

0 (2s):

Welcome to the Bible teaching ministry of Dr. Ron Jones. Our prayer is that God will use his word to change your life and fill your heart with hope. And now here's Ryan.

1 (16s):

Robert silvers is an artist who combined digital technology and photography into what he calls a photo, mosaic art. Any of you familiar with photo mosaic art, a photo mosaic is a big photograph that is actually made up of thousands and thousands of tiny little photographs. The idea is to view the big picture from a distance and kind of get a sense of what it is. But then as you draw closer to the artwork, you see these tiny pictures, tiny photographs that, that make up the bigger picture. Silver's invented his unique technology while he was a student at the MIT media lab and his career just took off from there.

1 (1m 2s):

He dazzled the art world. He won numerous awards. He includes among his corporate clients, companies like MasterCard and Disney. He's done photo mosaic artwork in life magazine and put it on display there. He has his art on display all around the world. Now, what does that have to do with the ultimate road trip through the Bible? I'm glad you asked because like a photo mosaic, the book of Ruth is a little picture inside a much bigger picture. It's a little story, just only four chapters, a little story about romance and redemption inside.

1 (1m 42s):

God's larger story about his redeeming love for us, and it is a fabulous, fabulous book. I have given you in your notes, a chart I've been charting my way through the Bible. In case you haven't noticed trying to get a 30,000 foot view of each book of the Bible. And they're in your notes in the book of Ruth as a chart where I broken these four chapters into two main sections chapters one and two, it was really about bitterness and blessing. We're going to meet a widow named Naomi, and she arrives back in Bethlehem, the land from which she left a decade earlier, and she is bitter.

1 (2m 23s):

She says, don't call me Naomi, call me Mara. Mara means bitterness. Naomi means pleasant. And while she left Pleasantville a long, long time ago, chapters three and four are all about romance and redemption. In the first two chapters, the main characters are Naomi and Ruth. And in the last two chapters, the main characters are Ruth and Boaz. And you might even want to add in there a baby named bed, we'll come back to there because this, this story has a surprising twist at the end, that makes it all come into clearer focus. As we look at this beautiful biblical photo mosaic, now historical context matters in the book of Ruth.

1 (3m 8s):

And you kind of get the sense that the human author, who many people believe to be the prophet, Samuel who penned this book under the inspiration of the holy spirit, that he believes that historical context matters. Again, this story does not start once upon a time like a fairy tale. It starts with these seven words in the days when the judges ruled in the days when the judges ruled member last week, the book of judges that a book

that was all about Israel's dark ages, and we even peeked inside the dark depraved human heart and our souls were jarred a little bit. Well in the midst of those days, those days that lasted 350 years, there was a bright light, a beautiful story about romance and redemption that took place.

1 (3m 55s):

During

2 (3m 55s):

That time

1 (3m 58s):

Story is a reminder that good and evil light and darkness, the wheat and the terrors can and do coexist. And aren't you glad that this week after a week, like last week in the book of judges, we have a, a romantic story love story to talk about here that has a whole lot more to do with first meets the eye. The book of Ruth is his history. It's romance, it's prophecy, Bible prophecy, and it's theology all rolled into one. It's better than a fairy tale because it actually happened in real time, in real history.

1 (4m 38s):

These are real people that live during the time of the judges. And we get to glimpse into their story. Ruth begins with a famine and it ends with the birth of a baby and the promise of God, God restated and hope for tomorrow. Not only for the people of this time, but also for people, you and me let's begin in chapter one and verse one where it tells us in the days when the judges ruled there was a famine in the land and a man of Bethlehem in Judah went to sojourn in the country of Moab, he and his wife and his two sons. The name of the man was Elimelech. And the name of his wife, Naomi, and the names of his two sons were Mahlon and Kilian.

1 (5m 20s):

They were a Peffer fights from Bethlehem in Judah. They went into the country of Moab and remained there, but Elimelech the husband of Naomi died and she was left with her two sons. These two sons took Moabite wives. The name of the one was Orpah no, not Oprah. I think Oprah misspelled her name. If she got it from here. It's Orpah Orpah. And the name of the other was Ruth. They lived there about 10 years and both Mahlon and Kilian died so that the woman was left without her two sons and her husband.

