

God's grace in meeting needs ((Quality: Good, quiet)

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Date: 11 October 1987

Preacher: Buss, Charles (1913-1997)

[0 : 0 0] The■■ Yoshits lowest way is 771. The United States■■ with Eraquil. Whatever this press made in the Master is free, save the place again for the completes.

read the Bible. O tad, they get off, country, especially under■■■■, where they would cause sir people. This class is ■■■■■■ed by their ■■■■.

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[2 : 14] Give up a few hundred and seventy seats. Give up a few hundred and seventy seats. Give up a few hundred and seventy seats.

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[3 : 23] Give up a few hundred and seventy seats. Give up a few hundred and seventy seats.

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Parliament abusing – La■■hiens■ ■■■en Fifth ho■ ■■■me Thank you.

Thank you.

Thank you.

[5 : 42] Thank you.

Thank you.

Thank you.

Thank you. Thank you.

Thank you. Thank you. Thank you. Thank you. Thank you. Thank you.

[8 : 24] Thank you. Thank you.

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Thank you. Thank you. Thank you. Thank you. Thank you. Thank you.

[10:02] Thank you. Thanks. And we find that Arthur went back.

But Ruth cleaves and Emma, and Naomi could see this, that Ruth was dead as he might be going with her, and nothing could turn her from this.

And what do we see? Surely we see the evidences, and there's very clear evidences of a distinction that there was between her and Arthur.

Because they both loved Naomi. They both wept at the thought of being separated. But there was a difference.

There was something deeper which was brought in Ruth. There was something deeper than natural affection. There was something which drew her heart very strongly to Naomi and to Naomi's bride.

[11 : 40] And there is reason to believe that even Naomi in her home, and being linked to these daughters-in-law, being married to her sons, there were some things in Naomi's life, maybe what she said.

And mourning her loss, and thinking of Bethlehem, and as she may have spoke of these things, it may well be that Ruth realized that there was something secret here.

And there was something which caused her to feel a drawing to Naomi. Not because it's just that she was her mother-in-law, but something doing to her.

And what did the sentence this made, didn't it? Although, as far as could be seen, there was no material prospect pleasing to Ruth that she kept in their home and returning to Bethlehem, yet nothing would deter her from this.

And I'd like to read that statement. She was steadfastly minded to go with her. How good it is when something of this steadfast mind can be observed in one another.

[13 : 12] Because we have to see this sometimes, that some we have thought well of, they falter. Yes, they waver, sometimes turn their backs upon those things that it appeared they were connected with and show some interest in, but turn their backs upon them.

Steadfast mindedness. How good it is to see this. And God grant us each, for it is his will, that steadfast mind with respect to the things of God, the people of God, the ways of God, the truth of God.

There's much money hither and thither, for many voices in this day in which we live, and many religious voices. But what a mercy to be given a steadfast mind with respect to the things of God.

Now, Ruth was steadfastly minded. And as I said, this did distinguish her from her, her, her, her, her sister-in-law.

And grace is distinguishing grace. It does make a distinction. Paul, as he writes to the Corinthians, reminds them of that effect of grace, and he reminds them of how they were made to differ, and why they were made to differ, and the cause of it, not in themselves, but it was the grace of God.

[14 : 51] He says in his official, Who maketh it to differ from another? And what hast thou that thou didst not risk thee? And he reminds them of this, to humble them, and why they were taken up in other things which were so unprofitable in the church of Corinth, that Paul would bring them back to consider that great truth for who maketh it to differ.

And dear friends, if the Lord should be pleased to grant us some real evidence of being made to differ, that's a great mercy, it should indeed humble us.

Well, Ruth, then, she was dead as he might did, to go with Naomi to Bethlehem. And we see the overruling hand of God in this.

And that divine direction in all the circumstances that led up to the time when she gleaned in this field, this part of the field, which belonged to Boaz.

And what gracious instruction there is to be considered. She was brought into contact with this Boaz, one who was near akin to her mother-in-law and her husband, whom she had lost.

[16 : 28] And while we have, in the case of Ruth, a wonderful setting forward, a gracious character, when we think of Boaz, to whom she was directed, we have a wonderful type of the Lord Jesus Christ, who is the heavenly Boaz.

Yes, who has his field and his reapers, and provisions, and that whereby the poor are sustained.

we read of this Boaz, and we read it in the chapter. Now, Omer had a kinsman, a husband, a mighty man of wealth, of the family of Elimelech, whose name was Elimelech, a mighty man of wealth, a type here of the Lord Jesus Christ.

He was a mighty saviour. Yes, and he in whom is all the fullness of the Godhead, Father, Son, and his wonderful ability to save his people, as he did, in that work of salvation, and the wealth, the wonderful spiritual wealth there is in the Lord Jesus Christ, which he communicates with his dear people.

