

# The Redeemer's Covenant Kindness

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[ 0 : 00 ] Well, today's sermon text is Ruth chapter 2, verses 12 through 23. We're going to begin the reading at verse 11. So Ruth 2, verse 11.

And as I read God's Word, and as you read it with your eyes, remember this is the inspired, inerrant, clear, sufficient, and infallible Word of God.

After I'm done reading, I'll say, this is the Word of the Lord, and you say, thanks be to God. All right, Ruth chapter 2, verse 11.

Boaz answered her, Ruth, all that you have done for your mother-in-law since the death of your husband has been fully told to me, and how you left your father and mother and your native land and came to a people that you did not know before.

The Lord repay you for what you have done, and a full reward be given you by the Lord, the God of Israel, under whose wings you have come to take refuge.

[ 1 : 06 ] Then she said, I have found favor in your eyes, my Lord, for you have comforted me and spoken kindly to your servant, though I am not one of your servants.

Verse 14. And at mealtime, Boaz said to her, come here and eat some bread and dip your morsel in the wine. So she sat beside the reapers, and he passed on to her roasted grain.

And she ate until she was satisfied, and she had some left over. And when she rose to glean, Boaz instructed young men, his young men, let her glean even among the sheaves, and do not reproach her.

And also pull some out from the bundles for her, and leave it for her to glean, and do not rebuke her. So she gleaned in the field until evening. Then she beat out what 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. She also brought out and gave her what food she had left over after being satisfied.

[ 2 : 15 ] And her mother-in-law said to her, where did you glean today, and where have you worked? Blessed be the man who took notice of you. So she told her mother-in-law with whom she had worked and said, the man's name with whom I work today is Boaz.

And Naomi said to her daughter-in-law, may he be blessed by the Lord, whose kindness has not forsaken the living or the dead.

Naomi also said to her, the man is a close relative of ours, one of our redeemers. And Ruth, the Moabite, said, besides, he said to me, you shall keep close by my young men until they have finished all my harvest.

And Naomi said to Ruth, her daughter-in-law, it is good, my daughter, that you go out with his young women, lest in any other field you be assaulted. So she kept close to the young woman of Boaz, gleaning until the end of barley and wheat harvests, and she lived with her mother-in-law.

This is the word of the Lord. Thanks be to God. You may be seated. Let's pray. Almighty God, the Lord over all, by your Holy Spirit, we beg you to please now illumine your sacred word once again.

- [ 3 : 44 ]     Open our minds to receive your word. Teach our hearts to love your word. And strengthen our will to obey your word. Through Jesus Christ, our Lord, we pray.
- Amen. Amen. Amen. Beloved congregation of our Lord Jesus Christ, my objective today is to proclaim to you the good news of the Redeemer's covenant kindness.
- That's the title of today's sermon, the Redeemer's covenant kindness. Can you picture the scene? There she lays, her nose in the dust, the lonely widow, clothed in dirty rags, an outcast immigrant, surviving on rationed barley.
- Ruth was in this new nation by God's grace. Could she now continue trusting in the grace of the God of Naomi in this new land? It's like she could almost sing from amazing grace.
- Through many dangers, toils, and snares, I have already come. Now, it was grace that brought me safe thus far. And she had to trust that grace will lead me home.
- [ 5 : 07 ]     That's where she was. And there he rests. The powerful landowner, reclining with honor. On his table are morsels of grain, roasted in olive oil, wine, servants all around him. He knows Ruth's story.
- And he valued her character. Look at verse 12. The Lord repay you for what you have done. A full reward be given you by the Lord, the God of Israel.
- Now, pay attention. Boaz, he wants Ruth to receive a blessing, not from him. Look at who it is giving Ruth the blessing.
- A full reward be given you by the Lord God of Israel, under whose wings you have come to take refuge.
- [ 6 : 09 ]     Boaz wants her to see the kindness of God, the Lord God, the covenant-keeping God of Israel. That's who Boaz is ministering to Ruth.
- Whatever Ruth would experience, whatever she would live out and taste and experience in this land of Israel, Boaz wanted that to teach Ruth about this covenant-keeping Lord.
- He says, under the wings of God is whose refuge you have come to enjoy. And I want us to think about that. See, the church proclaims to the world what the kingdom of God is truly like.
- And Martin Luther said the home is a little church. This has big implications for the way we teach our children. We teach our spouse.
- We teach one another in the church of God. What we experience within the kingdom of God, it's meant to glorify and to teach and to proclaim and to show the marks of the kingdom of heaven.
- [ 7 : 20 ]     And that's what Boaz wants for Ruth. So everything we see here now in Boaz's field, keep that in mind. He's teaching her with every mark of his field.
- He's teaching her the reality of the Lord God, the covenant-keeping God of Israel. And I want to show you first five marks of Boaz's field. And Naomi identifies Boaz as their redeemer.
- We'll get to that in a bit. But I'm calling this first part the Redeemer's field. Five marks. Ready? Number one, the field of Boaz in this passage is marked by fellowship.
- We saw last time in Ruth how this powerful landowner and this immigrant, widow, their relationship begins with conversation. He's very kind and he takes notice of her.
- And she in turn is very humble and very grateful. But now that conversation, the foundation of any good relationship, it grows to a level of fellowship and communion.
- [ 8 : 18 ]     So picture that scene again. The sun is setting. The cooks have the meal ready. But remember, in Israel, in the field, there's a social hierarchy. And Ruth knows her place.

