

RUTH 2:1-7 (WHOSE YOUNG WOMAN IS THIS?)

Introduction: What is a menial task that you would never consider doing? Is there a job that you would simply refuse to do? In Israel, outside of being a leper and kept away from the people, or being a beggar because you were physically unable to work, the lowest sort of existence would be to sort through people's leftovers.

We see this all the time in our own towns. There are people that sort through the garbage looking for food or something they could sell as scrap. We pass them by and try to ignore the thing that they are doing. In the third world, it's even worse. There are entire clans of people who live in the dumps and sort out the last remains of anything of value, which to most is of no value at all.

In Israel, there were poor people, just like everywhere else. In fact, in Deuteronomy 15, Israel is told that there will always be poor. There, in the 11th verse, it says this -

"For the poor will never cease from the land; therefore I command you, saying, 'You shall open your hand wide to your brother, to your poor and your needy, in your land.'" Deuteronomy 15:11

It is an issue that Jesus repeats in Matthew 26:11; there will always be poor among us. But the law, anticipating this, made provisions for the poor. One of them is something called "gleaning." It is where poor people were allowed to follow along behind the reapers of grain and pick up the grain that would fall to the ground.

A gleaner then would be our modern dumpster diver... a person who looks for scraps in a world of abundance. But to God, and hopefully to us, the value of the person isn't determine by that person's wealth. Nor is poverty a sign of being outside of God's favor.

Text Verse: “The Spirit of the Lord is upon Me,
Because He has anointed Me
To preach the gospel to the poor;
He has sent Me to heal the brokenhearted,
To proclaim liberty to the captives
And recovery of sight to the blind,
To set at liberty those who are oppressed;
19 To proclaim the acceptable year of the Lord.” Luke 4:18, 19

Throughout history, the poor have been oppressed, even in the land of Israel. But this was never an intent of the law. Instead, the law graciously made provisions for the poor, the widow, the orphan, and the foreigner. There is another type of poverty that the law was set against as well. It is spiritual poverty.

The law served its purpose which was to point us to Christ and in Christ is found freedom from this spiritual poverty now, as well as freedom from all types of poverty some wondrous day which is yet future to us. We will see a poor woman take advantage of the provisions of the law in today's story and we will see someone take notice of her while she works.

In our own impoverished state, Christ has taken notice of us too. He has given us His word. Some of us are filled to abundance with it, reaping a great harvest of understanding and insight from it. Others are left to glean what they can from the pages of the Bible.

In such a case, it is up to those who have the abundant harvest to at least share their knowledge with an open hand, not charging for what has been so graciously given to them by God. The parallels are seen in the book of Ruth which is a part of God's superior word. So let's go to that wondrous book now and... May God speak to us through His word today and may His glorious name ever be praised.

I. Faithful Ruth (verses 1 & 2)

¹There was a relative of Naomi's husband,

Chapter 2 begins right where chapter 1 left off. Naomi and Ruth have returned from Moab to Israel, arriving in Bethlehem at the beginning of the barley harvest. As was seen last week, it is at this same time of year, that Jesus was crucified and then rose from the dead. Here, sometime shortly after their arrival, it mentions a "relative of Naomi's husband."

This term "relative" shouldn't be confused with another term which will be introduced later and which is translated "close relative." The word here is *mowda* which comes from *yada*, "to know" or "an acquaintance." The word is masculine; it is a male relative.

This word then denotes someone with whom another is intimately acquainted and thus it is a near relative. It's important to understand that this word is being tied to Naomi's husband while the other word for "close relative" in chapters 3 & 4 is tied to Naomi and Ruth. Later, when we understand who each pictures we will understand what this story is telling us.

^{1 (con't)} a man of great wealth,

The Hebrew here says *ish gibbor khayil*. It is a phrase which is widely translated and which needs to be carefully evaluated because it points to the most important man in the book who in turn pictures the most important Man who has ever lived.

The phrase has been translated as 1) a man of standing, 2) an influential man, 3) a worthy man, 4) a man of outstanding character, 5) a mighty man of strength, 6) a mighty man of wealth, 7) a powerful man, etc.

The idea which seems to be implied is that he is a strong and substantial prince of man in power, authority, riches, honor, and virtue. All of these are implied by the idea of "wealth." It doesn't merely mean riches, but rich in all ways. He is a type of Christ.

