejecting is the opportunity to marry Ruth. He handles it in a way like Jesus would have handled it. He's perfectly, in this circumstance, he's exhibiting extraordinary wisdom and showing us the one who would be perfectly wise, our Savior to come.

After he says, "I will redeem it," in verse 4, the closest kinsman says, "I will redeem it." Then Boaz says, "Well, on the day you buy the field from the hand of Naomi, you must also acquire Ruth the Moabitess," because this is the most important part of the whole process, the land must have the name of that family on it. This is the thing that God is doing. In Canaan, he's showing eternal inheritance is and how important it is. "And you've got to raise up the name of the deceased on his inheritance by having relations with her until she has a son." Then the closest relative says, "I can't do it." He had the wisdom to have those 10 guys, those 10 elders standing around so he says, "You saw what happened." Then he proclaims, "And everyone knows what has happened, what has

transpired. It's all been done appropriately and righteously and perfectly." And now he takes Ruth into his home and there we have happily ever after and what we see in this is a picture that we need a Redeemer who will act in wisdom; who will not only know what to do but how to do it, when to do it, and we see that in the ministry of the Lord Jesus Christ. Perfect wisdom.

His teaching when he taught, there is one place in Luke 11 where he's teaching and a woman in hearing the wisdom coming off of his lips says, "Blessed is the womb that bore You and the breasts that nursed You." Hearing him speak so beautiful, "What you're saying, blessed is the woman who would do that." Now Jesus says, "No, on the contrary," interesting counterpoint again to the Catholic reverence for Mary, he says, "No, on the contrary, blessed is the one who hears the word of God and obeys it."

But you see the effect of his wisdom. You see it in the way he handled people. He knew how to handle every single different person that came to him. And you look at his ministry, you find that he does different things in different circumstances. You might expect him to handle this situation the way he handled the last one but he doesn't. We talked about the Syro-Phoenician woman which he basically kind of pushes away until she keeps pressing on. So he's testing her faith and then he greets her finally after several sort of pushes back, he says, "Woman, great is your faith." He knew how to reel her in, exactly what she needed to come to saving faith.

But then he meets the rich young ruler and there is none of that. The rich young ruler, he asked a question. The rich young ruler says, "What must I do to inherit eternal life?" And Jesus says, "Well, how do you read the law?" It's shrewd wisdom. "What do you think about how to inherit eternal life? You have to keep the law, how do you read it?" "Well, I've kept the law from my youth. I've kept all of it." "Well, that's the wrong answer." But rather than deal with that and get into a tit-for-tat, Jesus says, "One thing you lack, go and sell all that you have and give to the poor and you'll have reward in heaven." And the man went away sadly. Why? Because he loved his things. Jesus went straight for the heart. He knew exactly what needed to be done.

When he comes to Zaccheus, Zaccheus was a guy who loved money but he doesn't tell Zaccheus to do that. He doesn't say, "Zaccheus, you're up in that tree, go and sell all that you have and you'll have riches in heaven." He says in that case, "Zaccheus, come down. I'm going to your house." Wait a minute, that's not fair! What about the rich young ruler? Jesus knows Zaccheus' heart. Jesus knows that Zaccheus is up in a tree because Zaccheus is already broken over his sin and Jesus extends grace to him and Zaccheus receiving the grace says, "I'm going to sell things that I have and I'm going to give back. Whenever I've defamed somebody, I'm going to give them back more than that." You see, he is a wise Savior, a wise Redeemer and so he knows how to deal with each of his people.

Now, think about what this means for our lives. This means that we have a Savior, a Redeemer, who is characterized by action. He's always acting. He's always doing. He's always doing his Father's will. He's always at work. It doesn't look like that sometimes if you think about your life and my life. Does it look like he's at work right now in me to

make me like Christ and to build his kingdom? But you have moments where you just think that anything else is happening right now than that. Well, we're not always doing that, right? We're often resisting but even when resisting, he is still working and often he's working by disciplining. But he's working, he never stops working, so every moment you can know in your life no matter what happens, no matter how bad it appears, "My Savior, my Redeemer, the one who has brought me to himself, is working his plan."

