

How Do You Wait Upon The Lord?

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[0 : 00] You can open your Bible to the book of Ruth in the Old Testament. The book of Ruth. So we're preaching through the Gospel of John and also through the book of Ruth.

There are four little chapters in this, the most beautiful short story ever written. I'm convinced of that, as some have said. I hope you are as well. Today, Lord willing, we'll finish chapter four.

So our reading for today will begin one verse earlier. So we'll begin reading in Ruth chapter three, verse 18. We'll read all the way to the end of Ruth chapter four, the end of the book.

As I read God's word, remember, this is God's very own word. It is inspired, inerrant and infallible. It is clear and it is sufficient for us as people.

So when I finish reading, I'll say this is the word of the Lord. And you can respond by saying thanks be to God. Hear the word of the Lord. In Ruth chapter three, verse 18.

[1 : 07] Naomi, the mother-in-law, said to Ruth, the young widow. Wait, my daughter, until you learn how the matter turns out. For the man will not rest, but will settle the matter today.

Chapter four, verse one. Now Boaz had gone up to the gate 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 sat and he turned and said, 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. Then he said to the redeemer, Naomi, who has come back from the country of Moab, is selling the parcel of land that 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.

[2 : 06] But if you will not, tell me that I may know, for there is no one besides you to redeem it. And I come after you. And he said, I will redeem it.

Verse five, then Boaz said, the day you buy the field from the hand of Naomi, you also acquire Ruth, the Moabite, the widow of the dead, in order to perpetuate the name of the dead in his inheritance.

Then the redeemer said, I cannot redeem it for myself, lest I impair my own inheritance. Take my right of redemption yourself, for I cannot redeem it. Verse seven.

Now this was the custom in former times in Israel concerning redeeming and exchanging. To confirm a transaction, the one drew off his sandal and gave it to the other.

And this was the manner of attesting in Israel. So when the redeemer said to Boaz, buy it for yourself, he drew off his sandal. Then Boaz said to the elders and all the people, you are my witnesses this day that I have bought from the hand of Naomi all that belonged to Elimelech and that belonged to children.

[3 : 12] And Malon also Ruth, the Moabite, the widow of Malon. I have bought to be my wife to perpetuate the name of the dead and his inheritance, that the name of the dead may not be cut off from among his brothers and from the gate of his native place.

You are witnesses this day. Then 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 worthily in Ephrathah and be renowned in Bethlehem. And may your house be like the house of Perez, whom Tamez bore to Judah because of the offspring of the Lord who will give you by this young woman.

Verse 13. 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 women 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 in your old age for your daughter-in-law who loves you, who is more to you than seven sons, has given birth to him.

[4 : 34] Then Naomi took the child and laid him on her lap and became his nurse. And the women of the neighborhood gave him a name saying, a son has been born to Naomi.

They named him Obed. He was the father of Jesse, the father of David. Verse 18. Now these are the generations of Perez.

Perez fathered Hezron. Hezron fathered Ram. Ram fathered Aminadab. Aminadab fathered Nashon. Nashon fathered Salmon.

Salmon fathered Boaz. Boaz fathered Obed. Obed fathered Jesse. And Jesse fathered David. This is the word of the Lord.

Thanks be to God. Thanks be to God. Indeed, you may be seated. Would you pray with me?

[5 : 33] Amen. Father, we confess that You are eternal, infinite, and unchangeable in Your power and perfection, wisdom, glory, justice, and truth, that nothing happens except through You and by Your will.

And we thank You, Lord, how in Your kindness, in Your fatherly patience, You've given us stories. And through these stories, You reveal Your greatness to Your people.

Help us to see, Lord, with our eyes, to hear with our ears, and to behold You with our hearts, the great God, the Lord of the covenant.

Amen. And Lord, I pray that You will minister to each one by Your Holy Spirit, by Your power, move among Your church, encourage, restore, nourish Your people once again, Lord, for Your glory and for our good, we pray.

