

# The Book of Ruth

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[ 0 : 00 ] Before we go to Ruth this morning, you can find your place there, but take your Bible and take a peek at a quick verse here in 1 Thessalonians chapter 2, if you'll indulge me for a moment.

1 Thessalonians chapter 2, and we'll get to Ruth chapter 2 in just a moment. And we've just crossed over the time of year of the Thanksgiving season.

It's probably better called a season than a day, although it's really only that day that everybody celebrates and talks about it. But on that day, I just was meditating in some thought about the Scripture and about the Lord, and this verse came to mind, and it just resonated with me on that day, and I want to bring it out to you this morning for a quick minute.

Verse 13, you're in 1 Thessalonians 2, look at verse 13, where the Bible says, For this cause also, thank we God, without ceasing. And now Paul is writing, but he says we, and from verse 1 of the book, it's Paul, Silvanus, and Timotheus, the three of them, the trio, writing to this church, and they're included in this entire part here, we, we, we, all the way through.

And so he says, For this cause also, thank we God, without ceasing, because when ye received the word of God, which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.

[ 1 : 41 ] And it struck me in the moment that I think of, you tend to say, well, you know, what am I thankful for, and we go around the room, or things like that, and you can make a list of things you're thankful for, and you may say the word of God is what you're thankful for, you may say the salvation, Jesus Christ, your family, and a list of things.

But something that struck me is something that Paul said that he is thankful for, that he thanks God without ceasing for, is that these believers received the word of God, that they received it not as the word of men, but as it is in truth, the word of God.

And he was thankful to God without ceasing that people are receiving the word of God. And it crossed my mind to think that way for a moment that day, and to thank God for you all that show up on Sunday morning for Sunday school at 9 o'clock in the morning to receive the word of God, that you show up with a Bible, and you want to hear from it, and you want to learn it, and you want God to speak to you and show you something, and behold wondrous things out of his book.

And I hope that's true of you, and I hope it is, that's the reason why you're here this morning, is to receive the word of God. But I'm thankful for people that get up out of bed, and they get in their cars and drive and show up.

And I'm not saying it because I just want somebody to be in the pews this morning, but I'm saying that you actually have a hunger for the truth, and that you see it as this is the scripture. You believe it, and you want to receive it.

[ 3 : 09 ] And that's something Paul thanked God for, and I found myself that morning thanking God for those of you who want to get the book and believe it. And so let's go back to Ruth now, and let's try to get some of this Bible in us a little bit this morning.

Ruth chapter 2, and we'll continue where we were. We ended really halfway through verse 3, and kind of got a little caught on her gleaning in the field after the reapers, and made some comment there about some possibility of how that could apply historically to the ministry of Jesus Christ.

John the Baptist, the disciples, and the fields were white unto harvest, and then how things in that era really exploded, and how they were white unto harvest.

And yet to try to apply that to the world today, especially to this land, that's a pretty big stretch to consider that it would take a lot of, I think you'd start over.

If you go to a town out here on the West Coast, you're starting over plowing the ground. You're not reaping other men's labors. You're plowing, and you're putting forth the Word of God, and you're

trying to expose sin and even reveal the Creator, is what you're doing.

[ 4 : 31 ] So, all right, let's pick it up in Ruth chapter 2. Let's pray together, then we'll pick it up in verse 3 again. Father, as we meet and as we assemble, we ask that your Spirit would move in our hearts and just free us of all distractions.

And may the Word of God have free course. And may these truths that are tucked away here in this story of Ruth, and in these four short chapters, may there be something revealed to us that we can take and use and understand.

And Lord, just allow your Word to find a place in our heart and to guide us in this life. Help us to submit ourselves to it and to all that it says, even in the smallest thing.

We pray this in Jesus' name. Amen. Amen. So, I'll begin verse 3 again. She went and came and gleaned in the field after the reapers. And here's a little phrase, a turn of phrase that's not so common to speak today.

