

AM Ruth 3 & 4 The Wedding Preparations

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[0 : 0 0] sheets and as I just mentioned, we'll look at the book of Ruth. I'm not going to presume anything but the last time I was here I took Ruth 1 and then in the evening Ruth 2. So when Kenneth asked me in an email to preach I thought, oh well, we should do Ruth 3. From memory, I'm testing my own memory now, Ruth 1 we looked at it in two ways, the use of the Lord's name. It was Lord, part of the covenant and God Almighty, El Shaddai. And we looked at it in these two ways through the two names of God. And in chapter 2 we looked at it about where she happened to be in the field. And we looked at the providence behind that, my own providence and my own life. And that psalm we sang in Psalm 17 at the beginning about the wings, she came under the wings. And then so I thought, well, we'll continue the story.

So Ruth chapter 3, from the beginning then. And I think we'll go into Ruth chapter 4. Or I could keep that for next time. No, I don't think so. Ruth chapter 3. Then Naomi, her mother-in-law, said to her, my daughter, should I not seek rest for you, that it may be well with you?

Is not Rose, your relative, with whose young woman you were? See, he is winnowing barley tonight at the threshing floor. Wash yourself, therefore, and anoint yourself, and put on your cloak, and go down to the threshing floor. But do not make yourselves known to the man until he has finished eating and drinking. And when he lies down, observe the place where he lies.

Then go and uncover his feet, and lie down, and he will tell you what to do. And she replied, all that you say, I will do. So she went down to the threshing floor, and did just as her mother-in-law had commanded her. And when Boaz had eaten and drunk, and his heart was merry, he went to lie down at the end of the heap of grain. Then she came softly, and uncovered his feet, and lay down. At midnight, the man was startled, and turned over, and behold, a woman lay at his feet. He said, who are you? And she answered, I am Ruth, your servant. Spread your wings over your servant, for you are a redeemer. And he said, may you be blessed by the Lord, my daughter. You have made this last kindness greater than the first, and that you have gone, you have not gone after younger men, whether poor or rich. And now, my daughter, do not fear.

I will do for you all that you ask, for all my fellow townsmen know that you are a worthy woman. And now, it is true, that I am a redeemer. Yet, there is a redeemer, neither than I.

[3 : 2 7] Remain tonight, and in the morning, if he will redeem you, good. Let him do it. If he is not willing to redeem you, then, as the Lord lives, I will redeem you. Lie down until the morning. So, she lay at his feet until the morning, but arose before one could recognize another. And he said, let it not be known that the woman came to the threshing floor. And he said, bring the garment you are wearing, and hold it out. So, she held it, and he measured out six measures of barley, and put it on her.

And then, she went into the city. And when she came to her mother-in-law, she said, how did you fear, my daughter? Then, she told her all that the man had done for her, saying, there is six measures of barley he gave me. For, he said to me, you must not go back empty-handed to your mother-in-law. She replied, wait, my daughter, until you learn how the matter turns out. For the man will not rest, but will settle the matter, see, today. Now, Boaz had gone up to the gate, and she said, and sat down there. And behold, the Redeemer, of whom Boaz had spoken, came by. So, Boaz said, turn aside, friend, sit down here. And he turned aside and sat down. And he took ten men of the elders of the city and said, sit down here. So, they sat down. And he said to the Dreamer, Naomi, who has come back from the country of Moab, is selling this parcel of land that has belonged to our relative Elimelech. So, I thought I would tell you of it and say, buy it in the presence of those sitting here and in the presence of the elders of my people. If you will redeem it, redeem it. Buy it. But if you will not, tell me that I may know, for there is no one beside you to redeem it. And I come after you. But he said, I will redeem it. And Boaz said, the day that you buy the field from the land of Naomi, you will also acquire Ruth, the Moabite, the widow of the dead, in order to perpetuate the name of the dead in his inheritance. And the Redeemer said, I cannot redeem it for myself, whilst I might impair my own inheritance. Take my right of redemption yourself, for I cannot redeem it. Now, this is what the custom in the former times in Israel the one drew off his sandal. And this was the manner of attending, attesting in Israel. So, when the dreamer said to Boaz, buy it for yourself, he drew off his sandal. Then Boaz said to the elders and all the elders and all the people, your witnesses this day, I have brought from the hand of Naomi all that belonged to Elimelech and all that belonged to Chilion and Malon. And Ruth and

