

The Book of Ruth

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[0 : 00] dogs out there wanting to get saved. Alright, find the book of Ruth. I was a dog once. Bible likens us to dogs, to the lost man returning to his vomit.

Bible likens some of the preachers to dogs. They're called sleeping dogs. That refused to bark in Isaiah. How about that?

Okay, anyway. I feel like one of those popcorn preaching things where you pull a thing out of the hat and it says dog and you go off of that. Okay, Ruth, we are going to start chapter 2 this morning.

Chapter 1, we spent most of the time last week in verse 22, which was kind of a just a conclusion of the really an introduction to the story, kind of giving you the background of Ruth and before that, Naomi and Elimelech and where they came from as far as Ruth goes, where she came from, how she got to Israel, to Bethlehem.

And then in chapter 2 is where she's going to meet her future husband, Boaz. We're going to hit some things this morning that are just maybe they're just some words and some things in your Bible where all the modern versions change.

[1 : 32] They claim they update it and we're going to spend a little bit of time. It's not something I really just want to bore you with or be too tedious, but I want you to trust your Bible. I want you to believe the words of your Bible and so where they make changes to it, I want to show you that that's unnecessary.

And this book's fully capable of teaching itself and proclaiming what the truth is with the words that God chose and intended as pure words. And so we will hit some of these things this morning and probably won't get a tremendous distance in the book.

We're introduced to Ruth and last Sunday we studied, we kind of broke the ice on her being a type. That is, her character in the story is a picture, a doctrinal image of something else and that is the church, the bride of Christ, also known as the building or a building of God, also known as the body of Christ.

Many different metaphors God uses to describe what he calls the church, the assembly of born-again believers. Now Ruth was a type and I gave you several points out of verse 22, not just her heritage being a Gentile or as she calls herself a stranger in chapter 2 verse 10.

And we ran the reference to Ephesians to show you that we are strangers before Christ. She's also not just the locality of Bethlehem and the importance of that and the first advent of Jesus Christ but also the timing of it being at the beginning of barley harvest and showed you the connection there to the Jewish feast of Leviticus 23 and how that beginning is strongly connected to the gospel of the Passover, the days of unleavened bread and then specifically that last feast there, the first fruits where Christ is our first fruits and so the Passover, his death, the first fruits, the resurrection and even the timing is significant of where the church meets Jesus Christ and it does it in the first coming where the gospel is laid out for us.

[3 : 35] Now we're moving into chapter 2 this morning and verse number 1 says, and Naomi had a kinsman of her husband's, a mighty man of wealth of the family of Elimelech and his name was Boaz.

So right away we hit a word that some, they balk at and it says that she had a kinsman. Naomi had a kinsman of her husband's and so the modern versions don't like that word.

They say it's archaic or it's not something we use today which is false and they change it to relative and I'm not saying relative's wrong, I'm saying kinsman's fine, kinsman's right.

As a matter of fact, if the Bible has such a way that, I mean, the King James Bible, you can have all confidence in it, you can be certain that you're not confused by just reading the text and just continue reading the text and instead of hitting a word and saying, oh, I don't know what that, just keep reading the text and you won't even get two phrases away and it'll give you some light.

In the very verse where it says she had a kinsman of her husband's, just a short few words later it says, of the family of Elimelech. Who's Elimelech?

[4 : 42] That's her husband. It's a repetitive phrase there. The kinsman of her husband's, the same thing as saying of the family of Elimelech. You see the word family, right away your mind is associating a kinsman with family and that's probably the best definition for kinsman is somebody of the family.

Now it doesn't tell us how near of a kinsman he is. Later on in verse 20, notice verse 20 at the end of the verse, Naomi said unto her, the man is near kin unto us, one of our next kinsmen.

It doesn't say how near but you'll notice also the word kin shows up and that is absolutely not an archaic word. So there's no need to change that. People use kin all the time. So Boaz is a near kinsman, one of our next kinsmen.

It turns out there's someone actually nearer or closer to Elimelech than Boaz and we'll uncover that as the story goes on. But just reading the chapter, you find more words associated.