¹ (con't) **of the family of Elimelech.**

This person is of the same family as that of Naomi's dead husband Elimelech, whose name means "God is King" or "My God is King." The term for family here is the word *mishpakhah* and it indicates a direct family tie between him and Elimelech.

¹ (con't) **His name was Boaz.**

The name Boaz means "in strength" or "in Him is strength," meaning "in the Lord." Boaz pictures the Lord Jesus. As we continue through the story, keep this in mind. Eventually we will discover why the story was given and what it ultimately pictures.

*I will love You, O Lord, my might
The Lord is my rock and my fortress too
He is my deliverer, through day and night
My God, my strength, Him I will trust all my days through

My shield and the horn of my salvation
My stronghold, it is He
I will call upon the Lord with elation
He is worthy to be praised now and for all eternity

So shall I be saved from my enemies*

*From those who come only to destroy
The Lord will protect my soul
And lead me in paths of eternal joy*

² So Ruth the Moabitess said to Naomi,

It might seem peculiar that it repeats "Ruth the Moabitess" here instead of just saying "Ruth." This is actually important to remember because she is in the land of Israel and is looking to participate in the fruits of the land despite being a gentile.

The use of the term once again then calls to mind legal phraseology. Moab is **who** she is, Israel is **where** she is, and the privileges and customs of the land are **what** she is looking forward to participating in. She is looking to gain the advantage of Israelite privileges despite being a gentile.

The verse also uses the name Naomi (Pleasantness of the Lord) even though she is Mara, or bitter. These words are selected carefully and keep leading us down a path of beauty and toward that which is wonderful.

² (con't) "Please let me go to the field,

Using a gentle phrase, *na hassadeh*, "Let me, I pray to the field." She asks for permission to go out rather than simply saying that she is going out. What she intends to do is a self-demeaning act which will reflect on Naomi and so, despite her *needing* to go, she still asks for permission.

There is only the thought of respect and good intentions in her request and it can only be taken in that way by Naomi. It would be like being at the beach with the

family and grandpa is playing catch with one of the grandchildren. By accident, he throws the ball into the water and it starts to drift out from shore.

Instead of dad getting up and saying, "I'll get it" which could hurt grandpa's feelings, showing that he is no longer capable of swimming in the waves and tide, dad says, "Do you mind if I get it?" Both know it is a necessity that dad should get it, but making it a question is intended to protect grandpa's family standing.

This is what Ruth is doing for Naomi. She is being gracious in asking to do what she alone can and must do. Another thing to note is that the word for field is not intended to mean a plain, but rather plowed and cultivated land. It is similar in idea to our English word "field" which comes from the German "fold" which is a clearance of "felled" trees.

This word for field in Hebrew is singular, not plural - another important point to remember. There is one field of cultivated land which would be marked by stones or maybe a tree, but it ran continuously. Farmers would own their property and cultivate to the edges of it, probably leaving a walkway along the sides.

This type of marking is noted in Deuteronomy 19:14 and shows why the term field is singular here. It also shows the respect that people were to have for the rights and property of others -

"You shall not remove your neighbor's landmark, which the men of old have set, in your inheritance which you will inherit in the land that the LORD your God is giving you to possess."

² (con't) **and glean heads of grain after *him* in whose sight I may find favor."**

The word "glean" that we use comes from the French word *glaner* which simply means to gather ears of corn or grain. Gleaning from a biblical perspective is

something that was specifically authorized under the Law of Moses. It is found in several passages, including this one from Deuteronomy 24 which explains what gleaning is and why it is mandated -

"When you reap your harvest in your field, and forget a sheaf in the field, you shall not go back to get it; it shall be for the stranger, the fatherless, and the widow, that the LORD your God may bless you in all the work of your hands. ²⁰ When you beat your olive trees, you shall not go over the boughs again; it shall be for the stranger, the fatherless, and the widow. ²¹ When you gather the grapes of your vineyard, you shall not glean *it* afterward; it shall be for the stranger, the fatherless, and the widow. ²² And you shall remember that you were a slave in the land of Egypt; therefore I command you to do this thing." Deuteronomy 24:19-22

This allowance was given as a means of caring for, as it says, "the stranger, the fatherless, and the widow." All three of these applied to Ruth in some sense. She was a stranger meaning a "foreigner." She was by oath united to Naomi whose husband was dead and therefore she was in essence "fatherless." And her own husband had died and thus she was a widow.