Amen. Amen. Beloved congregation of our Lord Jesus Christ, how do you wait upon the Lord?

[7 : 20] The hardest thing about waiting is not having to do without for a little bit longer. I think the hardest thing about waiting is that it's risky. Kids, you know what this is like.

You wait all week for that one thing you get to choose to do on the weekend, on a Saturday maybe. And then something happens. Someone gets sick and we don't get to do it. So that waiting would have been a lot better if it was guaranteed to happen on Saturday, right?

Isn't that so true for the biggest things in life as well? Well, if I knew for sure this would be the outcome, the waiting wouldn't be so bad. But that waiting, it's the anticipation, it's the risk that makes it almost unbearable.

Is the next job going to be any better? Is that monitor in the hospital going to just turn into a steady beep?

There's no guarantee it's risky. And the waiting is so heavy, isn't it? Shakespeare said that expectation is the root of all heartache.

[8 : 35] You have your hopes set on something, you're expecting it, and then heartache comes when it doesn't happen. And then what do we all want to do? I just don't want to get excited about anything again. And truthfully, each one of you, even visiting a church plant, it's risky.

Disappointment is unmet expectation. You don't have to live long under the sun to know that if I put my hope on anything earthly, I'm setting myself up for disappointment, aren't I?

I think what we see in this last chapter is that resolution, that ending and that follow-up that God in His goodness is so pleased to lavish on His people.

But they've been waiting. They've been waiting. What you're going to see is there's extreme risk involved for Naomi, for Ruth, and for Boaz. This is a risky, high-tension passage.

I think their resolve is what the prophet Micah captures later. Micah 7-7, he says, I will look to the Lord. I will wait for the God of my salvation. My God will hear me.

[9 : 47] The reason that's comforting is because that's the prayer of every Christian. We will wait upon the Lord, the God of our salvation, trusting by faith that He will hear us. However, it turns out, the promise that I want you to be encouraged by and remember is that God brings His people, all of His people, to bless His name as you wait for Him.

God brings His people to bless His name one way or the other as you wait for Him. Look at verse 14. This is the key verse, and we'll go through verse by verse, but I just want you to put your finger on verse 14.

See how all the people watching this story unfold, they sing like a great chorus, like we were just singing moments ago, filling the room.

Blessed be the Lord. He's provided a Redeemer. May His name be renowned. He is the Restorer of life. He is your Nourisher.

How do you wait upon the Lord? The first observation I want to draw your attention to comes from the person who the book is named after, even though it could be called the book of Naomi.

[11 : 09] But I want you to ponder Ruth here. I believe in verses 3, 18, and even as we see her in the silence of the next 10 verses or so, what we see in the example of Ruth is that we are to stay eager to learn how God's providence will unfold.

So go back to chapter 3. In verse 14, to give ourselves a little bit of context, Ruth lay at the feet of Boaz until morning. What time in the morning?

Well, she arose before anyone could even recognize one another. It's the crack of dawn. And then skip down to verse 18. Naomi told her, wait and see.

And in that phrase, wait and see, Naomi is telling Ruth, wait, be patient. But wait so you will see.

Be eager. So stay eager to learn how God's providence will unfold as you wait. It's a patient anticipation.

[12 : 23] Naomi was less patient earlier in the story. It wasn't she. She left Bethlehem, went to greener land in Moab, lost everything. And now she's giving the best advice that she's had maybe in the whole book.

Wait and see the hand of God on your life. But think from Ruth's perspective. From Ruth's perspective, we're not going to see Ruth do anything or say anything for many more verses.

In verse 5, Boaz said to this other redeemer that's closer, you will also acquire Ruth. And he says, I'll pass. And then later on in verse 10, Boaz says, Ruth comes with this redemption.

I'll take her. But Ruth herself is patient. She's being considered by one man, taken by another. She's waiting. She's waiting. She's waiting. And it's going to be the Lord's hand that unfolds for her.

She's made her desire very clear to Boaz. You, Boaz, you spread out your wings over me. You redeem me. Now look back at chapter 3, verse 12.

