

SERMON TRANSCRIPT

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You know, I'm crucified with Christ, nevertheless, I live; yet not I, but Christ liveth in me. You must say that, mean it and believe it. If on the other hand, when that midnight cry is sounded, you're going home. As we said a few Sundays ago, there's an old spiritual says, "Everybody talking about Heaven ain't going there."

So, that fits in so well with what we have to say today, because today we're talking about God's amazing grace as it is found in the book of Ruth. And I would like very much for you to be finding the book of Ruth, right after the book of Judges in your Bible. You'll go right past it if you're not careful because it's only four short chapters. It is the story of redeeming love. And it is a love story, but it is more than a love story. It tells us about the saving grace of our Lord and Savior Jesus Christ.

Now, I want to be very frank with you today. The message will be hard to understand unless you keep a Bible in front of you, if at all possible, and keep your mind focused. And it's not really all that difficult, but I want you to listen carefully because if you don't listen carefully, you're going to miss a blessing because the blessing is in some ways hidden or tucked away.

Joyce and I went out for a meal, and when we were sitting in the restaurant they gave us a placemat. And the placemat was a picture, a very complicated picture. And in that picture on that placemat were things that were hidden that you could not see when you first looked for them. Do you know the kind of picture I'm talking about? For example, we had to look for a lizard; was somewhere in the trees there, but you couldn't see the lizard at first till you turned it just right. There was a woman's shoe in that picture, but you had to keep looking. "Do you see the shoe, Adrian?" "No, I don't see it. Do you see it, Joyce?" "There's the shoe." And then there was an engagement ring in that picture; and then I think a bird, a toucan and so forth, all in that picture and we're looking for that. Now it was there, but you had to look at it carefully. If you didn't look at it carefully you might miss it.

Now that's the way the book of Ruth is. There's the story that is obvious, and then there's another story. If you'll look carefully, suddenly it comes into focus. It is the story of redeeming love. It is the story of God's amazing grace, and I don't want you to miss it.

Now let me give you the big picture now, first of all, before we go to look at the details again. I think if you will remember last week, there was a man whose name was Elimelech, whose name means "My God is King." He was married to a woman whose name was Naomi, whose name means "Pleasantness." Well, it sounds like a happy marriage right there. "My God is King" is married to "Pleasantness," and they have two sons: Mahlon, which means "Song, Joyful Song," and they have another son, Chilion, whose name means "Perfection" or "Perfectness." Well, it sounds better all the time. Here is "My God is King" married to "Pleasantness," and the offspring is "Song" and "Perfection."

And they live in Bethlehem, the same Bethlehem-Judah where Jesus was born. But there arose a famine in the land. And this Elimelech decides that he's going to leave Bethlehem, and he is going to go over to a place, a land that had a curse upon it, the land of Moab, Israel's ancient enemies that represented the territory of the devil. And in a time of famine, rather than having faith in "The House of Bread," Bethlehem, Elimelech takes his family, he takes Naomi, he takes

Mahlon and Chilion, his children, “Song” and “Perfection” and “Pleasantness,” and they move into this God-cursed place.

And while they’re there, Elimelech dies. And Mahlon dies. And Chilion dies. And Naomi is left a widow. And she changes her name from Naomi to Mara, which means “Bitterness.” “Pleasantness” has turned to “Bitterness.” And she returns home now, back to her home land, back to Bethlehem.

However, while she’s been there in Moab, her two sons have married the girls of Moab. And one of the girls who was married to one of Naomi’s sons was a girl named Ruth, for whom this book is named. And when Naomi decides she’s going to go back to Bethlehem, Ruth says, “I’m going back with you.” *“Entreat me not to leave thee nor to return from following after thee, for whither thou goest, I will go and where thou lodgest, I will lodge. Thy people shall be my people, and thy God my God.”* And this girl out of paganism, whose name was Ruth, turned her back on family and friends and pagan gods and said, “I am going with the God of Israel. I am going with you, Naomi. I’m going with you back to Bethlehem.”

And when Ruth goes back to Bethlehem, she meets a man whose name is Boaz, and we’re going to meet Boaz in this second chapter in a little bit. And the name Boaz means, “In Him is Strength.” And so Ruth meets Boaz, a mighty man, a wealthy man, a noble man, a rich man, and she marries him. This pagan, this maid from Moab meets the bachelor from Bethlehem, the most eligible bachelor in all of the land, and he loves her so much that he buys back the lost estate of her former husband, Mahlon, and he marries Ruth. And Ruth becomes, are you ready for this, an ancestress of the Lord Jesus Christ according to the flesh.