In every respect she is the person to whom God had directed this mandate of the law, showing that His care was not just directed just to the wealthy or just to the people of Israel, but to all people who would unite themselves to Him in the land He gave to them.

And so Ruth has asked to follow this ancient custom which was especially directed to one in her state, and she says "after *him* in whose sight I may find favor." The word "favor" is literally "grace" and this phrase is in a very particular structure in the Hebrew. Her thought is as if there were only one reaper, who is the owner.

In other words, all of the laborers who are actually doing the reaping are merely hired hands. If you can see the connection, it is pointing to Christ. Even though His words in John 10 are speaking of sheep, the concept remains true for any hired help. Here is what He says there -

"I am the good shepherd; and I know My *sheep*, and am known by My own. ¹⁵ As the Father knows Me, even so I know the Father; and I lay down My life for the sheep. ¹⁶ And other sheep I have which are not of this fold; them also I must bring, and they will hear My voice; and there will be one flock *and* one shepherd." John 10:14-16

There is One in charge of the grain and all others are His stewards. It is from Him alone that grace is to be found. Little hints such as these should help us to reflect on the pictures which this book, Ruth, is shouting out for us to see.

² (con't) **And she said to her, "Go, my daughter."**

Naomi knows that Ruth's words were of pure intent and that her actions are necessary to sustain the two of them and so her approval is given. In this past verse, we can see Ruth's humility and great love for Naomi, as well as her willingness to spare no hardship in order to take care of not only herself, but her mother in law. As Matthew Henry so courteously notes -

"Observe Ruth's humility. When Providence had made her poor, she cheerfully stoops to her lot. High spirits will rather starve than stoop; not so Ruth. Nay, it is her own proposal. She speaks humbly in her expectation of leave to glean."
Matthew Henry

In Ruth here, we can learn proper respect for others, and especially toward our family as we speak. There is a way of communication which will convey an idea and yet offend and yet there is a way of communicating that same idea without offending.

Words are, in fact, sharp arrows and they can be painful when spoken without thought. But we see in Ruth a person who is willing to ask permission to do what she must do in order to protect the heart of the one that she must do it for. If we

can learn and perfect this in our own speech to others, we will serve as really good examples of the noble sort that Ruth is.

³Then she left, and went and gleaned in the field after the reapers.

The word for "the reapers" here is *ha'qowtsrim*. It comes from the word *qatsar*, which means "down." In essence the reapers bring "down" the standing grain. This word is used metaphorically for the consequences of behavior, be it righteous or wicked. This symbolism continues in the New Testament, such as in this parable spoken by Jesus in Matthew 13 -

"He who sows the good seed is the Son of Man. ³⁸The field is the world, the good seeds are the sons of the kingdom, but the tares are the sons of the wicked *one*. ³⁹The enemy who sowed them is the devil, the harvest is the end of the age, and the reapers are the angels. ⁴⁰Therefore as the tares are gathered and burned in the fire, so it will be at the end of this age. ⁴¹The Son of Man will send out His angels, and they will gather out of His kingdom all things that offend, and those who practice lawlessness, ⁴²and will cast them into the furnace of fire." Matthew 13:37-42

Here are reapers in the field working and harvesting and along comes this foreigner who wants to participate in a small way. A picture of us should come to mind.

Lawson says that, "There are some, whose virtue and industry lie only in their tongues. They say, and do not. But Ruth was no less diligent in business than wise in resolution." Said differently, her diligence matches her words. She could have said that she was going into the field to glean and instead went and did something illicit in order to get the grain they needed.

But the record of her actions matches the record of her words. Again, Matthew Henry gives a thought on this verse for us to remember, "No labour is a reproach.

Sin is a thing below us, but we must not think any thing else so, to which Providence call us. She was an example of regard to her mother, and of trust in Providence."

From time to time I bring up my own weekly jobs. Even though I preach and teach the Bible, I still have a few jobs. I mow lawns, cut trees, pick up garbage, recycle scrap metal, and even clean toilets every day for a living so that we can pay our bills.

At home, I wash the dishes and do the laundry, including folding it. Working together with my wife, and in many jobs others might find menial or even below contempt, we have a happy house and we live for the Lord through our work and our lives. Sin is below us, but no form of work that we do is, and we are content with that.

