

A Type Of The True Believer **My Notes 11-21-2023 Tuesday Morning**

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A new handful this morning, and this was the beginning of the study. This should have been the first in the series, and it's about the four chapters that we find in Ruth. So you might want to find your place in Ruth, though we're not gonna go through verse by verse, it's more thematic rather than verse by verse study, but you'll have your Bibles open there, and you'll probably have I wanna make some references. So, Lord, be pleased to help us here to understand the great truth that we find in these four chapters. It's certainly a laconic tale, but it gives us great insights, shows us the picture of Christ and the Bride, and so we we can find many points, tangent points to relate to. So hopefully you'll be our guide and our leader. Lord bless all those that are attending and pray Lord the you're good touch upon each of us in Jesus name Amen.

All right, so I've got several things here. Let's just start right from the beginning with the symbolic approach of of Ruth, so that we understand something about the significance of the Old Testament book.

Ruth is a type of the true believer. So all of us can relate to her, especially since we are Gentiles and were brought into the family of God by faith. So we have so many typical pictures that we want to go over here so, but the first would be that if you know the story and I probably should have alerted all of you to read the four chapters, it would have taken you 15 or 20 minutes, but I would imagine that most of you are familiar with Ruth. So you understand the circumstance she is bereft of her husband. We have three ladies here in the first chapter. We have Naomi, and we have Ruth and we have Orpah, and they're all of them experienced the death of their husbands. Uh, we have Naomi out of place. She was born and bred in Bethlehem, and there she, and her husband Elimelech she had two boys. Famine came to the land, and so they moved South to Moab amongst the Moabites, and so they took refuge there, so to speak, and while there the two boys, met Moabite women, and married. Now the Bible doesn't give us the circumstance of the sudden death of the three of these men, but they all died, and we have three widows here, two young widows and Naomi, and so Naomi is determined to go back to Bethlehem, and we find Ruth and Orpah having to make a decision if they're going to follow their mother-in-law and go back to Bethlehem, where it's very unlikely that they can remarry, and or whether they'll stay in Moab, and basically say goodbye to their mother-in-law. Their mother-in-law will encourage them, in fact, to stay in Moab that there's nothing more that she can do for them. She's too old to bear two more sons that they could marry, but Ruth is determined to follow Naomi no matter where she goes, and so that's kind of where we pick up the story. So that's all in the first chapter. So we have Ruth here, a young widow bereft of husband, and as a result, without a provider, and without a protector. So we think of the believers who are also cast aside. We we're orphans. The devil is a deadbeat dad, and he's left us to die, so to speak. So we have no provider, we have no protector, we're in great need. Well, so as the story goes on, we find ourselves as gentile foreigners, forsaken of home, and we decide whether we're what we're going to do. So Orpah, as you know, stays in Moab, but Ruth becomes a Gentile foreigner, and comes in to the land with Naomi moves to Bethlehem, and Bethlehem, by the way, in case you're wondering about the etymology, we have Beth which is city Bethlehem is the city and the House of bread. So it's symbolic even in that sense. So we're going to a place that really had experienced famine, but returning now to that, which would be a place of plenty also as a typical picture of the believer we have the vowels of allegiance to the true, and living God. We have Ruth protesting when knowing it, Naomi says, oh, you need to go back and you're not gonna find any husbands here in Bethlehem, and go back, and stay with the your people and no, Naomi says your people will be my people,