Now that’s the story, that’s the story. You see the story. That’s the placemat, there’s the story. But now let’s begin to turn it and look at it a little bit, and we’re going to see some great, great lessons because, you see, Elimelech represents the nation Israel, “My God is King,” and he’s married to “Pleasantness.” But he turns his back on his faith. He turns his back on the Lord, the land, the law. And he goes into exile, as it was, and when he does that, “My God is King” dies. And “Pleasantness” is turned to “Bitterness.” And the “Song” ceases and “Perfection” is gone. And now here is Naomi representing a remnant coming back home, coming back home in bitterness.

But we see also a Gentile bride. Do you know who that Gentile bride represents? The church of the Lord Jesus Christ. Have you studied the Bible enough to know that the church is the bride of Christ? That we are the Gentile bride of the Lord Jesus? And we have been grafted in to the commonwealth of Israel. And we have become a part of the family of God. And Ruth, the Gentile bride, look around at the people round about you, folks. Typically we’re Ruth. You just keep looking at that picture, and you’re going to see it now and Boaz, he represents Jesus Christ Himself.

Now I had to say all of that to set the picture. It might be a little complicated to you. You might want to get a copy of this message and listen again or just go back and read the story again, but you’ve got to understand that, folks, in order to understand how God has just tucked this away in the Bible.

Now why does God do that? Why does God kind of say, "You've got to look for these things?" Well, for one thing, so we can have the joy of discovering them. It's just a joy. I don't know why it is, but haven't you found it is a peculiar joy to find Christ in the Old Testament? You know Jesus one day was on the road to Emmaus and He was with two forlorn disciples. It was after His resurrection. He had disguised Himself; they didn't recognize Him. And the Bible says as they were walking along that day, He opened to them the Scriptures and showed them in all the Scriptures the things concerning Himself, and that was the Old Testament. I wish I had a tape recording of that, of Jesus showing in all the Scriptures the things concerning Himself. And I have little doubt but that He showed them some things in the book of Ruth concerning Himself. And so that's what we're going to look at.

Now, the theme in this second chapter is grace. For example, look if you will in chapter 2 verse 2, *"And Ruth the Moabitess said unto Naomi, 'Let me now go into the field and glean ears of corn after him,'"* now watch this, *"in whose sight I shall find grace."* Isn't that a beautiful word, grace? And then, look if you will over in chapter 2 verse 10, and, *"Then she fell on her face and bowed herself to the ground and said unto him, 'Why have I found grace in thine eyes?'"* This is the story of how Ruth, who would become the bride of Boaz, became the bride of Boaz by grace. For how are we saved? How do we become the bride of Christ? *"For by grace are ye saved through faith and that not of yourselves, it is the gift of God."*

Now, having said that, I want to say several things about God's grace, and I hope that you'll write them down. I want to give you five wonderful truths about God's saving grace that is pictured here in this little book of Ruth.

First of all, it is just that, it is **saving grace**. Now look if you will, chapter 2 verse 1, *"And Naomi had a kinsman of her husband's, a mighty man of wealth,"* underscore that, he's a kinsman, he is a mighty man of wealth, *"of the family of Elimelech, and his name was Boaz."* Now Ruth is about to meet a man named Boaz, who is going to become her redeemer and her savior. Now if ever a woman needed a redeemer and a savior in the physical realm, it was this woman Ruth. Remember now that she is a pagan. Remember that she is in a weakened condition. What I mean by she's in a weakened condition is, she's famished, there's a famine in the land; besides that she is under a curse, she is a Moabite, and the Bible says there was a curse upon the Moabites. On top of that she is a widow; she has absolutely nothing to commend her. If you think of Ruth, think of weakness. But when you think of Boaz, think of strength. The name Boaz means, "In Him is Strength." And the Bible says it right here: he is a mighty man.