When you first maybe get nervous about a word you say, we don't use or talk like that anymore, you find out the Bible identifies and explains its terminology. Back in verse 3, look at the end of verse 3, this would be the very next thing you'd hit if you were staying in order and at the end of it you see a field belonging unto Boaz who was of the kindred of Elimelech.

[6 : 06] So there it shows to use another word, kinsmen, family, kindred and a little bit later, kin. And we still use the word kin and kinsfolk and the Bible uses kinsmen and kinswoman and I think the Bible even has kinsfolk in it or kinfolk.

So if you're unfamiliar with the word, I want you to realize that's not a problem and the Bible certainly will leave you without confusion if you'll just read it and allow it to teach itself.

So we'll talk more about that kinsman thing later. But come now back to chapter 2 and verse number 1. It says that Naomi had a kinsman of her husband's, a mighty man of wealth, of the family of Elimelech and his name was Boaz.

So what we're doing is getting introduced to Boaz before he ever shows up in the narrative. Typically, typically we would start, if I was writing this story, I'd start in verse 2 and say, Naomi said, let me go out to the field and then when Boaz shows up in verse 4, behold, Boaz came from, then I would say, or maybe in verse 3 that she ended up in a field that belonged to Boaz and I'd say, okay, now Boaz.

But no, this one puts Boaz before. It introduces him before he even shows up and I think that's interesting. And more about that in a second. Boaz is introduced in verse number 1 as a Jew from Bethlehem in the book in these four chapters or three chapters where he was brought up, he does no wrong.

[7 : 40] He's kind, he's compassionate, he's generous, he's giving. And he's gracious to this stranger, this Moabitess. And so what you're going to see now is just as Ruth is a type of something, so is Boaz.

And of course, you can't have the one without the other. Ruth is a type of the bride of Christ whereas that makes Boaz, the husband, makes him the type of Jesus Christ. And as you'll see as we go along, I'll point out the certain particulars where Boaz is a type of Christ.

Now, I don't know how you choose to do this if you even do, but if you take notes and I make notes in my Bible, I have the margin space for it. But what I do, just to give you an idea, when I see things that are, where Ruth is a type of the church, I make a little, I put T and a slash and church and then I'll put the reference or the reason why.

And if you have room to do that. And it helps me to kind of keep tabs on this and to have the cross references handy. And so when I hit Boaz, then I put T, well for me, I put T slash C, which means type of Christ.

Elsewhere in the Bible, I'll have types of the Antichrist and other things like that. But I'll put type of Christ and then the reference beside it where you can go and read on that phrase or verse in the New Testament about Jesus Christ and show why that person matches Jesus Christ in picture.

[9 : 07] So Boaz is a type of Christ. And he pictures him in many ways and for instance the first thing we learn of him in verse number one is that he's a mighty man of wealth.

A mighty man of wealth. I'm not going to turn you to the references for the time this morning but Philippians 4 and verse 19 says, My God shall supply all your need according to his riches and glory by Christ Jesus.

In 2 Corinthians chapter 8 and verse 9 it describes Jesus Christ saying though he was rich yet for your sakes he became poor that through his poverty he might be rich. In Ephesians it uses the terms several terms in Ephesians about one of them is the exceeding riches.

Another one do I have it written down anywhere? Not sure if I do. The unsearchable riches of Christ is another one. There's a third one I can't think of right now.

The riches of his grace in Christ Jesus something like that. And so this man's a mighty man of wealth and that is going to match the Lord Jesus Christ.

[10 : 12] You'll be able to find it. In addition to these thoughts of him being kind, compassionate, generous, recognizing, gracious to a stranger from Bethlehem, mighty man of wealth, I think the fact that he's introduced before he ever shows up is a kind of an interesting thing.

Like I said, I wouldn't write the story that way. I would write it differently. I'd have him being identified as he shows up. But this one, before he ever comes on the scene, turn to John chapter 1 because that, to me, that even matches something about Jesus Christ.

John, the gospel of John chapter 1. John's going to give a narrative of the Lord Jesus Christ and he gives one that is higher than any other.

And before he ever comes into the world and shows up, he already existed. Before the word was made flesh and dwelt among us in verse 14, he was.

