

Finding Grace

Book of Ruth

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If you will, look with me in your Bibles to Ruth 2 and I'm going to read beginning with verse 1 again, even though we've in two previous messages looked at these first two verses. We're going to move forward in this very rich chapter and consider together this theme of "Finding Grace." Finding grace.

Ruth 2 in verse 1,

1 And Naomi had a kinsman of her husband's, a mighty man of wealth, of the family of Elimelech; and his name was Boaz. 2 And Ruth the Moabitess said unto Naomi, Let me now go to the field, and glean ears of corn after him in whose sight I shall find grace. And she said unto her, Go, my daughter. 3 And she went, and came, and gleaned in the field after the reapers: and her hap was to light on a part of the field belonging unto Boaz, who was of the kindred of Elimelech. 4 And, behold, Boaz came from Bethlehem, and said unto the reapers, The LORD be with you. And they answered him, The LORD bless thee. 5 Then said Boaz unto his servant that was set over the reapers, Whose damsel is this? 6 And the servant that was set over the reapers answered and said, It is the Moabitish damsel that came back with Naomi out of the country of Moab: 7 And she said, I pray you, let me glean and gather after the reapers among the sheaves: so she came, and hath continued even from the morning until now, that she tarried a little in the house. 8 Then said Boaz unto Ruth, Hearest thou not, my daughter? Go not to glean in another field, neither go from hence, but abide here fast by my maidens: 9 Let thine eyes be on the field that they do reap, and go thou after them: have I not charged the young men that they shall not touch thee? and when thou art athirst, go unto the vessels, and drink of that which the young men have drawn. 10 Then she fell on her face, and bowed herself to the ground, and said unto him, Why have I found grace in thine eyes, that thou shouldest take knowledge of me, seeing I am a stranger?

So here, twice in my text, we find these words in verse 2, "find grace." This is what was her desire, not to, as you hear many talk today, name it-claim it, and the reason you don't

have more from God is because you're not naming it, you're not claiming it, you're not demanding it. That's works religion. Here you can see the tender Spirit which the LORD gave to her to seek help both for her and Naomi.

But she doesn't say even in a boastful way, "Well, the law commands that the poor go into these fields and glean," because it did. If you look over in Leviticus 19, the LORD in His law provided for situations like this, for such strangers. In Leviticus 19:9 is where you find this law of gleaning. Whenever they were cutting a field, they were not to reap the entire field, they were to leave portions of it for the poor to come in and to gather. So what we see here is none of this is by chance. Even in the law, I've heard some say, "Well, in the law there's no grace." No, in the law the grace of the law is in shutting the sinner up completely to God's grace and mercy. It's stripping the sinner from any hope. And you know, where's that presumption on the part of the sinner, that God calls raising a fist in His face. It's dealing with God with a high hand. But where God is pleased to bring His law home to the heart of one of His, it humbles in this: they see God's absolute holiness, they understand their absolute desperation and sin and that's what God uses by His Spirit to drive them to Christ, to bring them to Christ, just like we see here with Ruth.

But you can see in Leviticus 19:9, this was given, "when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest. And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and stranger: I am the LORD your God." So here within the law was written such a provision for one such as Ruth and Naomi and yet we don't find her saying to Naomi, "I'm gonna go and claim what's ours by right." You know, that's one of the problems we have today with in our society, with the poor. It's become an entitlement. It's become a right. Society owes it to them. That's all rebellion. When you see people reasoning that way, that's the rebellion of the heart, the depravity of the heart coming out. And if you think that's an attitude toward you or some others that are working hard and having to provide, imagine what that heart is before a Holy God unless the LORD's pleased to humble them.

But that's the sense here. She says, "Let me now go to the field, and glean ears of corn after him," you notice "him" is in italic, "after one in whose sight I shall find grace." At this point, she had no idea even who Boaz was, much as any of us as the Spirit began to draw us to Christ, we may have heard of Him but we didn't know Him and it takes, as we're going to see here, Boaz revealing himself unto her. But the words that we see here are important, "in whose sight I shall find grace." Not merit and not entitlement but grace, and certainly I believe that depicts the grace of God.