your God will be my God, your home will be my home, and so she is adamant about remaining with her. She's found faith in the living God that was brought to her by this allegiance. So she remains true to the allegiance to the true, and living God, and she's willing to play out her days in servitude, and as a widow. As the story goes on, you'll find that she happens upon a field that is of the near kinsman, and so she bows to the master of the fields, and she liked the believer we bow to the master of all fields, and that that's the Lord she also finds favor in the eyes of. For Master, despite the fact that she's a Gentile servant. The master provides protection, and provision to her, and the master becomes her near kinsman redeemer. All this will be explained as we go on. I'm just kind of giving you the kind of the run down before we get into the detail, and then the master pays out the redemption price, and marries her. So let's take up the the story here, and get the first chapter, at least in a visual way. Orpah is returning back to her people so you should go and to God. I don't want you to miss him. No as long as you are mine, I am yours. Your people, my people, and your God, my God. As long as you are dead, I am dead. And there in lies the grave. If it be of the Lord only death will separate us. So that's the first chapter where we have this decision that has to be made, and Ruth says I'm not leaving you. I will go where you go your people will be my people, and your God will be my God. That's the decision that all believers have to make. They dedicate themselves to the Lord no matter what as we sing there is no turning back U just uh great lesson about making decisions because it's all about free choice isn't it uh all of us has to make our decision whether we will follow or not follow the lord um so Ruth and Orpah kind of a symbolic picture of the saved and the lost the sheep and the goats what will they decide um and it will come at Great cost so they decide each makes their decision Orpah says uh I was nice knowing you and goes back to the Moabites uh which is a symbolic picture of the saved and the lost the sheep and the goats what will they decide um and it will come at Great cost so they decide each makes their decision Orpah says uh I was nice knowing you and goes back to the Moabites uh which is a symbol of the Lost condition of her heart. Ruth now decides she's gonna be following the Lord no matter what, and so we see a decision. We see loyalty, the notion of being loyal to her mother-in-law, and kind of throwing in her lot with her, even though they're prospect prospects of being married are very slim, and commitment. So we see the notion of commitment in the believers life as well to day. It seems as though the folks are lacking in the concept of commitment they think, could believing in Jesus is just something you kind of add to your life. It's not really a commitment, but real believers are committed to Christ. They take up the cross, deny themselves, follow Jesus. That's what's in their heart, and their mind when they make this decision to follow Jesus. It's a commitment to, it's a life commitment. It isn't just temporary, and for Ruth in the in the case of Ruth it will require sacrifice. So all this again wonderful picture of no turning back, following Jesus, no matter what. Let me go to the field to glean. Perhaps I will find favor with someone. so they get to uh I guess I should explain they uh they arrive at Bethlehem and uh this since they're widows they're going to need some provision and uh so um Ruth decides to indenture herself to some degree. There was a provision made in the Mosaic Law for those that were poor. They could go and glean in the fields. It was a work fair, not a welfare state, so they had to go out, and do something for the provision. So a master that would own a field was mandated by God to leave the corners of the field for gleaning. The people that were poor then could go into the fields, and they were permitted to go to the corners of the field, and they would glean, and reap down what was left, gathered up, and then take it home. And that they were free to do this, and this was God's way of providing for the poor, and so Ruth has

