

Ruth & Boaz

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- [0 : 0 0] Let us worship God together by singing to his praise from Psalm 89. Psalm 89. God's mercies I will ever sing, and with my mouth I shall thy faithfulness make to be known to generations all.
- For mercy shall be built to die forever to endure. Thy faithfulness even the heavens the world established sure. I with my chosen one have made a covenant graciously, and to my servant, to my love, to David sworn have I, that I thy seat established shall forever to remain, and will to generations all thy throne build and maintain.
- The praises of thy wonders, Lord, the heavens shall express, and in the congregation of saints thy faithfulness. For who in heaven with the Lord may once themselves compare, who is like God among the sons of those that mighty are.
- We shall sing these verses to the Lord's praise from Psalm 89, verse 1 to 6. God's mercies I will ever sing, and with my mouth I shall. God's mercies I will ever sing, and with my mouth I shall.
- Thy faithfulness make to be known, To generations all.
- [1 : 4 9] For mercy shall be built, said I, Forever to endure.
- Thy faithfulness in the hands, Thou wilt disemblem you.
- I with my chosen one have made a covenant graciously, And to my servant, And to my servant, Who I love to David's war, Have I, That I thy seed, Establish shall forever to remain, And will to generations all.
- Thy throne build and maintain, The praises of thy wonders, Lord, The heavens shall express, And in the congregation of saints, Thy faithfulness.
- For who in heaven with the Lord, May once himself compare, Who is like God among the sons, Of those that mighty are.
- [4 : 5 6] Let us unite together in prayer. Eternal and ever blessed Lord, We give thanks to thee this morning, For the great privilege that thou hast given to us, When we are able to come together to this place, To worship thee, And to acknowledge thee as our God, And as our Creator, And as our Creator Redeemer through thy Son, The Lord Jesus Christ, Through whom we have boldness and confidence To come into the very throne room of God, And to lay out our petitions before thee, Knowing that thou art the God, Who out of the riches of thine own grace, Is able to meet with the needs of each,
- And every one of us. We thank thee that thou art the omniscient God, That thou art the all-knowing God, That thou knowest what we stand in need of better Than we know ourselves.
- We give thanks that thou art the God of all grace, The God who delighteth in mercy, The God who is full of compassion.
- And so we come before thee, O Lord, This morning to a throne of grace, To seek thy mercy and to seek thy grace, To help us in our time of need.
- That thou, O Lord, would enable us to humble ourselves, And to acknowledge before thee what is true of each and every one of us, That we are sinners by nature.

[7 : 01] But blessed be thy name for the great provision that thou hast made for sinners such as we are, Through thy Son, the Lord Jesus Christ, That he came into the world, And that he took our nature unto himself, And that in his body upon the cross, And that he suffered what our sins deserved, And so that we might have life.

We give thee thanks, O Lord, for the atoning work of thy Son, And for the efficacy of that work, Which is able to reconcile us to our God.

As we acknowledge that, That fellowship that man had with thee, Through creation, That it was broken by sin.

But that it can be restored to us, Through the Lord Jesus Christ. So that we can be reconciled with our God. And that we can know the peace of God, Of which passeth all knowledge.

We give thanks to thee, O Lord, today for the gospel, That proclaims the way of reconciliation. That proclaims and declares the way of peace.

[8 : 24] And so we pray, O Lord, That thy spirit would take thy word. And that it would apply it to our hearts this day.

And so that we would come to an understanding, Convicted and convinced, Of our great need before a holy God.

The God to whom each and every one of us is accountable. And to whom we must all appear on that appointed day.

To give an account of our deeds, Whether good or evil. And so we pray, O Lord, That thou would impress upon us through thy spirit, The solemnity of our standing today.

Under the sound of thy word. Under the sound of the gospel. Which is thine own power. And to salvation to everyone that believes.

[9 : 27] We acknowledge, O Lord, That we are dependent upon thy spirit. For without thee we can do nothing. And so we pray that it may please thee to outpour the dew of heaven upon us through thy spirit today.

And so that we would be not distracted by the things that are around us. Or even by the burdens that may lie heavy upon our hearts today.

But that we would be focused upon thy word. That we would hear, listen and understand. What thou hast to say to us.

So that we may be strengthened in our faith. Encouraged in our walk. As we go through this world. Through a world that is hostile to thee.