She's not only among the servants. She's outside of the servants. She's like the poor beggars that come up last to pick up the scraps. And she would be last among the poor beggars because she's not even from Israel.

And yet, Boaz invites her to sit with his servants at his table. Look at verse 14. Boaz takes their relationship beyond conversation now to true fellowship, true communion.

Verse 14. At mealtime, Boaz said to her, come here and eat some bread and dip your morsel in the wine. In verse 14.

Then he passed to her the roasted grain. So Boaz, the picture of the covenant kindness of the Lord God of Israel, he's saying to Ruth, this lady, I'm going to invite you to be near to me, to share now from my own table.

[ 9 : 27 ] Dip your morsel, this olive oil roasted morsel. Dip it in the wine. It's yours. Enjoy. So it's marked by fellowship. Come, you sinner, poor and needy, weak and wounded, sick and sore.

That's Ruth. But your Redeemer ready stands to save you full of pity, love and power. That's Boaz. So the Redeemer's field is marked by fellowship.

Number two, the Redeemer's field is marked by abundance. We're told in verse 14 that Ruth ate her fill and had some left over. Also after gleaning, Naomi then exclaimed to her in verse 19, where did you glean today?

And where have you worked? Blessed be the man who took notice of you, because clearly there has been an abundance given to you by this man. The Redeemer's field is a field of abundance.

Remember that. Number three, the Redeemer's field is marked by his provision for her. The Redeemer's field provides. Look at verse 15.

[ 10 : 38 ] When she rose to glean, Boaz instructed his young men, let her glean even among the sheaves. Let me explain what this means in their culture.

Let me explain it first from Leviticus chapter 19 verses 9 and 10. The instruction for God's people was a law to care for the poor. And this was an agricultural community.

To have food, they couldn't just go to the grocery store. They had to go out into the field to raise it and then to collect it, to prepare it, process it, and save it so it would last the whole year.

So it's a really big deal that during harvest time you have enough food for the whole entire year. And here was God's provision looking out for the poor in his kingdom.

When you reap the harvest of your land, you shall not reap your field right up to its edge. Neither shall you gather the gleanings after your harvest. You shall not strip your vineyard bare.

[ 11 : 34 ] Neither shall you gather the fallen grapes of your vineyard. You shall leave them for the poor and for the sojourner, the traveler, the person who owns no land.

And why? Why is it that God commanded that of his people? He simply says, I am the Lord your God. In other words, in my land that I am giving you, Israel, I brought you out of slavery.

In my land, I, the Lord, provide for the poor. So the Redeemer's field is marked by a general provision for all, including poor and sojourners, travelers.

But it's also marked by a particular, a special provision just for Ruth as the individual. He took notice of her. So God's law gives general provision and then particular provision.

He says specifically for this one, this one I'm going to treat in a special way. Don't even go to the edges to gather the barley. Leave it in the edges and then she can go and get what's left.

[ 12 : 35 ] Now, he doesn't just say harvest it all and then set it aside and let her just carry it home. He still requires her to do her part as a gleaner. That's still her role. He's not married to her.