1 (6m 1s):

Wow. What a way to start a story? No wonder Naomi is just a little bit torked. She comes back to Bethlehem, her hometown, that place from which she left to go to a foreign country to Moab because of a famine, her husband Elimelech probably said, Hey, I think there's food and famine. I can better take care of my food and Moab rather, I can better take care of my family there. So they went to, she was there for 10 years and during her 10 years loss, after loss, after loss first, her husband Elimelech dies. And then she, she is there

for the weddings of her two sons to marry foreign women, Moabite women Orpah and Ruth, but then her, her sons die.

1 (6m 52s):

And now it's just the three women in a culture that is not very friendly. Two women, a woman's security at that time was tied to her husband. They find themselves in a very vulnerable place. Poor destitute. Naomi wakes up one day and says, girls, I think I need to go home. And they begin the journey from Moab back to Bethlehem, and somewhere in the middle of that journey, she turns to Orpah and to Ruth and says, girls, I think you need to go back to your Homeland, to Moab and find husbands for you there. And they have a conversation along the way. And, and Orpah says to Ruth, I'll go back.

1 (7m 35s):

Orpah goes back to the pagan country, which she came, keep that in mind. But then Ruth declares her loyalty to her mother-in-law was some of the most beautiful words of then found in the old Testament. I'm still in chapter one, verses 16 and 17 turns to Naomi at that pivotal place in her life, the fork in the road, we might say, and she says, do not urge me to leave you or to return from following you for where you go. I will go. And where you lodge, I will lodge your people shall be my people and your God, my God, where you die. I will die in there.

1 (8m 16s):

I will be buried. May the Lord do so to me more also, if anything, but death parts me from you. Wow. What a statement of, of commitment here. And these are appropriate words for a young bride and groom standing at the altar to speak to one another, just words of loyalty and words of commitment. It's, it's starting to sound better than a hallmark movie or for those of you a little bit older, better than a Harlequin romance. All right. I mean, this, this is, this is good stuff at beautiful foreign girl becomes a widow. When her husband dies, she moves to Bethlehem with her grieving mother-in-law who is also a widow and a little bitter because of her recent losses together.

1 (9m 4s):

They're poor, they're vulnerable. Life looks better for them in Bethlehem, but they face a very uncertain future. And when Naomi and Ruth arrived back in Bethlehem, Naomi suggests to Ruth, you need to go to work, honey. I mean, it's a food on the table. And so Ruth goes to work. She begins gleaning in the fields to help put food on the table, which the law of Moses allowed the poor and foreigners to do. You can cross-reference Leviticus chapter 19 for the provision in the law of Moses for foreigners and the poor in those days, gleaning in the fields was a little bit like standing in line for food stamps.

1 (9m 47s):

You know, you're just, you're just picking up the scraps left on the edges of the field. The Gleaners could take for themselves. Those portions and Ruth finds herself gleaning in the field. A man named Boaz Boaz is

a businessman and he keeps careful watch on his fields. And he notices Ruth somebody new who's gleaning in his field. She impresses him with her ingenuity and her industriousness. She works hard. She is a virtuous woman. And what Ruth later learns I'm well into chapter two now is a Boaz is a near kinsmen.

1 (10m 29s):

He's a relative of Naomi, a kinsmen, a near relative. And to her surprise, he kind of goes the extra mile to protect her and to provide generously for her. He tells some of his field hands, leave a little extra along the edges for Ruth. All right. And one day Ruth goes home to Naomi and she has a, a bountiful supply of gleanings from the field. And Naomi, Naomi recognizes this as unusual kindness. Yes. From Boaz.

2 (10m 59s):

And she sees,

1 (11m 1s):

She sees a budding romance. Let's pick it up in chapter three in verse one, listen to what Naomi tells Ruth to do. Then Naomi, her mother-in-law said to her, my daughter should not. I seek rest for you that it may be well with you is not Boaz our relative with whose young women you serve. See, he is winnowing barley tonight at the threshing floor. He's throwing an after work party wash, therefore, and anoint yourself and put on your clothes and go down to the threshing floor, but do not make yourself known to the man until he has finished eating and drinking.

1 (11m 42s):

But when he lies down, observed the place where he lies, then go and uncover his feet and lie down. And he will tell you what to do. And Ruth replied all that say I will do what a strange thing to tell somebody to do long before E harmony and other dating services on the internet. Naomi's playing matchmaker here. And she takes matters into her own hands. She encourages Ruth essentially to offer herself to Boaz in marriage. There are cultural nuances to unpack your along the way, which we'll do, but we need to understand the culture that's going on here.