decided that since Naomi is old, and can't do this, that she will make the provision, and she's going to go out into the field, and she looks for a field in Bethlehem, and finds this field, and goes out to begin her work. Let me go out in the field to glean. Perhaps I will find favor. The fields are rich and golden again. we'd walk here often, Elimelech and I. The boys would play here. The scent is heavenly. Yes go to the fields and glean. The passage that way we can consider this point is Ruth 2:3 And she went, and she came and she gleaned in the field after the reapers, and her hat was to light on a part of the field belonging unto Boaz, who was of the kindred of Elimelech. So, Boaz is a a cousin, we might say, of Elimelech who has died, and that was Naomi 's husband. So there's relationship. Now she doesn't know this, and so it is her hap. So I've underlined these words. Hap here is a, it's an abbreviation for her happenstance where she happened, she happened to light on a part. So I've got this underlined because it's a curious thing. There's a sense in which people believe that there's such a thing as good luck, and I would have to say there's no such thing as luck. There is happenstance. There are circumstances that are arranged, so to speak, but I don't think there's any good luck or bad luck. I think instead that we we live in the situation that God has placed us, where we don't have prescience, we don't have four knowledge in what's going to happen next, and so on, but God is not surprised by anything, so there's no good luck or bad luck. In that sense, there's an arrangement from the almighty here; nonetheless, for Ruth, it is just by chance. You know, that she happens to go to a field that is owned by a near kinsman, but we can see that this is all in God's arrangement, in God's timing. God knows exactly what he's doing, and why she is led to go where she goes, but this is part of faith. We're all of us are walking by faith. We'd really don't know what comes next in life, but God does, and so if we are in tune with his will, as Ruth certainly is, if we are indeed committed, if we have decided to follow Jesus no matter what, if we have sacrificed to do so then God is duty bound to take care of us, and to lead, and guide us, as long as we're willing to be led. So that's what the expression happened, I think what comes into view. Romans 8:28-31 So all of us know this first, so we've studied it before. We know that all things work together for good to them that love God to them who are the called according to his purpose, so his purposes. What might seem to us to be just happenstance is part of God's plan for whom he did foreknow he also did predestinate to be conformed to the image of his son, that he might be the first born among many brethren whom he did predestinate, them he called, whom he called them he also justified, and whom he justified them he also glorified. What shall we say then to these things? If God be fore us, who can be against us? So the the whole context is telling us that God has a plan. God knows if we're willing to be led, he will lead us, and what a comfort that is indeed. So, um, passages like this and Proverbs 3:5-6 Trust in the Lord with all thine heart, lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths. So we think of Ruth here, you know she's a, what does she really know? Primitive faith we would say there's no Bible available to her at this juncture. What she knows of it perhaps she learned from Naomi ,and what does Naomi have available to her? Other than just the the Torah, the first five books, there's nothing really else available. So the truth as I say it's an immature state, a primitive state, and being a Moabite these would all be foreign concepts to her. Nonetheless, we can see that she takes hold of faith, and its childlike faith, but faith nonetheless, and God certainly comes through and directs her path. Psalm 139:23-24 Search me, oh God, know my heart. Try me. and know my thoughts, and see if there be any wicked way in me and then notice. Lead me in the way everlasting. So the first aspect there of this passage is conditional search me, try me, know me if there's any wicked way in me, cleanse me, and then we can expect that our path to be led of the Lord. Psalm 5:8 Lead me, oh Lord, in thy righteousness, because of mine enemies make thy way straight before my face. Psalm 37:23-24 speaks of, you know, The steps of a good man are ordered by the Lord. There it is so. And he delighted in his way. 24 Though he fall, he shall not be utterly cast down:

For the Lord upholdeth him with his hand, and one of my favorites is in Isaiah 30:21 Where it speaks of hearing the voice of our teachers behind us, you know the the law of the Lord and knowing it that well, and mine ears shall hear. The word behind these saying this is the way walk ye in it when he turned to the right hand and when he turned to the left. So what a great promise we have. Believers know that we're not out here on our own. That God knows what way we should take, and it's just up to us to be faithful enough to trust him, to lead us in the way. So that's a grand part of this story that comes in the leadership of the almighty. Who is this girl in the field? She's from Moab. Came here with Naomi and asked to glean. She's been here since dawn. My child listen continue what your doing. You needn't go to another field. Stay here with my woman workers. I'll tell my men not to disturb you. Sir, why are you so kind? I'm from a foreign land. How did you even notice me? I've been told of your faithfulness to Naomi. You've left your father and mother in Moab. I pray the Lord God of Israel will bless you. You speak to my heart as a friend. Yes, I am only a servant girl.