He has no duty to her. But he's showing her this kindness to teach her about God. See, God's law requires now you come and glean, leave it on the edges. And he's being generous.

He's showing the provision of God to her. And also the Redeemer's field is marked by protection. Look at verse 15. He tells his men, do not reproach her. And in verse 16, do not rebuke her.

This word could be translated as embarrass. Do not embarrass her. And think of it as a foreigner. She wouldn't know all of their customs. Naomi actually had to teach her very specific steps of how to behave within this new culture.

And he's telling his men, don't rebuke her. Don't embarrass her. He has compassion on this immigrant, this foreigner. Because he's teaching her there's loving kindness from God the Father, the Lord, for you too.

[ 13 : 35 ] This is what the kingdom of God is like. You've come to take refuge in his kingdom. You need to know what he's really like. We read then in verse 16 of the lavish generosity.

The Redeemer's field is marked by lavish generosity. Verse 16, we're told that he also commanded them to pull some out from the bundles for her and leave it for her to glean.

So you go through. Don't only leave it on the edges. As you gather your bundles and tie up the barley, then also pull some out and leave it. Let's be extra lavish generosity. Not only abundance, not only provision, but generosity above and beyond.

And we're told that Ruth took home to Naomi about an ephah in verse 17. What is an ephah? I had to work it out and do a little math.

It's about a bushel. I don't think anyone here is a farmer, though many of us grew up around farms. But it's about like 35 liters, which is nine gallon jugs of grain.

[ 14 : 38 ] Okay, a gallon, we have a reference point. You go to the grocery store, the big one of milk, that's a gallon. So picture nine of those of grain. So once it's been all cleaned out, I mean, nine milk gallons of grain that she gets to bring home.

And how long would that last for her and Naomi? For two people, that would last up to nine weeks. This is plenty of food that she gets to take home. That's lavish generosity.

Do you see the marks of the Redeemer's field? Fellowship, abundance, provision, and protection. And lavish generosity. I want you to pause.

We know that Boaz is teaching Ruth of God's loving kindness. Is that how you view the kingdom of God? Because Satan wants you to think the opposite of God.

He is the father of lies. He doesn't want you to think of Christ extending fellowship. He wants you to think you have to earn the right to be near God. Satan doesn't want you to view God as abundant, as generous.

[ 15 : 42 ] He wants you to think of God as miserly and stingy with you. But that is not true of the kingdom of God. Satan wants you to live in fear. And God says, no, in my kingdom, in my field, you have my protection.

And the world will mock you. And my family, in my field, you will not be embarrassed. Well, it's not enough for you to see today the marks of the Redeemer's field.

You need to also learn a lesson from Ruth. I'm going to go through this same passage now. And I want to point out to you five responses of Ruth as the one that will be redeemed.

And keep this in mind as well. If Boaz is teaching us of the Lord, Ruth is teaching us what it is to become now part of this family, part of this blessed people of the Lord.

Ruth responds first with confidence. Look at verse 14. We read, so she sat beside the reapers. Verse 14. So upon Boaz's word, trusting in Boaz's character, she can see him.

[ 16 : 49 ] She knows this is his field. She says, OK, walks up and sits down where he told her to sit. Verse 19. Ruth told Naomi, the man's name with whom I work today is Boaz.

And I'll remind you, the name Boaz means swift, strong and effectual. She has confidence in the name of Boaz. Naomi says, Boaz is one of our redeemers.

You can have confidence. You can have confidence in the field of Boaz. Number two, Ruth responds as the redeemed with satisfaction.

She had been working very hard from the beginning of the day. That's one thing everybody says about Ruth. She is a hard worker. She was probably very poor in Moab as well. And now she's here as the poor lady from another country with no husband, no hope in the world.

One thing she can do is get out there and work hard. So she is diligent. Look at verse 17. She gleaned in the field until evening. Then she beat out what she had gleaned.

[ 17 : 54 ] And it was about an ephah of barley. And she lived with her mother-in-law. We read in verse 23. And she kept gleaning. Then we see at the very end of the chapter until the end of the barley and wheat harvests.

Even though she had about nine weeks worth for her Naomi, she kept working, kept storing up, being frugal, saving and being prepared. So she was diligent. And then she also enjoyed satisfaction.