Now here is Ruth. She's crushed because her husband has died. She is condemned because the law says that there is a curse upon her. The law excluded her. Listen, the law excluded her, but grace is going to include her. There was in the land of Israel a law called "the law of the kinsman redeemer." And, if a man were to die and he did not have children, and he perhaps had gone into bankruptcy and lost his estate, a near kinsman, according to the law of the kinsman redeemer, somebody related to him, could come and redeem that estate that had gone into bankruptcy. That is, he could buy back the land that this Israelite had lost, buy it back from the man who was holding it, and it would become his. He could redeem it if he were a near kinsman because God wanted to keep it in the family.

But when he brought back his brother's lost estate, when he bought it back and brought it back, he also had to marry his brother's wife, who was now a widow, and raise up children for his brother. That's called a Levirate marriage. The word "levir" in Latin means brother. And so he had to buy the estate and then marry the widow.

Now that was a law in Israel, and you can find that in Leviticus chapter 25, and it is the principle of redemption. He redeems the lost estate. Now, Naomi, who was Ruth's mother-in-law, she wasn't wealthy enough to redeem it. Only Boaz could buy it back.

Now, I want you to see with me how Boaz is a picture of Christ. Are you ready for this? Number one: he was from Bethlehem, as was the Lord Jesus Christ. Number two: he was a near kinsman to Ruth, as Jesus is a near kinsman to us. You say, "Is Jesus a near kinsman?" That's the reason He came to this earth. Put down in your margin Hebrews 2 verses 14 and following, "*Forasmuch then as the children,*" talking about us, the children of God, "*are partakers of flesh and blood, He also Himself,*" that's Jesus, "*likewise took part of the same,*" that is flesh and blood, "*that through death He might destroy him that had the power of death,*" that is the devil. And then again in verse 16, "*For verily He took not on Him the nature of angels, but He took on Him the seed of Abraham. Wherefore in all things it behooved Him to be made like unto His brethren.*" Isn't that wonderful?

You see, He had to be a near kinsman in order to redeem us. That's why Jesus stepped out of the ivory palaces and came into this world of woe and was born through the portals of a virgin's womb. He took flesh and blood to be made like His brethren. As Jesus was from Bethlehem, so was Boaz. As Jesus is a near kinsman, so is Boaz.

And then, of course, in order to redeem, you had to be wealthy enough to redeem, you had to be able to redeem, you had to have no obligations against you, you could not be bankrupt yourself. Boaz was a wealthy man, and Jesus was a man of wealth; all of the riches of Heaven reside in the Lord Jesus Christ.

And then, in order to redeem, not only did you have to be a near kinsman, and not only did you have to be wealthy enough to redeem, but you had to be willing to redeem. And the Lord Jesus, thank God, was willing to redeem, just as Boaz was willing to redeem. And we're going to see that Boaz, as we're going to see later on, came to the fields where Ruth was, just as Jesus came to where I am.

And so, first of all I want you to think about this grace. It is saving grace because Boaz pictures the Lord Jesus Christ our Savior.

Now here's the second thing I want you to see. Not only is this grace saving grace, but it is **sovereign grace**. Look if you will in verses 2 and 3, "*And Ruth the Moabitess said unto Naomi, 'Let me now go into the field and glean ears of corn after him in whose sight I shall find grace.'*" Underscore that. "*And she said unto her, 'Go, my daughter.'*" And she went and came and gleaned in the field after the reapers, and her hap," underscore that, "*her hap,*" her chance, "*was to light on a part of the field belonging unto Boaz, who was of the kindred of Elimelech.*" Now, folks, I want you to see the sovereign grace of God in this. I want you to see the unseen hand of God moving in history in order to bring Ruth to Himself.

Now, they had in that day a law, a welfare law, and it was this: When you would or harvest the fields you were not to pick up all of the grain that fell to the ground. You could harvest the major part of the harvest, but when the reapers would go around the fields, God said, "Don't reap the very corners. Just leave the corners there. And if some grain falls to the ground, just leave it there. And then the poor people can come in, and they can do what is called gleaning the fields. They can go into the corners and get wheat and barley. They can pick up the grain that's there on the ground." It was just a form of welfare that God had there in that ancient time and a very beautiful law.

And so, Ruth and Naomi, they're penniless, and now by this time certainly Naomi, who's turned to bitterness, she can't go into the fields. She's too old for that. And here's Ruth, the young widow. She says, "Well, I'm going into the fields. Maybe I can just find some grace here in the fields," and she goes.