Then verse 10 of Ruth 2, "Then she fell on her face, and bowed herself to the ground." You say, "Where did that come from?" Well, she'd met this one in whose sight. It's not me seeing him, it's him seeing me, "in whose sight I shall find grace." And the very thought that he would consider her, even speak to her. There again, we live in a day when religious people presume that God owes them an answer. I think of the Shunamite woman that the LORD drew out of Tyre and Sidon and when she cried unto Him, it says initially He answered her not a word. That is grace. God doesn't owe any one of us an

answer. Even Job was brought to see that in his suffering, in his affliction, that his is not a man that he should give account of his affairs, but a rebellious heart, one that's unregenerate and if you can remember even your own state of mind and heart before the LORD opened up your eyes to Christ, you'd have to say, "That was me."

How many times we would demand of God an answer and yet here when Boaz was kind unto her and spoke unto her, this was her response, "Why have I found grace in thine eyes, that thou shouldest take knowledge of me?" You know, we don't find her jumping up and down thinking, "Boy, I sure am glad I came to Boaz, and I sure am glad I found out about him." No, he was never lost. It wasn't anything to do with finding Boaz, it was Boaz finding her and that's the sense of this word defined grace. It's not me finding the Shepherd, it's the Shepherd having found me. That's important.

"Why have I found grace in thine eyes, that thou shouldest take knowledge of me?" You stop and think that from eternity God set His love and His favor and His eye upon that people that He would save through His Son coming, living, dying and rising again, but it was God taking knowledge of sinners such as we are.

And she says, "seeing I am a stranger." That's interesting. The contrast of those two words when you look at it carefully because you don't take knowledge of somebody that's a stranger. A stranger means you don't know them. They're a stranger and yet she understands that if now he has taken knowledge of her, that being a stranger it must be, then, that this is his work, his grace. I don't know any child of God that has a problem with that where you find somebody arguing and debating about who does the saving. That person is still in darkness and blindness. Don't, there's no reason to even give them hope at that point. Now they might be one that the LORD has chosen and that Christ has paid the debt for but they're still in darkness to say that in any way a sinner takes credit for any part of their salvation. No, all the glory belongs unto God.

And this term here in this text, to find grace or be found of grace, is one that we find throughout the Scriptures, not just here. There's a lot of Scriptures I could quote but I'll just take you back to Genesis 6:8. Just look with me briefly there, Genesis 6:8. This is with regard to Noah and a man that lived in a generation that was rebellious and hell-bent on running the other way from God and who He was. You see in verse 5 of Genesis 6, "GOD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the LORD," that's human language, that just says that here comes a turning point in God's purpose, "that he had made man on the earth, and it grieved him at his heart." Again, Scripture uses human language to define and describe God to help us understand. Think about what it is to be grieved at heart. Anybody that's ever been a parent and dealing with a rebellious child, they understand. There's a grieving at heart at that rebellion.

"And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them." Then you see here in verse 8, "But Noah found grace in the eyes of the LORD." Now when it says "in the eyes of the LORD," that means that this was

God setting His favor upon Noah. It doesn't mean that Noah stumbled upon God's grace by anything he did. No, it's pointing out that in the midst of this very evil generation, here was one whom God set His favor upon and therefore Noah was found in that grace. It's God that does the finding, it's not the sinner doing the finding. It's God.

Same language over here in Exodus 33:12. Now this is when the LORD was instructing Moses to take the people up out of the land and he'd already seen the mighty hand of God in bringing Israel out of Egypt, he saw the miracles, he saw the giving of water whenever there was thirst, and the manna and all these things, and yet we read, "And Moses said unto the LORD, See, thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also found grace in my sight." Do you see the connection? Found grace in My sight. Found grace in God's sight. That shows that the finding isn't of man. It's not me seeing it and thereby embracing it, like you hear being preached in works religion. Many preachers say, well, grace is like a big pile of gold out here but you've got to find it and you've got to appropriate it. How many times have you heard that word? You've got to make it yours. No, it's not man making this his, this is God, His hand extending that grace to an otherwise unworthy sinner, and if we see it in any other way, then we're still in darkness. The Truth has not yet been revealed in us.

