

Providence & the Kinsman Redeemer

by Keith Malcomson

This sermon delves into the themes of providence, the kinsman redeemer, and the pursuit of bread as seen in the Book of Ruth. It highlights how God's hand of providence orchestrates events in our lives, leading us to the kinsman redeemer, who is a picture of Christ in the New Testament. The pursuit of bread symbolizes seeking after God's word diligently, which ultimately leads to a bountiful harvest and divine revelations.

Scripture: Deuteronomy 25:5, Ephesians 5:32, Ruth 2:17, Leviticus 25:48, Ephesians 5:22

Topics: "God's Providence", "Kinsman Redeemer"

Description

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Transcript

I want you to turn with me here tonight to part five of our series, Providence in the Book of Ruth. And we're going to read from Ruth chapter two, just a few verses here, finishing off the second chapter of the Book of Ruth. And I believe this is a dynamic and very important series that we are dealing with here at this time because of all that we have gone through, but also all that is ahead of us as a church and as individuals.

And I believe this series gets our perspective right. It gets our eyes upon the Lord. It means we're not dominated by circumstances or even the dark things of life that affect each one of us.

So we are going to come to part five and I call this Providence and the Kinsman Redeemer. Providence and the Kinsman Redeemer. We are going to step in tonight to a part of this that dominates this book.

So far we've been gradually taking steps towards this point, but I'm going to begin to open up to you the very heart of this little book. And it is a little book, a tiny book, but we're going to see that it has a theme that is utterly unique in the entire Bible. And it's very, very vital.

Reading from Ruth chapter two and verse 17 here tonight. So she, that is Ruth, gleaned in the field until even and beat out that she had gleaned and it was about an eighth of barley. And she took it up and went into the city and her mother-in-law saw what she had gleaned and she brought forth and gave it to her that

she had reserved after that she was sufficed.

And her mother-in-law said unto her, where hast thou gleaned today? And where wroughtest thou? Blessed be he that did take knowledge of thee. And she showed her mother-in-law with whom she had wrought and said, the man's name with whom I wrought today is Boaz. And Naomi said unto her daughter-in-law, blessed is he of the Lord who has not left off his kindness to the living and to the dead.

And Naomi said unto her, the man is near of kin unto us, one of our next kinsmen. And Ruth, the Moabitess said, he said unto me also, thou shall keep fast by the young men until they have ended all my harvest. And Naomi said unto Ruth, her daughter-in-law, it is good, my daughter, that thou go out with his maidens, that they meet thee not in any other field.

So she kept fast by the maidens of Boaz to glean unto the end of barley harvest and of wheat harvest and dwelt with her mother-in-law. Let's pray together. Father, we thank you for your encouragement, your comfort, your strength, and your grace.

So God, all that you minister unto us as individuals in this room, in this church. Oh God, even this preacher. Lord God, it's so real when you begin to minister and to speak and open up your mind and your ways and the truth of this book.

Oh God, I praise you that you are a speaking God. You're a God that reveals, oh God, real thoughts of your mind. You're a God who speaks from heaven today in your son.

You're a God that opens up your heart and begins to teach and lead. Lord God, you do drop handfuls of purpose. Lord God, deliberately for us by providence.

Lord God, that we might be encouraged and strengthened and led by your sovereign grace. Lord God, we exalt you tonight as a sovereign God. Lord God, we're not those that are victims of the circumstance of life.

Lord God, we're not mere victims of tragedy or trouble or heartache or trials or fire or any other thing. But my God, it's your hand revealed allowing even the enemy to come against us, our trials to encompass us. Lord God, you lead us through for your divine purpose.

And my God, I thank you, God, that you time and time again. Lord God, what's meant for evil? You turn it on its head and you work all things that seem in our eyes to be for evil and detrimental and destructive. Oh God, you weave them together to bring forth good, to glorify your name, to exalt the Lord Jesus Christ, to bless us, to benefit us.

Lord God, to afford us in the will of God. And Father, I pray tonight, let that be so in Jesus' mighty name. Thank you for the blood of the lamb.

Thank you we have a redeemer tonight. Thank you there's one that rescued us from wreck and ruin and disaster. Nor God's sin, oh God, had laid us low.

It had destroyed our bodies and our minds and our future and our hopes, oh God. But a redeemer, our kinsman redeemer, stepped in by the hand of God and used providential circumstances to reveal himself. We do love you and we give you all the glory tonight in Jesus' mighty name.

Amen. Before we embark on these few short simple verses, I want to give you another warning about providence. I've got to give warnings because I'm teaching strongly about the blessing, the benefits, the comfort, the encouragement of understanding, believing and receiving the teaching of providence.

And of seeing God as the God of providence. I'm opening this up. We're going into this in detail.

So I've got to give warnings because many who have gone down the line of teaching and preaching providence have fallen into error. They've gone to an extreme. If you preach the sovereignty of God but neglect the responsibility of man, you go into error.

If you preach the responsibility of man but neglect the sovereignty of God, you go into error. So we need to balance truth. No one truth should ever become everything.

Never. You've got to be very careful that having learned the truth, yes, for a time we need to emphasize it. Yes, for a time you need to study it, maybe to the neglect of other things.

But a time has to come where you balance all truth out. Different truths balance one another. So let me give you a warning before I go to my three points here tonight.

In 2nd Kings chapter 20, we read about good King Hezekiah. He was a remarkable man. He was a revivalist.

He hated idolatry. He was used in an amazing way by God. He is noted for his trust in God that few men ever trusted God like Hezekiah.

He was used in an extraordinary way in the hand of God. But listen, he's the one who prayed for extra years and God gave them to him. But in that time he went wrong.

He became familiar, casual. He neglected certain things. I actually believe he made real mistakes.

It might have been better if God had never given him that extra 15 years. But God did. God answered his cry.

Listen to what actually happened. He opened up the treasures in Jerusalem and showed them to the Babylonians. So the prophet Isaiah came onto him with a prophecy.

And listen, this was an extraordinary man of God. A mightily used man of God. A man who walked with God closely and who is in heaven tonight.

Listen to what happened. Isaiah came onto him and this is what he prophesied. Because you have showed all of your treasures to the Babylonians, everything in your house and every person of your house is going to get carried away into Babylon.

All your children are going to get carried away by the king of Babylon because of this. Listen to his response. And I'm talking about providence.

Listen to his response. This is how he responded to God's prophecy through Isaiah. He says in verse 19 of 2 Kings 20.

After hearing this concerning that his sons would be carried off and made eunuchs in the palace of the king. Then said Hezekiah unto Isaiah, good is the word of the Lord which thou hast spoken. And he said,

is it not good that peace and of truth be in my days? I've always thought there was something seriously wrong with this passage when I've read it for 30 years.