You look at his plan, you see what's happening and you think, "This is not good. Why is this happening? I need a Redeemer who does the right thing always." You have one. You may not think it's the right thing but you can know by faith it is the right thing. He's always doing the best thing. He will always do the best thing. He will never fail to do anything but the perfectly best thing. He's not going to get it 80% right, he's going to get it 100% right, 100% of the time. Every moment of every day for the believer in Christ, this is true. This is why he says, "In everything give thanks." Now, you don't give thanks for something that's not good. He's saying that everything, therefore, everything is good for the believer.

He's not only active and righteous but he's wise. He knows how to do these things the very best way. If there was another way he could do it, a better way to do it, he would have done it. That's something that's encouraging when you really start weighing this out and it's something that's very humbling. I can't remember if it was John Owen that I read one time say this but in our circumstances, we're tempted to grumble and complain, "Why this?" You know, sometimes it feels like and people say bad things happen in threes, you know, these silly sayings. Now, I'm not legitimizing that, I'm just saying there do tend to be some things kind of come, you know, when it rains, it pours, that kind of stuff, right? And sometimes you think, "Wow, this and then this and now this. Really?" Owen said at one point, he was looking at his life and how much was happening to him that was hurting and he said this, "Is my heart this bad that this was necessary? Obviously yes because my Savior is kind and loving and good and he would do no more than was necessary." So stop kicking against the goads, praise your Redeemer who is always acting, who is always doing that which is right and holy, and who is always doing that which is perfectly wise. It's always perfect wisdom. It never fails. Even when we don't understand.

The passage of Scripture in 1 Corinthians 2 that we'll close with, the wisdom of God, the wisdom of our Savior, he basically says, he's talking about the wisdom that has been manifest in Christ and he says in chapter 2, verse 8, "the wisdom which none of the rulers of this age has understood; for if they had understood it they would not have crucified the Lord of glory." Then he goes on to say, "just as it is written, 'Things which eye has not seen and ear has not heard, and which have not entered the heart of man, all that God has prepared for those who love Him.'" What he's saying is this: there was a wisdom at work in the cross, there was wisdom at work in the coming of the Messiah and the going to the cross that none of the spiritual rulers of this age, the earthly rulers of this age, the Pharisees, the Sadducees, the demons that were behind them, they did not understand. Had they understood it, they would not have crucified the Lord of glory. But God's wisdom was so amazingly perfect that it took apparently horrific tragic circumstances and

actually a perfect perfect tapestry of glory was being woven. And he says, "This means that you can know that in your life, eye has not seen, ear has not heard, nor has it entered into your heart what God is going to do for you through all these surprising circumstances." That's what it's really talking about. In the here-and-now, it applies to heaven as well but it's really about in your life today God is doing things that have never entered your mind or your thoughts, that you've never seen the glory that he's doing because he is so perfect in wisdom.

So as Christians, people who have given their hearts to Christ, who are trusting in a Savior who came to the earth and died on the cross in your place, proving his love, rising again from the dead on the third day to show that he is who he says he is, the Lord of glory, that we're to rest. We have a Redeemer who is active, who is righteous, and who is perfect in wisdom. When we know that, we should have hearts that are at rest; to be still and know that, "I am God. I will be exalted by nations. I will be exalted in the earth."

Let's go to the Lord in prayer.

*Father, we thank you for such a glorious Savior as Jesus Christ. We pray that you would help us, Lord, those of us who belong to you, to stop grumbling and complaining but to trust, to rejoice, to give thanks and to realize that even in those moments of perplexity and difficulty, that we have a high priest who understands what we're going through who is praying for us actively, supporting us, strengthening us, and inviting us into more intimate fellowship with him. Help us, Lord, to glorify our Savior with hearts that trust and obey. Lord, for those that do not know Jesus, that have not surrendered to him, grant them grace today to see that to not surrender to Christ, to not give yourself to Jesus, is the most foolish and ridiculous thing that any soul could ever do; that the most logical, best thing that anyone could do is to surrender to a Redeemer like him who is good, who is perfect and who loves us with an everlasting love. We pray in his name. Amen.*