[13 : 34] Here's the problem. Boaz knows everyone in the town of Bethlehem. They know each other by name. They know all the family trees. They're keeping track of the land. And he says in verse 12, It is true that I am a redeemer, he's telling Ruth, yet there is a redeemer nearer than I.

What would Ruth be feeling as she heard him say that? Her cheeks are blushing. Spread your wings out, please.

I've been working from early morning to evening. You become my redeemer. And he says, yet there is one nearer than I.

I believe that what we see in Ruth is God teaching her, no matter how things turn out, Ruth, my promise to care for you will be true.

It will be something you can trust. They who wait upon the Lord, Ruth, shall renew their strength. We get this promise much later.

[14 : 49] Isaiah 40, 31. They who wait upon the Lord shall renew their strength. Hasn't that been true for you so far, Ruth? You've been running. You've been getting up early, working till late.

You've worked every day of the harvest. You've been out there gleaning, just picking up the scraps. Haven't I been faithful to you so far? You will run.

You will not grow weary, Ruth. She had left everything behind in Moab. Now she's waiting, trusting that God will not disappoint her in the end.

God renews the strength of his people as they wait for him. How do you wait upon the Lord? The next person I want to focus on is Boaz.

With Boaz, we see that you fear God as you wait for him. You fear God and keep his commandments. See, Boaz, he could have very easily said, well, no one seems very eager to keep that year of Jubilee anyways.

[15 : 54] In fact, there's no historical record that the people of Israel ever kept the year of Jubilee. He could be reading the times around him. But yet, Boaz says, there is, according to the law, there is a man nearer than I.

Boaz is making it very clear right away. Even though he's eager to take her as his bride, we see that in this chapter. He's making it clear that he's a man under God's law.

As much as he desires and loves Ruth, he loves and fears God in a fatherly love first. Look at verse 1. Behold, the Redeemer of whom Boaz had spoken came by.

By using that language, behold, he wants you to pause what you're doing. Pay attention now. Put yourself at the city gate. See that man. Now notice, it's just referred to as the man Boaz spoke of.

So we all know back from chapter 3, verse 12, it's the closer Redeemer. Remember, he came by. It's as though the author is saying, there goes God's providential activity again.

[17 : 04] It just so happens. Look, right there at the city gate, he's coming by. And Boaz said to this man, now remember, he knows this family tree. He knows who this man is.

Turn aside, friend, and sit down here. Hebrew scholars will point out that that word friend, do you see that word? Verse 1. That word friend, it means so-and-so, or fella, or just some neutral, meaningless term.

Come on over here, man. We don't even, this man's name doesn't even make it into the pages of the Bible. Now, Boaz, he looked to God's law and waited for God's providence as he was pursuing this, and he was being constrained out of a greater love for God and for God's law.

So he's pursuing, but he's doing it in a way that is constrained. He's letting God's law dictate how this is going to go. So, let's look at verses 2 and 3.

And he took 10 men of the elders of the city, and he said, sir, and he said, sit down here. So they sat down. Verse 3. Then he said to the redeemer, this Mr. So-and-so, Naomi, who has come back from the country of Moab, is selling the parcel of land that belonged to our relative Elimelech.

[18 : 26] So I thought I would tell you of it. Buy it in the presence of those sitting here. In the presence of the elders of my people, if you will redeem it, redeem it. You see the risk that Boaz is taking here?

He says, I'm going to put myself according to God's law. If you would like to redeem this land, it's yours. The risk for Boaz is huge. He can't control this man's decisions.

He has to trust that God will use secondary causes to bring about his will, whatever it may be. As much as he is eager to take Ruth as his wife. He's a man under the law of God.

Where did Boaz learn this type of a fear of God? Where could he have learned this? This is not normal for any time. I've used the word fear of God.

I want to give you what I think is an important definition. Biblical fear of God is this. According to Charles Bridges, it's your affectionate reverence to God as his child.