And her hap was to light on a part of the field belonging unto Boaz. Her hap. And I know we did talk about this for a little bit, about the word hap and happenstance, and she happened upon, and what that is.

[ 5 : 35 ] And I showed you that while it was just kind of what took place or what happened as she looked for a field and went, I showed you that it wasn't chance at all.

It was the hand of God leading and God bringing this couple together down the road seeing his son and made comments of some other people in the Bible like Joseph and Esther and Samson that were moved of God whether they realized it or not.

And so, the word light, notice that word in the verse number 3. It says her hap was to light on a part of the field. Now, it's a word that you don't, you wouldn't say it that way today if you were talking to somebody.

But if you're reading your Bible and you've already seen that word before you got to Ruth, and it's not a foreign word at all. And so, as you're getting into Genesis, you read that Rebecca lighted off her camel.

Rebecca wasn't smoking a camel cigarette. That's not that at all. She was getting down off of the camel. She had come a long journey, and now the journey had stopped.

[ 6 : 40 ] You read in Genesis 28 that Jacob lighted upon a certain place, and it was the place where he had a dream. But what's it mean that he lighted upon a place? It means that he came to rest at a place.

He journeyed and stopped at a place. And so, here we are in chapter 2, and it says that her hap was to light on a part of the field belonging to Boaz. It just means that she, as she wandered or walked looking for a place, this is where she found to stop.

Now, let me cross-reference this to something that's pretty easy to see. Look at Matthew chapter 3. Matthew chapter 3. This is where Jesus Christ is baptized by John the Baptist.

And he comes up out of the water. And verse 16 is where you see this word light.

Verse 16 of Matthew 3. When Jesus, when he was baptized, went up straightway out of the water. And, lo, the heavens were opened unto him. And he saw the Spirit of God descending like a dove and lighting upon him.

[ 7 : 46 ] And the word means that he came to rest upon the person of Jesus Christ. And so, there it is again in Matthew 3. It's throughout the scripture. And as you read your Bible, it's introduced in a way that you can understand it.

And then you'll see it come up more and more and more. So, just wanted to clarify that word and let you know in case it's unfamiliar to you. That's what it is. And you'll see it in your Bible many times. All right.

Back in Ruth chapter 2. Her hap was to light on part of the field belonging unto Boaz who was of the kindred of Elimelech. Verse number 4. And behold, Boaz came from Bethlehem.

Just like Jesus Christ. He's the type of Jesus Christ there. And said unto the reapers, The Lord be with you. And they answered him, The Lord bless thee.

Now, isn't that quite a culture that greets and blesses one another in the name of the Lord? When they show up, what do you say? Hey, what's up?

[ 8 : 45 ] How you doing? But how many, when do you ever say anything to do with God or Jesus or blessing? Like, it's just not culturally how we talk to each other. Even as believers.

It really hasn't, I guess if somebody does talk that way, you kind of think they're weird. It really hasn't landed in our vernacular one to another.

And I'm not trying to push it. I'm not saying it has to and you're not godly if you don't. I'm just showing you what a culture that does that. That the Lord is literally interwoven into their everyday life, into their manner of speaking, even in just greeting one another.

It's the way it was supposed to be, by the way. And let me show you. It shows up throughout this story. Look at chapter 2 and look at verse 12. Where Boaz is speaking to Ruth and he says, The Lord recompense thy work and a full reward be given thee of the Lord God of Israel.

He's pointing to something that she's done kindly for her mother-in-law. And he's just in speaking to her says, The Lord recompense. The Lord's going to bless you for what you're doing.

[ 9 : 51 ] And he really believed that the Lord God was over all. And that he's watching and that he's going to recompense her good works upon her mother-in-law.

Look at verse 20 of the chapter. Naomi said unto her daughter-in-law, Blessed be he of the Lord. She's speaking about the man Boaz.

It's when she hears word that she was in Boaz. Oh, blessed be he of the Lord. Is the way she speaks about him. Look at chapter 3. Here's Boaz talking to Ruth. In verse 10, he said, Blessed be thou of the Lord, my daughter, for thou hast showed more kindness.