Moabite, the widow of Malon, I have brought to be my wife, to perpetuate the name of the dead and inheritance that the name of the dead man. May not be cut off from among the brothers and from the gate of the native place. You are witnesses this day that all the people who were at the gate and the elders said, we are witnesses. May the Lord make the woman who is coming into your house like Rachel and Leah, who together built up the house of Israel. May you act worthy in Ephrathath and be renowned in Bethlehem. And may your house be like the house of Peres, whom Tamar bore in Judah, because of the offspring that the Lord will give you by this young woman. So Boaz took Ruth and she became his wife and he went into her and the Lord gave her conception and she bore a son. Then the woman said to Naomi, blessed be the Lord who has not left you this day without a redeemer and may his name be renowned in Israel. He shall be to you a restorer of life and a nourisher of your old age for the daughter-in-law who loves you, who is more to you than seven sons has given birth to him. Then Naomi took the child and laid him on her lap and became his nurse. And the woman of the neighbourhood gave him a name saying, a son has been born to Naomi. They named him Obed, who was the father of Jesse, the father of David.

Now these are the generations of Peres. Peres fathered Hezron, Hezron fathered Ram, Ram fathered Abinadab, Abinadab fathered Nehah, sorry, Nehahoshon fathered Solomon, Solomon fathered Boaz, Solomon fathered Boaz, Rose fathered Obed, Obed fathered Jesse, and Jesse fathered David. Sorry I'm finding the light, but I can see without my glasses that I need a bit more light. Last night we were at Origin at a Christian festival and there was a lady there that leads the scripture and she just brings it to life. So sorry for that slight hesitation there. Let us pray. Lord we thank you for the word of God that we can read this story again about Ruth and we pray that you bless it to us as we study it shortly. We thank you for the church here again and we pray for those who perhaps are unable to join us in worship. We think of those, any who are isolating or concerned about this new Omicron virus and we pray Lord that you would protect each one of us from these things. We pray especially for guidance both in Westminster and in Holyrood as to what precautions should be given. We thank you for the vaccine that we have but we know Lord that more wisdom is required for this new strain of the COVID-19. So Lord we pray that those who are planning things at this time of year that they're able to still meet with their families and have a time of celebration. We thank you for those like Origin last night and Usher Hall who witnessed for you at this time of the time of year and who spreads the good news. We pray Lord that you'd bless these events.

We pray for again we pray for the Queen and we ask that you would continue to be with her in the elder latter years and we pray Lord that she continues to be a witness for you. That witness would be a light within that very household and that those of her offspring would come to worship that same Lord that she knows and we pray Lord for her message coming this Christmas that it would speak to people not only about her family but about the Lord she loves. So Lord we pray for those that we know who are serving you within this presbytery and we pray for all these vacancies that we know of that you'd help them as well as them face in the ministries and we pray Lord that you would provide for them.

[12 : 46] We ask you Lord to then be with us in our time together now in Jesus name. Amen. So I'd like to turn to the passage of Ruth here in chapter 3 and I want to read again verse 3 and I think I put a title wedding preparations I think I called it how to prepare for your wedding and so look at this wedding preparations. Verse 3 says wash therefore and anoint yourself and put on your cloak and go down to the threshing floor.

That was Naomi's recommendation to Ruth to prepare her for what was going to be her wedding eventually to meet Boaz. It was a kind of preparation that Ruth recommended as she went down to that place.

Now beginning of the chapter 3 it says my daughter should I not seek rest for you that it may be well for you.