[19 : 30] It's his loving grace in you that bends your will humbly under the law of your father. That's what we're talking about.

Where did Boaz learn that? He's clearly a man. He wants the elders to be witness. He wants to follow the law of, you know, the first kinsman having the first opportunity. And he has put it all on the table. If you redeem it, the land is yours.

We can't say for sure where Boaz learned this, but really a few months ago, I won't say names, but someone was just reading through their Bible and read Matthew 1, verse 5.

It's the genealogy of our Lord Jesus. How Salmon, the father of Boaz, we get one little detail. Who was the mother of Boaz?

It was by Rahab. Rahab, when the Bible talks about Rahab, she's described as that prostitute on the walls of Jericho.

[20 : 30] Where did Boaz learn the fear of God? This reverent fear is a God who has all power, yet he is gracious and preserves. The story of the faith has been passed on.

Can you imagine how Rahab would have loved to tell her children and grandchildren and everyone who would listen about that magnificent day when the walls tumbled down outward from the city, and yet there she stood with her home and her family?

That's where you learn the fear of the Lord. We don't know all the other details of Boaz's biography and his family life. We know that later in his years, he was still unmarried.

We also know that Salmon was a prince in Judah. And so Boaz grew up as the son of a prince. That's how he has all the land and he's so wealthy and he's very generous, but he does it as one who is under the law of God, that reverential fear for God as a child of God, who's experienced that loving grace and gladly bends his own will in conformity to the law of his father.

We saw in Ecclesiastes chapter 12 this Friday, the end of all man's duty is what? It's fear God and keep his commandments because they who wait upon the Lord will renew their strength.

[21 : 56] And if Ruth was the one who ran without growing weary, Boaz will see he is one who soars as if on wings of eagles throughout this whole book. So you saw the risk for Ruth.

You saw the risk for Boaz. How do you wait upon the Lord? Let's stick with Boaz. You boldly walk in the way of the Lord.

You pursue the good desire he's given you. Look at verses five through eight. Boaz is going to walk out this desire of his to marry Ruth, but he's going to do it according to God's law.

So he's going to boldly pursue Ruth, but he does it for God's purposes, not his own. Look at verse five. He says, it's to perpetuate the name of the dead.

This is something that's so lost to our culture and our way of thinking, isn't it? To perpetuate the name of Ruth's husband who died earlier in life and of Ruth's father-in-law who died is to perpetuate their name in the land.

[23 : 00] The biblical principle for us is that this is a God-pleasing rule for life that it's said really well in Proverbs 3.27, do not withhold good from those to whom it is due when it is in your power to do it.

That's the biblical principle. Boaz, it's within your power to do something. We can't say it's completely selfless because he also gets Ruth as his wife, but it's to perpetuate the name of the dead.

It's he's doing good for Naomi and for Ruth according to God's law because it's within his power to do it. And that knowing the law of God gives Boaz confidence in how he has to walk this out and how he has to pursue this desire.

So yes, he was constrained, but I also want to emphasize Boaz was not passive. He was pursuing his desire according to God's will. One commentator helped me to see this contrast.

In chapter one, do you remember? There were two women. The two women who had a choice as they talked to Ruth. It was a costly decision of faith.

[24 : 13] One turns back and is heard of no more. Look at verse six, Ruth four chapters, chapter four, verse six. Mr. So-and-so, the man Boaz simply calls friend.

He says, I cannot redeem this land for myself lest I impair my own inheritance. He does not care about the name of the dead.

He's focused on his own inheritance. We don't even get his name. He's faced with a costly decision of faith.

And he vanishes from the pages of scripture. Sinclair Ferguson pointed out, this man will have no role in advancing God's kingdom. God calls his people to align with his own will.

And it's those who are in alignment with God's will that God uses within his kingdom. Deuteronomy 10, 18 says, it's God who executes justice for the fatherless and the widow and loves the sojourner, giving him food.

[25 : 25] Ferguson's words again, quote, this man who refuses the terms of God's covenant responsibility, it's as if God's saying he will have no further significance. His name does not matter in God's glorious purposes.

