

# Ruth's confession of faith (iii) (Quality: Very good)

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Date: 30 April 1978

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[ 0 : 00 ] The book of Ruth chapter 1 verses 16 and 17. Where thou diest will I die, and there will I be buried.

The Lord do so to me, and more also, if ought but death part thee and me. From the testimony of Ruth, it is clear that she was fully persuaded that the work of God was constant and attained the same end in the hearts and experiences of every one of the people of God.

Though there may be diversities of circumstances, yet there would be the same spirit.

And as there would be the same spirit, so there would be the same teaching. Everyone would pass through these points that Ruth mentions here.

Hence, there will be a desire wrought in the souls of every one born of the spirit, should they be attested as to the reality of their desire, that they should say then, Entreat me not to leave thee, nor to return from following after thee.

[ 1 : 56 ] How good it is to find in our own hearts a real cleaving unto the people of God. And as we have observed, a cleaving in the day of adversity.

Ruth did not join Naomi and follow her at the time when everything looked bright. In a way of speaking, Naomi could say to Ruth, I have nothing to offer, no earthly prospect, no earthly gain.

I cannot assure you of any of these things at all. And yet, is there nothing that can be said before this person, who subsequently said, I am not like one of thine handmaids.

How is it that thou shouldest be so gracious unto a stranger? Well, there was something in the religion of Naomi that caught hold of Ruth and drew her.

drew her, so that she could not go back. And she was, therefore insistent, despite what Orpah had done, that Naomi should no longer suggest that she should return from following after her.

[ 3 : 22 ] For whither thou goest, I will go. And here, we observe that she was fully instructed that there is only one way in which the people of God go.

One way. There is only one way to heaven. And that is, in accordance with the Lord's teaching, I am the way, the truth, and the life.

And then she was persuaded that where thou lodgest, I will lodge. And it is good when we are brought to lodge in the villages in a place of drawing waters, though we may be from time to time shot at by the archers, the enemies of God.

But it is one way. One way. And Ruth was instructed in this. She saw that there was one way for the people of God.

And that way was in Christ and through Christ. And that they were all brought to the feet of Christ. And that their whole religion was concerning Christ.

[ 4 : 37 ] And their whole faith was upon Christ. And then, coming to this morning's discourse, Thy people shall be my people and thy God my God.

I believe we may say that these conclusions were not reached hastily. But they were conclusions which were reached after observation on the one hand and internal tuition and instruction on the other by the Holy Ghost.

So this young woman's eyes were opened. And she saw that there was something in real religion. She saw that there was something in worshipping the true God.

She saw that there was a strength communicated which it was not possible to understand naturally. She saw also that this religion brought about a separation.

It had separated Naomi from all the Moabites even though she went down there. She could not discover any comfort from the Moabites because they themselves would be filled with pride.

[ 5 : 55 ] As the scriptures declare was one of the principal features of the Moabites. They were filled with pride. Now just you think of it what about the world?

If you suffer loss well what will they say? What will they say? Or you may say they've been very sympathetic. They've said to me isn't it a shame?

Isn't it dreadful that you should have lost your husband or lost your wife or lost your father or lost your mother? But what does this evince really? It evinces the pride of men that they're disputing with God's right to govern me and mine.

Now there was this that Ruth saw in Naomi that she was submissive to the will of God. She could surely say this that he cannot do but what is just and must be righteous still.

It is the Lord should I distrust or contradict his will who cannot do but what is just and must be righteous still.

[ 7 : 10 ] So thy people shall be my people and thy God my God. One of the distinctive features of God's children is that they're separated from all the nations that are upon the face of the earth.

This Moses clearly was instructed regarding as recorded in the 33rd of Exodus. This is the way that the people of God were to be known.

They were separate. God made them separate from all the nations and all the peoples that were on the face of the earth. And how shall we know that we are separate?

We shall know that we are separate when meeting the public eye we feel the public scorn. When men our fairest claims deny and count us basically born.

And we shall know that we are separate. We shall know that we are living in enemy country. We shall know that we are in a foreign land. But what a blessing that we know also though in a foreign land yet we are not far from home.