That word rest there in some translations it's translated that Naomi says seek not rest but seek security is another way of translating that word. She wanted security for Ruth for the future but she had prayed this before in chapter 1 verse 9 she prayed this as she looked for a better life for Ruth the Lord grant you may find rest each of you in the house of her husband. She prayed that obviously for Orpah and Ruth that the Lord would find rest each of you in the house of her husband. And here at the beginning of the chapter here she was saying my daughter should I not seek security for you or rest that it may be well with you.

And so that was Naomi's prayer before at the very beginning of the story as they were walking towards after hearing there was food again in Bethlehem they made their journey and Naomi prayed that they would find rest and here again and here again she was trying to secure rest for them and now it's going to be answered the security that she wanted for Ruth the security wasn't I don't think the security was just the fact that it was going to be in Boaz I think Naomi when she said that that Ruth's security was going to be the god of Boaz that she would find security in the covenant that we looked at way back in chapter 1 that we should find that kind of security in God that she would find security yes in Boaz but a more secure life because she would come to know the god of Boaz and come into this covenant and that was

[16:16] I think Naomi's desire for Ruth that she would find a security within her life now many of us know lots of folk that we know and wouldn't that be our desire too that they would find security for it may be well with them and that was Naomi's desire for Ruth and as we think about maybe handing over these evangelical times or whatever invites the carol service this is what we're doing we're inviting people like Naomi to have security for themselves that it may be well with them in other words we're inviting them to have a secure life in Christ the covenant that's what I think that was all entailed in that opening verse that the security of Christ being the rock it's often referred to I think even in the Old Testament and the New Testament and in that parable

I think it talks about building a house upon the rock that's the word it's referred to but I think ultimately the various passages that talk about the rock point towards Christ even remember when Moses struck the rock in a passage I think it was in Corinthians it talks about that rock was Christ and that's the main way people can find security and rest by having their foundations on that rock there's a well known hymn you know it well I think we have an anchor that keeps the soul steadfast and sure while the billows roll fastened to the rock which can't move grounded firm and deep in the saviour's love that's the best security isn't it that somebody can have and I think that opening verse although it does talk about security of marriage it points beyond that for Naomi's desire for Ruth to find not only security with Boaz but a security and rest knowing the God of Boaz so may that be our mission in our own lives that you like Naomi would find a Ruth and say to them

I hope that I will seek an opportunity to give you security that all may be well with you and then the next verse just as an introduction she says is not Boaz a relative well that and again different translations it's called kinsman a relative Boaz is a relative or a kinsman as it's translated elsewhere and so there was some kind of claim on Boaz because of their relationships with the family of we remembered even briefly in that verse that Boaz is a relative he's a kinsman but in the New Testament there's an even more amazing relationship and it's Christ he is our kinsman and just as

Naomi said we have a claim on our kinsman we have a claim on Christ because in a strange way he's our kinsman I think he's called our brother I didn't look that up but I seem to remember he's called our brother and so he is our kinsman and there's just a few words of introduction before we reach verse 3 about the preparations but anyway there's an interesting aspect that follows from this but it says this kinsman was winnowing barley tonight at the threshing floor this is a very interesting picture of winnowing it takes me back many years to when we used to wander around the countryside up in Andes to villages it's a village called Walky that we were working in and Walky was a farming land and all the water that came down was from the hills so it suffered a great deal if it didn't rain but anyway it still worked farm in biblical ways and so there was no tractors that oxen and horses sometimes if they could afford them more like mules to plough the land and then once they harvested the land they would take all the wheat or barley whatever they were harvesting to a place where they could thresh it and literally you saw them throwing it up in the air when it was windy and it would blow away the chaff so to me it brings back a very vivid picture of winnowing and it was great to witness these things and to understand some of the technology behind this there was no technology it was the wind but anyway it was interesting it took me back to that picture of the farmers winnowing there in that village called