So, coming back to my text here in Ruth, this word "to find" literally means "to meet upon or have occasion to come upon it." It's in that sense, you really weren't looking for it but suddenly you came upon it. We've all heard stories of even divers that are down there, they're down there looking at the beauty and all of a sudden they come upon a treasure chest and they mark the spot and they go back and they pick it up and they bring it up, and here they find that it's some sunken treasure from some ship that went down hundreds of years previous and no one knew it was there, not even the one diving. That would be the sense in which this word has meaning. You've come upon it; you've lit upon it.

In fact, right here in Ruth 2, the translators in verse 3 put it that way. It says, "she went, and came, and gleaned in the field after the reapers: and her hap," you know, when the world reads that they say, "Well, that's her chance. She chanced upon it." No. They say, "Well, that was good fortune. You were fortunate." No. Some look at it and say, "Well, that was her destiny." People use that too, they even name their kids that, Destiny. Whenever something has happened that pleases them, but even the sense of the word "happened," it happened, it means that I had nothing to do with it and yet it's more than that in that to hap, "her hap was to light on a part of the field belonging unto Boaz." To light upon. To come upon. To discover. It's a discovery but who does the discovering? It's God.

When you look in Romans 8, look in Romans 8 and I know this is familiar ground for us but I find every time I go back and read a portion such as this, the LORD opens up even more the Truth of what we find here concerning His sovereignty. It's certainly not in us. We don't even know how to pray. You know, when people say, "Well, seek the LORD." How? You know, left to ourselves, we wouldn't know even where to begin. When people

say, "All you have to do is knock." Knock where? Where's the door? I couldn't even tell you where the door was unless it was shown to me, revealed.

And that's stated here in Romans 8:26, "Likewise the Spirit also helpeth our..." our what? "Infirmities." This all goes back to the fall. As one preacher said, "If you're wrong on the fall, you're wrong on it all." That's it. When people are arguing, debating about this matter of so-called free will or how God saves, the problem is they've never been shown their desperate state before God.

The word "infirmity" here, an infirmary is a place for sick people that are too sick to care for themselves. That's when you go to the infirmary, it requires the attention of another. If you stay where you are, you'll perish. And it's interesting that this word is addressed to children of God in whom the Spirit dwells. Let's be careful not to think that somehow any thoughts of Christ or of grace or goodness have come from within us in this flesh. That's faulty. Here it says, "the Spirit also helpeth our infirmities." He takes what is weak, He takes what is unable.

And if we're honest, we'd have to say that even now as children of God when we read a portion of Scripture that tells us to believe on the LORD Jesus Christ with all your heart, that we'd have to say, "I never have." You know, that's confessing who we are, our infirmity. Let's don't get boastful in even the grace. You see, that's where the LORD brought me low because I got ahold of this doctrine and I have gotten to where I even detest that terminology, the doctrines of grace, because I've run into enough people where they're brutal. They'll turn that sword on you if you don't dot your 'i' and cross your 't'. It's just head knowledge. There's no, they can define depravity but they don't know their own. They're pompous. They're overbearing. They'll question a person crossing the street and if he can't quote the Five Points of Calvinism, then he's out.

But to see ourselves as we are, unable to help ourselves, because it says there in verse 26, "for we know not what we should pray for as we ought." You know, next time you get somebody trying to tell you, "Well, I think this is what you ought to do," really? You have the mind of God? You're so convinced that you know what direction God has for me? I don't even know myself. I'm utterly cast upon Him. I can't tell you what's around the corner, all I know is I'm exactly right now where the LORD has purposed me to be. And it might be down in a pit if that's where the LORD's placed me.