[ 8 : 19 ] Not far from home. and every day we pitch our moving tent and a day's march near a home.

Is it good? It is good if we can say thy people shall be my people because thy people are going home.

There are pilgrims and strangers in this world. they find no city to dwell in. And it is my desire by the grace of God to go home. This is the end of the people of God.

They go home. An expression that some may seem strange. To some ears may seem strange to go home.

But we have seen perhaps or heard or read about some of the saints of God who have left us in no doubt that they have gone home.

[ 9 : 26 ] And this people shall be my people and their God my God because when they go home they will go home to be in the presence of their saviour, their redeemer.

And this is my desire. Shall we say, can we say, that that is our desire? Honestly, before God. If we should be at a point so that we have to say, Lord, decide the doubtful case.

There who art thy people's son, shine upon the work of grace if it be indeed begun, yet nevertheless there is the desire of the prospect of going home.

Now it will be a very remarkable feature, an evidence of the grace of God, if you are very comfortably situated, you have need of nothing in this life, and yet you should speak about going home.

Is it because you find no settled rest? Is it because of the instruction of the scripture, which says, where your treasure is, there will your heart be also.

[ 10 : 38 ] and our treasure is in heaven, if we are numbered amongst the people to whom Ruth refers, thy people shall be my people, and thy God, my God.

Now, Naomi's God was the Lamb in the midst of the throne. It will be wonderful to be landed, then when landed on that shore, where my mind was fixed before, with sweet rapture I shall see all my safety was in thee.

We spoke this morning about the security of the people of God. Safety is of the Lord, a horse is a vain thing for safety.

Good then it is when we have the experience as we may from time to time that we are safe. Do you ever feel that you're safe, safe for glory?

Many times you may be tempted and wonder, but how good when you can feel that you're safe in the everlasting arms, or as we have it by the hymn, safe in the arms of Jesus.

[ 11 : 58 ] Now underneath are the everlasting arms, and we shall be safe. We cannot fall into the pit if we are safe in those blessed arms.

But now to look at the next verse. She mentions again an experience which must be regarded as constant in regard to the children of God.

The Lord will teach everyone along these lines. Maybe some to a lesser degree and some to a greater degree. Some may have a deeper sense of it in the early stages of their experience, while others may go on for some time and find their latter stages worse and travel much by night.

But it will all come to this one point, that God leads his people in one way. Their experiences in coming to this one way, as I say, may be different.

But it will be one way, and it will be a way that we shall have to walk in ourselves. We mentioned this morning about leaving father and mother and sister and brother.

[ 13 : 14 ] Well, we shall have to walk alone, a lonely path, because one cannot experience these things for another.

and it will be good for us to know for ourselves. Oh, think about the case when the Lord Jesus preached to the woman of Samaria, and she went back to the city, and she told the men of that city, come see a man that hath told me all things that ever I did.

Is not this the Christ? And then the Lord himself came into that city, and he preached unto these men, and they said, now we believe, now we believe, not only through thy saying, but we have heard him ourselves, and we've had the personal experience.

How desirable this is for you and for me. Now where thou diest, will I die? we may look at this purely from the superficial side of a person dying, coming to the end of their natural life.

We may say in respect to this, that when we die, we shall die and fall into one of two categories. We shall either die in our sins, or we shall die in the Lord.

[ 14 : 44 ] And there's no other way of dying. And if we die in our sins, we shall descend into the pit, but if we die in the Lord, we shall be raised to everlasting habitations of glory and riches.

Now where thou diest, will I die? Is it a good desire? It was a good desire in Ruth's heart. She saw the end of the righteous. she saw the felicity that awaited them after they had died.

She was aware, doubtless, of what we read, and after death, a judgment. Now this brings us to consider the spiritual aspect of this truth.

Where thou diest, will I die? Death may not alarm some people, because they do not think of the judgment afterwards.

Now the people of God will have an experience spiritually where they will die, and afterwards there will be the judgment.

[ 15 : 59 ] When the law comes into the soul, they will die. The apostle Paul in the seventh of Romans, he speaks about this.