Come. Break bread with us. So what a homely story we have here in the outset so here she is willing to accept place of a servant girl. Who am I? She's thinking I just to be able to go out and to glean into this very rich man's fields. I don't deserve any of this. I'm not even a member of your category, and your your people. I'm a foreigner, and yet she's brought into covenant love. So Boaz, the owner of the field, sees her out here working, has already received information about her knows something about her sacrifice, her willingness to become part of God's people even though she has no inheritance. Well, if this doesn't sound like the believer, I don't know what could. In other words, she's essentially being adopted, and brought into a covenant, and 1 John 3:1-3 .Behold, what manner of love the Father has bestowed upon us that we should be called the sons of God. Therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it does not yet appear what we shall be but, when he shall appear, we shall be like him, for we shall see him as he is. Every man that hath this hope in himself, purify himself, even as he is pure. So right there in those three verses we have the concept of imputed righteousness covenantal love brought into relationship even though foreigners, and John likes to punctuate the miracle of new birth by saying what manner of love. Yeah, this is a love that's beyond human comprehension. That we sons, and daughters of the devil himself are brought into personal relationship, and inheritance. We recall that Jacob had no inheritance, he being the last born. The first born would receive everything, so second born gets nothing, and yet he has spiritual insights, and is willing to accept his position, but God sees this, and has mercy upon him, and gives him the promise, and the covenant in Genesis 32:10, And Jacob's response is I'm not worthy of the least of all the mercies, so Ruth likewise is responding in that fashion. I'm not, I'm not worthy of this. Who am I that I should be brought into this kind of covenant? We think of David, who also was overawed, and humbled by the fact that he was chosen to be the king of Israel, and he thought to himself, well, look, I'm the last born. So I'm the seventh son I don't have, I don't have any right. I've got a long way before I'm gonna reach any inheritance, and yet God exalts him, and as often as the case, the first should be last, and the last shall be first. We know the principle so well. We think of the account in Luke 18:10-14 where we have the Pharisee praying thus with himself. I mean, this is amazing, isn't it? So Jesus giving us the illustration of arrogancy pride presumption. These two men that went up into the temple to pray, who one a Pharisee, the other publican, the Pharisee prayed that's with himself. God, I thank them not his other men are extortioners, unjust, adulterers, or even to this publican. So I fast twice in the week. So now he goes on, and delineates a list of all the great things that he does. A whole he is. I give tithes of all that I possess, we find the publican standing afar off, would not lift up so much as his eyes into heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other for everyone that exalteth

himself shall be abased, and he that humbles himself shall be exalted. So Ruth is humbled, and she's accepted the position. I don't think anybody can really be saved until they've come to that place where you realize the greatness of God, and the fact that God has every right to condemn us as sinners, and to take us to hell. You know much of the protest of those that are today thinking, well, God owes them somehow, you know, they you know, they assumed that God should save us. They bring accusation against God. What kind of a God, you know permits all this trouble in the world. They want to argue about the matter the best position is to take a position of lowliness, and to accept that this world with all of it's injustice, and trouble, and problem's, is not God's fault, and that we humble ourselves before him, and we're great grateful for the least of his mercies, as Jacob said. So I think this is certainly the key to eternal life, and in the case of our story, it will lead Ruth to, you know, higher heights, and she's going to be brought up from the dunghill, as Hannah said, you know, and sit with Princess. we're scheduled for the threshing floor tomorrow. Be sure that all of it is accounted for. And let her glean as she pleases. Here takes these and place them in the field over there. She'll find them for when she does they are hers.

Ruth gleaned Gathering more than enough and she brought some 20 liters of grain to her mother-in-law Naomi so this is where we get the expression handfuls of purpose so Boaz instructs the his servants that as they're gleaning the field to bundle up sheaves, and leave them in a place where Ruth can find them in the corners of the field, and so she doesn't have to do any labor or work for it. So what does this speak of? Well, of course, in many ways it speaks of grace, the work that we did not do. We become the beneficiaries of a work that has been finished for us, and all we have to do is collect it. You know, when it comes down to the idea of salvation, it's not by works, but it's certainly not by works of righteousness, which we have done, but according to his mercy, he saved us, but of course we have to assimilate it. There's no universalism in this that everybody saved automatically because Christ, and his work on the cross is efficacious for anybody, but we still have to assimilate it. It's provided, but we have to receive it, and so we we always get back to the notion of the freedom of choice, and the sovereignty of man. That man has to finally make his own choice whether to believe or not to believe. So it's a humbly picture again, wonderful picture that we have of of Ruth collecting these handfuls of purpose. So when I started the lecture here on this, we indicated that the passage that we were using here kind of extracting it from Ruth and saying look we've got all these places in the Bible, and it's all been cut down. It's all been wrapped together. All we have to do now is go pick it up. It's all available. We just have to go get it if we desire it, if we want it. So I think, well, there's much more, of course to this than just picking up sheaves. There's in fact, this is going to lead her to something higher, and greater.