Ruth's example is one of many that shows us that the Lord favors our efforts in *whatever* work we do and in Him alone is our true reward. I would hope that the same is true with each of you. Should you find yourself in a bad spot, there is nothing degrading about picking up the scraps left by others in the fields of Bethlehem.

^{3 (con't)} **And she happened to come to the part of the field *belonging to Boaz, who was of the family of Elimelech.***

v'yiqr yiqreha - "and her hap happened..." What seems like chance is so much more than that. It is an obvious shaping of the path before her and a directing of her every step which came from the unseen hand of the Lord so that His plans and purposes would come about.

His direction, even in the smallest of events, link together until they form a perfectly executed plan. We might think it is chance, fortune, or luck, but God views the events as careful design to bring about His good end.

In the case of Ruth's first day of gleaning to provide for herself and for Naomi, God directed her steps, as it says, "to the part of the field *belonging* to Boaz, who *was* of the family of Elimelech." This is especially poignant because as was noted earlier, there are no real field divisions.

There was one long, wide, and expansive field of land divided by ancient stones that she may not even have seen as she walked. And so to end on any particular parcel would seem like chance, but to come to the land that belonged to her relative Boaz would have been an occurrence of truly remarkable odds; much more than chance would allow.

Surely God's directing of her little feet was intended for His glory and for her good, as well as for the good of all people who are redeemed through His Son, Jesus. Little steps in Bethlehem leading to immensely great things.

I indeed with water baptize you

But One mightier than I is coming, One who will inspire

Whose sandal strap I am not worthy to loose, it is true

He will baptize you with the Holy Spirit and fire

His winnowing fan is in His hand

And He will thoroughly clean out His threshing floor

And gather the wheat into His barn, all at His command

But the chaff He will burn with voracious fire outside of heaven's door

Be ready, for the King is coming

Be prepared for that great and awesome day

Even now the drums are furiously drumming

For the Lord to come and take His children away

II. The Lord be With You (verse 4)

⁴ Now behold, Boaz came from Bethlehem,

If nothing else, this verse here has to strike a chord with each of us. If Boaz is to picture Christ, as he does and as we will see, then he will picture Christ in many ways. These words, "Now behold, Boaz came from Bethlehem," are an exacting picture of Christ to come as noted by the prophet Micah -

"But you, Bethlehem Ephrathah,
Though you are little among the thousands of Judah,
Yet out of you shall come forth to Me
The One to be Ruler in Israel,
Whose goings forth *are* from of old,
From everlasting." Micah 5:2

Matthew reached back to this verse from Micah and cites it in his gospel record to show that in fact, "Behold, the Lord came from Bethlehem."

⁴ (con't) and said to the reapers, "The LORD *be* with you!"

Yehovah immak^hem are his words to the reapers. It is the tradition of the Jewish people today that the divine name of the Lord was never spoken. Anytime they read His name, they replace it with the word *Adonai* instead of saying the name.

However, this verse implies that blessings were made in the name of the Lord, using the name of the Lord. Had he said *Adonai* as others do when speaking directly to the Lord, the Bible would have said this. But it doesn't. The name of the Lord is not only acceptable to be spoken, it is a blessing in and of itself.

And so Boaz calls out to his men "Yehovah immak^hem!"

4 (con't) And they answered him, "The LORD bless you!"

In response to the master's greeting, they reply *y'berek^hekha Yehovah*. At least in Boaz' field there is harmony between master and worker. There should be something that stirs in each one of our hearts to emulate this when we greet others.

Whether such greetings were commonplace in Israel or whether Boaz was an exception, the words of Boaz are exceptional. They reflect a sense of cordiality that transcends our greetings of "Hello" or "Hey, how's it going." Instead, they redirect the plainly human tone of our words toward the divine and to the Creator.

If we were to consider the fullness of the meaning of Boaz' words, it would be comparable to saying, "May the Lord stand with you, guide you, protect you, uphold you, strengthen you, and heap upon you actively all things that are good and desirable for you to receive.

And in return, the reaper's words would be like saying, "May the Lord give you abundance, joy, contentment, fruitfulness, strength, and many other blessings." By tying the name of the Lord in with the blessing, it indicates a desire for the person to receive all that the Lord would choose to adorn that person with.

As I said a few minutes ago, the word for "the reapers" here is *ha'qowtsrim* which comes from the word *qatsar*, which means "down." We could call these reapers "the downers." They are just mere servants not worthy of a kind eye or a note of blessing, but instead, Boaz gives them both. What a picture of the Lord he makes in this regard.