And to the things of God. And we pray, O Lord, that thou would be with us. With thy people. For those who have committed themselves to thee.

[10 : 33] As they go through this world. That thou would keep them. For thou didst pray that. That they would be kept from the evil.

That there is in the world. And so we pray. That thy people may be kept. And that they may be shining lights in this world.

In the midst of the darkness that surrounds them. We pray, Lord, for the gospel today. In all places throughout the world. Where Christ and him crucified is being proclaimed.

We pray that there may be the drawing power of thy spirit. Upon our people. That they may come to realize their great need. That they may have a vision of eternity.

A vision that reminds them that we are sojourners in this world. That we are all passing through. And that we are all on our way. To our long home.

[11 : 34] And that our eternal destination depends. Upon our relationship with thyself. We pray, O Lord, for all those who have gone forth with the gospel today.

That the unction of thine own spirit may be upon them. That they may with boldness and confidence proclaim thy truth. Knowing that thy word will not return unto thee void.

But will accomplish that for which thou hast sent it forth. We pray for the congregation here. For every home and every family. That they would meet each one.

At their own particular point of need today. We pray, Lord, for those who are still strangers to thy grace.

And pray, Lord, that their ears may be unstopped. And the veil taken from their hearts. That they may hear. And that they may understand. And that they may be made a willing people.

[12 : 36] In a day of thine own power. O Lord, we pray for those who are ill. May thy healing hand be upon them. And if it be otherwise.

We pray. That thou would prepare them in their souls. We pray, Lord, for any who. May have been bereft of loved ones. Those whose hearts are.

Pained and wounded. We pray that thou would be near to them. And that they may know that comfort. That we are unable to give. That thou would come alongside them.

And that thou would speak a word to them. In their hearts. That would bring them comfort in their bereavement. We pray, Lord, for our young people and our children.

There are many things to entice them. And to draw them away from the gospel. But we pray that thou in thy grace. In thy mercy. And in thy love would raise up a generation.

[13 : 36] That would fear the Lord. And who would be thine own witnesses. In this world. We pray for thy servant. Whom thou hast set over the congregation.

That thou would be with him and his wife. And his family. And that thou, O Lord, would meet with them. At their own particular point of need. We pray for the office bearers.

And pray, O Lord, that they would be able. By thy grace. To fulfill the duties that are set upon them. We ask, O Lord, that thou would protect us. For the moments that we are together.

That thou would be as a wall of fire around us. And that thy glory would be in our midst. We pray, O Lord, that thou would bless to us. The reading of thy word.

The singing of thy praise. And our meditation upon thy word. Today. Bless the one who leads us in the praise. And we pray, O Lord, that our worship today.

[14 : 39] May be acceptable to thee. Through the merits of thine own son. Our Lord and our saviour. Jesus Christ. In whose name we ask all things.

With the forgiveness of our sins. Amen. Let us sing again from Psalm 57. Psalm 57.

Be merciful to me, O God. Thy mercy unto me. Do thou extend. Because my soul doth put our trust in thee. Yea, in the shadow of thy wings my refuge I will place.

Until these sad calamities to holy overpass. My cry I will cause to ascend unto the Lord most high. To God who doth all things for me perform most perfectly.

From heaven he shall send down. And me from hell's reproach defend. That would devour me. God is truth. And mercy forth shall send. We shall sing these verses to the Lord's praise of Psalm 57 verse 1 to 3.

[15 : 44] Be merciful to me, O God. Thy mercy unto me do thou extend. Be merciful to me, O God.

Thy mercy unto me do thou extend.

Because my soul doth put our trust in thee.

Yea, in the shadow of thy wings my refuge I will place.

I will place until these sad calamities to holy overpass.

[17 : 01] My cry I will cause to ascend. My cry I will cause to ascend. And to the Lord most high.

To God who doth all things for me. To God who doth all things for me. Therefore, most perfectly. From heaven he shall send down. From heaven he shall send down. And me from heaven he shall send down.

From heaven he shall send down. From heaven he shall send down. From heaven he shall send down.

And me from heaven he shall send. To heaven he shall seek me. From heaven he shall send to heaven.

If well you shall send down. is truth and mercy forth shall send.