"We know not what we should pray for as we ought." I don't even know how a man can write a book on prayer when this is clearly declared here that, you know, that's a fraud. The book on prayer has already been written, it's what's written right here, but as we read it, we'd have to confess when it's all said and done, we know not what we should pray for as we ought. We don't even know how to ask.

But it's like Ruth setting out here, when she said, "Let me now go to the field and glean ears of corn after," and it's very generic in the original, "after one in whose sight I shall find grace," I don't know what I'm going to find but I just know I'm in a desperate situation. And that was the Spirit guiding her, "the Spirit itself maketh intercession for

us," but notice here, "with groanings which cannot be uttered." When it's all said and done, you cannot go back and say, "Well, these are exactly the words that I prayed," like the prayer of Jabez, "Say this and this is going to happen. Do this." That's what men do, they put words in men's mouths. There's some of that in the back of our hymnal, we call it responsive reading, "I say this and you say this. I say this, you say this."

That's vain repetition because true prayer, you know, next time someone tells you, "Well, the LORD directed me in prayer and this is what I prayed," you have every right to tell them, "Well, I guess that isn't true prayer then if you remembered exactly the words," because here it says that the Spirit makes intercession. That's someone else doing the interceding with groanings which cannot be uttered. Cannot be uttered. How are you repeating what you said you were praying?

And that even makes more predominant the foolishness and fallacy of a person that says he's getting up and he's gonna pray for somebody and he's reading off of a piece of paper because here, "he that searcheth," what? "The heart." Who knows the heart? I don't. Scripture says the heart is desperately wicked, who can know it? If I think I know my heart?

But it says, "he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints," that's the justified ones, those that have been justified by the blood of the LORD Jesus Christ, notice, "according to the will of God." And "the will of" is in italics so you could read it, "for the justified ones according to God."

You know, that takes a lot of pressure off of us as we live our days out in this world. I remember back before the LORD taught me the Gospel, being raised in a religion where that was vital. If you wanted happiness, you had to find not just the will of God but the center of God's will. I don't know if you were ever taught that way, but you talk about a bondage and that was often the case. If you were having trouble, well, you must have moved off-center of God's will. The wheel is out of balance. You've got to find the center of His will. And you spent your whole time trying to define what that center was.

I don't see any of that here. Can you imagine if Ruth had to figure this out first? She had no right even to approach and she knew it, that's why she went. She knew the law condemned her and yet her only hope here was, "in whose sight I shall find grace."

And I read all that to get to verse 28, "we know," here's what we do know, "that all things work together for good to them that love God, to them who are the called according to his purpose." Apothecary, that's a word that's of the old pharmacists where they would take a little powder here and a little powder there, mix it together to make medicine. There's a couple of pharmacies here in Shreveport where those pharmacists still do that. You go in and you just tell them what you need and they literally take the powder and mix it.

That's what the sense there, "work together for good." Individually and in the wrong proportion, any one of those powders would be lethal, would kill you, but in the right

mix, put together by the pharmacist, it's purposed for healing and that's how is described God's working but notice, we live in a day too where people like to quote this as much as they do John 3:16, but they only quote the first part. "Well, we know that all things work together for good. There's gotta be something good here." That's not what it says. There is no good in anything for one who is outside of Christ.

Here it says, "we know that all things work together for good to them that love God." You say, "Well, who are they that love God?" Well, the second part explains the first, "to them who are the called according to his purpose." Now do I love God as I ought? Absolutely not. If you were to ask me right now even what love I think I have, He would have to send me to hell for that love. But that's not where my hope is. My hope if I have any love for God, and in that sense don't think in terms of emotion or feeling. People define love far too much with regard to feeling, "I don't feel loved. I don't feel lovely." Those are wrong terms. Feelings come, feelings go, and feelings are deceiving.