1 (12m 27s):

She's saying to Ruth, I think there's something going on here. I think, I think you've caught Boaz's eye and she tells her to go down to the threshing floor to this after work party. But before you do, you know, clean yourself up, wash yourself up, throw on a little bit of Moab, number five. So you smell good. Yeah. I mean, Boaz hasn't seen her ever in a pretty dress. She's been gleaning in the fields. She looks like a field hand. She smells like a field hand, but she must be attractive because she's caught his eye and Naomi knows something about the power of attraction.

1 (13m 8s):

And so she's encouraging Ruth to put her best foot forward, to attract a man like Boaz and seal the romantic

deal. But Naomi also sees an opportunity to secure a Ruth's future and her own. She's very, very wise and very subtle in all of this. When Noah Naomi says to Ruth my daughters, should I not seek rest for you? That it may be well with you. You see if Boaz chooses to marry Ruth, their union will also ensure her protection and prosperity in perpetuity. And Naomi understands this. Now it would be incorrect for us to read the beginning of chapter three or the balance of chapter three and import some kind of eroticism into the scene, or to think of Ruth as acting sexually aggressive or provocative.

1 (13m 57s):

When she shows up at Boaz's room has chamber in the middle of the night and she's there at the foot of his bed. And she pulls back the sheets to expose his feet. What in the world is that all about? Who is this kind of woman? Well, you got to understand the culture of the time. This was what a woman would do to make herself available to a near kinsmen who would redeem her according to the mosaic law. There's nothing suggestive here. There's nothing erotic here. Ruth is a virtuous woman. And as you read the book of Ruth, especially chapters two and three, you find out that Boaz is nothing less than a Hebrew gentlemen, but they're acting within the cultural norms of the day and certainly within the provisions of the law.

1 (14m 53s):

But it is a fascinating study. This part of the book of Ruth is chapters three and on into chapter four a little bit, when you, when you unpack the cultural nuances and, and the book of Ruth does not disappoint as a romance novel, but it's not its primary message. In fact, I'm going to resist the urge to go down that path. I've done it in times past when I had time to unpack the book of Ruth over five or six weeks, we talked about some of the, oh the, the, the ways to glean certain dating and relationship principles that we learn from Ruth and from Boaz who are acting very appropriate with one another, but within their cultural understandings of how to court and so on and so forth, I'm going to resist the urge because I don't have time to unpack all of that.

1 (15m 40s):

But there's a secondary thing that we can learn from the book of Ruth single adults, single women, single men. You can go back to this 3000 year old story, 3000 plus year old story and learn some principles about dating. Even today. I wish I could go there. I wish I had time, but I don't because the primary message is at a higher level than that. And, and we need to get there in chapter four. The book Ruth is a must stop on the ultimate road trip through the Bible.

1 (16m 20s):

We're learning that this is one story, one main character of the Lord, Jesus Christ. Every book of the Bible points us in the old Testament to the Christ who is to come in the new Testament. We look back in faith to the Christ who has come. So how does the book of Ruth a book about romance and redemption point us to Christ? I will tell you that it has more to say about God's redeeming love for us than it does about Boaz's love for Ruth or Ruth's love for Boaz. And to fully understand that we need to go deeper into the cultural nuances

here and to what role Boaz was playing as what was called, then the kinsmen Redeemer, the near relatives.

1 (17m 4s):

So let's begin in chapter four, chapter three, actually let me set this up ends with Boaz understanding Ruth's offer and her request actually to, to redeem her, which involved marrying her and giving her his name and their children would have his name and would have a future in security and prosperity on into perpetuity as a result of that. But Boaz learns. He's not the nearest

2 (17m 31s):

Kinsmen. He's not the nearest relative. And in that

1 (17m 36s):

Culture and in the mosaic law, it was the nearest relative who had the first rights of redemption. Keep that in mind, as we go on in chapter four, where it says now Boaz had gone up to the gate and sat down there. And behold, the Redeemer of whom Boaz had spoken came by. He's not given a name, he's just a nameless Redeemer, but the nearer kinsmen than Boaz Boaz said to him, turn aside friend and sit down here. And he turned aside and sat down. And he, that is Boaz took 10 men of the elders of the city and said, sit down here. So they sat down, it's almost like a court scene now.

1 (18m 18s):

And then he said to the Redeemer, Boaz did Naomi, who has come back from the country of Moab is selling the parcel of land that belonged to our relative Elimelech. So I thought I would tell you of it and say, buy it in the presence of those sitting here and in the presence of the elders of my people, if you will redeem it, redeem it. But if you will not tell me that I may know for there is no one besides you to redeem it. And I come after you. And he said, I will redeem it. Then Boaz said, the day you buy the field from the hand of Naomi, you also acquire Ruth, the Moabite, the widow of the dead in order to perpetuate the name of the dead in his inheritance.