Blessed be thou of the Lord. It's just the way they talk. Chapter 4, verse 11. Here's all the people and the elders of the city. Verse 11 says, And all the people that were in the gate, and the elders said, We are witnesses.

The Lord make the woman that has come into thine house like Rachel and like Leah. And as they're speaking, they're bringing God into this. They're blessing them in the name of the Lord. In verse number 14, The women said unto Naomi, Blessed be the Lord, which hath not left thee this day without a kinsman.

[ 10 : 59 ] What a culture indeed. And so it reveals to you in the way they speak that truly the Lord is their God. And he's active, he's real in their life.

It's not just a way their fathers talked and they picked it up and it's just fluff. But it's part of the culture. It's a constant in the fabric of their land and of their dealings with each other is the Lord. And that's a very, very intriguing thought to live in a society where everybody talks about the Lord and thanks the Lord and acknowledges the hand of God and even expects him to fulfill his word as they obey his word.

And you could almost relate that to this land at one time. You could relate it to a degree by where they would say in God we trust or one nation under God.

And where even there's engravings in our monuments and the ones that are still standing that haven't been ripped down recently. And in the Capitol buildings, engravings around the interiors that have scripture.

[ 12 : 10 ] Like somebody chose the scripture to be put up monumentally, to be put up for all of time in this land. And it's an interesting thought that even in our land, scripture was more than just engraved but it was infused into the words, the speeches of our leaders and the powerful men of the past.

And their addresses, they would acknowledge scripture. You can research it and see how the scripture was interwoven into their speeches in the land. And those glimpses that we still have on our currency or that still exist in monuments, it's still there.

But the truth is, you know as well as I do, it's just a glimpse into history. It's not, I mean you might have some currency on your being right now that says the name God on it.

But God's been kicked out of this land. As far as from the top down, from the government goes, he's been booted from the schools. We've replaced him with some supposed science.

That's our God now, science falsely so called. If it has any form of the Lord in it, anything of a power that's higher than man, then that's just tucked over into a closet called religion.

[ 13 : 34 ] And that's a sad place to live, a sad thing. It would have been a wonderful thing to live in a culture where God was recognized, where he was expected to bless while we obey and reverence his word.

And of course you're living in a place now that that's gone. Now go back to Numbers chapter 6. I want to show you that this kind of greeting and this kind of speech was expected.

Numbers chapter 6. This is the way it was supposed to be of the Lord that they speak in his name.

I remember showing you a little bit back that they were to swear by his name in their dealings one with another. They were to bring his name into it as the highest power and authority. Now verse number 22 says, That's an expectation of God for his people to speak in his name and to bless one. That's an expectation of God for his people. That's an expectation of God for his people to speak in his name and to bless one another in his name.

[15:03] And to bring his name into everything that they're speaking and doing and their dealings with man. You're going to make a deal for land? Bring the Lord's name into it.

That's what he expected of his people. You do it in my presence. You bring me, you tie me to that agreement or that covenant. And then you fulfill your end of it. And that's quite a culture.

And that's what you see here in Ruth when Boaz even just walks up on the scene. He calls out to them and says, The Lord be with you. And they respond, The Lord bless thee.

And that's an amazing thing. I want you to realize how important that is. Now, looking at this from the perspective of the culture, I thought to myself, What do the Hebrews, what do Jews today say to one another?

How do they greet each other? And so I looked it up. I just Googled this. And I found several different sites of modern day Jewish greetings. And several sites that I found had a list of 20 to 30 different greetings that matched.

[16:06] And I doubt they all were used every moment of every day. But they matched different scenarios in life of a marriage or of a birthday or of a morning or an evening. Or just different things like that, categories.

And I looked down through these greetings and I saw their translations beside them. And you know what was missing in all of them? The Lord. The Lord bless thee.

Gone. The Lord make his face to shine. No, it's just shalom or peace. Or peace be unto you. But not the Lord's peace. Anything to do with God. The Lord.