But to them that love God, the concept there is that God has been pleased to reveal Himself to me in such a manner that I know Him for Who He is and I love Him for Who He is. I love God for Who He is. When I read here in the Scripture, I don't have a fight with God. I used to. You read some portions and, you know, you're arguing, you're trying to work around it, but to love God is to receive the record right here, what even if God, even if God were to give me the marching orders to walk into hell, I would have to salute and say, "Yes, sir, such as you have commanded. I love you and if it means being cast into hell." I know a lot of people who can't say that but the LORD has brought me to that point many a time because when you are brought to see yourself for who you are, you have no fight, no argument. We do His bidding.

And I believe that was Ruth's sense. "I don't know what I'm going to find, it may be that I find grace. All I know is I'm going to cast myself upon the mercy of that one in whose eyes I might find grace." But here again you see the rebellious spirit of so many that when they hear of such a God, they manifest their true rebellion. It's like one man told me one time that if that is how God is, he preferred to spend eternity in hell and separated from such a God rather than to bow to Him now, and the only answer is, "Well, that's exactly where you will spend eternity, separated unless God's pleased to grant you grace and mercy."

So that's the sense here. It's God's sovereign hand directing. Now I know I've spent a lot of time laying that foundation but come back here to Ruth 2 and in the time we have, I'm just going to give you some key thoughts. What is it to find grace? I've listed seven qualities right here out of this text and the first is in verse 2. The grace here is compared to an abundant field. Think of a field where even though it's been harvested, it still has wherewith to satisfy the need of this poor and needy one. I like that. You can never exhaust the grace of God.

So that's what I see in verse 2 where she says, "Let me now go to the field," not just any but "the field, that field and glean ears of corn after him in whose sight I shall find grace." You think about from the beginning of time the number of sinners that have benefited

from the grace of God, the greatest of sinners. I had someone ask one time, "Why do you suppose that God exposes all of these here in the Old Testament, exposes their sin?" Well, it's to show how great His grace is and no matter, it's somewhat like the sun. You know, people worry about the sun losing power because it continues to burn and if it continues long enough, it's going to burn out. That's man's folly. And the same with grace, it doesn't matter how many the LORD has purposed to save in this grace, when He saves it doesn't in any way diminish that grace.

When she arrived here, even though they had been gleaning, there was still grace to be had. That's what it is to find grace. You cannot outspend the grace of God and it's not just when we think we need it, but it's all times. Think about that. It's not just when I realize, "Oh no, I've sinned and therefore I need to get more grace." No, that grace is a constant supply and we never have to worry about it running out if God has so purposed to save us in that grace.

So that's the first thing. Secondly, this grace is given from the hand of a rich and gracious giver. It was her hap, it says in verse 3, to light on the part of the field belonging unto Boaz. Not just any. When I read that, I think how does God give grace? A lot of people define it just simply as a general grace that God is just handing out. "Oh, you need some grace?" Like a vending machine, "Just push here and here we go. I got plenty." No, in the Scriptures grace is always in connection with the person of the LORD Jesus Christ and Boaz is that type.

So, it doesn't just say here it was her hap to light on the part of the field and find grace. No, belonging unto Boaz who was the kindred of Elimelech. You see, there's that connection between Boaz, Elimelech and Naomi and Ruth and the person of Boaz, and so it is with Christ. This was the part where the LORD opened my eyes because I had the doctrine correct as far as doctrine. It's like one old preacher said, it was straight as a shotgun barrel and just as empty. And you know, as I considered and the LORD opened my eyes through Isaiah 6 to cause me to see my desperate need, it turned everything on its head. Now instead of election just as a doctrine, I began, I saw in Scripture just like Christ prayed in John 17 where I'd been put in the hand of a Gracious Savior all along. That's election, God having chosen me before I knew Him and put me in His hand, rather than particular redemption. You know, people, you talk about that. No, it's the particular Redeemer. It's the particular work that He accomplished for a particular people by a particular Sacrifice. It's all about a Person and that's why I said editors named this book, the book of Ruth, but that wasn't in the original. The title probably ought to be the book of Boaz. The book of Boaz. That's who it's about. It's about him.