Her response was not only to approach Boaz, but then to abide there and to be satisfied with what he was offering her. She had probably been running low on calories.

Her hands were probably blistered and her back was sore. And then verse 16, we're told, yes, she sat there and she ate until she was satisfied.

She found satisfaction in the Redeemer's field. Chapter 2, verse 18 next, we see that not only did Ruth receive these blessings, but that part of her response was to share the blessings that she got.

[ 18 : 57 ] They would bounce off of her and spill over onto those in her life. So the blessings overflow from the person redeemed onto their loved ones and onto those with whom they will share.

Verse 18, we read that she took it up and went into the city and her mother-in-law saw what she had gleaned. And she also brought it out and gave her what food she had left over after being satisfied.

Not only was she satisfied, she then shared and blessed Naomi, blessed her loved ones with what she had received from Boaz. And then the fifth observation on Ruth's response as the redeemed is number five, is that it results in praising God.

And she doesn't arrive at this on her own, but Naomi teaches her, see, this blessing that you've received, it needs to be resulting now in a praise, not to Boaz, but to God, the true giver.

She recognizes it as God's covenant-keeping kindness through Boaz. Now it was Boaz's godly life that strengthened Naomi's faith in God's covenant-keeping promise.

[ 20 : 06 ] Look at verse 20. Naomi said to her daughter-in-law, May he, now pay attention, who is he? May he be blessed by the Lord whose kindness has not forsaken the living or the dead.

May he be blessed. May Boaz be blessed by the one who blesses. That is the Lord, and it's the Lord's loving kindness who has not forsaken the living or the dead.

Remember, that was a big question on Naomi's mind. She was depressed when we last saw Naomi. She was saying, can this God be trusted? Where is Jehovah?

Where is this covenant-keeping Lord? Now she says in verse 20, The Lord, it's his kindness, God's kindness. He has not forsaken me who am still alive or the dead, my husband and my two sons.

He is a faithful covenant-keeping God. Now circle the word in your Bible in verse 20, the word kindness. Circle that word kindness.

[ 21 : 10 ] Because in the Hebrew, that word means, it's pronounced hesed. Hesed. Could you repeat that word with me? Hesed. Hesed indicates, according to Hebrew scholars, it indicates faithfulness to a relationship.

So praise the Lord because he is faithful to his relationship. Hesed is one of the Hebrew words for love. It's translated in a number of different ways in our Bibles, like steadfast love, the mercy of God.

When you hear the word kindness or God's loving kindness, it's hesed. It means the goodness of God in his relationship. It means a totally undeserved kindness and generosity.

One example is Isaiah 54 verse 10. Though the mountains be shaken and the hills be removed, yet my hesed, my unfailing love for you, will not be shaken.

Hebrew scholars say that hesed is not just a feeling, but it's an action. It intervenes on behalf of loved ones and it comes to their rescue.

[ 22 : 22 ] Hesed is one of the most fundamental characteristics of God. Consistent with what we know about his covenantal nature. Hesed is wrapping up in itself all the positive attributes of God.

Love, covenant faithfulness, mercy, grace, kindness, loyalty. In short, acts of devotion and loving kindness that go beyond the requirement of duty.

That's the end of that quote. One of my favorite verses is Lamentations 3, 22 and 23, which simply says, The steadfast love of the Lord never ceases.

His mercy never comes to an end. They are new every morning. Great is thy faithfulness. The hesed of the Lord never ceases.

Do you still receive the hesed, the covenant faithfulness of the Lord today? Is that true for every generation, including yours?

[ 23 : 27 ] Well, our confession of faith, the second London, explains our need for God's covenant faithfulness. All mankind has brought ourselves under the curse of the law by sin, but it pleased the Lord to make a covenant of grace.

Wherein he freely offers unto sinners life and salvation. God shows his hesed to his bride through Jesus Christ.

We are now to see God's covenant faithfulness through Jesus. You can look to Jesus and know that God is faithful to his promise.

Boaz showed God's hesed to Ruth and Naomi recognized that kindness from Boaz as being the loving kindness of God. The second London goes on to say that God's covenant of grace is revealed in the gospel.

What is the gospel? It's given to us first of all in Adam. Genesis 3.15. In the promise of salvation by the seed of the woman and afterwards by further steps until the fullness is given to us in Jesus Christ.