1 (19m 4s):

Are you with me still see what's happening here. There's a bit of a real estate transaction going on, but it comes with a relationship commitment as well. Verse six, the Redeemer said, I cannot redeem it for myself. Lest I impair my own inheritance, take my right of redemption yourself, where I cannot redeem it. Now the scene flows seamlessly from chapter three to chapter four. It appears that Boaz wastes no time in confronting the nearer kinsman to determine his intentions with Ruth, their negotiation happens before 10 city leaders who gave witness to a complicated court case.

1 (19m 45s):

Again, that involved both real estate and relationship. And when the nameless relative learned that Naomi was selling this piece of land, probably doing it to again, raise money for herself. He says, sure, sure. I'll

redeem that I'll buy that. I've got the funds to do that. However, when he learned that marrying Ruth was also part of the redemption and that came with the price, he reversed his intentions, maybe he wasn't unwilling to. I think the implication is he didn't have the ability to, he didn't have the deep pockets of the Boaz head. He says, I put my own inheritance at risk. If I go that far with the redemption. So he says, I won't redeem it. And that cleared the way for now Boaz, legally to serve as the kinsmen Redeemer for Ruth and for Naomi.

2 (20m 37s):

Now, what does all this mean in a, a

1 (20m 41s):

New Testament sense? And how does this point us to Christ who is our kinsmen Redeemer? Remember I said that the book of Ruth is history. It's not a fairy tale. It's history, it's romance, it's prophecy, and it's theology. It's the theology of redemption in a story and in a cultural setting where the poor and the foreigner could be redeemed by a near kinsmen. But there, there there's something, even to this nearer relative who said, I, I can't do the redemption. Some people point to him and say, he has a picture of the mosaic law that cannot redeem us.

1 (21m 30s):

I'm talking about all that we learned in Genesis, Exodus, Leviticus numbers, and Deuteronomy simplified and codify it. Even in the 10 commandments. Some people think that to get right with God, I just have to try harder and do better and pull myself up by my own religious bootstraps and try to keep the 10 commands to know that the 10 commandments can not redeem us. It was never meant to redeem us. The law can reveal sin, but it can never pay the price necessary to redeem the center. And this nearer kinsman is a picture, a portrait of that. Once he learns the, the, the, the, the ultimate price he has to pay to redeem the land and the relationship, he says, I'm not able to do that.

2 (22m 18s):

I can't. And just to remember,

1 (22m 20s):

The law can not redeem you. Religion can not redeem you. You can't redeem yourself no matter how hard you try. So it goes to the next, and that's where Christ comes in. That's where the picture of Jesus comes in. The crisis connection. And Ruth has, is breathtaking. It's it's through this, this story. It's 3000 years old, this, this bright light that was taking place, unbeknownst to who in the middle of the times of the judges, this story was taking place to illustrate for us. That like Boaz is to Ruth.

1 (23m 2s):

Jesus is our kinsmen Redeemer in the Hebrew language. It's, it's the word go? Well, he's the go? Well, it appears 13 times in the book of Ruth, and you get the sense that there is something going on here. The

Goel is one who redeems or buys back. And there were three criteria that the Goel or the kinsmen Redeemer had to meet. Number one, he had to be a near blood relative, and there was a succession. The nearest had the first right of redemption. Okay. Nearest to us was the law, the law of Moses that came first.

1 (23m 43s):

Right. But, but the law can't us and the nearest relative here says I'm not able to do that. I can't go that far with my redemption. Secondly, he had to be able to pay the redemption price in full, and then thirdly, the go L had to be willing to

2 (24m 1s):

Redeem. And

1 (24m 3s):

Boaz has met all of the criteria there in the culture. And in the story, you can go back to the mosaic law in Leviticus, 19 Leviticus, 25. And you learn about the law of redemption and the role that, that the goel, the kinsmen Redeemer plays in that culture more to the point of Ruth situation. Part of the law said that if a family member died without an heir, as did Ruth's husband, the kinsmen gave his name to the widow by marrying her again, she was vulnerable. She was poor. She didn't have a future for herself without that their children would then bear his name and give her descendants a future.