[18 : 16] Now let us read the word of God as we find it in the Old Testament in the book of Ruth and chapter 2. The book of Ruth and chapter 2.

And Naomi had a kinsman of her husband's, a mighty man of wealth of the family of Elimele, and his name was Boaz.

And Ruth said unto Naomi, Let me now go to the field and green ears of corn after him in whose sight I shall find grace.

And she said unto her, Go, my daughter. And she went and came and gleaned in the field after the reapers. And I had helped us to light on a part of the field belonging unto Boaz, who was of the kindred of Elimelech.

And behold, Boaz came from Bethlehem and said unto the reapers, The Lord be with you. And they answered to him, The Lord bless thee. Then said Boaz unto his servant that was set over the reapers, Whose damsel is this?

[19 : 33] And the servant that was set over the reapers answered and said, It is the Moabish one damsel that came back with Naomi out of the country of Moab. And she said, I pray you, let me glean and gather after the reapers among the sheaves.

So she came and hath continued even from the morning until now that she tarried a little in the house. Then said Boaz unto Ruth, Here is thou not my daughter.

Go not to glean in another field. Neither go from hence, but abide here fast by my maidens. Let then 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 athirst, go into the vessels, and drink of that which the young men have thrown. Then she fell on her face and bowed herself to the ground, and said unto him, Why have I found grace in thine eyes, that thou shouldest take knowledge of me?

Seeing, I am a stranger. And Boaz answered and said unto her, It hath fully been showed me all that thou hast done unto thy mother-in-law since the death of thine husband.

[20 : 44] And how thou hast left thy father and thy mother in the land of thine atyvity, and hath come unto a people which thou knewest not heretofore. The Lord will compensate thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust.

Then she said, Let me find favour in thy sight, my Lord, for thou hast comforted me, and for that thou hast spoken friendly unto thine handmaid, though I be not like unto one of thine handmaidens.

And Boaz said unto her, At mealtime come thou hither, and eat of the bread, and dip thy marshal in the vinegar. And she sat beside the reapers, and he reached her perched corn, and she did eat, and was sufficed, and left.

And when she was risen up to glean, Boaz commanded his young men, saying, Let her glean even among the sheaves, and reproach her not. And let fall also some of the handfuls of purpose for her, and leave them, that she may glean them, and rebuke her not.

So she gleaned in the field until even, and beat out that she had gleaned, and it was about an ephah of barley. And she took it up, and went into the city, and her mother-in-law saw what she had gleaned.

[22 : 02] And she brought forth, and gave to her that she had preserved after she was sufficed. And her mother-in-law said unto her, Where hast thou gleaned today, and where artest thou?

Blessed be he that did take knowledge of thee. And she showed her mother-in-law, with whom she had wrought, and said, This man name, with whom I wrought today, is Boaz.

And Naomi said unto her daughter-in-law, Blessed be he of the Lord, who hath 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 near kinsmen.

And Ruth the mobbedest said, He said unto me also thou shalt keep fast by my 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 the wheat harvest, and dwelt with her mother-in-law. May the Lord bless unto us the reading of that portion of his word.

[23 : 11] We shall now sing from Psalm 103. Psalm 103. walkamen 33. verse 2. as f please bow again. O thou, my soul, bless God the Lord, and all that in me is, be stood up his holy name to magnify and bless.

Bless. Bless, O my soul, the Lord thy God and not forgetful be, for all his gracious benefits he hath bestowed on thee. All thine iniquities you doest most graciously forgive.

You thy diseases all in pains still heal, and thee relieve. Who doth redeem thy life, that thou to death mayest not go down. who thee with loving kindness doth and tender mercy's crown.

We shall sing these verses to the Lord's praise from Psalm 103, verse 1 to 4. O thou my soul, bless God the Lord and all that in me is.

O thou my soul, bless God the Lord and all that in me is.

[24 : 19] Be said in the apostle, we came to magnify and bless.

Bless, O my soul, the Lord thy God and not forget for me.

Of all his gracious benefits he hath bestowed for thee.

All thine iniquity who doth most graciously forgive.

Who thy diseases, all and pains doth heal and be relieved.

[25 : 46] Who doth redeem thy life, thine love, to death may not go down.

who thee with loving kindness doth and tender mercy's crown.