So let's speak a bit about then Boaz, and his mercy, and his love, and his willingness to give to this foreigner in a sense, the law of love we can call it prevenient grace. Now, Calvinists used the expression prevenient grace, but you know, I'm using it in a different context, and prevenient means something that comes before. So, something is convenient is available immediately, but prevenient means it came ahead of us, you know, and so that God has done something ahead of us, hasn't he? In providing salvation, it's available. It's been Christ was cut down from the cross, and the benefit is available to us if we now just go, and apprehend it. So, look how God blesses people that are in his own in so many ways, and Matthew 5:45 we have in the study there That you may be the children of your Father, which is in heaven. For he maketh his sun to rise on the evil, and on the good, and sendeth the rain on the just and on the unjust. The reason he brings this out remember, this is really one of the tenets of the Sermon on the Mount. God had every intention of saving universally, he wants to save. The fact that he chooses the children of Abraham. They are his witnesses. They

are the conduit of the blessing. They will be the source whereby he will enter the human race, but it was available to all. The Abrahamic covenant is a blessing not just to Abraham's seed, but the seed of the children of the world ergo would have God like providing daily sustenance to people that curse him. That gives mercy to people that don't deserve it. He sends rain on the just, and on the unjust. As much as people complain about it all the time, you know they don't like rain for some reason, then if we just not going to, nothing's going to happen without it. So we're glad for it, but we see provision made a blessing to those that aren't his own in the case of Ruth. So the Lord is good to all, and his tender mercies are over all his works. In Acts 14:17 Paul says Nevertheless he left not himself without witness, in that he did good, and gave his rain from heaven, and fruitful seasons, filling our hearts with food and gladness. Now here we are, just a few days from Thanksgiving, and there will be people sitting down celebrating a holiday, but I don't know who they're giving thanks to. They don't worship God. They don't follow God. They attend no church. There's no salvation. They speak not of Christ, but they celebrate Thanksgiving, so I guess they thank themselves for all their hard work, it's really ludicrous, isn't it? So God fills our hearts with food, and gladness. Then in Romans 2:4 Or despises thou the riches of his goodness and forbearance, and longsuffering; not knowing that the goodness of God leadeth thee to repentance. So here is something available to all peoples. The riches of his goodness in the fact that he forbears, and waits patiently. Those that live contradictory lives, those whose mouths are filled with cursings, and whose lives fracture, and break the laws of God. All of this God tolerates patient toward us, and 2 Peter 3:9 not willing that any perish. So a good provision made all of this benefit that people experience is to draw them to repentance. Sadly, it's ineffective in so many lives nonetheless, it's available again. The handfuls of purpose have been provided. It's now up to each person to assimilate it, and John 12:32 And if I be lifted up Jesus said from the earth I will draw all men unto me. This is an oblique reference to the cross. Jesus would be lifted up. It's why he prayed take this cup from my lips in the garden. To die there would have violated this principle. He had to be lifted up from the earth. He had to be hung on a tree. According to Leviticus, he had to become a curse for us. So, in the process he would draw all men, and to him so this prevenient grace is active in every person. There's a light that lighteth every man that cometh into the world. All of us certainly were objects of this grace, and thankfully responded positively to the offer, but it's not always the case. There are people that you know they're drawn, but they in some cases even listen for a little season, and follow for a little bit, but they're really not committed at all, and as a result, lost, but it can't be said they weren't drawn prevenient grace again so Titus 2. I think perhaps the definitive passage. For the grace of God that bringeth salvation hath appeared to all men. So the means whereby a person be saved, available so now free choice has to be exercised. So back to the story. We have Ruth now very, very much excited about the fact that the stranger is showing her her these mercies, and because she runs back, I think with great excitement, and she's telling Naomi the story, how she was out the field here, and doing the work, and she had her sickle out, and all of a sudden she's looking, and here these people are bringing her bundles, and leaving them for her, she doesn't have to do any work, and she brings all this back to Naomi to tell her the story of this strange man that came up to her, and said all this is going to be available to you when you haven't nothing now that you have to do other than to receive the mercies of God. In the field of one named Boaz may the Lord bless him. He's a righteous man. Everyone here in Bethlehem knows of his kindness and virtue. This Boaz whom you have met has been more than faithful to our own family He's honored us always even those who are no longer with us. He's a close relative one of our guardians. He said I shall stay near the workers until the end of harvest. Stay close to his maiden workers. And don't wonder into a field belonging to someone else. You'll only be safe in the fields of Boaz.