Wauke but then interestingly it took me also to the New Testament to Matthew chapter 3 verse 11 where John the Baptist says I baptise you with water for dependence but after me will come one more powerful than I whose sandals I am not worthy to carry he will baptise you with the Holy Spirit and with fire his winning fork is in his hand to clear his threshing floor and to gather his wheat into the barn and he will burn up the chaff with unquenchable fire isn't that interesting that there is Boaz in his threshing floor winnowing the barley in the New Testament there is this picture of Christ with his winnowing fork that is an interesting picture isn't it and he is doing exactly what I have seen he is threshing at the threshing floor and the wheat goes into the barn and is useful what is left over is just burnt so just like Boaz was in the winnowing there at the threshing floor it points us towards a greater than Boaz doesn't it it points us towards

[23 : 07] Christ and it's very solemn isn't it that picture of the winning fork in his hand it's a very solemn picture it's an encouraging picture for those who are Christ they're the wheat and have a great inheritance it's a very frightening picture of those who are in darkness and who are likened to the chaff and who are yet without Christ and without hope it says they go to an unquenchable fire so that's how important it is to find someone and show them the security that they can have in Christ so that they will keep their souls steadfast and sure through all the troubles through the billows even that roar and their lives can be fastened to that rock that cannot be grounded it gives us that urgency doesn't it when we read that winnowing picture of Christ in the New Testament and we pray that God would use these things that you have in your own church to reach out to others and take the opportunity to share your faith then with others it's very difficult to share our faith at least I find it difficult sometimes it takes time of course there's a picture in

Psalms 1 as well about this isn't it the wicked are not so but are like the chaff that the wind dries away this fear of judgment seems to be prominent in John the Baptist's ministry but the encouraging side as well as the fear of judgment is the hope that the wheat will be gathered and the hope that that brings us that we will be gathered not into the barns but into his eternal home and then it says I thought I was going on to my three points but this is still looking at the verses before that he was in the threshing for and it says but when he lies down observe the place where he lies and she replied all that you say I will do Ruth was ready to act just at the right time she was ready to act at these instructions it was the right time for her to go and take

Ruth Naomi's instructions she had to do it immediately the right opportunity had come and she said right I'll do all that I'll do all that now I've heard it I need to act upon it and there's a psalm 95 oh come let us worship and bow down to him let us kneel before the Lord our maker for he is our God and we are the people of his pasture the sheep of his hand today if you hear his voice do not harden your hearts Ruth had to act immediately on this opportunity not only for a secure life it was but for a secure life within the covenant and the call that goes out to the gospel is today if you hear his voice it's like Ruth all that you say I will do it was the right time to act so it's just a few words of introduction into the verse chapter 3 the preparations for the wedding there were three things that Naomi encouraged her to do the first was to get washed the second was to get anointed and the third was to get clothed and to be honest I was struggling as I read in these chapters it's a lovely story but I was kind of struggling to put a sermon together and I thought well there are three points there so it reminded me of three things about what is required of us to meet our bridegroom the first thing is to get washed and of course that reminded me of a certain passage probably you're thinking of yourself

John chapter 13 when Jesus poured water into a basin he began to wash their feet and to wipe them with the towel he came to Peter who said to him Lord do you wash my feet what I'm doing you do not understand now but I would have a wash my feet if I don't wash you you have no share with me Lord not my feet only but my hands and my head the one who has bathed does not need to wash except for his feet but is completely clean so the first thing that Ruth had to do was to wash to prepare herself for the future wedding for a future encounter which would lead to a wedding I think it's part of the whole wedding preparations you'll see in a minute and that reminded me of the first thing that we need to prepare ourselves for our encounter with our bridegroom we're likened to the bride of Christ isn't that interesting whether you're male or female you're the bride of