There's a few reference, a few, like very tiny reference to God. Like this generic God. Like we might say, God bless you. And you know most people say, bless you. Which I don't, I don't even like that sneeze thing.

That's a weird one. But moving back to this stuff. This is in the culture. And it should be. And God established it. And he told them, this is how I want you to talk to each other. And what a blessing to live in a culture that the Lord is front and center all the time.

[17:10] Verse number five. We'll come back to Ruth two. And verse number five. Then said, Boaz unto his servant that was set over the reapers. Whose damsel is this? You notice he didn't say, who is this damsel?

But he said, whose? Like possessive? Whose damsel is this? Because the woman is under a man always. Now I know you're going to stone me for this.

But it's true. And that's the way he asked the question. Whose damsel is this? Because he had every expectation that she is under the authority of some man. Who?

Who's her husband? Who's her father? Because that's what he wanted to know. He didn't ask the question of, who is this damsel? But he didn't want to know if her name's Ruth. He wanted to know whose damsel is this?

She's a stranger showing up here in my field. Whose is she? It's an interesting question. And I'll move on from it. But it's worthy to note the woman is always expected to be under.

[18:15] No, I won't move on for it. I'll just say a few things here quickly. I was talking with a pastor this week. Spent some time with him. And in the conversation, he brought out something that it just made me think of it when I hit this.

And the statement, he was telling me about a message he preached about the devil, about Lucifer. And how God exalted him. The anointed cherub that covereth. He was allowed to walk upon the holy mountain of God as stones of fire.

Like he had a very prestigious position. He was given wisdom and beauty. And you can go down the list. He was very, very created in a very high position.

And he wasn't satisfied with it. What God did with him was incredible and good. And he said, I want more. I want something else. And what he showed, what he told me, this pastor in discussion, was that the Lord created everybody in a good position.

He put the woman under the man. And it's a good position for her to be in. If she'll receive that as this is my role of God and my duty, it's good for me to be in this role.

[ 19 : 21 ] And to fulfill these duties. Because my creator and my savior gave this to me and told me to be this. And to the man he told to be this. And it's good for the man to be that.

And if everybody would be content to, like Lucifer should have been, to follow what his creator had designed and made for him to be. The Lord said it was good.

It was very good. But when somebody gets their eyes on something that they can't have or shouldn't have. Then all chaos breaks loose. And so that's just a side thought there.

It comes out of verse 5. So moving on, verse number 6. The servant that was set over the reapers answered and said. It is the Moabitish damsel that came back with Naomi out of the country of Moab.

And then he proceeds to tell Boaz a conversation that he had had with Ruth earlier that day. Verse 7. And she said. I pray you let me glean and gather after the reapers among the sheaths.

[ 20 : 20 ] So she came and has continued even from the morning until now that she tarried a little in the house. So Ruth, it looks like she's on break right now.

Which is good. It's okay. Everybody is. And it looks like they're in the house speaking. Now I want to first tell you a thought here. That Boaz found his wife in a way and on a day that he would never expect it.

This is not how a mighty man of wealth goes seeking a woman to marry. By going out to his field and just finding a woman gleaning.

Or seeing her come as a stranger into his house and say. Whose damsel is this? I'm looking for a wife. She looks like I'd like to take her. That wasn't even on his mind. It's not anywhere until chapter 3 when she shows up.

And says some things that he considers that this is a virtuous woman. And this is of the Lord. But at this moment he's not looking for a wife. She's not looking for a husband like that.

[ 21 : 22 ] She's looking to fill her belly. She's looking to do some work. And this is not a typical way for this kind of a man to find a woman. I don't think he's looking for one at the moment.

He's just focusing on the work. She's focusing on her job and her necessity and living life immediate. Like what's right in front of them. I don't think either of them are looking down the road trying to orchestrate something.

This might be in my benefit if I'll get inside and meet Boaz. And he's not saying well I need a wife. I'm not getting any younger. He's just doing what he's supposed to do.