The depth of what is spoken in this 4th verse of chapter 2 is the reason why it is my personal favorite verse of the book. It is so much more than a greeting

between people, but it is a look back to a harmonious interaction and the hope of a future where such interaction is the standard, not the exception.

It is a state which all of the redeemed of the Lord should desire here and now and for all eternity to come at that time when the Lord truly provides to His people what the words imply.

*May the Lord give you increase more and more
May He bless you and your children too
May you be blessed by the Lord, abundance at your door
By the Lord who made heaven and earth, and me and you*

*May His hand of strength support you all your days
And may He bless you with long life and health
May His glory rest upon you in all ways
And shower upon you all of heaven's wealth*

III. Beautiful Ruth (verses 5-7)

⁵Then Boaz said to his servant who was in charge of the reapers, "Whose young woman is this?"

This is the first verse to include both Boaz and Ruth together. Earlier Boaz was described as a man of great wealth which is the Hebrew word *khayil*. I noted that the word indicated not just material wealth, but riches in all ways. However, he was lacking a wife. So the question is, "What kind of man was Boaz before he married?" Anyone? He was Ruth-less. That will now soon change.

In this verse is found the second meaning of Ruth's name. As we saw in chapter 1, her name means either "Friend" or "Companion", or "Beauty" or "Looker." It depends on the root word used to determine the end result. The uncertainty means that it is probably a play on both words.

The fulfillment of the first half of her name was when she clung to Naomi as a permanent friend and companion, vowing never to leave her except by death. The fulfillment of the second meaning of her name is seen as Boaz notices her amongst the other workers, indicating her beauty which was noticeable; she is a looker.

Because of the eye which has alighted on this radiant beauty, Boaz tactfully went to "his servant who was in charge of the reapers." The word for him is *ha'nitsav*, "the one standing." While the others are bending over with a sickle downing the grain, he is standing over them in superintendence.

It is to him who Boaz goes with his question. It shows a propriety in his demeanor which he doesn't want tarnished by asking just anyone. He is being careful about his eyes and trusting in his chief reaper to maintain his decorum, something he may not get from one of the subordinate reapers.

And his question is *lemi ha'naarah hazowt* (0.58). It is not, "Who is that young woman?" Instead, it is "Whose young woman *is* this?" Even to his servant in charge, he is being careful with his words. To ask, "Who is that young woman?" would show a direct and personal interest in her, and perhaps she is already taken. Rather, he asks who she belongs to.

"Whose young woman is this? To whom does she belong? What family does she belong to? Whose daughter is she?..... Whose, whose... (O, perish the thought!) whose wife is she?" This young woman has beauty which has caught his eye, she handles herself in a dignified way rather than a pauper or a beggar, and she is diligently about her business rather than idly talking and only half-heartedly working.

Boaz sees her and the strings of his heart are pulled.

⁶So the servant who was in charge of the reapers answered and said, "It is the young Moabite woman who came back with Naomi from the country of Moab.

Boaz asked specifically about "the" young woman, *ha'naarah*. However, the response from his chief reaper is vague. She is "a" young Moabite woman. There is no definite article in front of "young woman" as he speaks. To him, she is just another foreigner who has come to pick up what is left over from the fields of his master and from the land of Israel.

Outside of Hebrew scholars and two obscure translations, no other translation I could find captures the sense of what is being relayed. Boaz has shown a careful but discreet interest in this Looker.

However, the reaper has missed the cue and at the same time, looked down on her from his standing position. And though he knows who she is indirectly, he doesn't give her name, meaning he probably didn't even bother to ask. The irony of his words and what will later transpire is literally palpable.

To him, she is a young Moabite woman, but he says what we have already seen once before in chapter 1, that she "came back with Naomi from the country of Moab." Ruth didn't *come back* from Moab, she *came* from Moab. Only Naomi came back... well, unless one understands the premise of the story and how all people came from the same original place and some are returning to that place.

⁷And she said, 'Please let me glean and gather after the reapers among the sheaves.'

Again, like when she spoke to Naomi earlier, the words of Ruth are polite and humble. The word translated "please" that she uses is the Hebrew word *na*. More

appropriately it means "I pray." And her request, even before going into the field to glean, was to "glean and gather after the reapers."