1 (24m 46s):

And like Boaz, who was rich enough to redeem Ruth. He was the richest man in the county. He, he had all the resources that were necessary to redeem the real estate and the relationship. Likewise, Jesus has the power to redeem us from our spiritual poverty and make us rich in him. Second Corinthians chapter eight and verse nine says for, you know, the grace of our Lord, Jesus Christ, that though he was rich yet for your sake, he became poor so that you by his poverty might become rich. And Boaz also illustrates for us the willingness of Jesus to redeem us. You know, some people point to the cross of Christ and they say things like this, oh, how tragic a good life that ended in a bad way?

1 (25m 35s):

Cause he got on the wrong side of political and religious gamesmanship. Now he willingly went to the cross to pay

2 (25m 47s):

In full the price of redemption.

1 (25m 51s):

And he said as much on the cross, those seven cries from the cross as Jesus was hanging there, one of them was, is finished. Let me tell you why that's go well, language that's kinsmen Redeemer language

because Jesus is borrowing a term used in the marketplace and in business documents. At that time, it was a marketplace term to tell a story. It's what they would stamp on a transaction. When it was paid in the near kinsmen could not pay in full the redemption price. That's why he says, I can't do this. The law can't save you. You can't save yourself.

1 (26m 32s):

Only Jesus can redeem as only he has deep enough pockets as it were to die on the cross for our sins to shed his blood and to pay the redemption price full. And he wasn't there because he got on the wrong side of politics and religion. He was there willingly. He willingly went to the cross and he settled that matter in the garden of Gethsemane when he prayed, not my will, but thine be done in the end. Boaz shows kindness to Ruth and Naomi by redeeming them from a life of hardship and poverty and Boaz and Ruth Mary.

1 (27m 14s):

Now we're in the middle of chapter four and God gives them a child. Ruth is now pregnant. And some of the women in the community come back to Naomi and they say, oh Naomi, you don't need to be bitter. You are so blessed. Chapter four, verse 14, blessed be the Lord who has not left you this day without a Redeemer. And may his name be renowned in Israel. He shall be to you a restorer of life and a nourisher of your old days. Who are these women

2 (27m 46s):

Talking about?

1 (27m 48s):

If you say Boaz, you're wrong? Cause read on your daughter-in-law. Who loves you? This is Ruth who is more to you than seven sons has given birth to him. This Redeemer. You expect them to say your daughter-in-law has married him.

2 (28m 10s):

Oh, wait a minute. Has given birth to him.

1 (28m 15s):

Remember I said the main characters in chapters three and four are Boaz and Ruth and toss a baby named oh, bed in there as well. These women in the community know something that maybe not everybody else knew. I don't know quite how they picked up on this. But remember I said, Ruth is a history. It's romance. It's theology. That theology of redemption. It's also prophecy. And here's where we see the prophecy. The story ends with this unexpected twist and it ends with a genealogy of all things it says in chapter four and verses 21 and 22.

1 (29m 3s):

It kind of summarizes where we are and all this. And it says Salomon, fathered, Boaz, Boaz, fathered, oh, bed, oh, bed father, Jesse and Jesse fathered who king David King,

2 (29m 22s):

David.

1 (29m 24s):

This is what the story is all about. Oh yeah. We can learn some principles of romance and dating and relationship. That's kind of the lower story. The upper story here is there's a messianic connection here.

2 (29m 39s):

I don't know how these women went from Boaz,

1 (29m 42s):

The Redeemer to the Redeemer coming through the line of king David and the important role that even oh, bed, the child between Boaz and Ruth Ruth would make. But, but, but this makes you go, wow, you gotta be kidding me.

2 (29m 60s):

This is huge.

1 (30m 2s):

This is a much bigger story inside a little tiny story that most of the people living during the time of the judges hadn't figured out. Maybe they'd never or heard of it. Some people say that Samuel, quite some time later compiled this story and wrote about it and some people, wow, are you kidding me? What a beautiful mosaic God is painting here. The ultimate road trip through the Bible to say my plan to redeem. You was always in place. And I was working in my plan even during the dark ages. And if you think your life is so small and so insignificant, and your story is insignificant.

1 (30m 47s):

Now you're part of God's larger story just as Ruth and his Boaz were go with me to Matthew chapter one. And I want to show you something that in light of Ruth's story and what you now know about the book of Ruth, you've got to go, wow. And it's a section of scripture. A lot of people just kind of skip over the beginning of Matthew's gospel. He starts with 17 verses of a genealogy. This is how he introduces the Hebrew people to their king, who has come. He's trying to convince his Jewish audience that Jesus Christ is that king, the genealogy doesn't mean much to you and me, but in the, in the Hebrew world, in the Jewish world, the genealogy traced the legal right to the throne.