And I don't think either of them are trying to find a way to live happily ever after. But God brought them together while they were doing their jobs. While she was faithful and supporting and helping her mother-in-law.

And going out and working in the field as it said in verse number 17. She gleaned in the field until even. And then she beat out that she had gleaned. She's working hard to just keep them alive and to bring food home.

[ 22 : 25 ] And here God introduces them together. He brings two paths together while they're just doing their jobs. What they're supposed to be doing. Faithful. I think it's unexpected circumstances here that God brought them together.

And it's something that you can just put in the back of your mind. That I can trust the Lord to lead me to what I need in my life. I just need to stay focused on what's right today.

And do right today. And take care of my business today. And allow God to orchestrate those details. Trust Him. With all of your being. Just believe Him. And so I want to point out now where it appears they met.

Because I think this is neat. I think it's significant as well. And considering the type of the church in Christ. The place that they meet. I always imagine she's out in the field gleaning.

That he saw her and said. But I don't think that's the case at all. I think he's in the house. And the servant says. When he sees her he says whose damsel is this?

[ 23 : 30 ] And the servant answered and said she's been out there working until now. In verse 7 it says that she tarried a little in the house. And then in verse 8 Boaz said to Ruth. I believe she's.

I believe it looks to me like they're having some kind of break. And they're getting a snack or rested up. They're getting a meal or a drink. And Boaz shows up from Bethlehem.

And he sees her. Like he knows all the other maidens. He knows his servants. He knows the young men that are involved in the story here. But this one who is she? I don't see him as being like looking out over the field.

And spotting someone he doesn't recognize. I think she's right there in the room. And he asked about her. Finds out who she is. Turns to her. And in verse 8 he begins speaking to her.

And the speech, the conversation goes 8, 9, 10, 11. They're back and forth speaking. And the conversation doesn't end. And look at verse 14. Boaz said unto her.

[ 24 : 29 ] At mealtime come thou hither. Meaning hither means to this place. Come thou hither. And eat of the bread. And dip thy morsel in the vinegar.

And she sat beside the reapers. And reached parched corn. She did eat. And was sufficed and left. It looks to me like she's in the house. Where he meets her. And that may not be a big deal to you.

But it's in the type. And in the thought here that I'm pointing out about a spouse. And about meeting. And a trusting God. I think it is interesting. That the place they met is in the house.

Not in the field. The field is a type of the world. And Boaz didn't go to meet his wife out in the world. He met her in the house. Which is in picture of the church. The house of God.

And maybe that's a stretch. But take it or leave it. I found that to be an interesting thought. That she's tarrying in the house. When he first meets her and speaks to her. And that's a great place to find a spouse.

[ 25 : 30 ] Not out in the world. But in the house of God. And I believe if you walk with God. And trust your life to him. He'll bring your spouse. Or he'll bring more than that. A contact. A need. Some helper.

Something that you need in this life. You just stay in the house of God. Stay walking with him. Stay trusted in him. And he'll bring the things to pass. He'll have you cross paths.

And things like that. It's just the Lord. He's capable of it. And so moving on from there. Look at verse. Let's start in verse 8. Then said Boaz unto Ruth. Hearest thou not my daughter.

Go not to glean in another field. Neither go from hence. But abide here fast by my maidens. Let thine eyes be on the field that they do reap. And go thou after them.

Have I not charged the young men that they shall not touch thee? And when thou art a thirst. Go unto the vessels. And drink of that which the young men. Have drawn. Now in type here we've got Boaz.

[ 26 : 30 ] A type of Christ. Offering a free drink. To somebody who's a stranger. Who the water was not drawn for her. It was drawn for his maidens.

For his workers. That are out there reaping the field. But he tells this Moabitish woman. You can come on in. And get a drink anytime you want it. And if that doesn't remind you of something.

You need to think a little here. John chapter 4. The Lord Jesus Christ. Goes to Samaria. And he meets a woman of Samaria. Who says why are you talking to me? You're a Jew. You don't have any dealings with the Samaritans.