Christ in a picture way and in that account of John 13 in that wonderful account of John 13 where he washes the disciples feet he explains to them that Peter is Lord do you wash my feet it's emphasised these words you and me are my feet and Jesus starts explaining to him and Peter didn't seem to grasp what Jesus was doing and he explains to them well people have a bath they don't need that is sufficient for them it's a once and for all cleansing they are bathed they are bathed they are bathed and that cleansing is a finished work and he was trying to explain in that parable that he was trying to point Peter towards the cross and the whole account in the upper room these chapters that are in

[29 : 39] John's gospel there 13 14 15 and 16 and then his prayer they are all taken in this upper room and he is explaining to them and part of that explanation was this washing of the feet and it was all pointing towards the cross and what he was trying to do by washing the feet yes there is a practical lesson in it but more than that he was trying to point them towards his finished work on the cross and he was trying to communicate to Peter about using this illustration of your bath that's all that's required you have been come clean and he was trying to point towards the forgiveness that Christ gives when you come to him you are made holy clean I think the doctrinal word is you are sanctified isn't it you are sanctified and that's when what happens the first way we need to prepare ourselves to come to our bridegroom is to have that forgiveness that comes once and for all forgiveness that we are sanctified and justified through his work on the cross that kind of cleansing is a one off if we come to

Christ he cleanses us and we trust in his work on the cross for our salvation it means that we are found clean we have been forgiven and that's the point that Jesus wanted to illustrate to Peter so the first preparation that we need to come to our bridegroom is to be washed of our sins to be forgiven to have that once and for all encounter with Christ and his work on the cross that he has forgiven us and that we are accepted in his sight because of that once and for all cleansing but the illustration of the washing of the feet goes further than that as you know going back to these paths we used to wander on folk used to wear open sandals and Jesus time and where we used to work folk used to wear open sandals as well and of course we end up a dusty path if it hadn't rained your feet were pretty mucky and so they needed constantly washed and this is an illustration of once we come to

Christ yes we're wholly forgiven but unfortunately we're still in an evil world and we still from time to time fail God sometimes by doing things we shouldn't do and other times by leaving undone things we should do we fail them as well as this once and for all washing to prepare ourselves for an encounter with our bridegroom we need a continual forgiveness after all Jesus in his prayer teaches us to forgive us our debts our trespasses as we forgive others and in the context of the Lord's prayer remember how it says daily bread and then it talks about forgiveness I think it's a continual prayer that we continue to ask God it's not just a one off prayer is it the Lord's prayer it's a continuing to pray that God will forgive us for picking up dirt as we walk along life's narrow way and asking him not to forgive us for these faults and failings so that's the first way that we need to prepare ourselves for our encounter and it says in

Corinthians do you not know that the unrighteous will not inherit the kingdom of God for such were some of you but you were washed you were sanctified you were justified in the name of the Lord Jesus Christ so that's the scripture tells us there about the washing and sanctification in the name of Jesus Christ by the Spirit of God and then in Ephesians later on chapter 5 it says Christ loved the church and gave himself up for it that he might sanctify her having cleansed her by washing of water with the word so that he might present the church himself in splendor without spot or wrinkle or any such thing that she might be holy without blemish so these verses help us understand how we are to prepare ourselves for our encounter with the bridegroom to have this washing away of our sins of having the daily forgiveness of our faults and failings before him another way that

Christ points towards this cleansing this is interesting he is highlighted later on as he is speaking to the disciples there in John 15 he is still in his discourses there in upper room and he says there you are already clean due to the word I spoken to you the sanctifying word of God and if we accept that message of repentance then we are made clean the word of God encourages us to repent and his whole the whole word of God as it comes to us the acceptance of his message repent for the kingdom of God is near is one that allows us to be clean so not only through Jesus' work on the cross we become clean but through his very word that he speaks to us and the scriptures can make us clean if we listen to it and accept it as ours you are already clean due to the word