As soon as I read this after the life of Hezekiah, I cringe. Here is a great man who's received a prophecy saying your children are going to get carried away and become eunuchs in Babylon. And his only response is it's good.

It's the word of the Lord. It's the will of God. And it's not going to happen in my day.

It'll happen in the days of my children. The word of God is good. This is a man who's lost touch with reality.

And now he goes, this is God's word to me. I just submit to it. God has said this is going to happen.

This is God's will. And I just yield to it and go with it and say, God's will is good. There's something terribly wrong with this.

When the Lord said you're going to die of a sickness, he cried out and God actually intervened and gave him 15 more years. But now when he hears God's judgment will come on his children, he doesn't cry out. He doesn't pray.

He submits to the will of God and says, this is good. Let it happen. After all, it's not going to happen in my day.

You see, I believe with this teaching, there are dangers. You could become passive. You could become blasé.

You could say everything that comes to me, every sermon of judgment, I just submit and say, well, that's God's will. I just need to submit. Ah, ah, surah, surah, whatever will be, will be.

That is a dangerous, and I believe it's a casual attitude that shows you've lost touch with reality and you've lost touch with the living God. Listen to what happened with wicked King Ahab in 1 Kings chapter 2 and verse 21. A similar thing happens to him.

You know who King Ahab was? He was a wicked, vile man. Few kings sold themselves to do wickedness like King Ahab. So you've got an extreme.

Hezekiah was a great King. Ahab is a wicked King. But we read in 1 Kings chapter 21, how also a prophet comes and gives a word to Ahab and says, do you know what? I'm going to judge you.

I'm going to cut you off. I'm going to destroy your house. And it came to pass when Ahab heard those words that he rent his clothes and he put sack cloth upon his flesh and he fasted and lay in sack cloth and he went softly.

And the next verse said, he humbled himself. God takes notice that this wicked, evil man, he wasn't getting saved. He humbled himself because of the word of God.

God says, I'm going to destroy you. Does he just go passively and say, yes, I deserve it. I'm a wicked man.

No, he actually puts himself in a condition of repentance. And it says, because he humbled himself before me, this is God speaking, because he humbled himself before me, I will not bring the evil in his days, but in his son's days will I bring the evil upon his house. I want you to see for a second, here's two men.

One of them, Hezekiah has blind submission to whatever happens. Here's a wicked King Ahab who actually wrestles with God, goes to God in prayer. Those that submit to the sovereignty of God or submit to providence and many other things blindly without any conscious awareness, I want to tell you, you need to be very careful.

That can become a very, very dangerous thing. So I'm warning you here tonight of your attitude over providence that you blindly submit without bringing another truth to bear concerning this truth. With each one of us, our belief, our understanding and our personal experience and understanding of providence is worked out in the hardships of life.

You've got to learn this truth. It's not receiving it theologically and say, I believe in providence and then blindly submitting to it. You're going to have to walk through this.

You're going to have to experience this. You're going to have to learn God's character through it. It's not blindly submitting to a theology or a doctrine of blind submission to providence that you just lay down and roll over no matter what comes in life.

You must not do that. But you know what you have in the Bible is you have a real teaching of God revealing himself. That's why I believe the Calvinist and the hyper-Calvinist go wrong in the truth of the Bible.

They so emphasize providence and that God is in everything that they blindly accept everything as from God when we know many things come from the devil and they need to be resisted. My message tonight, providence and the King's man redeemer. And I've got three points for you very clearly here.

Three things that I believe are revealed at the end of Revelation chapter two, three things are revealed. Providence is revealed in a way that Naomi's eyes were blind to. The King's man redeemer is revealed.

And thirdly, the pursuit of bread is revealed. So I'm going to deal with these three points in a few short verses. In less than one day, three things are revealed that were kept hidden in this book for the previous 10 years.

10 years, these three things are hidden. But suddenly in one day, everything changes. Do you know that God's hand of providence can change everything in one single day? Where how you rose in the morning and how you go to bed at night can be radically different.

That's what you find in these few verses. And so my first point, providence revealed, that's what you have in verse 17 to 23, providence revealed, not providence working. It was working already.

God was providentially at work. But my point is providence revealed. In other words, the word revealed means to make it plain, make it obvious, make it visible, open it up to the site, to the visible site of genuine believers.

You see in these few verses, you begin to get providence revealed, the hand of God revealed, and yet it was hidden from genuine believers before. We are here in chapter two of Ruth. In chapter one, we have a period of 10 years.

But when you come to chapter two, you have a period of less than 24 hours, a long working day. So first of all, we get 10 years of dark providence. Everything seems to be going wrong for 10 long years.

Then you turn to chapter two and what we covered last week and what we covered tonight, all of it happens in less than a long working day. All of it happens dramatically, suddenly. How Ruth arose in the morning isn't how she goes to bed at night.

How Boaz woke in the morning isn't how he goes to bed at night. How Naomi awoke that morning is not how she goes to bed at night. And so these three characters in this chapter, this one day changes everything.

So what happened in this one day? Well, the hand of God's providence is revealed to each of these three individuals. A set of circumstances happen, not a voice, not a prophecy, not a miracle, but God in the normal natural day-to-day things reveals himself in such a way that providence is revealed. All three of them wake up to realize this is a unique day of providence.

And God is revealing that his hand has been working in all of the events of life. It is utterly extraordinary. When Ruth left her house and left Naomi that morning, everything was dark in that home.

Naomi, remember what she was? She was in bitterness of soul. All she could see was darkness, the affliction of God, that her almighty God was actually wounding her and almost acting against her. But when she returned late that night, everything had changed.

I mean, everything had changed. You're going to see three people go into bed that night who actually say, I see God's hand of providence in what has happened today. You know that God can change things dramatically in a period of just one short day.

And so we see in this chapter, all three begin to see the hand of providence. But please note for a second, all three had a different life's journey to get to this point. We know that in this story, that Naomi had a very long, hard, rough 10-year walk to get to this particular day.

There was much darkness, much bitterness of soul, much hardship. We see how Ruth got to this point. She also had walked through troubles and yet she found conversion.

She found the God of Israel. She actually had found her very soul and eternal life in the midst of all these dark threads. Her life was shorter, not as hard as Naomi's, but it was still hard.

Then we have Boaz, the man of this story. He stayed behind in Jerusalem during that 10-year famine. There had been no rain.

There had been a drought in the nation. Darkness, sin had engulfed the nation. And here's Boaz.

He stayed in Bethlehem. He kept labouring away. He kept working there.

And you know what? He became rich. He blossomed in his richness during a 10-year famine. When we first see him at the end of 10 years of a spiritual famine and of a physical famine, there's no rain, no food.

There's great lack. We see a rich man in the midst of this. We see an industrious man.

We see a spiritual man. This is utterly remarkable what we begin to see. These three lies are being revealed to us here.