He said, when the law came, sin revived and I died. The law was alive, and it was a condemning power. He not only died, but there was this, in his soul's experience, after death, the judgment.

And the judgment was so clearly written, the soul that sinneth, it shall die. Have we died? Have we come into judgment, spiritually considered?

It is a good thing to have a spiritual experience of these words, and where thou diest. Because, with the people of God, this dying takes place at the footstall of mercy.

With the ungodly, it takes place on the judgment seat, where there is no mercy. mercy. Oh, then, what a desire is set forth in the soul of Ruth, when she says, where thou diest, will I die.

[ 17 : 19 ] I will die, because the law will kill me, and will show me, that I am undone, that I must perish, that I must go to hell. That's the judgment that the law speaks.

peace. And yet, there is a voice of love and mercy that sounds aloud from Calvary. What a distinction between the death of the righteous and the death of the wicked.

The death of the righteous, you'll see, is known in this life, and though it is still true, and after death of judgment, yet that takes place at the mercy seat.

And there is this angel form, that says stay, stay, stay, stay the judgment, for I have a sinner to renew, for, for this person I have laid down my life.

Jesus Christ has died for the ungodly. Where thou diest, will I die. And what a mercy to be found dying in our spiritual experience of the mercy seat.

[ 18 : 39 ] Killed and yet made alive. Killed by the law, and yet at the very place where the Lord Jesus says, because I live, ye shall live also.

In Ezekiel, we have that graphic description of the child cast out in its own blood. And none cared for it. And perhaps you might have felt that yourself.

But there was one that passed by, and it was a time of love. And there was only one word spoken, and that word was live. Where thou diest, will I die.

What a place to die. Die under the law. And yet, as we read in the 6th of Romans, ye are not under the law, but under grace.

Therefore, sin shall not have dominion over you. Salvation from condemnation is an inestimable blessing.

[ 19 : 44 ] Where thou diest, calling upon God, hoping in the mercy of God. God. And yet, your faith may not be very strong.

You may say, well, will God indeed look upon me? But then there's this preaching of the gospel, which I have felt precious to me on occasions, but since he came to save the lost, perhaps he died for me.

Perhaps he died for me. we should not despise this word, perhaps in our experience. Sometimes it has been very valuable, because it has caused us to look, perhaps not very strongly, but to look for who can tell that God may turn and be gracious unto us, and save us from our sins, and deliver us from the power of the law and the power of sin, dwelling in our members.

Where thou diest, will I die. But then, there is a dying to oneself. It will be a solemn thing to die to oneself without having a life in Christ.

Surely, to die to oneself will drive us to despair, unless there is prospect of a life in Christ.

[ 21 : 18 ] just think of it for a moment or two, the words of the hymn writer, no help in self I find, though oft have sought it well, the hidden treasure of my mind is sin and death and hell.

Now, if that comes home really and powerfully into your conscience, well, will it not drive you to despair? everything is up.

You're a condemned person, out of hand. You're looking to yourself, you've looked to yourself perhaps for ten years, twenty years, five years even, or many years longer.

just think of it, to be divested of all help in yourself, to be dead to yourself, and to have no life in Christ.

Christ. But the Lord Jesus says, because I live, ye shall live also. And so, where thou diest, will I die?

[ 22 : 24 ] Here again, the dying we may look at as taking place at the footstool of mercy, at that footstool, the throne of grace, where, as we read in the Hebrews, let us come boldly therefore unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

And ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that you through his poverty might be rich.

Where thou diest, will I die? The desire of Ruth may be inculcated, because she saw, that the righteous would die in a safe place.

They will die in a safe place, in their spiritual experience. Certainly to die to, because of the condemning power of the law, and to die to all hope in yourself, will be hopeful, there is hope in their end, hope in the throne of grace.

Now may I make this point, that with the ungodly it is not so. After death there is judgment, but after death there is no mercy.

[ 23 : 54 ] Solomon is the state of the ungodly. Where thou diest will I die. Also, there will be a new experience, because that which is born of the spirit will die to the world.

that will include all its ambitions, and all its targets, so to speak. How different will be your feelings in respect to your business approaches, the domestic scene?