kind of an interesting um take on that and the notion again is uh stay in the

field look you you've happened just by chance to be in the field of a near kinsman. A near kinsman who has shown kindness in years past to this family, and so Naomi is excited about this, but also gives Ruth the warning don't go into another man's field. So the believers know this as well. You know we now have found great mercies. We found one who is our protector, and provider unbeknownst to us, he is a near kinsman. So there's no reason now to work in another man's field. Well, the devil will try to attract us out, and to get us involved somewhere else, but we'll be faithful. So it's Naomi that says, well, he's a near kinsman now this means so much. Now we have the Hebrew word Goel a near Kinsman redeemer, and what a delightful picture this is. Boaz, as we'll see, is a type of Christ one of the great images in the Old Testament of many Boaz, this man who was an ancient of days in a sense, but becomes a great provider to this young widow like Jesus, the Goel is the Near Kinsman Redeemer. Now we'll we'll get into the details of what that means here in a bit, but the the fact is that a kinsman if he was near enough, had the right to redeem. So a widow had a champion, he essentially in this case the widow could hope for a near kinsman redeemer that would basically bring her, and her children under his roof. The near kinsman redeemer, of course, there had to be a purchase, there had to be something that was involved in a legal transaction. When we get to the 4th chapter, that becomes rather evident here what has to happen, but we're all familiar with the laws of redemption because this is the central theme of the Bible. Redemption means to purchase back something that had been lost by the payment of a price, and this is what Jesus did on the cross, and this is why we speak of His redemption. In Galatians 3:13 Christ hath redeemed us from the curse of the law being made a curse for us: for it is written, Cursed is everyone that hangeth on a tree: So this is the passage from Leviticus. In that passage I've cited so many times in Romans 3:23-25 where you have what I believe to be the very means, and contract that God has devised to save mankind for all of sinned, and come short of the glory of God being justified freely by His grace through the redemption that is in Christ Jesus, whom God has set forth to be a propitiation through faith in his blood to declare his righteousness for the remission of sins that are passed through the forbearance of God. Now that's a pretty lengthy sentence there, but the notion of it has to do with God's means of redeeming. He has a near kinsman redeemer, and willing to pay, and able to pay the price of our redemption, which you can see here in very certain terms in the New Testament we see that, see it in the shadowy figures of the old, but we see it in certain terms in the New Testament, in particularly in the Epistles. So I think this passage in Romans 3:23 through 28, I think it's a vitally important passage in believers should know it, and be very familiar with it because this is the contract. This is the means of our salvation, and we can see here that God remains just, and the justifier of him that believeth in Jesus, whereas boasting then well its excluded. So the notion is the free gift available, purchased at an expensive price, but freely given to us. Of all the handfuls of Gods whose left these things on purpose for us, it is this, the greatest of the blessing. We see the near kinsman redeemer image particularly in Revelation 5:5 where at the last days there it is, one of the elders sayeth unto me, weep not behold, the lion of the tribe of Judah, the root of David hath prevailed to open the books, and to loose the seven seals thereof. Now in Revelation 5 you'll see that John is carried away into heaven in the 4th chapter he sees the throne, he sees the rainbow about the throne, but in the 5th chapter there's a solemnity about the first few verses. In fact, we see the line appearing, and in his hand is this sealed scroll 7 seals upon it, and there's weeping, because there's no one that is found worthy to open the book, and to break the seals thereof, and then one of the elders says, weep not behold, the lion of the tribe of Judah, the root of David, hath prevailed to open the book, and to loose the seven seals thereof. So someone had to be worthy. Now this sealed book is a title deed. Now when a person purchased the house today. You're going to get a title to that. Now the bank holds it until you've paid all encumbrances. You have to make sure that you've paid in full,