It says in chapter 2, verse 5, then said Boaz unto his servant that was said over the rapers. Look what begins this entire day. Whose damsel is this? He doesn't say, who is this damsel? He said, whose damsel? Who does she belong to? Who is she connected to? Whose family is she in? Who is she married to? Is she married? And so obviously one look of her and he goes, I want to know who this girl is.

I want to find out about her. We're told in verse 1 that this Boaz was of the family of Elimelech. In other words, there's a family connection here with this girl.

He begins to hear that this is Ruth the Moabitess. And as soon as he hears that, he goes, I've heard about her. I've heard the rumors.

I've heard the stories. I know all about her old family. I know about Elimelech.

We were related. We were family. I know that her husband died and she was faithful to her husband, faithful to her mother-in-law, and here she is.

You know who this Boaz is? He's a man of God. Look at him instantly. Do you know what has happened to this man? 10 long years he never got married.

We know he's much older than Ruth. He's lived through a famine. He's an older man.

That's very, very unusual. And he's never got married. Can I ask you, why did Boaz never get married? Here he is.

He's a rich man. He's a landowner in the midst of a famine and he never married anyone. Can you imagine going through that and you've got money in your pockets? You've got a nice house.

It's a dark day. Many ladies are going to be going through trials and yet he's still single. Do you not see God's hand of providence upon us that even this man lived to a good mature age and he's still single? I wonder if he ever thought, man, what's God doing? What's wrong with me? Why hasn't the right girl come? Maybe many girls come.

And he said, no, no, no, no. And he goes, I'm going to be left as an old bachelor here. I don't understand this.

Do you realize what it was? He did not have the answer. God's hand of providence was there stopping him from marrying anyone or getting connected 10 long years. I don't think he understood that until this actual day.

And then one day he lifts his eyes. I mean, he's been a bachelor. He's a single man.

And in one single day, he hasn't even spoken to the girl. He doesn't even know who she is. And he goes, who is this? Who does she belong to? Who is she associated with? He immediately began to think in a certain way.

Do you know that's God's hand of providence in this in a very real way? He's not conscious that God is urging him, saying, there's a girl I prepared for you for a long time. I have laid my hand on her. I'm bringing the two of you together.

He's got no awareness of that. He's just going out and looking, having feelings, having thoughts, looking with his eyes. And yet God was in this in an extraordinary way.

You know who this man was? And we saw it last week. He was a man with a sense of responsibility. As soon as he began to see the hand of providence, God is in this.

I believe this entire chapter shows that he suddenly realized on this day that God was in this meeting with her, that she just happened to be in his field. I don't think he thought it was a happenstance at all. I think he said, I know there's something of God in this.

She's in my field on this day at this time. I believe God has actually led her. And we begin to see a sense of responsibility.

His heart began to open up to understand the word of God. He had a desire to obey the word of God. Because you know what? This situation with Ruth, there's certain things taught in the Bible that he is commanded to do.

And you know, immediately on that very day, he begins to obey the word of God towards Ruth and his responsibility. I also believe that he caught sight of the character of the quality of this lady. He's asking questions.

Tell me about her. She's worked all day from morning to night. That's exactly what I want to know.

And I believe that providence was revealed onto him. But also there's more than that. Naomi in chapter 2 and verse 19, listen to what it says.

And her mother-in-law said unto her, she's walked in the door with all this corn. She's been working all day and just gleaning. That's what Naomi thinks she's doing.

I hope she comes back with enough for a meal. But when she walks in the door, she's got about the equivalent of 22 liters of corn. That's more than you're going to eat all week, I'm going to assure you.

And she brings all of this in and drops it on the floor. What is Naomi's response? Do you know how we've just seen her before? You know what she was like that morning. She is bitter and hard saying, God has afflicted me.

But as soon as she sees all of this corn here in verse 19 says, where has, I want you to see the shock here. She is in shock because no one is going to glean this amount of stuff. No one.

That's utterly impossible. Where has thou gleaned today? And where, where did you work? Blessed be he that took knowledge of thee. She doesn't even know who it is.

And yet she says there's someone, she doesn't even know what happened that day. She looks at all of this, but she says, you know what? There is someone behind this. This isn't Ruth.

No way could Ruth have brought all this back. She could not have gleaned all of this. So when Ruth dumps this, she puts two and two together and says, there's another hand behind this.

There's an influence behind this. Are you able to discern the hand of God, of his providence in certain things? Are you just blind when God begins to bless? You see, Boaz is like the Lord, the God of

providence working behind saying, drop things for them. And if you merely go through and you don't realize God is at work.

You see Naomi, remember I said, all the preachers say she was a very bitter backslidden woman. I don't believe that. In one day, she instantly could discern the hand of providence and saying, there's something more going on here.

This is not a natural thing that has just happened. So she's a discerning lady. She is a lady that is very wise and insightful.

She knows how to ask questions. And she said, blessed is he. Notice how she's immediately blessing the hand of the person that took knowledge of you.

You know what she's saying? There's someone who took knowledge of you. The word knowledge there actually used, it means someone has taken notice of you or considered you very carefully. Someone has been investigating you.

Someone has been studying you and that person has somehow been involved in you getting all of this corn. This was not just you, Ruth. There is something at play there.

And so Naomi begins to see the hand of God and the plan of God and the purpose of God and all of this. It is an extraordinary thing. There's an entire harvest coming in and she is very aware of that.

You know, the fact that they bring in the corn here, corn was used to make bread. Bread in the Bible always represents God's word. And so in this entire chapter, you begin to see something of this.

This corn represents the word of God and God feeding his people bountifully in a remarkable way. Look at verse 20. And she said unto them, sorry, let me say that again.

Remember in chapter one, verse 20, how Naomi was left. She was telling the entire village, don't call me Naomi. Call me Mara.

Call me bitterness. She's been testifying about all of this. And yet within 24 hours, God is beginning to work where this lady is blessing the hands of some, she's going, something's going on here.

And she begins to bless in the name of the Lord. Whoever took notice of you, God bless them. See this lady, she is not a bitter, twisted up person.

She is someone with a large heart of faith. And that's what's so remarkable. She acknowledged the dark threads in chapter one.

She walked through the dark threads. She didn't say these are dark things. I lost my husband, my two children.

I don't have anything. I'm coming back empty. She acknowledged God's hands in that.

But immediately, as soon as things start changing, she acknowledges the hand of God. She's not bitter at all. She's not backslidden at all.

You know what? She's walking through life. She can discern God's hand in the evil as well as the good. The times of darkness as well as the times of brightness when God begins to reveal things.

She is a remarkable lady. And she acknowledges the silver threads. She can discern the silver threads and she can discern something that's beginning to change here.