And as Ruth benefited much from Elimelech's kindness to her, this does show to us how poor sinners were taught to trust in him, and to benefit wonderfully from the Lord Jesus Christ, who is the friend of sinners, and that mighty saviour.

[18 : 23] God, who is the overruling hand of God in his providence, Ruth is directed then to this field, part of the field of knowledge of life.

And here she is gleaning in this field. God and leading up to this, we know she came to contact with God.

And that's wonderful to consider, which has points to that precious truth, that those in the Lord's feet are dealt with by his grace, and his thing is in his grace.

The time will come when they will be brought into contact with the heavenly bowers, the Lord Jesus Christ, in that way, and means that all his things to use to that end.

Often, particularly through the gospel, the Lord brings forth sinners as it went to contact with the heavenly bowers, the Lord Jesus Christ.

[19 : 33] Now, bowers speak, bowers speak. And wondrous words of encouragement. So I said to Ruth, hearst thou not my dearer?

Go not to glean another field, rather go from hence, but abide here fast on my maidens. Let thine eyes be on the field that they do reap, and gather after them. Have I not charged the young men?

They shall not touch them, when they are to thirst, to go unto the best of drink of that which the young men have drawn. Ruth must have been wonderfully affected by that conversation, or rather that word from Boaz, because Ruth caught her position.

She was a poor my body person. In one sense, she's a stranger to these women. And yet, what compassion is shown to her.

Boaz, does not despise her. No, but he gives her much encouragement to glean, encouragement to one who is so poor.

[21 : 02] And you see, would be a gleaner in the field? Would be one who was poor, lady. And if you care to look up in the law, and the wonderful provision the Lord made in the law for the poor, the people were commanded to not gather the corners of their fields.

They were to leave the corners of the fields for the poor. God. And there would be the gleaners, those who were so poor and so much in need of food.

There should be that provision. The Lord made provision in that way. Now, you see, Ruth, she was in that category as well. She wasn't surrounded with an abundance of provision, no, but she was just a needy person.

But she comes into contact with Boaz. She's found gleaning in this field a very humble occupation. It must have been a laborious occupation. And yet, how wonderful she was protected and provided for.

And how Boaz, he gives instructions to his young men, that there was a letter of glean among the sheaths, and the Croat her not, and what is more, there was a net full of handfuls of purpose for her.

[22 : 36] Yes, deliberately, as it were, letting fall some ears of corn, that she might gather them, that she might have a good gleaning day.

Well, so she gleaned in the field until he was given. And there's another point to consider too, with regard to when she came to touch his eyes.

We read the wonderful effect they had upon her. She felt so humbled, didn't she? Then she fell on her face and bowed herself to the ground and said, Why have I found grace in thine eyes?

thou shouldst take knowledge of me, seeing I'm a stranger. And you know, some intimation of the Lord's favour and his grace, how that will humble a poor sinner.

Good it is to have some moments of those experiences, to feel humbled for God, the God of all grace, that you should take notice of such in one as you may feel to be.

[23 : 52] Because Ruth, she keenly felt this, that she was but a stranger, as it were. And then again she says this, Let me find favour in thy sight, my Lord, for that thou hast comforted me, and for that thou hast spoken friendly unto thine handmaid, though I be not like one of thine handmaid.

She wasn't like one of his handmaidens. You know sometimes you may well feel something like the people of God, when you realise what you feel within, feeling to be such a poor thing perhaps, it may well be.

And you may look at others and see the evidences of God's grace, and you feel not like one of them. But you know, Ruth was a dear to Boaz, and she proved this later on.

And where she says this, For that thou hast spoken friendly unto thine handmaid. Now, in a marginal reference, where there is a Bible with a margin, you will find that that word is set forth in this way, spoken to the heart, for that thou hast spoken to the heart.

I'd like to think of that. And sure, that is a secret, isn't it? Of every communication of God's grace, or a gracious word from him to your heart, it is spoken to the heart.

[25 : 33] And it is affected him, isn't it? Yes, he spoke friendly to the heart. Maybe you know what it is sometimes, but perhaps a word or two during the preached gospel, it comes to the heart.

It's not just full-on reuses it, but it reaches the heart. And it is then it does you good, isn't it? Well, this is how it was with her then.

And so here she is, cleaning this field. So she cleaned in the field of unbelief. A humble occupation. And it was something she had to do to maintain life as it were.

Yes, that there might be provision for her and for her dear mother and Lord. And how the Lord in such a wonderful way provided for her and soul for an O wife.

Which he cleansed in this thing. And we read her a heart of night on part of the field that belong to our hands. God's God's God's dealings in that way.