Before he was in the world, verse 10, he was. In verse number 1, notice this, John, before he even gets going, before he ever talks about baptism or birth or anything, he says, in the beginning was the word.

[11 : 38] And the word was with God. And the word was God. The same was in the beginning with God. All things were made by him. And without him was not anything made that was made.

In him was life. And the life was the light of men. And the light shineth in darkness and the darkness comprehendeth it not. Before he even tells you about John the Baptist or before he tells you about his bearing witness to the light, we get introduced to Jesus Christ from eternity.

He comes on before he ever shows up at Bethlehem, before he ever shows up anywhere in time, in the beginning he already existed. He's introduced before his showing.

He's introduced before he comes out of Bethlehem matching Boaz to the T. In Ruth chapter 1, I'm sorry, in Ruth chapter 2, before he comes from Bethlehem, that's verse number 4, and behold, Boaz came from Bethlehem.

Before that ever happens, he's a mighty man of wealth introduced to us, and it's a picture, it's a picture building and the type is strong of Jesus Christ.

[12 : 51] He's a type of Christ, he's called a mighty man of wealth. In Isaiah chapter 9 and verse 6, the Lord Jesus Christ, the prophecy says, unto us a child is born, unto us a son is given, and the government should be upon his shoulders, his name shall be called Wonderful Counselor, the Mighty God, the Everlasting Father.

And so there's Boaz, a type of Jesus Christ, he's a mighty man. Now the name Boaz means swiftness or quickness, and some would say that his name means strength.

I've looked up several sources and they all, some say one or the other and many of them say both, like it's kind of unknown, and so I can't proclaim one over the other. I could maybe hint at one being the strength part because you remember what Solomon when he built his temple he had two pillars and he named the one Boaz a pillar of the temple.

The other was called Jachin. And so that certainly seems to picture strength and might but that's all I can say. We know he's a mighty man but I don't know either one could be acceptable.

In chapter 2 verse 1 he's called a mighty man of wealth. Now where did he get his wealth from? There was just a famine in the land at least 10 years before and then some and it wasn't until Naomi heard that the Lord visited his people and giving him bread that she comes back so I'd assume that the famine lasted for a while.

[14 : 23] So why is he so wealthy? Now I can't prove this but there is something interesting in the Bible about this. Look at chapter 4 and at the end of the book you're given this genealogy. genealogy of the son that's born taking him to David but then it backs up starting in verse 18 now the generations of Phares.

These are the generation of Phares. Who's Phares? Phares is the son of Judah. Jacob or Israel had 12 sons Judah being one of them the fourth.

Judah had two sons Ur and Onan and they were killed before the Lord doing evil and then he had another one Shelah. And it goes on that he was young this girl Tamar was married to one of his sons the firstborn and then the second one wouldn't raise up seed like he was supposed to to the brother's name so the Lord killed him and then Judah says to his daughter in law Tamar you just tarry until my son be grown and he's going to be your husband and so forth.

And yet he never when he was grown he never gave Tamar so Tamar if you know the story in Genesis I think it's 38 she dresses up like a harlot and she entices him and Judah goes into her and fathers a son actually twins and one of those boys is Pheraz and so Pheraz is a son of Judah.

[15 : 55] Now in verse 18 Pheraz begat Hezron and Hezron begat Ram and Ram begat Amminadab and Amminadab begat Nashon and Nashon begat Salmon and Salmon begat Boaz.

Now I want to back you up two generations from Boaz to this man named Nashon and turn in your Bibles back to Numbers chapter one because we can easily identify this man his grandfather.

Numbers chapter one. So Boaz is a mighty man of wealth because he comes from a pretty powerful and popular line within the tribe of Judah like the very top.

In Numbers chapter one the Lord is this is remember now we're in numbers back in the wilderness. This is before this is like Mount Sinai stuff. This is before they send the 12 tribes or 12 spies into the land before their lack of faith and disbelief before the 40 years.