I hope you've got an awareness of God's hand in things that you can see through events and go something is happening in behind this in a very unusual way. Barley leads straight to Boaz. See this barley.

See this harvest coming in. It's going to lead to someone. Just the same way as God's word always leads to the person of Christ.

You see, if God wants to draw you to Christ, you know what he uses? He uses barley. He uses the word of God. You begin seeking after the word of God.

You know where he's going to lead you? He's going to lead you to the Lord Jesus Christ. Just as he led Ruth. It starts with barley.

But do you know what God is doing providentially? He's leading you to the person of Christ, to a deep relationship with the Lord. In chapter 2 verse 20, Naomi said unto her daughter-in-law, after she begins to explain who it is, blessed be he of the Lord, who has not left his kindness to the living and to the dead. Do you know what Ruth does? She begins to reveal that it's Boaz.

His name was Boaz. Do you realize what happened to Naomi at that time? Until this day, she had forgotten the teaching of the Bible about the kinsman redeemer, about provision, about what the Bible commands, about your relatives and your rich relatives to look after you, to redeem everything back. We'll come to this in a second.

Do you realize in one moment of time, the word of God, that she wasn't even thinking about these 10 years, or else she would have been very hopeful coming back to Bethlehem. She wasn't thinking about the word of God, but in one moment, the word of God, it's provision, it's teaching, it's commands begin to open up in one single day. That begins to change Naomi's attitude.

She goes from being very bitter, very dark, not having eyes to see, and all of a sudden, her eyes begin to open up on the word of God. There's a kinsman redeemer. There's a relative.

She began to remember people she had forgotten. Boaz, I haven't heard that name in an awful long time. Do you know Boaz is a relative of ours, and he's a rich relative, and here's Ruth gleaning in his field.

Of all the fields, Ruth didn't know his name. Ruth didn't know anything about him. Just a man called Boaz.

But immediately, Naomi is going, this is providence. This is God. And you know where providence leads her? To the word of God.

You better be careful that providence, seeing providence in your life, does it lead you to the word of God, the teaching of God's word, God's clear commands? If providence leads you away from the Bible, or is separate from the Bible, it's deceptive. It's dangerous. You could say, ah, here's God's hand.

It could be the devil. It could be mere circumstance. But yet, here's Naomi.

She gets led into the word of God. Boaz, the kinsman redeemer, Leviticus, Deuteronomy. I'm beginning to see this.

And so Naomi gets led into the word of God. Then listen to what she says in verse 20. And Naomi said unto her daughter-in-law, blessed be he, that is Boaz.

She's beginning to bless Boaz now. Blessed be he of the Lord, who has not left off his kindness to the living and the dead. She's talking about the kindness of God.

When providence begins to open up, she suddenly realizes, I haven't lost God's kindness. What is God's kindness? The word kindness that is used there. It's the word *hesed* or *kesed*.

It means loving kindness. It's a word for grace. It means to be loyal, reliable, a covenant God.

So she's saying the kindness of God, I haven't lost it. In fact, all these events are beginning to show me that God's covenant, loyalty, grace, faithfulness, all this happens in one single day. And it begins to dramatically change the story.

Do you realize God's kindness? You could be blind to it. You could go, all these things are against me. God doesn't like me.

God is wounding me. And all the time, God wants to reveal my covenant loyalty to you. Notice what she says as well.

It's his kindness to the living and the dead. She's lost a husband and two sons. And this day, the events of this day, suddenly her mind begins to change and go, you know what? God hasn't forgotten his kindness to those that are dead.

Three men are dead. They're dead. They're gone.

It was tragic. But suddenly the events of this day begin to show that God's kindness isn't only to Naomi, isn't only to Ruth. But actually in what is happening right now, it shows that God's kindness is being revealed to these three dead men.

They're dead. They're gone. It was tragic.

And yet this day's events of providence begins to show that God is thinking about dead men, three dead men. You'd think God's finished with them. They've lived their life.

Their life is over. Oh no, not when you go into this chapter and these verses, you begin to see here that what God is now doing, he's actually considering these three men. He's looking back to the death of 10 years ago.

And he said, I am not acting. I'm remembering and this is why I'm doing this. Then the two sons, also them, God is remembering them doing certain things.

And you know what? Naomi's seeing all this for the first time. She was depressed yesterday. She's not depressed anymore.

She's going, hold on. She's suddenly becoming in awe, aware of God, understanding scripture, begin to see something that's changing, aware of the kindness of God and the loyalty of God. And the God hasn't even forgotten her dead family members.

Are you seeing this tonight? This is an extraordinary, amazing thing. There's four times here, sorry, five times that Naomi is called the Moabitess. Twice in this chapter two, she's called Ruth the Moabitess.

Do you know what that means? The writer, the Holy Spirit who wrote this little book, once she'd understand, as you begin to see everything change, don't you forget she was a Moabitess. Don't you forget she's from another culture. Don't you forget she got drawn out of paganism.

She had a different nationality. She had a different past that you may not want to know about. She had a family background that you might think is against her.

And yet all of this is being revealed. Ruth the Moabitess, never forget it, who she was. And yet grace, God's covenant grace is being revealed.

And so that's the first thing revealed here. Providence revealed in these few verses overnight, instantly, in a few hours, in a few moments. Their eyes, Naomi, Ruth, Boaz, all three of them in this day, their eyes are being opened up to see God's hand of providence.

They didn't see it yesterday. Now they do. My second point, the kinsman redeemer revealed.

Let me say that again. The kinsman redeemer revealed. He wasn't revealed yesterday.

He's being revealed today. Right now, progressively throughout this day, it begins with him, begins to affect Ruth. Finally, Naomi, that night, late that night before she goes to bed, her eyes are open to the revealing of the kinsman redeemer.

Look at the end of verse 20. And Naomi said unto Ruth, the man you've mentioned, Boaz, is near of kin unto us. He is one of our next kinsmen.

Underline that word kinsmen. It is an absolute vital word here. So not only is providence being revealed, the kinsman redeemer for the first time in this book is being revealed.

You don't read about him in chapter one. He doesn't appear in chapter one. He's not there for 10 years, but in one individual day, not only is providence being revealed, the kinsman redeemer at the exact same time is being revealed.

Providence opens their eyes up to begin to see what the Old Testament teaches unto the person. Who is this Boaz? Ruth could never imagine how important it was that she had been on his field on that day at that time. This wasn't accidental.

It was a profound, remarkable plan of God that was actually in line with the word of God. And so this word kinsman is very important. What is all this about the teaching of the kinsman redeemer? You see, the hand of providence had turned against Naomi or so it seemed.

But now in this one day, her mind was opening up to see the truth of the kinsman redeemer. The provision of what the Bible taught about a kinsman redeemer. She never mentions it in the dark times.