Seeking the Lord's help and blessing. Let us turn again to the portion of scripture that we read in the Old Testament in the Book of Growth and Chapter 2. And we can read from the beginning.

And Naomi had a kinsman of her husband's, a mighty man of wealth and of the family of Elimile. And his name was Spores.

And Ruth said unto Naomi, Let me now go to the field and clean ears of corn after him in whose sight I shall find grace.

[27 : 04] And she said unto her, Go, my daughter. And she went and came and gleaned in the field after the reapers and her heart was to light and a heart of the field belonging to Boaz who was of the kindred of Elimelech.

And so on. I am sure that all, or at least most of us, is familiar with this little book of Ruth.

And probably have heard many sermons or read many books about Ruth. It is a book that begins in a town called Bethlehem and takes us on a journey to Moab and then returns to Bethlehem.

It is a little book, but it tells a great story which makes complete sense when we discover how it fits in with the speaker story of the whole Bible.

And the big story of the whole Bible is the redemptive plan of God. Bethlehem was not a big town or a big city.

[28 : 26] Yet the prophet Micah prophesied concerning it, said, But thou Bethlehem Ephrata, though thou be little among the thousands of Judah, yet out of thee shall he come unto me, that is, to be the ruler in Israel, whose going forth had been from old, from everlasting.

And it was a prophecy that was not lost by the people. 400 years after that, in the New Testament, when the wise men inquired, Where is he that is born king of the Jews?

The chief priests and scribes pointed out that exact prophecy by Micah. So that the most significant and the most famous birth of all that took place in the little town or city of Bethlehem, that, of course, was the birth of Jesus Christ.

However, the book of Ruth brings before us also another certain birth, which is recorded for us in the last chapter of Ruth, which was another famous birth in Bethlehem.

And that is the birth of Obed, the grandfather of King David. So the background to our text today begins at a time when Bethlehem was visited by a famine.

[30 : 01] And the family of Elimelech and Naomi, along with their two sons, decided to leave Bethlehem and to go to Moab. Moab was not very far away from Bethlehem.

In fact, we are told that you could see Moab from Bethlehem. So to get to Moab, you only had to go about 20 to 30 miles.

But Moab was a very dangerous place, both physically and spiritually, for an Israelite. The Moabites were idolaters and had no time for the religious life of the Israelites.

So to mix in with them was not going to help with the faith of Elimelech and his family. And Moab was also very hostile towards Israel.

What we see in Elimelech and his family is that they did not wait upon the Lord, but went their own way. They went to Moab of all places.

[31 : 13] And when this happens, we should not expect any blessing. In the case of this family, things got only worse, as is recorded for us in the first chapter of this book.

But as we come to chapter 2, Naomi and Ruth have returned to Bethlehem and has at least found a place to dwell in.

The author of the book brings to our attention that the return was at the beginning of the barley harvest. And the time of harvesting is going to play an important part as the story of growth progresses.

At the beginning of this journey, ten years ago, as they left Bethlehem for Moab, Elimelech, Naomi, and her two sons, there was a famine beginning in Israel.

She was bereft of her husband and of her two sons in the land of Moab. And now as Naomi and one of her daughters-in-law, Ruth, returns back from the land of Moab because Naomi had heard that the Lord had visited his people in Bethlehem by giving them bread.

[32 : 45] And as they come back to Bethlehem, they do so at the beginning of the barley harvest. She went out full with her whole family and full of their own plans.

but now she is coming back and she is coming back empty. But it is not only the beginning of a material harvest, the beginning of the barley harvest, but it is also the beginning of a spiritual harvest, of a spiritual one.

The beginning of barley harvest was in late April. Barley is the first grain that ripens in the spring. it is a time of great joy and a time of great spiritual significance.

It was the time of the feast of first fruits which foreshadowed for us the resurrection of Jesus Christ. As you know, Israel kept seven feasts and this was the first of those seven feasts, the feast of first fruits and it foreshadowed for us the resurrection of Jesus Christ from the dead.

The feast of first fruits was a time of new life after the death of winter. The feast of first fruits was a pledge that more was to come.

[34 : 14] The sheep of first fruits would be waved before the Lord and it signified at least two things. First, it was an acknowledgement that God alone brought the grain out of the earth and secondly it was a pledge that there was much more to come, much more to harvest.