So before all of that verse number one the Lord spake unto Moses in the wilderness of Sinai in the tabernacle of the congregation on the first day of the second month in the second year after they were come out of the land of Egypt saying take ye the sum of the congregation of the children of Israel after their families by the house of their fathers with the number of their names every male by their poles from 20 years old and upward all that are able to go forth to war in Israel thou and Aaron shall number them by their armies and notice verse 4 and with you Moses and Aaron with you there shall be a man of every tribe every one head of the house of his fathers and these are the names of the men that shall stand with you this is God hand picking one man from all 12 tribes guess who he picks from Judah verse 7 that's the guy Nashon the son of Amminadab that's exactly the line the lineage from Ruth he was the man literally he was called a prince notice in verse 16 after he gives all 12 verse 16 says these were the renowned of the congregation princes of the tribes of their fathers heads of thousands in Israel and so who picked those men out the Lord did

[18 : 31] God said that's the one he's going to be the one that represents Judah and so as they stand he gives the numbers and if I'm not going to mess with this but later in the chapter of giving all 12 tribes and the numbering of all them Judah is the largest there's 74,000 this is in verse 27 26 and 27 74,600 men 20 and up able to go forth to war that's just of that age bracket of males so if you could double that with the females and the elderly as well as the children no doubt we're talking about well over a quarter of a million people in that tribe itself probably modestly and there's one man Nashah that's picked to be the head that's Boaz's grandfather now this man that we're speaking of this prince he's called a prince and by the way the princes were the ones when you hear the word prince you think like oh the heir of the king there's no king these are prince prince means principality principle the head as the scripture says men of renown they're heads of these tribes elsewhere in the scriptures you'll see that they're called together or you'll read the term the princes and the people and the priests and the prophets later on as you read through your bible these are heads of the tribes okay so back into

Ruth we're learning a little bit about Boaz's lineage and seeing that his grandfather was a powerful man within the largest tribe of Israel and I'm not I don't think I'm speculating too strongly to say that it probably came with some perks and some privileges of being the guy the man of renown the the prince the head over the entire tribe of probably well over a quarter of a million people I'm not saying that he was that he was dirty or that he was exacting money from him or a mob boss I'm not talking like that at all I'm just saying that no doubt it came with its privileges and it seems to me it seems somewhat likely that the mighty man of wealth that Boaz was could have a connection to who his family was where he came from just makes sense to me so anyway moving back to Ruth chapter 2 Naomi had a kinsman of her husband's a mighty man of wealth of the family of

Elimelech and his name was Boaz now verse number 2 Ruth the Moabitess said unto Naomi let me now go to the field and glean ears of corn after him in whose sight I shall find grace and she said unto her go my daughter so she says let me go let me go glean ears of corn gleaning is a common practice of the poor it's a common practice of widows specifically and that's that's Ruth she's a widow it's a it's something that's reserved for the fatherless so if you don't have a provider then you're on your own and God God made a provision as the provider for all of his people that he cares about God made a provision in the law to allow those who have experienced tragedy in their own immediate home and family that they wouldn't starve to death and that they wouldn't be forced to beg now as far as I can tell in the Bible beggars are somebody who's got some disease or handicap or something they cannot go out and do anything for themselves and they would beg you'd see somebody like a blind man Bartimaeus he was a beggar that sat by the wayside you read about oh what's his name Lazarus in Luke 16 he sat at the rich man's gate full of sores and just desiring crumbs that fell from the rich man's table so those are examples of beggars but Ruth is not a beggar she's gleaning she's doing something that God even made provision for I want to show you this to you because this is the word of God it shows up a few times look at

Leviticus 19 it was forbidden in the law for the men that harvested the women that harvested the fields to go back and to clean up the ground of anything that lay behind anything that fell and we'll even read more than that if you forgot a sheath in your field you weren't allowed to go back and get it that had to stay there God is God wrote this in his law in his book and it was forbidden of them for the harvesters to go back over what they had harvested when they come through the first time that's it now look at chapter 19 and verse number 9 says when you reap the harvest of your land thou shalt not holy reap the corners of thy field neither shalt thou gather the gleanings of thy harvest and thou shalt not glean thy vineyard neither shalt thou gather every grape of thy vineyard thou shalt leave them for the poor and stranger I am the Lord puts his name on that thing don't you dare do this if you do that you're violating me and my holiness look at