She doesn't believe it. She's not encouraged by it. But in this one day, suddenly her eyes are open.

She knew this. She had read about it. She was taught it, but it didn't affect her.

But on this day, the teaching of the kinsman redeemer becomes dynamic because God is revealing it. It has to be this day. The truth of his being the redeemer or the kinsman redeemer is going to impact her whole life.

True providence always leads you to God's written word. The word kinsman used here is the Hebrew word *geol*. It's a very important word.

Listen to what it means. It means for someone to act as a kinsman or as it's translated other places in the Old Testament as a redeemer. Someone who comes, a family member who steps into your life to redeem you or to purchase you back out of trouble.

And almost everywhere in the Old Testament, this word is a redeemer. Someone acting as a redeemer that's going to impact and change your entire life. It is someone who is performing a unique family task on behalf of you.

The Bible teaches it. The Bible lays out the full instruction on it. And it means for someone to act on behalf of those who have lost their possessions.

So in other words, this redeemer, this kinsman, it's not just a family member. He is a redeemer. He is someone who has the power and ability to impact you when you've lost your freedom, you've lost your money, you've lost your wealth, you've lost your house, you lost your land.

In fact, you've ruined your life through sin or through neglect or through the choices you made in life. Your life has been ruined. Your life has been lost.

You have lost hope. You've got no future. And in that condition of being ruined and lost and poverty stricken and you have no money and you can't provide for yourself.

Do you know what? The Bible talks about a person. He's got to be a family member who steps in and becomes a redeemer. He is going to save you from your terrible situation.

And so Naomi begins to realize they have a redeemer. Here's two ladies. They have no man, no provision, no money.

And she begins to go, hold on. Boaz is a redeemer. He is actually, according to God's word, he is the person, the family member connected to us who's meant to step in.

And it just so happens he's very wealthy. And it just so happens he's here in Bethlehem. But the word of God begins to teach that this is the very man who can make all the difference in our life.

Now this word redemption or kinsman that we see written here, you know, over in the New Testament, you go into Ephesians and Colossians and you begin to read in the gospels and you read that Christ, when he died on the cross and shed his blood, he died to redeem you. He shed his blood to redeem you, to rescue you, that your sins could be forgiven. Sin ruined your life, destroyed your life.

You're a prisoner. You're impoverished. You've lost everything because of sin and because of the things that happened to you in life.

You're destitute. You're in serious trouble. But do you know what it says? Jesus Christ is the redeemer.

He is the kinsman redeemer. There's an entire teaching in the New Testament that calls Jesus the redeemer, the one who intervenes in life to save you, to rescue you, to bring you out. Do you know where it comes from? It comes from here.

In fact, you can't understand the teaching of redemption in the New Testament without understanding it here in the Old Testament. Redemption in the New Testament is based on the teaching of redemption in the Old Testament. And you cannot understand New Testament redemption unless you go back to this.

In fact, let me say something. No book in the Old Testament has this story of redemption explained in the kinsman like this book, Ruth. You won't find it in any other book of the Old Testament as clear, as precise, as detailed as you find it here.

And so the book of Ruth is a book about redemption, the kinsman redeemer. It's explaining it to you. And if you want to understand redemption through Jesus, you've got to go to the book of Ruth.

You've got to understand that Boaz is a picture of redemption through the blood of Jesus Christ. This little book of Ruth is all about blood redemption and providence is connected to it in a very strong way. This is literally a teaching manual concerning blood redemption.

You see, the person, when you go into the Old Testament, read about the kinsman redeemer, you read he has to be a close relative. He's got to be a family member. He's got to be kin.

He's got to be related to you in some way. And that redeemer, that savior, that kinsman, do you know what the Bible says? That he has a right to redeem you. No, he's got more than that.

He's got a duty to redeem you. No more than that. He's got an obligation under the law of Moses to step in and intervene and rescue you from your terrible situation.

In fact, he must buy you back or your field or your house or your possessions. If he is a redeemer, the word of God says he must do this. He's got to do this.

They're not allowed to leave you in that terrible state. And so this word Geol is all through the book of Ruth. We read it in chapter 3 verse 9, chapter 3 verse 12, chapter 4 verse 1 and verse 3 and verse 6 and verse 8 and verse 14.

In fact, you see it all through the place, but it's different than the word in chapter 2 and verse 1. It's not the same word. Then this word Geol, the verb of it is also used in this book four different times in just one verse, in chapter 4 verse 4. And it's the word is used four times. It's the word for Geol or kinsman, redeemer again.

Then in chapter 4 and verse 6, it's used three times in that particular verse. When you go to chapter 3 and verse 13, it's used four times and it's the word Geol, G-A-O-L. It's similar, but it's just another pronoun, but it's the same word being used.

Do you know what Geol means? It means to play the part of a kinsman. And in this story, it involves marrying Ruth to be a kinsman redeemer. You're going to have to rescue her.

You're going to have to save her from her poverty, from her hardship, from her sadness, and it's going to involve actual marriage. Do you remember who her husband was? He was Mahalon. Ruth's husband died without giving her children.

They were barren, no children. And so in the law, when you read it, there's an obligation that some close kinsman or redeemer to Mahalon has to step in. Now notice all the commentators, damn Mahalon almost to hell as a backslider dying in Moab.

But here as you go into chapter 2, and we're going to find it in the next two chapters, God is remembering this man. He didn't have a very nice name, a meaning of his name, but you have God remembering him and saying, I've got a full provision for this man who died. In fact, when you look at his life, it seems like a sad story.

It seems like a hard end. It seems like there was none spiritual, no answered prayer, no future. And yet here's years later, God is intervening and saying, you know that dead young man, I'm going to rescue the entire testimony.

This is a remarkable story. And so the word for kinsman redeemer is used about 30 times in the book of Ruth in different ways, 30 times. You know, there's a dominating theme in this book and God has providentially brought these lives together in the same place at the same time and the same family members.

And you know what he's revealing? This truth of a kinsman redeemer. It says in Deuteronomy chapter 25 in verse six, that the name be not put out of Israel. It's talking about the kinsman redeemer.

So if you die and there's no children, then a close relative got to come and marry that lady. Why? Listen, listen, this statement again, that his name be not put out of Israel. Do you realize when Boaz finally does marry Ruth, God is thinking about Mahalon.

It's not Boaz he's thinking of. It's not just Ruth he's thinking of. It's Mahalon who's died.

Everyone damns poor Mahalon. And yet the entire story is God saying, you know what? We're not going to allow Mahalon's name to be lost. Oh, it's a poor name.

It's not a very nice name. But I want to tell you, God is saying, you know what? His name is going to be written in the Bible and he's going to be known because of Boaz. Boaz is intervening.

So even the story of a dead man that died in obscurity, his entire story has changed because God remembers him and has made provision. And this only happens after he dies. You know, my great grandmother was a woman of God, a woman of prayer.