End of quote. By contrast, though, Boaz, Boaz models for us what Psalm 37, 3 through 5 says, which is commit your way to the Lord.

Trust in him and he will act. Trust in the Lord and do good. Dwell in the land and befriend faithfulness.

Delight yourself in the Lord. I think Boaz has done this very well. And he, the Lord, will give you the desires of your heart.

Now, what about the ceremony where Boaz takes off his sandal? What about that? Look at verse 7. We read that it was their custom for redeeming and exchanging to confirm a transaction.

[26 : 30] The one drew off his sandal and gave it to the other. You know, when you go into a negotiation, some of you have been in different negotiations.

You don't, you're not sure. You know, you go to the flea market or something, you want to try to play it cool so you can get a better price. I don't know. We don't know. Was Boaz going to play it cool now, pretend like he wasn't too excited? Or the minute the man said in verse 6, I cannot redeem it.

I can't do it. I mean, was Boaz's foot shaking like ready, sliding that sandal to the tip of his toes, just ready to hand it over? Or maybe he just said, you know, transactional.

But man, look at this. It sounds like the author in verse 7, he's having to reteach an old custom. So it sounds like maybe this was Samuel putting this together for the people of God, explaining how King David came to be and what was the line of King David through Rahab and through Ruth and how is David now a legitimate king?

And so he's reteaching his original audience. But again, this was a commentator's hint. We don't know anywhere else in scripture of this custom, but perhaps Joshua 1, verse 3 is being pictured here in this transaction, which says this.

[27 : 43] It's a promise to the people of Israel, every place that the sole of your foot will tread upon, I have given to you. And it's a reminder that this land, whoever has it right now for these seven years, this land is God's.

It belongs to God. If you have possession, your soul gets to touch it and live on it and dwell there. It's because God has given it. So ultimately, it's a sign of faith.

It's a sign that it is God who gives everything. Proverbs 15.25 really explains and illustrates the contrast between Mr. So-and-so and Boaz.

the Lord tears down the house of the proud. His name's forgotten to history, but God maintains the widow's boundaries and the name of, even the dead of Ruth and Naomi will be preserved.

You see how Boaz pursued his bride. He desired her, but he was pursuing her in a way that was ordered by the law of God.

[28 : 47] And as much as Boaz is a picture for us or foreshadowing of the coming work of Christ, what a glorious picture how the Lord Jesus Christ pursued his people, his bride, his church, and he didn't deviate from the law to do that.

He put himself under the law. Jesus Christ fulfilled the law on behalf of his bride to get her as his own. And now he calls his church to do the same, to seek first his kingdom and his righteousness.

How do you wait upon the Lord? There's one other thing Boaz does I want to show you in verses 9 through 11. I think Boaz involves the whole faith community.

He involves the whole faith community as he waits upon the Lord. And he does this, I think, for two reasons, as support and also as a witness. And that's what the faith community, that's what the church needs to be for one another.

As we wait upon the Lord, we don't do it in isolation, we do it together. We tell our prayer requests, our burdens, we share it with one another. And we help each other, we carry one another's burdens in that way for support and also as a witness.

[30 : 04] We are like sheep among wolves in this world, aren't we? Notice what Boaz does in verse 9. He said, to the elders and all the people, anyone who's at this public place, the gate, you are witnesses this day.

It's as though Boaz has said, I desire to follow God's law and you're my witnesses that I'm trying to do it according to the law of God. In verse 10, he says, also Ruth, the Moabite, the widow of Malon, I have bought to be my wife to perpetuate the name of the dead in his inheritance.

Faith community, you are my witnesses. It's as though Boaz is saying in Deuteronomy 24, 17 is in the backdrop that the people of God shall not pervert the justice due to the sojourner or to the fatherless or regarding the widow's possessions.

He's calling the law of God to mind to the whole faith community. Now look at verse 11 how they respond. Then all the people who were at the gate and the elders said, we are your witnesses.