[26 : 58] Yes, if the Lord is being pleased to meet with you, you have a hope raised up in your hope in his mercy. Yes, to think of the circumstances surrounding those times.

the overruling hand of God, his guiding hand, yes, it should be handed up to the hand of the Christ.

And for that word, the time coming when that word should reach your heart, would it easily help to trace it to God's hand, his gracious hand, his all-wise hand.

It's actually gleaned in the hand. Yes, now, let us think of this, and it does bring to us an aspect of the exercise of the soul, yes, where there's the life of God within.

We tried to think this morning of the desires the psalmist had toward the Lord with respect to his house. And you see, life brings needs.

[28 : 11] And so with Ruth, we have a person so typical then of a poor sinner, a needy sinner, and yet one being provided for.

Yes, in the field that belongs to that. This, of course, sets forth the gospel field, the field of truth, the field of God's word, and there are, as it were, years to be cleaned in the gospel field, in the field of the word of truth and grace.

But you think of Ruth's evening there, it was a very stooping labour, wasn't it? She had to get down very low, had it actually?

a lot of people into low places to bless them, and we need to be brought down, here we can be lifted on. And when you think of this neighbouring, you actually think of a poor sinner, brought into a soul exercise, there's much to bear one down.

Yes, a sense of one's guiltiness, one's need of God's mercy, and in the light of eternity there are things, yes, to bear one, and to burden one.

[29 : 43] And then also, as we notice, the Ruth actually cleaned in the field, often the blessings that the Lord is pleased to convey to his dear people, they come in this way.

Yes, and you see Ruth being a greener, she had to labour, she had to search for the ears of corn, as it were, but there they were.

And so we have on the one hand the exercise, the maid, on the other hand we had the wonderful provision, and it was a wonderful provision.

because she cleaned the ears, and she cleaned those handfuls of purpose which were commanded to be left. And how wonderful it is sometimes to realise how the Lord is pleased to so direct his dear servants in seeking as they do to preach the gospel.

people. And it comes to pass those handfuls of purpose. Handfuls of purpose.

[31 : 02] You see the Lord's servants in the Lord's hand. Yes, and he can guide and direct them in certain ways. Yes, that there are handfuls of purpose.

purpose. You see, that was something that Ruth needed. It would be a great encouragement to her, help her and her gleaning as she united on these handfuls of purpose.

And so sometimes the Lord is pleased to so direct his servants that his people might be blessed, but there might be those handfuls of purpose.

Surely it becomes to be thankful if we can recall those seasons when there was some particular word God's servants may have been led to speak from and set forth and it was a hand of purpose.

And right into your pathway. Yes, your particular needs at that time. And as it were, you gathered it. And you see, there is an exercise of faith to be considered in this, isn't there?

[32 : 19] And God does exercise his people, yes, in these things. And we had to glean. Yes, necessity was laid upon her to do so.

And there were these handfuls of paths. Yes, she gleaned. so she gleaned in the feelings of evil. Yes, it was a full day's labour, as it were.

And yet there were no special moments when she was wonderfully refreshed and encouraged. and this reminds us, doesn't it, of how the Lord is pleased sometimes to deal with his dear people as they labour on in the way.

There are those times of refreshing from his presence. because, you know, during the time she gleaned, when there was a break in the midst of the day, she sat beside the reapers.

Boaz gave her a wonderful invitation. He said, at the old time, come now hither, and eat of the bread and dip, by and mortar and the vinegar. And she sat beside the reapers and reached a harsh boy.

[33 : 41] She did eat and was surprised and left. And she rose to glean. You see, she was refreshed and strengthened, as it were, to continue in her labour of gleaning in the field.

This would rather bring before us those special seasons. Yes, when perhaps you feel in some little measure you can say, your soul is feasted.

Yes, feasted. Indeed, there is much provision in it. And notice, you see, Boaz had all the dealings of this.

He reached her parts poor, and she did eat and was surprised and left. Or are those outstanding seasons? I know there may be few and far between, but sometimes it was special help.

There is a special time, as it were. and it is under the control and disposing of the heavenly Boaz, the Lord Jesus Christ, whoever cares for his people.

[34 : 52] You know, Boaz showed much care and concern over Ruth, this humble person who's leaning in his field.

you know how it all is you. What great blessings were in store for Ruth, as the unfolding of God's providence concerning her, and an expectation before all God's dear people, as they are humble gleaners in the gospel field.

There is an expectation. The psalmist could say this, couldn't he? He said, my expectation shall not be cut off.

Or you read about the wicked, you read Psalm 37, you read about the wicked being cut off, and that is a solemn word describing the wicked. Yes, cut off.