But I want you to see the hand of God in all of this. Number one, when did they get back to the land? Just in time for the barley harvest. This is not by accident. The harvest is going on there. And then she goes into the fields to glean, and whose field does she get into? There're no signs there that says this field belongs to this family or that family, no fences of demarcation. She just simply goes into a field, and it's the field of Boaz, her near kinsman. You can see the hidden hand of God.

And then when she's there in the field of Boaz, who happens to come to the field at just that moment? Who happens to visit his fields at just that moment? Boaz himself. Now folks, if you can't see the hand of God in all of this; God is just arranging the circumstances. And Boaz sees Ruth out there, and he says to somebody, "Who is that?" I mean, now you have to understand, Ruth was a beautiful woman, and Boaz was a man just like any man, and he sees her. Now, remember that Ruth has gone through so much. She is broken and bankrupt, she's bruised and beaten, she is cursed and crushed. Well did God do all of that out of cruelty? No, as you read the bigger picture, you see that God has a sovereign plan in it all. We need to understand this.

I read something that a friend gave me that's very beautiful. It was written by Dr. A. W. Tozer, and Dr. A. W. Tozer is really quoting somebody else, a saint named Rutherford. Mr. Rutherford, who was a saint of God, had done like so many in this building; he had been through suffering, great suffering. He wrote one of the most beautiful things I've ever read. I want to share it with you. He says, "Praise God for the hammer, the file, and the furnace. The hammer is a useful tool, but the nail, if it had feeling and intelligence, could present another side of the story. For the nail knows the hammer only as an opponent; a brutal, merciless enemy who loves to pound it into submission, to beat it down out of sight, and clench it in the face. That is the nail's view of the hammer, and it is accurate, except for one thing. The nail forgets that both it and the hammer are servants of the same workman. Let the nail but remember that the hammer is held by the workman, and all the resentment toward it will disappear. The carpenter decides whose head shall be beaten next and what hammer shall be used in the beating. That is his sovereign right. When the nail has surrendered to the will of the workman and has gotten a little glimpse of his benign plans for its future, it will yield to the hammer without complaint.

"The file is more painful still, for its business is to bite into the soft metal, scraping and eating

away the edges until it has shaped the metal to its will. Yet the file has, in truth, no real will in the matter but serves another master, as the metal also does. It is the master, not the file, that decides how much shall be eaten away, what shape the metal shall take and how long the painful filing shall continue. Let the metal accept the will of the master and it will not try to dictate when or how it shall be filed.

“As for the furnace, it is worst of all. Ruthless and savage, it leaps at every combustible thing that enters it and never relaxes its fury until it has reduced it all to shapeless ashes. All that refuses to burn is melted into a mass of helpless matter without will or purpose of its own. When everything is melted that will melt, and all is burned that will burn, then and not until then, the furnace calms down and rests from its destructive fury.”

Has it seemed like you're a nail and some hammer is coming out of somewhere, beating on you? Does it seem like you are a piece of metal and there is some file that is gnawing and scraping and reducing you? Does it seem like you have been flung into a furnace and are being consumed? Remember that God holds the nail and the hammer. God holds the metal and the file. It is God who has allowed you to be in the furnace and watches over the furnace.

Ruth, I'm sure, wondered, “Why this hammer? Why this file? Why this furnace of fire? Why?” But if you back out and look at the bigger picture, you're going to see that it was saving grace, it was sovereign grace, and it was God, He's moving everything so that Ruth shows up just at the right time in the barley field when Boaz is there, because God has a plan.

Now there's a third thing I want you to see. It is not only saving grace and sovereign grace, but it is **seeking grace**. Look in verses 4 through 8, “*And behold, Boaz came from Bethlehem,*” oh, Jesus came from there also, “*and said unto the reapers, 'The Lord be with you,' and they answered him, 'The Lord bless thee.'*” He must've been a good man to work for. He comes down into the field. This man comes from Bethlehem down to the field where the servants are. He takes upon himself the form of a servant. He's a mighty man, he's a wealthy man, but there he is, among these reapers himself. “*Then said Boaz unto his servants, that sat over the reapers, 'Whose damsel is this?'*” He's looking around, he says, “Where did she come from? Who is that girl?” Now folks, he sets his eye upon her. Now she doesn't know anything about this. She doesn't know who Boaz is. She doesn't know that Boaz is looking her over. Friend, put it down big, put it down plain, put it down straight, He loved us before we ever loved Him. And we love Him because He first loved us.