Deuteronomy 24 says it again a little bit different Deuteronomy 24 this is a command to allow the poor or in this case we'll read the widows the fatherless to go out and glean and find something to survive on Deuteronomy 24 and we want to pick it up in verse 19 24 19 when thou cut us down thy harvest in thy field and has forgot a sheath in the field thou shalt not go again to fetch it it shall be for the stranger for the fatherless for the widow that the Lord thy God may bless thee in the work of thine hands when thou beatest thine olive tree thou shalt not go over the boughs again it shall be for the stranger for the fatherless and for the widow when thou gather us the grapes of thy vineyard thou shalt not glean it afterward it shall be for the stranger for the fatherless and for the widow and thou shalt remember that thou was the bondsman in the land of Egypt therefore I command thee to do this thing so this is serious to the Lord and he's making provision for those that's he's just covering all the bases he's good like that he cares for all and he makes provision for them for every poor every soul and I'm pointing out that they're not beggars it's showing you that they're gleaning is not begging and gleaning is work notice in chapter 2 we're back in

[25 : 26] Ruth that she wasn't just going out there and saying hey guys give me something you know what she did she worked all day long in verse 17 it says so she gleaned in the field until even and then did what and beat out that she had gleaned she's working not just all day long but all season long in verse 23 she kept fast by the maidens of Boaz to glean unto the end of barley harvest and of wheat harvest so this is a hard working woman and gleaning took work bending over in the field picking up and picking up and just gathering together anything you could whereas the reapers will go through and they'll just be swinging their sickles and they'll just be gathering it up and binding it up and moving on and somebody's probably coming behind and loading up on a wagon or something like that the gleaners they're coming and just they're on their they're on the ground they're bent over all day long picking up off the ground searching and picking up and they're just walking through the entire field looking for what they can pick up and it was enough substance to live on they weren't starving to death by any means and the Lord made it that way I point some of this out to show you that these are not beggars these are these are not the sluggard or the slothful man that Proverbs warns and condemns but no this is them doing what God had allowed them to do now back in chapter two in verse number two she says to Naomi let me go to the field and glean ears of corn is that what your Bible says ears of corn well the scholars and the modern translators of the scriptures have a big problem with those three words together ears of corn because they say this they say there wasn't any corn back in those days not back in that region for sure they weren't gleaning ears of corn and there's a problem with their their mindset is that they attempted to Americanize the scriptures of the times of the judges of Ruth chapter 2 as a matter of fact they did it in Genesis they tried to

Americanize the whole book for that matter and shame on them for doing it the word corn does not mean what we picture as yellow kernels on a husk as field corn or what's grown for cattle or sweet corn what we call it today the word corn is a generic term just like the word green as a matter of fact I'll take you to a place first this will take you a minute go find Amos Amos chapter 9 I want to go there first Ezekiel Daniel Hosea Joel Amos so all your new Bibles out there today your new versions of the Bible change the word to grain and they'll say they don't what did I say they're not ears I don't think they say ears of grain see what they call that stalks of grain all right