You see, you will see, God will show it to you, that all is vanity and vexation of spirit, and that in which the world gets so wrapped, and occupies so much of their attention, is in their thoughts as they go to sleep, and is in their thoughts when they wake up, well, the people of God, by the grace of God, die, die, to the world.

You may say, I go to sleep, with many thoughts upon my mind, and I wake up with them again. That may be true, but, is there that within you that is disturbed?

Is there that within you that cries out for God, oh, that the Lord would come into my soul, and manifest himself unto me, as he does not unto the world, being fully conscious, that though much attention and many thoughts demand, demand that, demand, many thoughts are required because of that attention, yet, these are not my God.

[ 25 : 58 ] things are required so, by the teaching of the Spirit of God, where thou diest when I die, and where shall we die to the world?

Well, we shall have to die to the world by pleading the grace of God at the footstool of mercy, and the footstool, and the throne of grace. It all comes to the same point in our experience, the dying is at the mercy seat, the dying is at the throne of grace, and if you are therefore of the Spirit of God, where you desire to die unto the world, these things will get me nowhere.

They may get me somewhere in the world, may bring me a pleasant situation in life, but supposing my life was taken away, then what shall it profit a man if he gain the whole world and lose his own soul, and that will be eternal death.

Where thou diest, will I die. Now, Ruth had evidently seen something of this in the life of Naomi, and maybe she had heard Naomi at the throne of grace, at the mercy seat, pleading for the mercy of God, oh, when will thou come unto me?

If the world should take possession of us, if the lust of it, because we have a natural heart that tends toward that way, I say, if these things should take possession of us for a time, shall we find the other side, a desire to die?

[ 27 : 41 ] Not many people desire to die, do they? But, here was a woman that said, where thou diest will I die.

She had a desire to die. Have we a desire to die? Desire to die unto the world and its pleasures, and its prospects, because we desire to be alive unto Christ, where the pleasures are far greater, at thy right hand are pleasures forevermore, and where the prospects are far brighter, where thou diest will I die.

There, the place of dying here, was a place of hope, and therefore, Ruth was attracted to it. Maybe that it seems strange to think that a time of dying and a place of dying is a place of hope.

Well, it is, because we have this in the scriptures, looking for that blessed hope. And when the people of God come to the end of their journey, this is what they're doing.

They're looking for that blessed hope. Now, have we died, or have we a desire to die, that we might be looking for that blessed hope?

[ 29 : 13 ] And what is the blessed hope? The blessed hope is to see the God of hope, is to see our hope of salvation, is to see our Savior and our Redeemer looking for that blessed hope.

God. This was not an isolated experience. When Paul wrote to the church at Corinth, he says, I die daily. I die daily.

Now, Paul was one instructed of God. And when we read these scriptures, I feel it is good if they take hold of us.

and if we don't die daily, we should be concerned about it. I die daily. Supposing it could be said, well, I don't die every day.

And then, death itself was to take place in your life when you hadn't died. Died to yourself. Died to all hope in yourself. And you were trusting in yourself. You'd be like Hezekiah when the Lord came to him.

[ 30 : 30 ] And he said, Spider, prophet Isaiah, set thine house in order, thou shalt die, not live. And you see, it was one of those days when he hadn't died.

And therefore, he was in a precarious position. But thanks be unto God that the Lord sent his prophet and told him his situation.

If we read this verse from Isaiah 38, you will see that he hadn't died that day. And remember now, O Lord, I beseech thee, how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight.

And it was a dreadful day. He had turned his face to the war, but he hadn't died. And he was so conscious of it. And therefore, we read, Hezekiah wept sore.

So he was alive. Just for a brief moment though to speak, the shock of things, of his actual dying, his natural dying. God brought it at such a time to bring out what was underneath, that he was on a false foundation at that time.

[ 31 : 48 ] But how quickly God caused him to die. And he was in great trouble. salvation. And yet you see the trouble that came into his soul, and this is what it was, it was not trouble that appeared from his enemies outside, it was trouble that came into his soul, that he should have been in such a place as to be at a time when he hadn't died to himself.