She lived up into her latter days. She prayed for all her family members. She wrote letters to them saying, you must be born again.

You need to know the Lord. Why not read the Bible? You know, she got no response all through her day. She's lived all her days.

And her 55 year old son, who is my grandfather, he's a religious man, a moral man, a nice man, but he's not a born again man. 55 years old and you think your son is going to get saved now? He lived all that way and his mother was a godly woman, a woman on fire for God, filled with the Spirit of God. And she went to bed one night and about midnight she dies.

And when she went to bed that night, she doesn't have one single family member born again, none of them. None of them are saved. Not her children, not her grandchildren, none of them are saved.

But what she didn't know was about two hours before she died, my mother walked into a meeting, got born again. And when my mom went to bed that night, she says, I can't wait till the morning to go and tell my grandmother that I've been born again. Do you realize that it's possible that you're a Mahalon who actually goes down to the grave and it looks all dark? You don't even realize what's about to happen.

You don't even realize what is just about to be initiated, that this person who goes down to the grave, you can't even imagine. We're talking about providence here and how God intervenes. It also says in Deuteronomy 25 verse 7, speaking about if the redeemer refuses to raise up onto his brother a name in Israel and will not perform the duty of the husband's brother, he ought to be penalized and called names.

He's got to be called the one who would not redeem his brother and everyone's going to know. It was such a serious thing. Or listen to this as well, Leviticus 25 verse 48.

After that, he is sold. Talk about a Jew who's sold as a slave. After that he is sold, he may be redeemed again.

It's the same word. One of his brethren may redeem him. So it's not about when you become a slave or lose your property.

It's possible to be redeemed again by this redeemer, either by his uncle or his uncle's son. They may redeem him or if he is able to redeem himself. If thy brother be waxed poor and has sold away some of his possessions and if any of his kin come to redeem it, then shall he redeem that which his brother had sold.

And so you've got two teachings here. You've got the kinsman redeemer talking about if you've lost things are being sold into slavery. Do you know this chapter, Leviticus 25, where you find this, it talks about the 50th year being the year of Jubilee.

In Israel's cycle, every 50 years, redemption breaks in on God's people. All debts get cancelled every single 50 years in society, in Jerusalem, in Israel. Every 50th year, they used to blow the trumpets.

And you know what, if you were a slave that had to sell yourself to pay your debts, you go absolutely free. Or if you lost your land, it comes back to you. If you lost your house through bad mortgage payments, the house comes back to you.

If you lost your entire inheritance, it comes back to you every 50 years. But 50 years is a long time. So God inserted this about the redeemer.

Someone can step in and rescue all that you have lost. And this is what we see played out in the book of Ruth. It's been so dark until now.

But you know what's happening? The redeemer is being revealed. There's a kinsman redeemer. And guess what? His name is Boaz.

Can you imagine Ruth's mind going, I stumbled into his field this morning. I was working there. And then he begins to look at me and ask about me.

Then he, not night time before I go to bed, I'm actually finding out he fulfills Leviticus 25. He is actually a kinsman redeemer. In fact, there's an obligation in the world that he saved me and helped me.

He's a very rich man, a businessman. He's got many workers. He's got land.

He is the most important person in Bethlehem. And here he is, there's a connection, a personal connection with him. This is an extraordinary thing.

And so the book of Ruth is literally based on these two principles. It is the only time we see these commands worked out in a practical way in an Old Testament. We don't see anywhere else someone intervening to rescue people as the redeemer.

It's the one and only place. And it's right here in this story. You know, over in Ephesians chapter 5, we read about marriage.

It's Paul's teaching to the church about marriage. Verse 22 to verse 31. It's all about marriage, a husband, a wife.

Then it even goes on to their children. It says what a husband should be, what a wife should be, how their marriage should be. Then Paul gets to the last verse, verse 32.

Listen to what he says. This is a great mystery, but I speak concerning Christ and the church. He's spoken all these verses in Ephesians 5 about marriage.

A man and a woman get married. They fall in love. They like each other.

They're attracted. They come into a marriage covenant. They're going to live together.

Then after teaching all that, Paul says, oh no, let me just tell you something here. And I know you're enjoying this. I know you think we're just talking about your marriage, your relationship.

You've fallen in love, but actually there's something else here. Paul says very, very clearly, this is a great mystery. Do you know what the word mystery there, it's mysterium.

Do you know what it means? It means something is concealed in this, hidden in it. There's something not known unless God shows you it. So all you see is a marriage, a man, a woman get married.

But do you know what Ephesians 5 teaches? Oh no, you only see the outward. You see this love relationship, but there's a mystery in it. What is the mystery? Paul says, I speak about Christ and the church.

You're seeing a natural marriage. You're seeing a wedding between one man and one woman. The apostle Paul says, I'm seeing something very different.

Hidden within this natural marriage is a picture, a type. If you look closely with spiritual eyes, you're going to see the whole truth of how Christ loved the church and gave himself for it and died for it. It actually says there's a great mystery.

In other words, the greatest mystery. It is the greatest hidden secret in all our world that a marriage has hidden within it, a picture of Christ and the church. Third and lastly, let me finish here.

Saints of God, I'm opening up the truth to the kinsman redeemer. We're going to deal with this for the rest of the time. I just began to show you this, that the hand of providence is opening all of this up.

And you know what? Naomi and Ruth and Boaz are only beginning to see the hand of providence and going, do you realize God's bringing a marriage together? Do you realize God is, Naomi is all alert now.

She's an older lady with a daughter and she's going, we need to get ready for a marriage. There's coming a glorious day.

I know what's about to happen here. I know God's word. I now see providence.

Everything is changing with Naomi. It's not a happy home. I bet they couldn't sleep that night.

They're going to bed. Naomi can't sleep. Ruth can't sleep.

Guess what? Boaz can't sleep. They're, they're a blaze with us. But do you realize there's something hidden within us that Ruth didn't see and Boaz didn't see and Naomi doesn't see.

They're only seeing the hand of providence working now in their lifetime for their situation. It's going to change their life and turn dark threads into silver threads. That's all they see.

Do you know what they don't see yet? Is God's hand of providence about to affect the world? You see, you're only seeing how it affects you. What you don't see and they never know in their lifetime until the day they die of old age, leaving children. You know, they say, look at God's providence.

You're only seeing a little bit of it. You're going to have to wait to heaven to see the full picture. Now you're going, oh, God brought me to that field.

God brought Boaz. God changed my situation. Naomi said, God made me happy again.

You're seeing nothing of it. All you're seeing is a little edge of providence. Whenever really the full picture is your child, your descendant is going to become the entire redeemer, not only of the nation of Israel, but of all men, all sinners, all nations for all generations.