Amos 9 you find Amos 9 yet I want to show you grains a perfectly good word and the King James Bible uses that word but it doesn't use it back there in Ruth all right Amos chapter 9 look at verse 9 for lo I will command and I will sift the house of Israel among all nations like as corn is sifted in a sieve yet shall not the least grain fall upon the earth so corn and grain are synonymous terms they're both generic terms it doesn't tell you what the corn is it doesn't tell you what the grain is it's just that that kernel that say see how corn and kernel are similar terms or like terms or not exactly but they're familiar terms come back to Ruth 2 and let me show you this if you're just reading your Bible just reading through your Bible like you would be reading and you haven't been programmed in your head already to think of what that word corn means just if you could I know it's hard but if you could just erase your thinking of what it is what you the only thing you know so far is that this is the beginning of barley harvest from chapter 1 verse 22 she shows up at the beginning of barley harvest and two verses later she says let me go out into the field and glean ears of corn after him so what are we going to suppose just on that alone that she's gleaning maize as we call it today something that they didn't grow back then we're going to think that's has something to do with barley or at the end of the chapter it mentions wheat in verse 23 notice in the middle there but glean until the end of barley harvest and of wheat harvest so one or the other but it's the corn is the grain of the plant and it doesn't tell you what plant all right but that's the corn is not the problem the word it's it's a matter of our American interpretation of that like it's only one thing when it's a generic term I'll show you that more places here in the Bible first go to chapter 3 and watch this in verse number 2 and now is not Boaz of our kindred who's with whose maidens thou was behold he winnoweth barley tonight in the threshing floor he winnoweth barley so he's tossing the barley around and getting that grain or the corn of it to fall and then look what happens after he cleans it up in verse verse 7 when Boaz had eaten drunk his heart was merry he went to lie down at the at the end of the heap of corn so after all that corn or grain is is is separated he piles it up and there's a heap of it right there and it's called a heap of corn now go to let's go to John chapter 12 so what I want you to know is corn in your English is a generic term for grain that is found in an ear it's it does not specify what the plant is what the crop is they're all called corn in an ear and there's many of them because it's been Americanized and I say Americanized several times here to get you to understand we're the ones that change the term or that calls it that way because of that then translators thought oh we need to change

the word of God to match our culture or our society and I want to show you that's wrong now we're in John 12 and look at what Jesus Christ says in we'll start in verse 23 he's referring to his death his burial and his resurrection verse 23 Jesus answered them saying the hour has come the son of man should be glorified verily verily I say unto you except a corn of wheat fall into the ground and die it abideth alone but if it die it bringeth forth much fruit what is the crop or the plant it's wheat and it's called a corn of wheat today you'd say a seed or a grain of wheat but the Bible uses the term corn and the context is very clear it's wheat corn is a generic term okay now something interesting to connect that you don't necessarily need to turn but in 1st Corinthians 15 the apostle Paul talks about the resurrection and he talks and he uses the exact illustration Jesus

Christ does where Christ says a corn of wheat Paul uses the term grain and they're interchangeable like that and in 1st Corinthians 15 when Paul's talking about the resurrection he first illustrates it by grain going into the ground and he says verse 37 that which thou sowest thou sowest not that body that shall be but bare grain you sow bare grain into the dirt it it may chance of wheat or of some other grain but God give it the body as it pleased him to every seed his own body and then he goes on to talk about flesh and then about the stars and son and then the resurrected body now the point I'm making is where Jesus Christ says corn Paul says grain your Bible is identifying its terms and there's never ever ever a need to change the word in your Bible there is always a need to study the words of your Bible now here's a guy this is a guy that thinks he's smarter than the Bible and what he says here is that the English word corn actually refers generically to grain it could refer to barley or wheat or even modern American corn as he calls it however in modern English the phrase just seems out of place and needs updated to barley or wheat or more accurately stalks of grain so says he he claimed he quotes the dictionary and says if you look in a dictionary it says this so we have to change the Bible to match our dictionaries his argument but my question is he he said that it's fine he said that it's it is a generic term for grain he said I don't have it quote here somewhere he says it's a correct it's a correct correct translation but his comment is that it's not up to date with modern English so if it's not wrong I don't believe it needs to be updated what I would say is why would I update the word of God to my thinking if something needs to change either the Bible needs to change or I need to change I need to change my thinking to match the Bible or does the Bible need to change its words to match my thinking and that really comes down to the bottom line that is the very bottom line of the philosophy of versions today beyond the satanic movement and but the philosophy of it is we need to change the words to match the way we think and talk and I say you're dead wrong you're taking something holy and bringing it down to the dirt let's let's change the way let the Bible lift us up out of the dirt and put something pure and holy and change the way we think that's what I say and I know this is kind of a a lot of it's not too exciting in its teaching but you're not going to hear stuff like this in too many churches anymore today and I want your faith to be in the book I want that to be solid everybody in here to be solid on that and if I can do that by wearing you out a little bit with the word kinsmen or corn then I'm going to do it and make sure it's part of your thinking American have come to see corn is only one plant and that's not an accurate truth of translating a word corn is actually as I said it's like the grain or it's it's a reference to any grain bearing grass they're all grasses as far as scientifically speaking I can't get too much into the terminology there but here's something that I found interesting in reading and studying on this when you hear the word cereal you all think of a box with colorful and a spoon and a bowl and milk you all think of breakfast foods but the word cereal that we know of is it comes from all of