In the experience of both Naomi and Ruth, it certainly was a pledge of more spiritual blessings to come. Having found a place to dwell in, now they had to get food and there is here describe for us how Ruth went out to work in order to get food for herself and for her mother-in-law Naomi.

And she went to the location where the harvesting was taking place and there she happened to choose the area that belonged to a man by the name of Boaz.

We read, and she went and came and gleaned in the field after the reaper and her heart was to like on a part of the field belonging unto Boaz who was of the kindred of Elimelech.

It also happened to be a day when Boaz decided to visit his field. And this may seem so simple to us. She went out, she went to this certain field on a day when the owner of that field was going to visit.

[35 : 51] It all looks so simple to us. We can come to conclude that it was something that just happened. As from our perspective it may look like that, and yet when we look at the things more closely, we see the hand of God in all that is taking place.

As we have already noted, the timing of coming to Bethlehem at the beginning the barley harvest was no accident. It was not something that happened by chance.

This was indeed providential. But we always have to be very careful as providence can be considered from different viewpoints depending on the incident.

For instance, we know that another book in the Old Testament, the book of Jonah, tells us that when he went down there to the harbour there was a ship that was going to Tarshish.

And he may conclude, well that is providence. But actually, he was in disobedience to God. So we must be very careful with providence.

[37 : 09] But in this case that is set before us today, because of the results that we see, the blessings that we see, we know that it was providential.

But I would rather than look upon this simply as providential, I would rather look upon it as the sovereignty of God.

The sovereignty of God working out his own purpose and his own plan. And that is how it is with us as it was with Ruth and Naomi.

The sovereignty of God working out his own plan and purpose unknown to them. And it so often happens to us. Unknown to us.

Things come in our way in providence. God has a plan and Ruth is included in that plan.

[38 : 24] His intention was that Ruth would become into the family tree of Jesus according to his humanity. And he is already moving with his plan in bringing Ruth away from Moab, the place of idolatry, into the fellowship of Israel, into the fellowship of the true and living God.

It is true that very often his ways are mysterious to us. What is unpredictable to us is already predicted by a sovereign covenant keeping God.

In order for Ruth to come to the special place that God had for her, she had to meet an Israelite family. She had to move into a dark period.

She had to become a widow. And she had to move with her mother-in-law to Bethlehem. And there she had to meet Boaz.

looking at the story, we can see all these steps. Some bringing joy, some bringing sadness, some mysterious.

[39 : 41] But they are all steps under a sovereign God. Ruth, of course, did not see the significance of each step as it occurred. She never had any idea that she was going to be taken into the family tree of Jesus Christ according to his humanity.

The same for Naomi. She herself confesses that she went out full and came back again empty. That's how she evaluated her providence.

this was indeed a dark period for her. She had lost her husband, she had lost her two sons and now returning back to Bethlehem with her daughter-in-law from Moab.

She had no idea that God was moving in her life to bring to Israel one who would be in the family tree of Christ according to his humanity.

all she was aware of was the dark threads that were woven into her life, into her providence and into her experience.

[40 : 56] She was unaware of the Lord's hand. She could not trace his design or interpret his purpose. Nevertheless, through it all she trusted in the name of the Lord.

And that's how it is for us as well. Sometimes our providence can be very dark. Nevertheless, we have to trust in the name of the Lord.

When we walk through darkness, when we have no light, says the prophet, let us trust in the name of the Lord. God, we have little or no knowledge of what God is doing in and through our lives.

We cannot see the end from the beginning. All we know is that God is sovereign. And we have to look at our own world today.

It's a world that is upside down. There is chaos in the world. There is chaos in our own nation, politically and otherwise there is chaos in our nation, chaos in the world around us.

[42 : 11] But the Christian should never be troubled with all the chaos that is around us because we believe in a sovereign God, a God who is in control and a God who is working out his redemptive plan, who is working out towards a new heaven and a new earth wherein shall dwell righteousness.

We believe in a sovereign God who is in full control and therefore in him we will rest and trust in spite of all the chaos that we see in the world and in our own nation and our communities.

We will trust in God that he is sovereign, he is in full control, he is working out his own purpose.

As the prophet says, let him who walks in darkness and has no light trust in the name of the Lord and rely on his God.