And he offers her what? He offers her living water. I've got something that you could drink. If you drink you'll never thirst again. And she says sir give me this water.

And then his disciples show up and says. What are you talking to her for? She's a Samaritan. We don't. And so this Moabitish woman. This outsider. This stranger.

[ 27 : 29 ] Gets to come in. To where the Jews get to come in. And she gets to have a drink. That's a drink that was made for the Jews. She gets to have a drink of eternal life.

Of living water. And the picture is beautiful. And so the type continues to build. Almost every verse here. As we get into this part of the chapter. And in verse number 10.

This we have to. I have to pause here and say. This is such a moving verse to me. Now in the book of Ruth. You got four short chapters. It's a really quick hitter of a story.

And there's certain things that have stood out as famous. As like chapter one. You know where thou goest I will go. Where thou lodgest I will lodge. That portion's really gotten popularity.

More than anything else. If anything maybe. Maybe in chapter two. A little bit later. We'll see this phrase. In verse 16. Let fall also some of the handfuls of purpose.

[ 28 : 25 ] That's kind of become popular. Handfuls of purpose. But beyond that. There's not too many famous lines. Out of this book. That you really think of and know of.

But this is one. That to me is powerful. Considering the type. And seeing that this is a picture of an outsider. That doesn't deserve to come inside the presence of this mighty man.

This is a type of Jesus Christ. Offering something that this person doesn't deserve. And it says in verse 10. Then she fell on her face. Amen.

And bowed herself to the ground. Amen. And said unto him. That ought to remind you of Philippians chapter two by the way. Every knee shall bow. And every tongue shall confess. And she said unto him.

Why have I found grace in thine eyes. That thou shouldest take knowledge of me. Seeing I am a stranger. And I wrote beside that in my Bible.

[ 29 : 23 ] Amen. I see that's me. Right there. Why God. Why have I found grace in thine eyes. That thou shouldest take knowledge of me. Seeing I am a stranger.

In Ephesians chapter two. We've already run the references. That we're Gentiles. According to the flesh. That we're not part of the commonwealth of Israel. We're strangers from the covenants of promise.

We don't have any access to God. We don't have any right to God. We're called dogs in this Bible. And he. In his grace. We have found grace in his eyes.

He took knowledge of us. And brought us in. Take your Bible and look at Ephesians chapter three. Understanding the type that we're studying.

It ought to. It kind of stirs me. It makes it personal to me. That that's me in the picture. Finding grace in the eyes. Of the Lord Jesus Christ.

[ 30 : 26 ] Ephesians chapter three. And for time I won't read the entirety of this all. But I'll just start in verse six. Where Paul in the middle of what he's explaining.

He says in verse six. That the Gentiles should be fellow heirs. And of the same body. And partakers of his promise in Christ. By the gospel. Whereof I was made a minister.

According to the gift of the grace of God. Given unto me. By the effectual working of his power.

Unto me. Paul is saying. Who am less than the least of all.

Saints. Is this grace given. That I should preach among the Gentiles. The unsearchable riches of Christ. Now earlier in this chapter. In verse two. He's called. He speaks of the dispensation.

Of the grace of God. And it's that grace. That God has extended. As far as to Gentiles. In verse six. To making them fellow heirs.

[ 31 : 25 ] Of the same body. And it's the grace of God. We call this. He ministered. What he calls the gospel. Of the grace of God. And so when that woman falls on her face.

And bows herself to the ground. I feel it. I feel it in my being. Bowing before the Lord Jesus Christ. Saying. Why have you. Why have I found grace in your eyes.

Seeing I'm a stranger. I'm not part of that. Any tribe. I'm not from Abraham's stock. I'm. I'm. On my way to hell.

Worshiping the dirt. And the things that come out of it. And I'm carnal. And not a spiritual man. I'm a stranger. But the Lord. Was gracious to me.

As he is to you. In bringing us in. And allow. Opening the door. And opening salvation up. To us dirty dogs. Now in verse. Eleven. The type continues to build.