[ 24 : 42 ] What are those further steps that open up the gospel little by little? Well, from Naomi's perspective, she would know the stories of her people. She would know that the promised seed of Eve would one day crush the serpent's head.

She would know that God was preserving that promised seed through Noah after the Lord punished the wickedness of the world with the flood. She would know that God had confirmed, I am still sending a redeemer and it'll be through the seed of Abraham.

She knew that this people had been set apart and preserved by God and put in the land under Moses. Now she's getting very close to the best picture, the best type of the redeemer.

And that would come from her Moabite bloodline. And it would be King David. And then the greater David, Jesus Christ, our Lord, brings the full light of heaven, the full light of the kingdom of God.

So now we have that. By the help of the Holy Spirit, the full discovery of God's covenant of grace is now completed in the New Testament. It's been fully reviewed to us in Jesus Christ, our only hope in life and in death.

[ 25 : 52 ] And God requires faith in Christ that you will be saved. He promises to give unto all those who are ordained unto eternal life, his Holy Spirit, to make them willing, willing and able to believe.

Ask the Lord to bring you into his hesed, his covenant faithfulness through Jesus Christ. And then you get to enjoy your Redeemer's field.

And I want to show you how the New Testament confirms how Christ is the greater Boaz. Boaz foreshadowed this loving kindness of God. Hebrews 9.15 says, Jesus Christ is the mediator of a new covenant, so that those who are called may receive the promised eternal inheritance.

Since a death has occurred that redeems them from the transgressions committed. The author of Hebrews says that Jesus Christ, by laying down his life, he was purchasing you for himself.

You are now sealed in time as his possession. That means he is your Redeemer. And that's why we call him Lord. God wants you to trust his covenant kindness.

[ 27 : 06 ] And he wants you to trust that it is marked in those same five marks. The field of God, the covenant kindness of God in Christ is marked by fellowship, communion with God, Father, Son and Spirit.

1 Corinthians 1.9 tells us, God is faithful by whom you were called into the fellowship of his Son, Jesus Christ, our Lord. And isn't it beautiful just how Boaz engaged Ruth first in a conversation and then he invited her to his table.

That's exactly the picture of what Christ does with his people, his church. First, the conversation, the gospel. He brings his word to your ear. He allows you to hear from him in the Bible, in his word.

And he allows you to speak back to him, to respond. You must respond. And as you respond with him in this conversation, the Holy Spirit miraculously gives you a new heart.

And makes you have confidence that you can come to his table. And you can enjoy the morsel that he's provided. You have the bread. It's a picture of the abundant harvest, abundance lavished over you.

[ 28 : 16 ] And the wine, his wine, provided for you. You enjoy fellowship with God through Jesus Christ in the Redeemer's field. And yes, we're told in Ephesians 3 that his field, the kingdom of the Lord, is abundant.

Ephesians 3 says, God is able to do far more abundantly than all we could ask or think according to the power at work within us. To him be glory in the church and in Christ Jesus throughout all generations, forever and ever.

And his field is not only marked by fellowship, abundance. It's also marked by provision. We read in 1 Timothy 6 that we are to set our hopes on the, not on the uncertainty of riches, but on God who richly provides us with everything to enjoy.

Abundance in Christ, the glory of God. And 1 Timothy 6, 17, we can confirm that God has provided abundantly and richly everything we need for life and righteousness.

And that's why we sing, great is thy faithfulness. Morning by morning, new mercies I see. All I have needed, thy hand has provided. Great is thy faithfulness, Lord, to me.

[ 29 : 35 ] You need to trust that the covenant faithfulness of God is marked by protection. 1 John 5, 18, we know that everyone who has been born of God does not keep on sinning, but he who was born of God protects him.

And the evil one does not touch him. The Lord Jesus Christ took on flesh to protect those who he would give new life to, who would be born of God. And he not only provides and it shows you his abundance, he also lavishes more and more generosity upon you.

And it's for his purpose. Just as he blessed Boaz, so the blessing would overflow onto Ruth and from Ruth onto Naomi. That's his purpose for the church as well. In Ephesians 1, we read that in him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace, which he lavished upon us with all wisdom and insight, making known to us the mystery of his will, according to his purpose, which he set forth in Christ.