The writer of this little book knows what God is doing because he can look backwards from the vantage point of the conclusion of the story and he can trace the footprints of God running through the narrative.

[43 : 32] Often that is the way that we can trace the footprints of God in our own lives and experience by arriving at a point and looking back. Looking back.

Our responsibility is not to probe the secret will of God. Our responsibility is to be obedient to his revealed will.

Ruth must have been aware of the teaching of God's word on the provision that God had made in his law regarding the harvesting and the poor. In Deuteronomy 24 and in Leviticus 19 there we find laws regulating the harvest and we see the door of grace being opened for a stranger like Ruth.

In this law there is provision made for the stranger for the fatherless and the widow and on all three accounts it fits into the situation that is here before us in the book of Ruth.

In God's providence her future was connected to her obedience to his revealed will. We can apply this to ourselves for God's providence has brought you and me today to the gospel of Jesus Christ.

[45 : 02] This is not me and you meeting today is not by accident or it's not by chance. It is the sovereign God who has placed me and you together today.

This is not by chance. It is no accident. Me and you have been brought to the gospel of Jesus Christ and in the gospel in the Bible under his word we have the revealed will of God and our future and our eternal destiny is connected to our obedience to his revealed will.

Ruth was obedient and the Lord was working out to bring to pass his secret will. That is how it pleases God to work in our lives.

This is the way that we have to govern our lives. The life of faith is to trust in the Lord Almighty even in our dark providences. God because he knows what he is doing and if we have faith and we know that all things will work together for good to those who love the Lord who is called according to his purpose.

Ruth was obedient to the revealed will of God which she found in the laws regulating the harvest. Ruth went out that day not knowing what was going to happen to her but she went out reliant totally upon being shown grace or favour.

[46 : 46] We read what is grace?

Well grace can be defined in this way a person who bestows benefits upon the undeserving. The grace of God is his good pleasure that inclines him to bestow benefits upon the undeserving and the story of Ruth is one of the most beautiful illustrations of grace.

In verse 1 to 3 of this chapter Ruth sets out to glean in the fields in order to provide food for herself and her mother-in-law Naomi. When she left that morning she was hoping to find grace.

She was hoping to find grace. well when you left your house this morning and you came into this place of worth what were you hoping to find?

Why did you come? What were you hoping to find? What was your expectation today? Maybe nothing.

[48 : 07] Maybe it was just out of custom. Maybe it was just to please somebody. maybe you were very annoyed at being woken up and having to be ready to come to this place today.

But Ruth was an example for us. Ruth went out that morning and she went out expecting and seeking to find grace. That someone would bestow a benefit upon her.

and verses 4 to 16 tells us where she found what she wanted. She found grace in a man named Boaz.

Boaz extended grace to this stranger from Moab and when he did Ruth received more than she could ever have imagined.

in the same way God has extended his grace to us and because of his grace if we are obedient to him we'll receive countless blessings in this life.

[49 : 21] Before we met Christ we are strangers just like forth. The writer wants to keep before our minds that she was from Moab.

As you read this chapter see the many times he reminds us that Ruth was from Moab time and time and time again he reminds us that she was not of Israel but that she was a Moab that she was from Moab that she was a stranger.

And that's what's true of me and you. We are all by nature strangers to the grace of God. Just like Ruth we are dead in trespasses and in sins.

There was nothing we could do to deserve all that God has done for us. In spite of our past God has offered us by his grace his love his mercy and he offers us salvation.

salvation. At the beginning of the chapter we are introduced to this man Boaz. Well he was a relative of Elimelech.

[50 : 37] He was a very wealthy man and Boaz on this day decided to visit his field. Here again we can look back and see the hand of God in bringing together Boaz and Ruth.

Their meeting was not an accident. Their meeting was not by chance. It was the sovereign hand of God that brought Boaz to his field that day.

The day that Ruth was there to glean after the reapers. It is no accident. It is not by chance that I and you meet today under the sound of the gospel.

We meet under the hand of of a sovereign Lord. Of a sovereign Lord. This was to bring Boaz and Ruth into a relationship.

When we encountered God's grace and surrendered to him, we enter into a relationship that will last throughout eternity. For by God's grace we experience that love that comes with our relationship with him.

[51 : 56] When we encounter God's grace we will receive his direction, his protection, his affection and we shall find satisfaction. Here is Boaz and Ruth.