And then they rise up and they bless Boaz. Echoing Scripture, echoing Deuteronomy 14, 24, the sojourner, the fatherless and the widow who are within your towns shall come and eat and be filled that the Lord your God may bless you in all the work of your hands that you do.

[31 : 35] It's the prayer of the faith community. That the kingdom of God will be established and restored among all of them. Not just for this couple or their family but in all of them that God would be pleased.

Look at verse 11. May the Lord make the woman who is coming into your house like Rachel and Leah who together built up Israel. So all the people of the town and the elders, they are bearing witness that God is doing something special and that the kingdom of God is exhibited through this family.

Just like it was Rachel and Leah who through their children God gave this nation. May God do the same and bless this couple and bless all of their children. I think it's even more significant that it's all the people blessing and bearing witness and supporting the couple in this way because the people of this community, the faith community has been part of the story all along.

Do you remember back in chapter 1 verse 19 we read how the whole town was stirred because of them because of Naomi coming back looking so different you know they didn't even recognize her and Ruth with her from Moab who is this?

They've been part of this story all along. They saw her being bankrupt and homeless and starving and then in chapter 2 they said behold Boaz came from Bethlehem and Boaz said to his reapers the Lord be with you and the reapers answered the Lord bless you.

[33 : 06] Now who were these reapers? Chapter 2 verse 8 Boaz said to Ruth keep close to my young women reaping with you as you glean in my field. These women come to play a very prominent role here in chapter 4.

You'll notice it's the women who bless the couple who sing this chorus of blessing in verse 14 and when they get to name the child of Ruth and Boaz together who is it that names the child?

It's the women that are bearing witness that are supporting them. They've learned in the fear of the Lord is safety.

In the fear of the Lord there is trust. In the fear of the Lord it's the job of the whole community to teach it to one another. How do you wait upon the Lord?

I want to stick with this faith community now. I think this community of faith these people of the town these women they teach us you wait upon the Lord by looking backward at God's providence.

[34 : 20] Notice how they look back in verse 12. May your house be like the house and I'll just highlight one name for now like the house of Perez. This is an interesting person to draw out of the history as they look back.

Who was Perez? Well in these southern tribes of Judah their story is a twisted story and they see here here's a widow from Moab marrying an older man Boaz.

It's a twisted story but may the Lord bless it like Perez. Perez Perez was the son of Tamar with Judah but the problem is that Judah was not Tamar's husband.

Judah was her father-in-law and she tricked him so it's a son of scandal. That's who Perez is but they see God's faithful hand in that twisted story.

Now notice the symmetry of this glorious little book. starting at verse 13 Boaz took Ruth and she became his wife and he went into her and the Lord gave her conception and she Ruth bore a son so we've seen first Boaz there then Ruth now verse 14 then the women said to Naomi I'll pause for a moment.

[35 : 44] The order here as they exit the story is Boaz then Ruth and last Naomi and it's symmetrical from how the story started remember it started with Naomi going to Moab and losing everything and then in Moab she meets Ruth and then coming back into Bethlehem Boaz enters the story now they exit in that reverse order in which they were introduced the faith community sees God's hand on this story and blesses them here's our great verse look at verse 14 the faith community sings like a choir the women to Naomi blessed be the Lord who has not left you this day without a redeemer and may his name be renowned in Israel verse 15 he shall be to you a restorer of life and a nourisher of your old age

Boaz Boaz with this twisted story God's hand upon him and those who came before him he will be blessed everything that they desire and pray for him will come true and much more than anyone in this time could have understood if you look for the name Boaz throughout your Bible you're not going to find too many other references to Boaz except for genealogies with one exception and it's 1 Kings chapter 7 verse 21 we read we read how the great king Solomon set up a pillar in the temple of the north the temple on the north and he called that pillar Boaz well Boaz was Solomon's great great grandpa and then throughout the rest of the Bible it's not often that a person's name or a person is associated with the pillar of the temple except for