There's coming a Messiah out of your family line. The hand of providence is extraordinary. Do you know what's sitting in this room? I would dare say in all my life, and I've seen the hand of providence here, there, it's extraordinary.

I'm in awe of providence. And yet I don't even realize the full consequences, and I won't even see its final fulfillment until the day I see Jesus Christ. Let me finish here.

If you give me a couple of minutes. I don't know why you laugh when I say a couple of minutes. Third and finally, the pursuit of bread revealed.

So we've had providence revealed in these few verses. We've had the kinsman redeemer revealed, but now the pursuit of bread revealed. You remember how all this began? Pursuing bread.

That's where it began. Never underestimate how important pursuing bread is, the desire for bread. Because this entire story is built on this principle, the pursuit of bread.

But it's only on this day they begin to see and understand. In other words, something that was hidden, there was a pursuit in Naomi's heart for bread, and in Ruth's heart, that only now they begin to understand this pursuit of bread. Can I ask you, do you desire God's word? Have you been pursuing God's word? Have you been seeking after it? Then I would dare say you don't even realize what God is using that for in your life, and where He has been leading you, and where He is finally going to lead you.

If you pursue bread, you're on a wonderful journey here tonight. And so third and finally, the pursuit of bread revealed. It's revealed suddenly after this entire journey.

Remember in chapter 1 verse 22, so Naomi returned and Ruth of Moabitus, her daughter-in-law, with her, which returned out of the country of Moab, and they came to Bethlehem in the beginning of barley harvest. When they arrived back in Bethlehem, it is the beginning. Notice the timing.

It is the beginning of barley harvest. There's been a famine for 10 years. Now here comes the first harvest of barley in all of these years.

Notice as well in chapter 2, 23, it's the last two verses of chapter 1 and chapter 2. The last verse of chapter 2, so she kept fast by the maidens of Boaz to glean unto the end of barley harvest and of wheat harvest and dwelt with her mother-in-law. I want you to see when they got back to Bethlehem, it's the beginning of harvest. The last verse of chapter 2 is the end of harvest.

And so although chapter 2 is one day, covers one day, the last verse isn't one day. The last verse covers that entire time from beginning of harvest to the end of harvest, all packed into one verse. These two chapters have been about the harvest, bringing these lives together for the harvest.

It's a harvest of the word of God. There is a revival going on. There is an outpouring of the Holy Spirit going on.

You remember this pursuit of the word of God. It began in chapter 1, verse 1. There was a famine in the land of Judah and a certain man of Bethlehem, Judah, began to make his journey. Where did all of this begin? A famine for bread, for barley, for harvest.

There is a famine. This is what started the sad journey, the heartache, the dark threads. Do you realize when there's a famine of God's word, when we lose God's word in Bethlehem, the house of bread, God's house, when we lose preaching and teaching and holiness and prayer, it is a tragedy.

When there's no bread of life in the house of God, you know what starts happening? We begin leaving the house of God. People get scattered. That's where all of this began.

Then in chapter 1, verse 6, the Lord had visited his people and given them bread. In Bethlehem, they heard about this. So look at the journey back.

God visits. God comes. God draws near.

God revives. God stirs. What does he do? He gave them bread.

That starts Naomi on this journey. She is pursuing bread. I want to go back to the house of bread.

I want to go to a house where there's real preaching and real teaching and the word of God gets opened up and we see Christ in his house again. That's what I want to do. This motivated Naomi.

She was on a journey for bread and it impacted Ruth to follow her. Then look at chapter 2, verse 1. We read that early that morning that Ruth rises up and she says, I want to go out to glean. Glean what? She says, I want to start gleaning in the harvest fields.

Look at verse 2. She goes to the field and gleans ears of corn. That's very small, isn't it? Imagine ears of corn. So they're pursuing bread.

They're in great difficulty. Where does Ruth start? I just want ears of corn. I want you to see here before we close how God is leading these ladies.

They're not following a pipe dream. They are pursuing, returning to Bethlehem, going, I want bread in the house of God. And here's where Ruth began.

She got up and began to work hard going, I just want ears of corn. I am pursuing after something small. I'm going to work hard.

I'm going to be diligent. I'm going to be faithful. Are you like that? Saints of God, you need to get up in the morning and you need to open this Bible and you need to begin to say, Lord, I'm in trouble.

If you're in distress and you neglect this book, an awful lot of that is self-inflicted. You're discouraged because you didn't get encouraged by the Word of God this morning. You're allowing certain things because the Word of God didn't rebuke you this morning.

And I'm telling you, if you begin to seek after the corns of head, just a few corns of head, it'll begin to lead you. Sit down with the Word of God for 10 minutes or 30 minutes and begin to read the Word of God. Don't dare leave the house of God without the Word of God.

And this is what Ruth done. She went after it. Verse 3, she gleans in the field.

She's gleaning. Oh, I'm no preacher. I'm no Bible student.

I'm no scholar. I know. That's okay.

I hardly know what I'm reading. Fine. Just pick up what others drop behind them.

And so you have Ruth here gleaning in the field after the reapers. There's all the hard workers. There's all the men.

This is their job. This is their profession. I don't really know what I'm doing.

I'm just trying to get something to eat. So I follow after the reapers and I just now and again catch something. It's not much.

Oh, it's not much. Keep on reaping, Ruth. Keep on following after the reapers.

Some of you will hear me and go, what in all the world is he talking about? Oh, that was a good testimony. Oh, that's a good scripture. Some of that I don't know.

Don't worry. Just a few things will get dropped for you. Verse 8, Boaz tells her, don't go to glean in another field, but stay by my maidens.

Go thou out after them. Look at the clear instructions. Stay here in this field.

Do you notice that God is working in all of this? God is revealing a journey where she's pursuing. Now she's being taught how to glean in the field. Stay here, follow the ladies.

Don't go anywhere else. Okay, Lord, that's what I'm going to do. If you stay in this field, you're going to get fed.

In fact, you're going to find you're not coming home with a few heads of corn and a rough meal for the night to get you through a day. You're going to find this is a bountiful journey. Just keep pursuing after the word of God.

There's a revealing of God's plan. Saints, if you're pursuing the word of God, you're on a remarkable journey. If you want truth and preaching, and you want the word of God, you are being led somewhere.

And there's a person, the hand of providence is there. Oh, you get up in the morning, you don't feel anything. No flashing lights.

I'll just read my psalm and I'm turning over to Timothy and Titus now. No great voice, thunder, life-changing experience. Don't you realize you're gleaning? Don't you realize someone is leading you somewhere? Don't you realize God's hand of providence can be in what you read in the morning? Do you trust him enough for that, that you're gleaning in the right field at the right time? Then verse 14, at mealtime, Boaz says, come hither.

It's mealtime. It's Wednesday night. It's Sunday morning.