He still clung to what he had been doing. Now salvation is of the Lord. It is right and proper for us to do good unto all men, and especially to the household of faith.

But we need to die unto ourselves. Now Ruth says here, where thou diest will I die. And as she saw that and made this profession, she saw the security and safety of dying, dying at the mercy seat, dying in Christ.

Those that died in Christ were made alive. We read concerning the seed, that it must die first, before a new life can be brought forth.

And the importance of the truth here, where thou diest will I die, in that place where I shall live again.

[ 33 : 42 ] In that place where I shall know the power of the resurrection. that's where I want to die. I do not want to come under the power of condemnation through the law.

I do not want to be dead to myself. I do not want to be dead to the world without the power of the resurrection to lift me above it all. so then, where thou die, die in the place where Christ is and where he will make alive.

Behold, I make all things new, new by the power of the resurrection. so, there is a new place of living.

And we find Paul in his epistle to the Ephesians speaking about the blessings of Jesus Christ as there is a sitting in heavenly places in Christ Jesus, being blessed with all spiritual blessings.

Where thou diest, will I die. In such a place where I shall be raised to enjoy spiritual blessings. And what are spiritual blessings?

[ 35 : 08 ] They are the blessings of eternal life. And the blessings of eternal life is described thus. And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent.

This is life eternal, this is spiritual blessings superlative. So then, where thou diest, will I die.

In the place where God will raise me up, and lift me up, into heavenly places, into spiritual places, whereby I may enjoy the presence of Christ.

and the sweetness of that presence, and feel the power of that presence, drawing me away, so that dying, dying may seem to be nothing at all.

You know, to our natural mind, dying is a dreadful thought, to most people anyway. I'm reminded of what I heard some years ago, of one who visited a man that was dying naturally, and when he was, this dying man was asked how he was, he said, I'm dropping into life.

[ 36 : 32 ] So, death had lost its sting, and the grave had no longer a victory shout, I'm dropping into life.

I've often thought about it, but it not be good, when we come to the end of our journey, to bear this testimony, that we're dropping into life, we're dying in that place, where Christ is the resurrection, where Christ is the power of salvation, where Christ will stand forth and say, I am come, that ye might have life, and that ye might have it more abundantly, for he will give grace and glory, no good thing will he withhold from them that walk uprightly.

Where thou diest, will I die, and there will I be buried, buried. If we are buried with Christ, we shall be raised in the power of his resurrection, now, where was Christ buried?

You say he was buried in the sepulchre, he was buried in a tomb, yes, but he was buried, surrounded with the sweet spices, the sweet spices of gospel truth, perfumed with the blessings of the containing Christ.

Is this where we wish to be buried? not in a cold and unattractive grave, but to be buried with the sweet perfumes of the ointment poured forth of the name of Christ.

[ 38 : 17 ] Let me be buried, let the earth cover me up, but at the same time let me enjoy the sweetness and attractiveness of my Lord and Saviour Jesus Christ, and there will I be buried.

now then, if we are buried with him, we shall also rise in the power of the resurrection. How good that is to be buried in such a way that there is hope in our death.

In Job we read, there is hope of a tree if it be cut down. and there is hope in the death of the people of God in respect to rising again with Christ.

There is a reference in the chapter that we read to this, know ye not that so many of us as were baptized into Jesus Christ, into Jesus Christ, mark you, were baptized into his death.

Now you know what his death was, speaking of it spiritually, he was holy, harmless, undefiled, and separate from sinners. In this life he was dead to the world.

[ 39 : 34 ] In this life he was dead to all those things that we may have to battle with and yet they were very alive. The enemies that were without Jesus Christ were tremendous.

Therefore we are buried with him by baptism into death that like as Christ was raised up from the dead by the glory of the Father even so we also should walk in newness of life.

Now you see this brings us to another view of these words and there will I be buried. Buried, buried from the past in respect to the past, living in newness of life, living a life unto the Lord, living a life unto his praise, living a life wherein all things are new, leaving the world's deceitful shore, leaving it to return no more.