Peter James and John closest disciples you know they're teaching their letters that would be the foundation and the pillars of the church and then the encouragement for you is Revelation 312 which says and this is the words of Christ himself it's the one who conquers I will make him a pillar in the temple of my God and that's a promise from Christ to his church look to Boaz obey my law in the land put yourself under my commands and you will stand as a pillar in my kingdom in my temple where the holy God dwells with his saved sinners for Ruth look at verse 15 the honor she receives from the community she came as an immigrant one who knew nothing of their customs with nothing to show she was passed over by mr.

so-and-so verse 15 your daughter-in-law that's Ruth who loves you who is more to you than seven sons has given birth to a Jewish community having one son that firstborn son who get all the inheritance and take care of everyone else Ruth right here your daughter-in-law from Moab she is worth more than seven sons seven is the number of fullness and perfection and completion she is worth more than seven sons proverbs 19 23 says that the fear of the Lord leads to life and whoever has it rests satisfied this was the blessing that Boaz originally gave to Ruth is now being fulfilled he had said the Lord bless you Ruth the God under whose wings you have come to take refuge and now Ruth can sing like we did earlier today praise to the

Lord who were all things so wondrously reigneth shelters thee under his wings yea so gently sustaineth hast thou not seen how thy desires e'er have been granted and what he ordaineth how do you wait upon the Lord not only do you look backwards but what we see in the genealogy as this book comes to a close what could feel anticlimactic it's really looking forward to even greater fulfillment we see with Naomi and the women how Naomi took the child and laid him on her lap in verse 16 and the women said in verse 17 a son has been born to Naomi they saw Naomi return with her hands empty and now she had her hands full with this little baby grandson they named him Obed Obed means servant of God and worshiper of God from

[40 : 52] Obed the line is drawn to the great king David his grandfather servant of God worshiper of God the harp player the psalmist look at this line I won't go through every name but it's so rich and I just want to trace out for you a few highlights here in verse 18 the generations of Perez who as I mentioned we have Salmon with Rahab so this kingly line marries Rahab who was that saved foreign prostitute of Jericho and their son is Boaz and if we go to Luke chapter 3 verse 21 we read how the son of that scandalous marriage again now Mary large with child only betrothed to Joseph and Joseph is from this kingly line the lines of the kings you see the picture of the gospel foreshadowed it's the prince of heaven coming to rescue the bride the church shrouded in scandal and a twisted story of redemption the nation of Israel had looked for a king remember this is in the time of the judges where there was no king in the land everyone did as they pleased they waited to see who would it be that God would send to save them and to rule as their shepherd king those within

Israel who had a faith in God who knew his grace his old covenant people they looked for the great shepherd king greater than David even and they were waiting for the Messiah the new covenant church we still look to Christ the seed of Eve the seed of Tamar the seed of Rahab the seed of Ruth and we long for the name of Jesus to be renowned not just in Israel but in all the land that every people tribe and tongue will know him and be able to say bless the Lord he is faithful and we still live as sojourners in this land we wait for that day when he will return and we wait as people not attached to the earthly things we wait as a people whose souls are united to him spiritually and everything our souls touch the soles of our feet touches it belongs to him and one day he will make a new heavens and a new earth and we long for that day and how do we wait upon the

Lord we wait as ones who fear him and who know his laws for our good and for his glory and we pursue those desires of our heart because he's renewing our desires that we will desire his kingdom more and more and more and we pursue them ruled by his law my encouragement to you is beg the Lord Jesus Christ the great redeemer beg him to renew you once again today as you wait upon the Lord let's pray Lord we confess that often we don't know how to walk in this world we don't know how to walk every day in this life but we hold on to your promise that you are a faithful and unchanging God thank you for what you've promised in

Romans 8 4 that we do not walk in this world according to the flesh but we do walk according to the spirit we thank you Lord that you have fulfilled all the righteous requirements of the law so that now we stand before you as a people fully redeemed fully yours you have bought us your bride and your great name is passed on through our lives may this be so more and more we pray amen amen