[ 32 : 23 ] In verse eleven. Boaz answered and said unto her. It hath fully been showed me. All that thou hast done. Unto thy mother-in-law. Notice that Boaz. The type of Christ. It hath fully been showed me.

All that thou hast done. Because he knows. Every single thing. That you've done. Every single thing. And it hath fully been showed me. All that thou hast done.

Unto thy mother-in-law. Since the death of thine husband. And that. How thou hast left. Thy father and thy mother. And the land of thy nativity. And art come unto a people.

Which thou knewest not heretofore. So the type continues to build. In the thought of the woman leaves. Her upbringing. Her family. She turns from that.

To cleave to the people of God. The picture is of a repentance. That is forsaking the upbringing. Forsaking the land of her nativity. And all that came with that.

[ 33 : 18 ] And to meet. To a people that she just met. She knewest not heretofore. It's just like God expected the Jew in the Old Testament. To come apart from them.

Be separate. He says that to the church. To come out from among them. And be ye separate. And touch not the unclean thing. The apostle Paul suffered the loss of all things. That he may win Christ.

What was that? He left his religion. He left his upbringing. He left the whole thing. So that he could take hold of Jesus Christ. And his righteousness. And so there's a picture of what she has done.

And the Lord Jesus Christ. And the type here says. That I know what you did. You left it all behind. And you came and joined yourself. To us. To the people of God. And that's the church.

Leaving its land of nativity. Leaving the people behind. And clinging to Jesus Christ alone. The type continues. In verse 12. The Lord recompense thy work.

[ 34 : 14 ] What does that sound like? That sounds like the judgment seat of Christ. For Ruth. For this woman. The Lord recompense thy work. And a full reward be given thee.

Of the Lord God of Israel. Under whose wings thou art come to trust. And so continuing this thought here. I'm not going to take the time to turn to the scriptures. We'll actually be turning to them shortly. That there's a judgment.

Awaiting. The body of Christ. And there's reward to be gained. And possibly to lose. And this man says to the woman.

The Lord recompense thy work. What you've done. Is going to be rewarded. And recompensed back to you. And he's saying. A full reward be given thee.

Take your Bible. And go way back to the back. Look at 2 John. We'll go to this one.

[ 35 : 11 ] Because we won't go to it later. In the day. 2 John. 2 John. And here's an admonition.

To this group of believers. Saying in verse 8. Look to yourselves. Keep your guard up. Pay attention. Why? That we lose not those things.

Which we have wrought. We've worked for some things. We've earned some things. But be careful. Look to yourselves. They don't lose them. Paul says. Take heed to yourselves. He told Timothy. Take heed to yourselves. And to the ministry. You don't want to lose. What you've worked for. In verse 8. But that we received. A full reward. A full reward. That's what he told Ruth.

A full reward be given thee. And the warning here is to believers. To pay attention. The Lord's coming back. Don't get distracted. Don't give up on what you've worked for all this time.

[ 36 : 14 ] If you say. Well I haven't really worked for much. Well. Get to work. Do something for Jesus Christ. Live for him today. And you won't be judged by what you could have earned when you were lost.

You'll be judged by what you could have done since you've been saved. And you can earn a full reward. So in verse 12. The Lord recompense thy work. And a full reward be given thee of the Lord God of Israel.

Another strengthening of this type. It just builds and builds point after point. To where there's a judgment. Called the judgment seat of Christ. Coming for the believer.

One last thing from this verse. It says of the Lord God of Israel. Under whose wings thou art come to trust. And so the Lord God here is likened to a bird. That has wings.

And this isn't the first time. Take your Bible. Go back to Deuteronomy 32. Just take a quick peek at this one. In the end of Moses' life here. He has what they call the song of Moses.

[ 37 : 17 ] And before he dies. He says some things that kind of connect to what we read here of the Lord God of Israel. Whose wings.

He's likened to an eagle. In Deuteronomy 32. And notice verses 11 and 12. As an eagle stirreth up her nest.