So grace is given from the hand of a rich and gracious giver which is a picture of Christ. Thirdly, this order is important here in verse 4, grace blesses and then receives in blessing. If I have wherewith even to bless God in Christ, it's because I was blessed first in Him. "Behold," it says in verse 4, "Boaz came from Bethlehem," and that's picturesque, that's a picture of Christ, Bethlehem, the 'House of Bread' and Boaz being a type of Christ, "and said unto the reapers, The LORD be with you." You see, if we're not blessed in this manner to be his, even his servants, then there's no blessing.

And when he said unto the reapers, these were his servants, "The LORD be with you," they answered him, "The LORD bless thee." That's always how it is and when we sing, "Praise God from whom all blessings flow," He blesses us with the grace to be able to bless Him and give Him all the glory. That's what finding grace means.

But fourthly here in verses 5 and 6, Boaz said to his servant that was over the reapers, "Whose damsel is this?" I mentioned last time that it wasn't out of ignorance that he asked but he was drawing out of them a confession. Just remember, this is a Jewish society and here's this Moabitess woman who was from a condemned nation, a cursed nation, and yet Boaz draws out of them a declaration for who she is. It's not for want of not knowing. He had heard of her. As we saw last time, when Naomi and Ruth came back in verse 19, it says the whole city was moved about them and they said, "Is this Naomi?"

So, this was well-known but he asked to draw out of them this confession, "the servant that was set over the reapers answered and said, It is the Moabitish damsel that came back with Naomi out of the country of Moab." In other words, a woman that by rights, just like we read in Ephesians 2 before the message, didn't have a right in the commonwealth of Israel and it was, in essence, as if to say, "Okay, Boaz, this is her state. Now what are you going to do? We're waiting on you." Now he had the right to tell her to get out of there. He could have said, just like Christ said of that woman, "It's not good to take the children's bread and give it unto dogs." That's how they were seen. This Ruth was a Gentile, not a Jew. It's a picture of how God had purposed even here to bring a Gentile cursed woman under His blessing and grace.

Then we read there in verse 6, "It is the Moabitish damsel that came back with Naomi out of the country of Moab," and that's where he begins to speak with her, but the point there is that grace, when you talk about grace, it's God graciously seeking and providing for the good of the other. People quote that all the time, "God so loved the world," well, that's what His love is, in this manner is what that means, God loved the world. Do you want to know how He loved the world? "That he gave his only begotten Son that whosoever believeth on him." It doesn't say He gave it for everybody, not everybody believes. Who does believe? Those that are drawn by the Spirit for whom Christ came. "That whosoever believeth on him should not perish but have everlasting life." That's the goodness of God. That's the love of God. That's the grace of God.

But fifthly, this grace humbles and draws out of the needy one that cry in verse 7, "she said, I pray you." That word in the original means to cry unto in one's need. There are many people today that make a profession that have never been shown their need. They cannot look back and think of a time that they really, that they'll tell you, "Well, I walked an aisle. I said a prayer. I did what I was told to do." But that's not what we see here. "I pray you." This is a supplication. Actually, it means to have an eye to.

So now first the eye of Boaz upon her but in return it's his graciousness that draws her to cry unto him. "I pray you," and notice the language, "let me glean and gather after the reapers among the sheaves." She knows she didn't have any right to be there and for all

she knew, when this question was asked, "Whose damsel is she?" and she heard that servant say, "She's a Moabitess woman," and it may have been with much trembling that she thought, "He's fixing to cast me out of here," because she didn't know all this about Boaz.

So that's the plea here. She said, this is what the reapers answered, "let me glean and gather after the reapers amongst the sheaves." So she came "and hath continued even from the morning until now, that she tarried a little in the house." Do you see the parallel with that Shunamite woman that came to Christ? The more that He pointed out to her every reason why He ought not even speak to her, she kept saying, "Truth, LORD." She didn't move from there and here that Word, "had continued even from the morning till now." I may not know whether my name's written in the Lamb's Book of Life but by God's grace I'm coming to Christ. I wouldn't be coming if it weren't for Him drawing me.