Boaz says, come and eat of the bread, dip thy morsel, thy small morsel in vinegar, give a bit of taste to it. And she sat beside the reapers who are bringing in the harvest and he reached her some parched corn. I've cooked this for you.

I've been working it over on Saturday, Saturday night, praying, munching, chewing all week. Here's a bit of cooked corn that I prepared for you. Please eat it.

Not gleaning anymore. I'm presenting you with something prepared. I want you to sit here at this mealtime.

And she did eat and was sufficed and there was left. So what he gave her, there was a load left. She ate her full.

She's hard working and she's got loads left that she's going to take home to Naomi. Now she's being fed and handed meals that are going to help her. I'm going to help Naomi and are going to amaze Naomi tonight.

All of this that you see a journey here that is absolutely extraordinary. Then verse 15, straight after this, she rises up and goes gleaning again. She goes for a mealtime.

I wish you'd done that on a Wednesday night and I wish you'd done that on a Sunday night. I wish you left church from preaching and you went and started gleaning again. Oh not, oh the preacher gave me a message and broke down the word of God.

I pray that it stirs you to go and to say, I'm going back to glean and to bring in. Then Boaz commands his young men saying, let her glean even among the sheaths, not on the edges of the field, allow her to come right in. Verse 16, and then listen young guys, let fall also some of the handfuls of purpose for her.

Don't tell her. She thinks she's gleaning, working hard, studying for herself. But I'm saying invisibly behind the scenes, I want you to drop bunches of things.

And she's going to go, oh look what I found in Bible study. You're not going to believe it. It was just there.

I can't even believe that I had a revelation like this. And the Holy Spirit's there going, oh isn't that amazing. Don't you think that handfuls, bunches of purpose can be dropped for you.

And you think it's all your hard work and your study and I'm really researching into this. No, it got dropped for you. And you come round the corner and go, oh look what's lying here.

Can you believe this just happened to be there and these guys, they didn't even see it. Oh, isn't that amazing? Do you know what this is? This is God's hand of providence. He doesn't tell you.

He just does it. He doesn't want to embarrass you. He wants you to think it's your hard work and your study and your diligence, but really he's dropping it for you.

Verse 17, so she gleaned in the field until even. And then what did she do? She beat out that she had gleaned. She hasn't gone home yet.

She's beating it out. She's preparing it. Oh that you would do that in this church.

Saints of God, go home. You're going to find God is in this. Boaz is in this.

The kinsman redeemer is in this. Providence is in this. You think you're just in a church.

Isn't it amazing that I just happen to be in a Bible believing church? Isn't it amazing that we are just in this particular church with the word of God being dropped to us like this? And it's just circumstantial. I just happen to live in Limerick. I just happen to be online.

I just happen to walk in the door. Really? You really think that? And you don't see that God's entire eternal purpose and plan is here dropping food for you and it's kept you and it's preserved you and it's drawn you into his plan and his purpose. And here she is beating it out in verse 17.

And it says that and it was about an eaf of barley that she carried home. 22 liters of corn that she brings back. And then she goes down into the field and spends the rest of harvest time bringing in the barley.

And barley was the cheap man's food. But it didn't stop there. It then moved on to the wheat harvest.

Wheat is top quality production. Far better than barley. Now you're on to the rich stuff.

The expensive stuff. The high quality stuff. And here she is in all of this.

Let me finish with one story. I've kept you for a bit. One story.

My mum got born again as a teenager. In around 1959 she wanted, she was living in Northern Ireland, north of the border. She wanted to come to Southern Ireland as a missionary.

She wanted to evangelise. She had a burden for Southern Ireland. You couldn't come and preach like I preach here.

There was a time in 1959 the Bible was banned for being read in Southern Ireland by the Catholic Church. You weren't allowed to read the Bible for yourself in your own language. It was forbidden.

The mass was in Latin. All of it was in Latin. The gospel was hidden.

And that's how Ireland was as an entire nation. 98% Catholic. You weren't allowed.

In fact you were suspect if you read the Bible. But that began to change. My mum wanted to come as a missionary to Southern Ireland.

And she said, I'm not going to get married. I don't want to get married. I'm going to stay single for the Lord.

And you know what I'm going to do? I'm going to become a missionary to go to the Southern Irish to tell them about the love of God. The redemption of the kinsman redeemer. And so she made her choice.

She was going to stay single. She applied for the Mission Society in around 1959-60. And they turned her down.

You know why? They said we're only looking for married couples. You're a single girl. We're not taking any single girls.

Come back when you're married. Well she once seen my father getting thrown out of a bar and he sneaked in to steal a load of drinks. She just happened to say, I would never marry a man like him.

Very shortly he was saved, filled with the spirit. And now he's inviting her to all night meetings and prayer meetings and spirit filled meetings. And he's on fire for God.

And she falls in love with him and they get married. So they're back again in Northern Ireland after Bible college. So she again writes to the Mission Society in Southern Ireland saying, so is there any openings to come as a missionary? I'm married now.

And is there openings? They wrote back and said, sorry, we're not taking any married couples. We're only taking single individuals. And so my mom, God spoke to her and says, my will for you is to get married.

She wanted to come as a missionary to Southern Ireland, but God's will said, that's who I want you to marry. You're going to get married. And out of that marriage, after their third child, little Anne died, they weren't going to have any more children.

They're only going to have three, but little Anne, their third child died. And because she died, they then went on to have a third son called Keith Malcolmson. And he's standing here.

Do you realize God's hand of providence works on all these things? I never thought I'd be a preacher on Limerick High Street in Southern Ireland. I never thought I'd even live here. I could have believed Germany or Siberia or England or some other nation, but never in Ireland.

And yet here I am. And you know what? God is working on all of those things because there's a plan and a purpose. And since if you trust him, he can in one moment reveal and open up to you and show you providence.

The plan of the kinsman redeemer and this pursuit of God's word, you're just trying to pick up a bit of corn to feed yourself. And you know, it's leading you to harvest time into the plenteous supply of God. Let's pray here tonight.

Father, we love you. We bless you. We thank you for the word of God in this wonderful book about our kinsman redeemer.

Lord God, thank you that you brought this couple together, not only for their delight, not only for their happiness, not just to have a child, but you had a divine purpose that was hidden from them. They never saw it in their lifetime that you had a plan and bringing them together in a natural marriage that fitted into your eternal plan and purpose to bring forth a kinsman redeemer that's impacted the nation of Ireland, that vast multitudes have been impacted in this nation, all as a part of this providential work in families and in homes and in individual lives. Lord God, we pray that the same God of providence would work mightily in our lives tonight.

Open up our eyes that we might see in Jesus' mighty name. Amen.

Video: <https://sermonindex2.b-cdn.net/lcc4tBD422M.mp4>

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