[35 : 48] I spoken to you so we need to confess our sins so come to Christ and allow him to wash you he forgives you all your guilt now you've got beautiful feet I sometimes joke to my wife you've got beautiful feet anyway because the scriptures say we've got beautiful feet and having been washed and forgiven the picture is of us having beautiful feet and that illustration is used because our feet spread the good news and that's why it's saying your beautiful feet go and spread the gospel we've been cleansed now we're ready our feet are ready to go out and spread the gospel your feet are beautiful because they're going to be used as you walk and spread the gospel and this leads us to the next point that Ruth was going to prepare herself not only by washing but by anointing now what passage of scripture that made me think of and some of you might be thinking of this as well 2 Corinthians 2 15 but thanks be to the God who in Christ always leads us in triumph procession and through us spreads the fragrance of the knowledge of him everywhere for we're the aroma of Christ to God among those who are being saved and among those who are perishing to one a fragrance of death to death to the other a fragrance from life to life in other words that passage in Corinthians says that not only we are to prepare ourselves by being forgiven and accepting

Christ now that our feet have been washed we should be a messenger in other words our lives should be a messenger Corinthians reminds us our lives should be an aroma our lives should be an aroma so that others would see in our lives that we are Christians that reminds me of a chorus and they'll know that we are Christians by our lives by our lives anyway this picture of course some of you know was taken when Rome all conquering Rome would conquer almost the world not quite but anyway a vast empire of Rome in that time and they were conquering here there and everywhere after the conquerors they would take the prisoners back into Rome behind them all trailing in chains and either ready for death or ready for slavery and as the procession was proceeding with the

Romans in front they would have these incense carriers with them and then this waft of incense would be over the people both those carrying it to them it was a message of victory and encouragement as they smelt this aroma and they think we have won we are the victories what a sweet smell this is but to those behind in the chains it was a smell of either death or slavery so the aroma and the picture that Paul paints in these verses is either of life to one of the conquering people or of death to those behind and we are encouraged by preaching of God's word to spread this fragrance of life and the knowledge of Christ that's the aroma that we are encouraged the smell of incense that went up at that time was a picture of what we in our lives should be proclaiming

Christ our feet are now washed we are now cleansed they are ready to go out and share the gospel with others to bring this aroma that we've experienced of Christ this pleasure that we've experienced so that that aroma to spread and that is our challenge and that's our preparation for the wedding that we must be witnesses for him and be witnesses for him it says therefore be imitators of God as beloved children and walk as love as Christ has loved us and give himself up for us a fragrant offering a sacrifice to God so we're called to be witnesses of Christ we can be like Paul and spread the fragrance of the knowledge of Christ by proclaiming his word I think this means the aroma affects our minds it's a dangerous thing minds unfortunately the mind sometimes sees things it doesn't want to see it could be a clip of an advert that comes on it could be something in the paper that's not good to look at it could be something that we just happen to witness and the sad thing often

I don't know if you find this but if you witness or see happen to come across not that you're looking for it but these pictures come we're in that kind of world it's so hard sometimes to get these pictures out of your mind isn't it and that's why we need to cleanse our minds and our affections not that they're occupied with these such things but they're occupied by the things of Christ so that we will have an odour about us so that's the second picture of how Ruth was to prepare herself for her encounter with her bridegroom the first was to be washed forgiven to be sanctified and continually forgiven and then to have this aroma and I put that as the second point our aroma has continued from having us wash feet as we go about now people of

[42 : 29] God but only this aroma can only come about if we're clothed in his righteousness and that's the third thing that she was told to prepare for she was told to prepare her clothes and to dress very nicely just like all brides would do you know that's what she was you know that we read the story and you know the story so well what Ruth was saying when she went to that place and laying at his feet basically was will you marry me that's what she was really saying so she was getting dressed and clothed and that's the third way that we need to prepare ourselves for our bridegroom the only way that we can have this odour around us this loving fragrance of Christ is if we are clothed in his righteousness and of course that takes us to another passage isn't it the passage in Matthew 22 where we have the wedding feast remember servants were set out to gather folk good and bad to go into this wedding and the first lot didn't accept them they refused one excuse after another so another lot of servants were sent out and there the good and bad were invited and you remember at that particular wedding there was one chap and he didn't have the proper garment on and he was thrown out he was cast out into utter darkness and that parable teaches us about the type of clothes that we encouraged to have it's saying to us we need to be clothed in