But what is translated here as "among the sheaves" doesn't make sense. Later, in verse 15, Boaz will give his workers permission for her to do this. What makes more sense here is to say, "Please let me glean and collect the gleanings into bundles."

This then would mean that she is asking permission to not only glean, but if she picks up enough, to be allowed to leave it in bundles to be collected later. It would make her job much easier by not having to carry what she had picked up and she could glean more and do so more quickly.

***7 (fin) So she came and has continued from morning until now, though she rested a little in the house."**

Despite noting that she is just a foreigner, the chief of the reapers is careful to note her good qualities. She arrived early and has worked steadily and diligently right up until the present moment, taking only a short rest in the house.

And this shows another point of care by Boaz concerning his people. Because of the intense heat of the sun in Israel, a little shelter was set up by him for the workers to take a break in and cool down from the oppression of the heat on their backs. Ruth took advantage of this which means that even the gleaners were treated with this respect.

Boaz has proven himself to be descent as a man, a boss, and as a follower of the Lord. Ruth has proven herself to be a polite, humble, and hard-working person. If you have never read the entire story of Ruth, you can already guess where the story is heading, at least on this intimate level between the two. Boaz will not remain a Ruth-less individual.

It's time to stop our look into the book of Ruth for another Sunday. In the week ahead, think on why these details are here, who the people picture, and what God is trying to show us about ourselves and the world in which we live. Remember that it is all centered on Jesus and that in Him is the fullness of the glory of God, ready to call us to a happy relationship with our heavenly Father if we will but let Him.

If you have never understood your need for Christ Jesus and the importance of what His cross means to you, please give me another minute to share with you why He came, why He died, and the wonder of His resurrection. You can join Him in this and walk in God's heavenly paradise for all eternity.

Closing Verse: "And there will be a tabernacle for shade in the daytime from the heat, for a place of refuge, and for a shelter from storm and rain." Isaiah 4:6

Next Week: Ruth 2:8-16 (Bread and Grace in the Field of Boaz) (5th Ruth Sermon)

The Lord has you exactly where He wants you. He has a good plan and purpose for you. He knows your trials, troubles, and woes, and He is there with you through them. So cling to Him and let Him do marvelous things for you and through you.

The Lord be With You and the Lord Bless You

There was a relative of the husband of Naomi

A man of great wealth and fame

Of Elimelech's family

Boaz was his name

So Ruth the Moabite said to Naomi

“Please let me go to the field
And glean heads of grain after him
In whose sight I may find favor; who grace to me will yield

And she said to her, “Go, my daughter
It's hot out there; please take plenty of water

Then she left, and went and gleaned
After the reapers, in the field
And she happened to come, it seemed
To a place where grace to her one would yield

To the part of the field belonging to Boaz, came she
To the field of Boaz who was of Elimelech's family

Now behold, Boaz came from Bethlehem
And said to the reapers, “The Lord be with you!”
“The Lord bless you!” they answered him
Yes, the Lord bless you too!

Then Boaz said to his servant
Who was in charge of those who reaped
“Whose young woman is this?”
When he saw her, maybe his heart leaped

So the servant who was in charge

Of the reapers answered and said
“It is the young Moabite woman
Who came back with Naomi from the country of Moab
Now she lives here instead

‘Please let me glean and gather after the reapers, she said
Among the sheaves, was her request, to me this she pled

So she came and has continued
From morning until now
Though she rested a little in the house
She has worked steadily as her strength does allow

Though a foreigner to the land of Israel
Ruth has proven to be a humble, diligent soul
And though her state is lowly as the words do tell
It is apparent that she knows the Lord is in control

Oh if we could learn from her such a lesson!
To be faithful and diligent in our duties whatever they may be
Then we wouldn't spend our time fretting and a'guessin'
What God has in store for us, instead we'd trust implicitly

We'd trust that He has every step of our life
Properly planned and carefully selected
Even the times of trials and strife

Can be times which are used to get our walk corrected

So let's be like Ruth and hand our fate to the Lord

Trusting that He has it all under control

And let us continue to read, and love, and cherish His word

Let it nourish us and feed our hungry soul

For in this there is a great reward indeed

As we cling to Him and wait upon His return

May that day come soon and come with lightning speed

For this is what our longing hearts should yearn

Thank You O God for the hope which is instilled in us

Thank You O God for our Lord and Savior, our precious Jesus

Hallelujah and Amen...