Fluttereth over her young. Spreadeth abroad her wings. Taketh them. Beareth them on her wings. So the Lord alone did lead him.

And there was no strange God with him. And the picture there is that they're young. As a nation.

And they couldn't do anything. They were helpless. They couldn't spread their wings and fly.

They couldn't fight their battles. The Lord did everything for them. The Lord did it just like an eagle does. For the young ones. And preparing them. And growing them. And caring for them.

[ 38 : 16 ] And providing and protecting them. And so there. You could also. If you want to write this down. Write down Psalm 91. Verse 4. I'll just read that to you.

While I'm. Have a second. Psalm 91. Verse 4. The Bible says. He shall cover thee with his feathers. And under his wings.

Shalt thou trust. His truth shall be thy shield. And buckler. So in Ruth 2.12. Under whose wings thou art come. To trust.

The Lord God. Likens himself. To that. That. Majestic. And mighty. And protective. And providing. Bird. The eagle. In verse 13.

Then she said. Let me find favor in thy sight. My Lord. For thou hast comforted me. For thou hast had. For thou hast spoken. Friendly.

[ 39 : 11 ] Unto thine handmaid. Though I be not like unto. One of thine handmaids. There's a lot here. It's almost every phrase. There's something. But she says.

Let me find favor in thy sight. My Lord. Why? For thou hast comforted me. How did you do that? Thou hast spoken kindly. Unto thine handmaid. I don't deserve to be in front of you. I don't deserve to be talking to you.

But you're talking. You've been kind to me. You've spoken kindly to me. You've told me. That the young men. Aren't going to touch me. And that. I can come here. And get anything to drink. And they're not going to push me aside. That I have a right to come in here. With them. And I'm not like any of you. I don't belong here. I know that. I'm an outsider. And you're telling me. I have access. And you're telling me. That you're accepting me. You see the picture growing. And unfolding. In front of your eyes. Of the Lord Jesus Christ. And you.

[ 40 : 05 ] And she said. Thou hast comforted me. That is comforting. To somebody. When they don't have access. It's comforting. When they are a stranger. And they don't know.

Where they're going to go. When they die. And they don't know. That it's all going to be okay. And then they have the Lord. Speak some words. To them. That they can hold on to. Some promises to them.

That they can have. And hold as a Surety in their heart. And that's the. That's the word of God. For the church. That she can say. You have spoken kindly to me.

In Ephesians chapter 2. It says that he preached. Peace to you. That we're a far off. And to them that were nigh. To strangers. Gentiles. He preached peace. Those are some kind words.

To us Gentiles. In making peace. By the blood of his cross. And you could. You could write Ephesians 2. 17 there. Beside that verse. If you're doing it that way.

[ 41 : 01 ] Or in your notes. And it says. That thou hast comforted me. For thou hast spoken. Friendly unto. The word of Boaz. Is comforting to her. Much like the Bible says.

Through patience and comfort. Of the scriptures. In Romans 15. The word of God. And something above that. Is the comforter. We know of him. Has the Holy Ghost.

But. I won't take the time. To show you this. But. But the comforter. Is not just. The person. Of the Holy Ghost. In John 14. But he's. Jesus said.

That my father and I. Will come and make our abode. With you. In the comforter. It's the trinity.

They're all part of it. That God is the God. Of all comfort. He's called the father of mercies.

And the God of all comfort. That's God the father. Jesus Christ said. I will not leave you comfortless.

I will come unto you. And. He's the comforter.

[ 41 : 55 ] And then. The spirit of truth. Is the comforter. But these three are one. And it's. You know. We don't understand it. And I'm not going to be able. To explain it. But in the trinity. Is the comfort.

And in the word of God. Is the comfort. That we seek for our souls. And so she found it. In Boaz. Speaking friendly unto her. Even though she acknowledges.

She's not like. Unto one of thine handmaids. So. We've got to stop there. The type just keeps going.

And. Let's just be dismissed. With prayer. And then we'll go. Father. Thank you for this time.

You. Oh. Excuse me. Here. Here.

Here. So. Here.