Christ's righteousness if we're going to be accepted by the bridegroom we need that clothing so that we're not condemned that person was condemned not because he didn't have the right clothes but because he wasn't clothed in the righteousness of Christ he wasn't welcome he was a pretend pretending he was trying to deceive that he was there belonging to the company but he was spotted he didn't belong and that was spotted by somebody it's interesting that nobody else seemed to complain about him but the master of the ceremony spotted that he wasn't quite right and it's a sad picture of Christ's paint pictures elsewhere where people are brought into heaven and say well didn't we do this didn't we do that we did all this for you well

I don't know you it's a very solemn passage that one but that happens because people deceive themselves thinking that they're worthy or they haven't clothed themselves in Christ's righteousness there's a few interesting passages about this throughout scripture Isaiah 61 verse 10 I will greatly rejoice in the Lord my soul shall exalt in my God for he has clothed me with his garments of salvation he has covered me with the robe of righteousness as a bridegroom decks himself like a priest with a beautiful headdress as a bride adorns herself with her jewels he has covered me with the robe of righteousness as a bridegroom talks himself so Isaiah has that picture have you covered yourself with the robe of righteousness the robe Christ's been clothed in

Christ's righteousness that's what it's talking about in Isaiah and and and and then in revelation three four the one who conquers will be clothed thus in white garments and I will never blot his name out of the book of life wonderful verse about the clothing that Christ will provide for us white garments and our name will be there forever later on in revelation a person to praise he says hallelujah for the lord our god the mighty reigns let us rejoice and exult and give him the glory for the marriage of the lamb has come and his bride has made herself ready it was granted her to clothe herself with fine linen bright and pure for the fine linen is the righteous deeds of the saints so there's the praise and revelation that we can rejoice the marriage of the lamb has come the bridegroom has come and the bride has made herself ready have you made yourself ready have you been washed from your sins have you have this aroma about you that others can identify have you been clothed in the righteousness of Christ there's a fascinating prophecy you can look up later on

Ezekiel some of you might know this in Ezekiel 16 I'll just read a very small part of Ezekiel 16 I made a covenant with you says the Lord sovereign Lord and you became mine then I bathed you and washed you washed off your blood and I rubbed fragrance oils into your skins I gave you expensive clothing of fine linen and silk beautiful embroidered and sandals made with fine goat skin leather and you read all of Ezekiel 16 it takes them from the bad path that they were walking in but then God says this is what I've done for you I've bathed you now I've clothed you now you now have a fragrant oil about you it's a very striking passage so these are the three things that Ruth was encouraged to prepare herself to meet her bridegroom these are the three things I'll leave with you to ponder over

[48 : 55] I was going to go over the story of Ruth to follow up but kind of brought that in her preparation for the marriage and on to chapter four about this very interesting way of settling the issue there's a passage actually if you want to look at it later it was in Deuteronomy 25 5-10 about this custom of the sandal I don't think we've got time to go over the story and I just wanted to bring these three points to you and encourage you to be prepared to meet your bridegroom that's your wedding preparations to be washed and to be sanctified to come to him and receive forgiveness to plead in the Lord's prayer forgive me Lord as I forgive others to have the aroma of Christ about you now that your feet have been cleansed to spread the gospel this odour about you aroma about you that you can have this fragrance of the gospel in your life so others will notice and I said this only can be done if you've been clothed in his righteousness have you been clothed in his righteousness have you accepted him as your saviour then you are prepared to meet your bridegroom

Amen these few thoughts are you going to Tanzi out have you no pero you have you had you as your dam up you you have me to melting likeSL