And by God's sovereign hand they meet in this field. And their meeting was to become a relationship. relationship. As we go on in the story, we find eventually that they married.

It was the beginning of a relationship. How good it would be if today you came to this place. And the Lord is in this place through the gospel.

He is here. How good it would be if you and the gospel came to meet here today and it was the beginning of a relationship. a relationship with God through Jesus Christ that would bring you to receive his protection and affection and love and forgiveness and eternal life.

How good it would be if you saw the sovereign hand of God in your life today bringing you to the gospel where you meet with Jesus and where you begin a relationship with him.

[53 : 21] It was so surprising to Ruth that this man should show her favour. She says why have I found grace in thine eyes that thou shouldest take knowledge of me seeing I am a stranger.

She is so touched by this man's dealings with her. It's not that the way God dealt with me and you in showing us his grace while we were good sinners. the Bible says God shows us love for us and that's why we were yet still sinners.

Christ died for us. Boaz here is as it were a picture for us of the Lord Jesus Christ. An illustration for us of what happens when one comes into a relationship with Jesus Christ.

But from a practical point we find that Boaz inquires he says whose damsel is this because he recognises that there is something different about this person and the servant in charge of the reapers answered and the servant said it is the Moabish damsel that came back with Naomi out of the country of Moab and she said I pray you let me glean and gather after the reapers among the sheaves.

So she came and hath continued even from the morning until now that she turned a little in the house. The servant had noticed that Ruth had pursued her work with great diligence and consistency.

[54 : 49] She has been honest with her use of time. What we do with little things can be more important than what we do with big things. It is imperative on me and you as those who have tasted of God's grace that we carry that into our workplace that we carry it around with us and show our diligence and consistency.

The Lord's people should have something about them in the way they talk and the way they walk and the way they react and the manner in which they live that expresses the fact that they are no so much citizens of the world as they are the citizens of heaven.

that was true about Ruth. She was so diligent and so consistent in her gleaning after the reapers. Notice how Boaz speaks to Ruth.

Hearst thou not my daughter, go not to gleaning another field, neither go from hence, but abide here fast by my maidens. He calls her my daughter, which probably surprised her because she was very much aware as we noted that she was a stranger or a foreigner.

But Boaz then informs her that he knows all about her choice. She has made to live with Naomi and become one of her people. Thy God shall be my God and thy people shall be my people.

[56 : 21] That's what she said in Moab before she came to Bethlehem. She had made choice of the God of Israel. She had made choice of the living and true God and now she has come to Bethlehem and she's gone out into the field and she's gleaning after the reapers diligently and consistently.

And that is what has got to be true of me and you. We've got to do everything we do diligently and consistently. Boaz words to her.

Here is thou not my daughter. Go not to clean in another field neither go from hence but abide here 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 into the vessels and drink of that which the young men have thrown. And as word to the wreathbush let her glean even among the sheaves and reproach her not and let fall also some of the handfuls of purpose for her and leave them that she may glean them and rebuke her not.

In trying to bring all this together we can see how in Boaz how love has been expressed how love has been expressed let fall some of the handfuls of purpose for her and leave them that she may glean them and rebuke her not.

[58 : 03] We can see in his words his love in providing not only the blessing of food and the blessing of receiving a reward for her gleaning but also for her protection.

Hearst thou not my daughter go not to glean in another field neither go from hence but have I adhered fast by my maidens let their knives 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.

Boaz instructed his young men saying let her glean even among the sheaves and reproach her not. Maybe Ruth was not aware of the dangers that was around her.

Perhaps she have a hint of this in her words to Naomi in verse 21. Listen to what she said. Ruth said unto her that Boaz had said unto her thou shalt keep fast by my young men until they have ended all my harvest.

Now that's not exactly what Boaz said to Ruth at all. Boaz had said you shall be fast by my maidens.

[59 : 26] Be beside my maidens. I have instructed the young men not to touch you. She was a young widow. She was a vulnerable person.

But her words to Naomi he said unto me also thou shalt keep fast by my young men until they have ended mine. It shows us how we can twist things.

We can twist things. I and you can twist things. And we can be carried away by the world. We can be carried away by the lusts of our flesh. Our sinful nature.

But Boaz knew the danger and so he provides protection for her and so does Naomi.