and in fact in some cases, people don't have a free title because they had a loan that they didn't pay back, or the gas company put a lien against the property, and so you don't have a free title until all of those demands are met, and that's what these seals are about. They're basically loans, and no one can open, and have free title, and this is, of course, the title deed to redeeming the earth. So someone has to appear that can do this, and nobody's worthy. No one can do it, and that's why John is weeping, and others are weeping, because there is no man found worthy. So we're talking now about the ability of the near kinsman, the Goel, and that's the question. Who is worthy to open the book? So someone has to be able to, and that's where the near kinsman comes in. The near kinsman now has to, of course, he has to be near of kin, and so that's the Lord Jesus Christ who is near to us, and he has to be able, so he has to, he has to be able to afford it, and that's the picture here. The lion of the tribe of Judah after all, as a picture of power, strength, and ability, and cunning. So he has all of those attributes, and of course finally the near kinsman also has to be willing, and that's where the Lamb of God comes into it, who willingly gives up his life, and lays down. His life at the cross sheds his blood, and pays the price, the purchase price, the redeeming price. So all that's in this picture of the Goel, and one of marvelous imagery it is. So, here's the picture. We get back to the story. You need a home. A place of your own. Where you can rest and enjoy the rest of your life. Boaz will be on the threshing floor this evening. I want you to meet him. Go to the threshing floor lavish him with your beauty, and sweet perfume. Remain hidden until he finishes eating and drinking.

When he lies down to rest, take his robe and lie down by his feet he'll do as you request. So the story here has to do with Naomi saying look. You're going to go into the threshing floor, so all the servants are in there. They're sleeping after a night of a day of work, and Boaz will be there, and now you're going to do something here that might seem outrageous, and you're going to enter into the place where all the men are sleeping, but this is to determine whether or not he's willing to actually redeem. So we know he's able. He's the owner of the field, we know that he's shown kindness already, and so there's every indication that he will take on the role of near kinsman ship. So Naomi says you'll go in, and you're going to well, everyone's asleep lie down at his feet, and if he throws his coat over you that would be a symbol of his willingness to redeem. It would be an act of protection, and so that's how the story evolves here, and it came to pass at midnight that Boaz was startled. Who are you? I'm Ruth your maidservant do you remember me? Spread your covering over me. You're my guardian. Yes. May the Lord bless you Ruth you're a kind woman. There are so many younger men here in Bethlehem. And yet you've not pursued them. Be they rich or poor. You're a good woman. Please you have nothing to fear. I'll take care of you. So he'll put his covering over her which is symbolic of protection
Guardianship

and willingness uh of the Goel to provide. All of this of course is a picture of the Lord Jesus Christ who is, after all, our covering. Psalm 85:2 that was forgiven the iniquity of thy people. That has covered all their sins Selah. It's also a symbol of I'll be your provider. In Philippians 4:19 it says, But my God shall supply all your need according to his riches in glory by Christ Jesus. It also is a picture of protection, so as a protector the Lord, covers, provides, but he protects us as well. Psalm 121:1-8 one of many places we could look. I will lift up my eyes unto the hills, from whence cometh my help. My help cometh from the Lord which made heaven and earth. Will not suffer thy foot to be moved, either Keep it, they will not slumber. Behold, he that keepeth Israel shall neither slumber nor sleep. The Lord is thy keeper. The Lord is thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night. The Lord shall preserve thee from all evil. He shall preserve thy soul. The Lord shall preserve thy going out and thy coming in from this time forth, and even forever more. So the symbol of the coat covering. You know it's a symbol of our sins being covered,