And in 2 Corinthians 9, 11, we're told that you will be enriched in every way, to be generous in every way, which will produce in us thanksgiving to God.

So you can trust that the Redeemer's field in Jesus Christ is marked by fellowship, abundance, provision, protection, and lavish generosity.

[ 31 : 05 ] And let's ask now, when our loved ones see our lives, our own family members, is that what they experience? Are we proclaiming the kingdom of God to one another in that way?

We can't do it by our own strength. We need the help of the Lord. And then as our families come together as a congregation, that's our desire, that those who see this church, who are encountering Christ through the ministry of this congregation, that they will experience the kingdom of heaven in such a way.

In just a few months together here as a church plant, I want to just praise God for his faithfulness through you. To me, these are marks already of Reformed Heritage Church.

This is the mark of this community and this church family, and I praise God for that. And I don't want to let you go today without inviting you and appealing to you that you must respond.

You must respond. As glorious as the kingdom of heaven is, it's not yours unless you respond the way Ruth responded to Boaz. How do you know if Christ is your Redeemer, if he has redeemed you from your sin?

[ 32 : 13 ] Don't waste your life wondering that. You'll be miserable if you don't know. You'll be distracting yourself. You'll be trying to escape reality until you have that assurance of salvation in Christ.

Who is it that has been redeemed by Jesus? Well, Revelation 14.4 tells us that those who follow the Lamb, wherever he goes, these have been redeemed from mankind as firstfruits for God and the Lamb.



Do you follow the word of Christ? Your response to Jesus will show whether you truly trusted in his covenant kindness as your Redeemer. So now you must respond once again to Christ with confidence.

Hebrews 4.16 says, So if Christ is your Redeemer, you will approach his throne with confidence, not in your self-righteousness.

The opposite of that. You've come to the end of yourself, and you're trusting in Christ alone. By his righteousness. He lived the life you could never live and gave it to you by grace through faith.

[ 33 : 33 ] So now you can approach him with confidence. Like the hymn says, Let not conscience make you linger, nor of fitness fondly dream.

All the fitness God requires is to feel your need of him. And I've been praying that you would feel your need of God today so that you can approach him by faith in Christ alone with confidence.

Your life in Christ is to be marked with satisfaction. We confess this every week, how we are not satisfied as we should be in our Lord alone.

But this is the promise for all those who truly are united to God through Christ. Psalm 22 says, The afflicted shall eat and be satisfied. It's the afflicted who God will satisfy.

Ask him to afflict your soul, to teach you to be satisfied in him alone. It's those who seek him shall praise the Lord. And so may your hearts live forever, the psalmist says.

[ 34 : 34 ] In Joel chapter 2, we read, You shall eat in plenty and be satisfied. And I praise the name of the Lord your God, who has dealt wondrously with you.

And then Psalm 17 foreshadows the face of God in Jesus Christ, when we behold him in his full glory. It says, I shall behold your face in righteousness.

When I awake, I will be satisfied with your likeness. Does the person of Christ satisfy your soul more than anything else?

If so, then you can know that Christ is your redeemer. Your soul's only satisfaction is when you are in right communion with God through Christ.

Number three, diligence. You must respond as the redeemed, like Ruth, with diligence. 2 Peter 1.10, Peter urges the church, Brothers, Be all the more diligent to confirm your calling and election.

[ 35 : 38 ] For if you practice these qualities, you will never fall. Beloved, since you are waiting for these, be diligent to be found by him without spot or blemish and with peace.

Are you reading the word of God with diligence? Are you concerned for the health of your soul? Are you longing for the day when Christ will return and he will look at your life and he'll see the work of your Holy, of his Holy Spirit cleaning you day by day, little by day, grace upon grace, by his power.

There is a reformer named Theodore Beza. He was John Calvin's right-hand man in Switzerland, in Geneva, but he was like Ruth.

He was a refugee, an immigrant from France, one of the Huguenots. And as he lived in Geneva, he was disciplined in the church. Eventually, when Calvin passed away, Theodore Beza continued to provide guidance and biblical counsel over these group of churches.

And many came in there for theological training, went back to other parts of the continent. And I just, I've always stuck with me how Theodore Beza was described by those who got to work with him.