1 (31m 40s):

And so they paid attention to genealogies. And in the middle of this one that traces through 14 generations, three different times. It says in verse five. And Saulman the father of Boaz where we've heard that at the end of chapter four and Ruth, right. And salmon Boaz by Rahab.

2 (31m 58s):

What,

1 (32m 1s):

What does Ray have the prostitute have to do with this? We learned about rehab in the book of Joshua. Okay. She she's in the genealogical line of Jesus Christ and Boaz. The father of oh, bed by Ruth. Ruth is a foreigner. She's a Moabite woman. Are you kidding me? How did she appear here? You ought to be saying, oh, the grace God, the grace of God and obeyed by Ruth and obeyed the father of Jesse and Jesse, the father of David, the king, you see the messianic line all the way to the Christ is a Davidic line.

1 (32m 42s):

And this little story is important because it, it, it's just, it's just a little, little bit of those, those facts that you bring to the legal case that supports the idea that Jesus is the Christ. He had the legal line to get there all the way through rehab all the way through a Moabite woman named Ruth furthermore, Tamar who was raped. And then Mary, the Virgin for unlikely women to appear in the genealogical record of Jesus Christ. I said, God has always been pro women and oh, the grace of God to even pull in a foreigner and a prostitute and some of these people, but he was always at work behind the scenes, as it were

2 (33m 35s):

Working out his plan for redemption. Okay.

1 (33m 40s):

You know, the other thing that comes into play in a story like this, as I said, there were four criteria for the go well for the kinsmen Redeemer, a blood relative, somebody who had the means by which to pay the redemption price in full and somebody who was willing to do so, you know, it was necessary on the other side, somebody who saw himself or herself as needing redemption, Jesus said in his sermon, on the Mount, bless it. Or the poor in spirit, you didn't have to convince Naomi or Ruth that they were poor, that they were vulnerable.

1 (34m 25s):

Rude. You've made a faith decision in chapter one where she says to Naomi, your God will be my God. Think about that. A pagan from Moab embracing the God of Israel, Orpah went back to her old pagan ways. Okay? Presumably she found a husband among the Moabites, but a fork in the road of faith decision, Naomi and Ruth come back to Bethlehem. Don't miss the hat. Back to the place the Christ would be born.

Understanding just how vulnerable they were, how poor they were and how much in need of a Redeemer.

1 (35m 10s):

They were. Maybe you're sitting here today. And you said, I, I don't know that I need this Jesus. Well, the saddest place to be is to not know how much you need him to think. You're sufficient enough to redeem yourself. Remember the law, can't redeem you the try harder way. Yeah. Religion. Can't redeem you. You can't redeem yourself. You don't have the sufficient resources and neither do I to pay the full redemption price. But the father sent his one and only son Jesus to shed his blood upon the cross and to pay the redemption price and full.

1 (35m 54s):

And when we place our faith and trust in him, the Bible says, that's when we become children of God, born into his family. Now his blood becomes the source of us becoming and he becoming to us a near relative. He calls us children of God, isn't that beautiful. But have you come to that place where you recognize your poverty of spirit blessing? Jesus didn't say blessed are the poor. He said, bless her to the poor in spirit. Blessed are those who recognize that no matter how successful I am, no matter how much money I might have, there is a poverty of spirit that makes me in need of redemption that only Jesus Christ can provide.

1 (36m 38s):

So like, like roof, fix your eyes on Bethlehem, where our kinsmen Redeemer was born, where his earthly life began and trace that all the way to the cross of Jesus Christ and just lay yourself bare before him naked, poor, vulnerable, and in need of a Redeemer who is willing to redeem me. And he has more than shown his willingness to redeem you. He has shed his blood. He has, he has paid the redemption price in full there's, nothing more you can do or need to do other than to receive the free gift of eternal life by faith.

1 (37m 23s):

And when you do, you know, he says, welcome to the family, my brother or sister,

0 (37m 29s):

You're a child of God.

1 (37m 32s):

My question for you is what are you waiting for? We can walk away and say, oh, nice story. Romantic tugs on my heart a bit. I love a good romance story.

0 (37m 44s):

Oh, it's so much more than that. The question is, will you respond in faith to believers today and admit your need for a Redeemer? You've been listening to the Bible teaching ministry of Dr. Ron Jones for a complete list of resources available from Ron's ministry, visit something good radio.org.