certainly, but also we are under the banner of the Lord. So we have this notion in Song of Solomon. He brought me to the banqueting house and his banner over me was love thou was given a banner to them that fear thee. That it may be displayed because of the truth, Selah And if I be lifted up from the earth, I will draw all men unto me. So this banner, the one of the names of God, one of the compound names of God, is Jehovah Nissi, which is the banner. That he holds up the banner of protection. He covers us under that banner, we can know victory. So this in Isaiah 59:19 So shall thy they fear thy name, the name of the Lord from the West, and his glory from the rising of the sun. When the enemy shall come in like a flood, the spirit of the Lord shall lift up the standard against him. So the banner over us is Jehovah Nissi, our provider, our protector our Goel. So been studying this in our Sunday School class in Isaiah 61:10 I will greatly rejoice in the Lord, My soul shall be joyful in my God; For he hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness, As a bridegroom decks himself with ornaments, and as a bride adorned herself with her jewels. So they've essentially that night at threshing floor, and engagement has been made. A certain vouch saved promise of protection. Now will he follow through with this, just as in the case of engagement with us, and sense too, people can back out. In the case of Old Testament engagement, there was no backing out of an engagement unless there was a legal problem, and in this case, there was a legal problem, and that was that there was one who was nearer of kin to Naomi than Boaz, so there was an obstacle in the way. So the engagement here, there was no engagement ring so to speak, but there was the covering a symbol of willingness. Certainly he was able in the sense of he had he had the funds to redeem, and could provide, but there was a sticking point in The sticking point was another kinsmen who had first right, and that had to be dealt with before they could proceed with any kind of permanent relationship or marriage. So Ruth is engaged they're in the threshing floor, and now it's a matter of consummation. The church is engaged, and it's still a matter of consummation. The wedding feast will take place in Matthew 19. In the meantime, the bride has certain obligations, and when Paul wrote to the 2 Corinthians 11:2-3 For I am jealous over you with godly jealousy. For I have espoused you or engagement espoused you to one husband, that I may present you as a chaste virgin to Christ. 3. But I fear lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ. Isaiah 62:4-5 Thou shalt no more be termed Forsaken; Neither shall thy land anymore be turned Desolate: But thou shalt be called Hephzi-bah, And they land Beulah: For the Lord delighteth in thee, in thy land shall be married. 5. For as a young man married the virgin, so shall thy sons marry thee: And as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee. We take this over into the New Testament we see here in Ephesians 5:27 That he might present it to himself a glorious church, not having spot or wrinkle or any such thing, but that it should be holy, and without blemish.

Alright, well we have a little bit more to go here in Ruth, and so we'll have to save it for next week. We've come to the end of our study.

Well, Lord, here we are, Thanksgiving time, and we find ourselves at least in our study here in the fields, the fields of Boaz. The typical picture is electable we're grateful Lord, that you were showing us these things. Way ahead of what would happen when Jesus would ultimately appear you laid all these types, and tropes, and metaphors out for us to delight in later, as we would look back, and see how Christ fulfills every aspect of this. Indeed, Lord in the volume of the book it is written of thee. No one can think for even a moment that this was imagined, and people got together, and wrote some stories clearly, Lord you were in all the details. So you help us, Lord, to do what we can to drain the story, and to get to all of the lives, and everything that you have here, Lord, for us to see. We're grateful, Father, for what we can understand, and what your Spirit will lead us to understand. Bring a blessing to us

today Lord we're a grateful people, Lord, and we have much to be thankful for in
Jesus name Amen.