So, "I pray you," is in that sense. Grace humbles and draws out the needy one, but sixthly, grace is exclusive. This is the part where people, they show their true rebellion. They want grace to be just an open invitation. No, it's exclusive. Look in verse 8, "Then said Boaz unto Ruth, Hearst thou not, my daughter? Go not to glean in another field, neither go from hence, but abide here fast by my maidens." You see, this is all in. There's no middle ground. There's no, you know, coming over here for grace and then going back to work for some sort of satisfaction. No, he says, "Go not to glean in another field." You wonder why it seems that those who are the LORD's are so narrow-minded, that's the Word? It's because that's the command. There is no hope anywhere else. When all these went away in John 6 and the LORD said to His disciples, "Will you also go away?" "To whom shall we go? Thou art the one that has the words of eternal life." When you see a person halting and jumping here and going there, that's a double-minded person. They're not ones that have been persuaded of their need of the grace of God otherwise they'd stay put.

This grace is exclusive. There is no grace outside of this field, of this Truth, of this One, Christ and His death and His blood and righteousness, and you'll get people fussing and they'll say, "Well, you're cutting off an awful lot of people." That's right, there were an awful lot of other fields but she didn't move from this one. Herein was her hope. And I'll tell you, if the LORD has truly taught you of Christ, there's no going back anywhere. I've said that before. If you see somebody that can come and sit here and listen to this Gospel message and then get up and go when the family's in town and go visit the other congregations with their family members, the reason is they're blind. If they can sit there and not be disturbed and come over here and it doesn't matter, a blind person can be in a room with a light on or off, it doesn't matter. The problem is, they're blind. But if He's given us eyes to see, if you showed up tonight after dark and all the lights were out, what's the first thing you do? Flip on a light switch. We need Light. That's the Grace of God.

This Grace is exclusive and can't be compromised, and then the final, well, two other points here. The Grace of God answers every need. To find Grace is to find in Christ, in Boaz all we need. When he says in verse 9, "Let thine eyes be on the field that they do

reap, and go thou after them: have I not charged the young men that they shall not touch thee? and when thou art athirst, go unto the vessels, and drink of that which the young men have drawn." She didn't have to do anything, just whatever your need, my servants will provide. You know, when we were in school, we studied Maslow's Hierarchy of Needs and it talked about if a man's hungry, well, he can't really move, he can't feel secure so this pyramid, but spiritually you look at the three things that are mentioned here, first of all, security is mentioned first even before the hunger, "have I not charged the young men that they shall not touch thee?" You cannot have any greater security and safety and peace than in Christ. You don't trust anyone else but we're cast upon Him.

Then thirst, "when thou art athirst, go unto the vessels, and drink of that which the young men have drawn." You know, where do we go when we're thirsty? And you think what causes Spiritual thirst? It's pursuit. We're being pursued. There's enemies within and without, but we have in Christ all we need.

So we see there the Grace of God answers every need, but finally in this last part here, Grace is unmerited in verse 10, "she fell on her face, and bowed herself to the ground, and said unto him, Why have I found grace in thine eyes?" Now Ruth didn't present herself and lay out all her hardship to that point and, "LORD," you know, like that one that they call a spiritual, "Nobody knows the trouble I've seen, nobody knows but Jesus." We're not laying out before Him reasons why He ought to be gracious. She doesn't even think back to that long path back to Bethlehem and leaving her family and all this stuff as reasons why Boaz ought to be gracious, it's just all summed up in this word, "Why?" I can't even figure out even with the smallest of thoughts why God should be merciful and gracious to such a one as I am, and I'll tell you, if He's taught you, that's where you bow.

It's an interesting term, "she fell on her face." That's about as low as you can get. Bowed. But the surprise, you see, that's the thing here, the amazement, the bewilderment that He would take notice of me, I being, what? A stranger. That's all I have. But if He's taken notice of me, it's by His Grace alone.

Well, I hope those are some helpful thoughts. May the LORD truly cause our minds and hearts to dwell on it even more.