“*'Whose damsel is this?' And the servant that was set over the reapers answered and said, 'It is the Moabite damsel that came back with Naomi out of the country of Moab.'*” She's a pagan, she's a Moabite, she's under a curse, she's in poverty, “*'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.'*” Then said Boaz unto Ruth,” notice he speaks first, “*'Hearest thou not, my daughter? Go not to glean in another field, neither go from hence, but abide here fast by my maidens.'*”

Now, what I'm trying to say is that this saving grace, this sovereign grace is seeking grace. It is Boaz that takes the initiative. Ruth could not take the initiative. And first of all, she's a woman.

A woman could not approach a man in those days. But furthermore, she's bankrupt, he's wealthy; furthermore, she's a pagan, he's an Israelite; furthermore she's of low caste, he is a mighty man, a mighty man of wealth; he's the owner of the whole thing, she's gleaning in the fields; she didn't have a prayer unless he first took notice of her.

And friend, that's the way we are. This is seeking grace. First John 4 verse 19, *"We love Him because He first loved us."* And Romans chapter 5 and verse 8, *"But God commendeth His love toward us in that while we were yet sinners Christ died for us."* He spoke to us. You know, Hebrews chapter 1 says, *"God in these last days has spoken unto us by His Son."* And I'm sure that God has brought you here today, many of you, and God is speaking to you. How does God speak? He speaks through Scripture, He speaks through song, He speaks through suffering, He speaks through His servants. The Lord takes the initiative, and He speaks to us.

Now here's a fourth thing I want you to see. Yes, saving grace. Thank God for our Boaz, the mighty man of strength from Bethlehem. Yes, it is sovereign grace. Thank God for the way that God rules over these affairs to put us in a situation where we can hear the Gospel of Jesus Christ. Thank God it is seeking grace, that He takes the initiative and He speaks to us so that we can speak to Him. Next thing I want you to notice, it is **satisfying grace**. Thank God for that. And you're looking at a man who has never been disappointed in Jesus. It is satisfying grace.

Look if you will now beginning in verse 8 of this chapter, *"And then said Boaz unto Ruth, 'Hearest thou not, my daughter? Do not glean in another field, neither go from hence, but abide here fast by my maidens. 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.'" Ruth, are you hungry? This is my field; stay in my field. Ruth, are you thirsty? Come Ruth, and drink.*

Look if you will also in verses 14 through 16 of this same chapter, *"And Boaz said unto her, 'At mealtime come thou hither, and eat of the bread and dip thy morsel in the vinegar.' And she sat beside the reapers, and reached her parched corn, and she did eat and was sufficed."* Underscore that. I'm talking about satisfying grace, that's in plain English. She was satisfied and left.

Continue to read, *"And when she was risen up to glean, Boaz commanded his young men, saying, 'Even let her glean, even among the sheaves.'" She doesn't have to go to the field, she can go where the grain is stored, "and reproach her not, and let fall also some of the handfuls of purpose for her."* Now when you're gathering, look, just throw some on the ground. I mean, leave some handfuls on purpose for her, *"and leave them that she may glean them and rebuke her not."* That is, "Look, this is Ruth. Let her have what she wants. I want her to be satisfied."

Now, when I was studying this, a thought came in my heart and I almost wanted to shout by myself, just sitting there. And by the way, that's probably the best time to shout, by yourself. But I was thinking about that. There's Ruth, she's out there in the fields, and Boaz says, "Ruth, are you thirsty? You just help yourself to the things that I've got for my workers there. Ruth, go ahead, glean the fields. Ruth, you can glean if you want to among the sheaves. Hey, fellows, leave some on the ground for her. When it's dinnertime and all the workers are eating, she

doesn't have to go off there in the corner of the field. Just invite her to the table and let her eat until she is satisfied." And I got to thinking about that. And after a while she's going to carry some grain back to Naomi. She gonna really carry about sixty pounds back. He really loads her down.

But I got to thinking about that. Did you know, listen to me folks, did you know that soon she's going to own that field? She's going to own that field. I mean, she's gleaning in the field right now, but she is going to marry the owner of that field and all that he has will be hers. You think about it. Now folks, right now we're just getting the first fruits, and thank God for those hands full of purpose. He gives some day by day. Doesn't He give you some? And He says, "Sit down and eat and be satisfied."