[ 36 : 50 ] He was described as one who always had his Bible with him and he read it greedily. I love that description. Do you read your Bible greedily?

This is my Bible. I get to hold this. I get to have God's word. And you don't do it out of self-righteousness. God will not put more favor on you if you read your Bible.

His favor is given in Christ. But do you believe that this is true? Because if this is true, it changes everything. If the gospel of Jesus is, in fact, the reality that we live in, and his kingdom is coming, and he has not been silent, he's given you his word.

You will want to know him. You will want to devour his word. You have it. You have it at your fingertips. Do you read his word greedily? Let's ask God to give us more of a desire to be diligent within his field.

Number four, if you are in his field, his blessings overflow through you unto those with whom you share them. First Thessalonians 2.8 says, Being affectionately desirous of you, we were ready to share with you not only the gospel of God, but also our own lives, because you had become very dear to us.

[ 38 : 09 ] The mark of the kingdom of God and the church should be that. It's not only financial giving. It's not only proclaiming the gospel, though that's what we should be about. It's also sharing our own lives with one another, so that within the church we become dear one to another.

The blessings will overflow with those who are in the field and the kingdom of God. And the fifth one is that you will praise God. When you see the reality, you get to live in his field and his kingdom.

It'll result in praise. Just like Naomi told Ruth, you need to praise God for his blessings on you. God keeps all of his promises and all of his covenant kindness is given to us in Christ.

We're told in 2 Corinthians 1, For all the promises of God find their yes and amen in Jesus. That is why it is through him that we utter our amen to God.

It's for his glory. So how do you know if Christ has redeemed you from your sin? Will you respond in obedience to your Redeemer?

[ 39 : 16 ] And what is the next step of obedience for you today? Perhaps it's to become a member of this congregation. Perhaps it's to be baptized.

Take that first step of obedience. Perhaps God is calling you to obey him by being more diligent, not only with your own time and communion with them, but maybe with family worship, to disciple those in your own household, to have those loving conversations, and to enjoy that true fellowship that's proclaiming the kingdom of God to one another within the family.

To truly study God's word. And it's great if you have questions, because those questions will dive you deeper and deeper into God's word, and we're called to study it together, to grow as disciples together.

Perhaps God is calling you to be more of a prayer warrior, to practice prayer. There's so many things we need to have a burden for, and we need to be praying for. Start with what comes naturally in your own mind.

Are you burdened for your marriage? Are you burdened for your children? Pray for them. Are you burdened for your friends and loved ones? Maybe someone you know that needs the peace of God.

[ 40 : 26 ] Their life is in chaos. They need the peace of Jesus Christ. Maybe God's calling you, on top of all of this, that you would then aspire to become a deacon or an elder in this congregation.

Maybe he's calling you to practice evangelism, to be unashamed of the gospel, to go to a busy street corner with Uriel and me, and proclaim the gospel, hand out tracts.

Maybe it's to teach on a Friday night, to teach our Bible study, to prepare together, and maybe it's to even pray about missions. I was convicted as coming back from Camp Elam.

You know, what if the Lord is calling some from among our group to go? We need to be prepared. In fact, we need to budget accordingly, so we can truly be part of reaching the nations with the gospel. So please respond in obedience if God is speaking his truth to you.

Confirm. That assurance is a gift. If you can know that you are redeemed, you will enjoy peace in this life, the peace of the age to come right now, just as Ruth enjoyed peace in Boaz's field.

[ 41 : 30 ] Let's pray. From an Orthodox Catechism, question 92. We praise you, our Holy God, three in one, that Christ has redeemed us by his blood.

Help us, O Holy Spirit, to respond in such a way that we become like a redeemer. Dwelling in his kingdom, abiding in his love, laboring in his field.

May we show in all our living that we are thankful to God for all you have done for us. May you be praised through us. Work powerfully to renew our minds and redeem our lives so that we may be assured of our faith by its fruits.

And may our loved ones and our neighbors see in us a reflection of your heavenly kingdom and so be won over to Christ by the witness and work of your Holy Spirit in our souls.

And help us to boldly proclaim your gospel by our lives and with our words for your glory among this beloved congregation of the Redeemer, our Lord Jesus Christ, we pray.

[ 42 : 40 ] Amen.