Similarly, we may also read in the epistle to the Colossians words which only go to emphasize the same truth, buried with him in baptism wherein also ye are risen with him through the faith of the operation of God who hath raised him from the dead.

And you being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses, blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing them to his cross.

[ 41 : 30 ] What a new life is this. Awake unto righteousness, what a resurrection, buried with him. The ordinance of believers baptism sets forth this, an entering into a newness of life, being the old life, being buried so to speak, and walking in newness of life.

At the same time, it sets forth Christ's death, which puts away, which put away sin, and Christ's resurrection, salvation, which emphasizes his victory over sin.

Oh, then, it can surely be said, and come with powerful strength into your soul, you are not under the law, but under grace, therefore, sin shall not have dominion over you, and there will I be buried.

What a blessing, and what a favored soul that one is, who desires to be buried with Christ. Because if you're buried with Christ, you're buried with life.

Because the Lord Jesus Christ, he was the life, and he ever was the life. I am he that liveth, and was dead, and behold, I am alive forevermore.

[ 43 : 02 ] So, what a blessing to have a desire to be buried where Christ is buried, that we may rise again through the same power of the resurrection.



The Lord do so to me, and more also, if ought but death part thee and me. Now, we find this expression several times in the Old Testament, and it may simply set before us a deep and lasting desire of the soul to the confession of what has been said.

It has not been said in a half-hearted way. We may call this an oath, as it were, a righteous oath, where God may look down upon the confession that has been made, and may find it to be true.

the Lord do so to me, and more also, if ought but death part thee and me. There is only one thing that could part them in this life, and that was death.

And Ruth desired to cleave unto Naomi, in spirit, until death parted them. which this brings us to consider the importance of the matrimonial blessing.

[ 44 : 37 ] not seriously taken by many today, but where it is, and then how good it is.

For this cause shall a man leave his mother and father, and shall cleave unto his wife, and they too shall be one flesh. But this, says the apostle, he spoke concerning Christ and the church.

But not only is it said that Christ and the church are one, are one, but every member that constitutes the bride of Christ, the church of the living God, are found to be one in the same way.

In the 17th chapter of John, we read the closeness of the unity which not only exists between Christ and his father, but between who Christ and every member, between the father and every member of the church of God, that they may be one even as we are.

Have you ever considered the glory of those words, that they may be one even as we are? God. I think most would agree on the wonderful unity which exists in the trinity, and to think that the church of God is cemented together in the same powerful union, not only to one another, but also to the father and the son, we may say the eternal spirit also.

[ 46 : 28 ] Twixt Jesus and the chosen race subsist a bond of sovereign grace, and such a bond that can never be broken.

Now, may we not see in these last words, the Lord do so to me and more also, that if ought but death part thee and me.

According to the scriptures, there is only one way of separation after the marriage vows have been entered into, and that is by death.

And here we find Ruth and Naomi as it were, joined together in this way, that there was only one thing that could part them, and that was death.

That is natural death. Now, there's only one thing that can part the people of God on earth, and that's death. And some are taken, and others are left for the time being.

[ 47 : 44 ] And what do they say? we are left as mourners here below. But they were mourners here below, and wet their couch with tears.

I ask them whence their victory came. They with united breath ascribed their conquest of the Lamb, their triumph, to his death.

Buried, buried, a triumphant death, and a triumphant rising, buried, with Christ. And the Lord do so to me, and more also, if ought but death part thee and me.

From these two verses, may we not observe the work of the Spirit, not only in teaching Ruth, but causing her to cleave so closely to this mother in Israel, in the day of her adversity, being fully persuaded that the faith which she possessed was the faith of the people of God.

It therefore caused the desire in Ruth's heart to be after the same faith, one faith, one Lord, one baptism.

[ 49 : 12 ] May we be blessed with this entreating sometimes, and the desire, the desire, do we see this to be the place of the righteous?

Then do we desire to be in the same place? For it is written, the desire of the righteous shall be granted. Oh may I live to reach the place where he unveils his lovely place, his lovely face.

What an attraction. It will be well worth the pressing to be in possession of this great blessing at the end of the road.

Thank you.