See the way that Naomi replied to her in a very affectionate way. She didn't scold her. She didn't rebuke her. She didn't raise her voice at her.

[60 : 27] All she said was as we see at the end of the chapter here. Verse 22 And Naomi said unto Ruth her daughter It is good my daughter that thou go out with his maidens that they meet thee not in any other field.

There are many dangers that we are so unaware of due to our sinful nature from which we need to be protected. The manner of this protection was given.

But abide here fast by my maidens. She was not to be alone in isolation because that could leave her very vulnerable. It is important for Christians to assemble together.

An isolated Christian is a vulnerable Christian leaving himself or herself open to all the dangers that is in the world and all the dangers in our own sinful nature.

When we see a Christian going it alone we should make every attempt to bring that Christian back into fellowship. While we are not in any way advocating the segregation of men and women maybe there is a principle here that we can take with us and apply to the Christian.

[61 : 45] She was to assemble with her own kind and it is important for Christians while they work in the world and commune and converse and empathize with the world that they assemble with other Christians.

Christian fellowship is so important. She was told here stay passed by the maidens because otherwise you are vulnerable. You are vulnerable but stay close to the maidens and he says how important it is for us to have this protection because she could be attracted to go to other fields rather than the field of Boaz and that is we are always open as believers we are always open to that to go to other fields instead of the field of the word of God this is where we are to glean in the field of the word of God that is where we are to receive what will sustain our spiritual life in the field of Boaz field of Jesus Christ which is the word of

God that is where we are to glean what will sustain our spiritual life what will instruct our physical life how we are to behave how we are to conduct ourselves in the world where we find it in the word of God where is our protection it is in the word of God in the word of God in the fields of Boaz well here then in the story we find the sovereign hand of God bringing Ruth from a foreign country the country of idolatry into Israel where she embraces the God of Israel where she says thy people will be my people and thy God my God from our perspective it all looks so simple it all looks like an accident it all looks like it just happened but when the veil is taken away we see an unseen hand that brought

Ruth from Moab to Bethlehem and at work in her heart she went out to glean into a certain field into the field of Boaz where she met Boaz and it was the beginning of our relationship that ended in marriage it was the beginning of our relationship that came in marriage and how good it would be today if your own story was that of Ruth if you came from where you were dead in trespasses and sin where you were a stranger to grace and to God and that today under the gospel you came to embrace Jesus Christ God through Jesus Christ where you could say thy people shall be my people and thy God my God and where you would be brought into the beginning of a relationship with

Jesus Christ a relationship that would end in marriage in a spiritual marriage between yourself and the Lord and where you would be sustained in your spiritual life through the field of your Boas in the field of Jesus Christ which is the word of God may the Lord bless the Lord we display eternal and ever blessed Lord we give thee thanks that thou hast given us a field the field of thy word where we may glean each day and where we may receive that which will suffice us and leaves us satisfied oh Lord we pray that there would be those who today under this I know in sovereign hand would meet with Jesus Christ and through the gospel would be brought into a living relationship with

[66 : 24] Jesus Christ we pray Lord that thou would bless our meditation upon thy word this day and all that we ask for the forgiveness of our sins in Jesus name Amen we shall conclude our service by singing to the Lord's phrase from Psalm 37 Psalm 37 at verse 3 Set thou thy trust upon the Lord and be thou doing good and so thou in the well and verily have food delight thyself in God he'll give thine heart's desire to thee thy way to God come at him thought to bring to pass shall he and like unto the light he shall thy righteousness display and he thy judgment shall bring forth like noontide of the day rest in the Lord and patiently wait for him do not fret for him who prospering in his way success in sin death get we shall sing these verses to the Lord's phrase psalm 37 verse 3 to 7 set thou thy trust upon the Lord and be thou doing good set thou thy trust upon the

Lord and be thou doing good and so thou in the land shall dwell and betterly have food delight thyself then God he'll give thine heart heart desire to thee thy way to God commit him thrust and bring to pass shall he unlike unto the light he shall thy righteousness play and he thy judgment shall bring forth like nerds and all the day rest in the

Lord and patiently wait for him do not fret for him who brought spring in his way success and sin doth get the grace of our Lord Jesus Christ and the fellowship of the Holy Spirit be with you all now and forevermore Amen to