[38 : 30] these grain bearing grasses they're called cereal plants a cereal this is off of a of a website of this scientific stuff a cereal is any grass cultivated for its edible grain it includes rice wheat rye oats barley millet and maize notice that the this the website when they're being specific and scientific they say maize instead of corn they're called these crops are all called cereal crops not because of the bowl in the milk but but that's the term they were given cereal crops or cereal grain crops and so the reason that we call that stuff cereal in the box today is because of the the base crop that it comes from most of them are wheat and rice and so forth and and some say corn corn checks well it's actually maize to be a little more specific now i'm going to close with this just what i don't want to just be so dragging you through the dirt on this but i really truly want you to be able to trust your king james bible i want you to believe the words of this bible no matter what the scholars say no matter what any modern translation says or any preacher in any pulpit anywhere ever says i want you to trust your bible and again furthermore the word of god does not need to be americanized it does not need to be changed to match our thinking and culture it does not need to be altered for any particular society ever it needs to stand as god said it would forever alone modern versions you know this modern versions have altered the spelling of words all of our words that end in o-u-r for instance unto you is born this day in the city of david a savior which is christ the lord savior in your bible has seven letters it ends in an o-u-r all the modern versions get rid of the u i'm not going to just preach on getting rid of a letter but they they change the reading they change the wording you know that when you read through your bible some of you are like wow i don't why does the word sweet smelling savor why does savor have a u in it we don't write it like that why does favor you found favor with the lord what why does that have a u in it we don't write it like that anymore we write f-a-v-o-r neighbor the u is missing in in the modern versions but in the king james so when you read through your bible you see that you there you say why is that there well it's there because that's the way the word is that's what the word is spelled as it's the american translators that have read that have updated it so to speak to what they call american english now this is this stands out to me because recently i'm watching a football game and i'm streaming it from my phone uh from some who knows who somewhere is casting it out there and and where i'm it's a canadian stream and i i would never have known that until it goes to the commercials and all the commercials are about canada and and stores that are in canada and we're number one and in the in the wording on the screen they spell the words uh for instance it was a mcdonald's commercial and it says your favorite something and it was f-a-v-o-r-i-o-u-r-i-t-e and i thought that's interesting canada spells those words with the u in it still it's americans that changed it and so then i went and thought that's interesting our neighbor with an o-u-r canada still retains the spelling so i looked around and found that england still retains the spelling and i found out that australia a continent an english-speaking continent retains that spelling who's the one that changed it americans we decided we don't like that u and it's it's got a french flavor to it or something so we we got rid of it from our language and from our spelling and now

bibles are being put out to match american english which is not worldwide english and the point i'm getting to is this book is not an american book and you americans are not the most important people on the face of the globe even if you've been taught you are you're not you never have been but this book is the most important thing on the face of this earth it's the words of god and the world has a way of reading and spelling and presenting words just because america changes how they do it doesn't mean we need to change the bibles to do it the publishers are putting these things out and putting them all over the world and they're changing even the letter and it shouldn't be this book is given by god in the universal language of english for the end times and american publishers and translators have no business quote-unquote updating these words even some of the letters to changing it to what they feel it should be so we'll move past all that stuff just please understand the book can explain itself you can trust it you don't have to doubt it and when you hit something you don't understand just keep reading keep reading and god is obligated to give you the light and he will so let's close with prayer and then we'll take a 10 minute break father please bless us and please help us in our understanding of your words help us to approach them with fear and trembling and please give us the understanding thank you for your holy spirit to guide us in the whole truth lord help us to uh to hold fast your words thank you for this morning thank you for each one that's here i pray that your blessing be upon this place in this next hour and may you bless our fellowship in christ we pray in jesus name amen amen take 10 minutes you