But bless the Lord, oh, listen to me, friend, the meek will inherit the earth. The meek will inherit the earth. We're going to be married to the Lord Jesus Christ, our heavenly Boaz, and all that Boaz had would become Ruth's; the very field that she's gleaning in. Look around, folks. Do you think God made all this for the devil's crowd? He made it for His people. *"The earth is the Lord's and the fullness thereof,"* and, *"The meek shall inherit the earth,"* and, *"He that spared not His own Son but offered Him up freely for us all, how shall He not also with Him freely give us all things?"*

Now, listen, when you take this placemat and keep turning it, isn't it fun? I mean, when you look in there and when you see what, what God has provided for His children, just tucked away here in the Old Testament.

Now, one last thing, and time has gone from us. Not only is it satisfying grace, but precious friend, it is **securing grace**, securing grace. Now when Boaz sees her, the one that he's going to redeem, he's very interested that she be protected. Look for example in chapter 2 and verse 9, and he says to her, *"Let thine eyes be on the field that they do reap, and go thou after them."* Now watch this, *"Have I not charged the young men that they shall not touch thee?"* He said, "You better not touch that woman. You keep your hands off of her." *"I have charged the young men that they will not touch thee."*

And then look if you will in verse 21 of this same chapter, *"And Ruth the Moabitess said, 'He said also unto me, 'Thou shalt keep fast by my young men until I've ended all my harvest.'"* He said, "Don't touch her; you protect her. You take care of her." You see, Ruth had come under the wings of grace, the Almighty. Look in verse 12. Boaz said, *"The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust."* Ruth the pagan is now under the wings of Jehovah God because she has a kinsman redeemer, and she is safe and secure as well as satisfied. And folks, when we come to our kinsman redeemer, the Lord Jesus, not only are we saved, not only are we satisfied, but we're secure.

You know, it's wonderful that we can be saved, isn't it? It's more wonderful that we can be saved and know it. But it is thrice wonderful that we can be saved, know that we're saved, and know that we can never, ever lose our salvation. It is securing grace. That's there in the Word of God.

Put these verses down. I just thought of some security verses I wanted to put as ancillary verses. Jude 24 and 25, *"Now unto Him that is able to keep you from falling,"* think about that, *"Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Savior be glory and majesty, dominion and power, both now and forever."* Well if He's able to keep us from falling, don't you think He will? Hmm.

Paul said to Timothy in Second Timothy chapter 1 and verse 12, *"For I know whom I have believed and am persuaded that He is able to keep that which I have committed unto Him against that day."* He's able to keep. And Second Timothy 4 verse 18, *"And the Lord shall deliver me from every evil work and will preserve me unto His heavenly kingdom."*

Well, that's the grace of God. That's the grace of God that we find here in this book of Ruth. It's saving grace, it is sovereign grace, it is satisfying grace or seeking grace, and it is satisfying grace, and it is securing grace.

Now listen to me carefully. Listen. That's the reason the apostle Paul wrote over there in Ephesians chapter 2 verses 8 and 9, *"For by grace are ye saved through faith."* What is grace again? What is grace? You say, "Pastor, I don't even know what grace is." Well let me tell you. Grace is the love that God shows to sinners such as we, where there is no merit. It is love that we do not deserve, cannot earn, and would not even seek unless He first touched our hearts. That's grace. *"For by grace are ye saved."* G-R-A-C-E, God's Riches At Christ's Expense, *"grace are ye saved through faith."* And if you will put your hand of faith in God's hand of grace, the same God that took a pagan girl from Moab and made her the bride of Boaz will take sinners such as we and make us the bride of Christ. Glory to God. That's good news, that's wonderful. That's the story of redeeming love. Ruth was not in the fields of Boaz by accident. You're not here today by accident. God brought you here to save you.

Would you bow your heads in prayer? Heads are bowed and eyes are closed. You begin to pray for those round about you who may not know Jesus. And if you don't know Jesus, would you pray, "Lord Jesus, today I need You. Come into my heart right now." Father God, I pray that many today will say an everlasting yes to Christ and be saved. In His dear name I pray, Amen.