But the psalmist would say concerning his expectation it would not be cut off. How faithful the Lord is to his promise to his word, to his people, his dealings with them.

[36 : 11] And so Ruth had an expectation that it was unfolded to her as time went on. But meanwhile, she was to glean in the field. And we must notice this, that she was given instructions with regard to this.

He said, hearest thou not my daughter, go not to glean another field, neither go from hence, but abide here fast by my maidens. Now, we've noticed about Ruth being steadfastly minded, with respect to Naomi, whom she esteemed as a mother in Israel.

There was a bond between her and Naomi. And now, she's given this exhortation not to glean another field.

Yes, this steadfastness, not to wander hither and thither, or there may be a tendency sometimes, his son, to wander hither and thither, but all to be kept.

Go not to glean another field. It would be most unwise for Ruth to have wandered into another field. She was protected in this field.

[37 : 34] She was blessed, her need was supplied. She had some wonderful communications with boys in this field. Go not to glean another field. And I like to notice how Naomi, as it were, emphasised this also to Ruth.

When Ruth made it known to her mother-in-law how that boys had spoken thus to her, she says, this is as good, my daughter, that they go out with his maidens.

but they meet thee not in the other field. And Naomi, having known something of the hard path and the chastening hand of God, we see Naomi, the chastened spirit, yet having learned some very soul lessons, now she gives, or rather she adds her accent, if I may put it like that, to those words which were spoken to Ruth from Baird.

It is good, my daughter, she says, that they go out with his maidens, they meet the not in the other field. Steadless mindedness, so she gleaned in the field, until even.

Yes, she gleaned in the morning, yes, and she gleaned as it came to the age of the dying, but then there was a provision for her, a little rest, a little refreshment, and then she gleaned again, until even.

[39 : 16] And I could never look at this word without thinking back many years ago when I had to speak, preach in one of the London chapels, a dear old deacon there, and he was an old saint, a dear gracious old man, and I had been trying to speak from this word, and he said it's true, he said I'm still a gleaner, in old age he was, almost down to the end of the journey, but he was still a gleaner, and sure that's how it is, isn't it?

You glean in early life, and good it is, when through the overruling hand of God in a gracious way, you're dead, and yes, in that part of the field belonging to Boaz, under the sound of the truth, in the gospel field as it were, and as a young seeker gleaned in the field, and there are handfuls of purpose for seeking souls, those in early experience, and heavenly Boaz is very gracious and kind to those early secrets, but then in the midst of the pathway, yes, and the heat and burden of the day, as it were, there's a need, isn't it, glean, from time to time in the gospel field, may well be perhaps you've been hard pressed through perhaps a week's lawful occupation, and you look forward to the Lord's day, and you would glean in this field, yes, been in the gospel field, and then in the evening time, those of us who were to be coming out toward the evening time of life, you would still be gleaners, or we would gather these handfuls of purpose, so she gleaned in the field until evening, yes, she continued in this neighbour, we think of it as the work of faith in the heart, yes, that which goes out as it were, in desire to the

Lord, to obtain a blessing, and it may well be, sometimes it is somewhat of an ardour neighbour, you think of Ruth, she had the back ache for a bit with his gleaned, and a blessing was to not come easily, do they, always, yes, the Lord will have his people labour, as it were, yes, and seek unto her, so she gleaned in the field until the evening, what a supply, yes, simple, very simple, her labour was simple, and yet, you see, so needful, wasn't it, it was vital to her, and there are those things that are so vital to a living soul, and yet, when you think of the simplicity of the gospel, people, there are deep and precious truths, but there is a simplicity in the gospel, yes, and good it is to know something of that secret, yes, knowing what it is to gather up a little, and you can trace it to this, handfuls of purpose, yes, you can trace it to another, another, another means as it were, and you see, those labourers were commanded to do this, and the

Lord does command his servants, yes, at times, in a particular way to speak, they do, and for the profit of God's dear people, she'd glean in the field until the evening, and then the word tells us that she beat out that she had gleaned, of course, this was necessary to beat out the grain which she had gathered up, the ears of corn, and she gathered up quite a bit, and through having these handfuls of purpose, there was ether of barley, and she beat it out, and this rather points doesn't it, to some meditation upon God's word, yes, to beat out what you bleed, we live in an age of hurry, in so many ways, and it has an effect upon the

Lord's dear people, doesn't it, how good it is if sometimes, you may be helped for a few moments perhaps to meditate upon perhaps what you've heard during the day, and there may be a blessing, as it weren't beating out that you're gleaned, it needs to be beat out, and good it is when there is some prayerful meditation upon God's word, or what profit this has been to many of God's dear people down to the ages, we read in the word of God, don't be how Isaac, he went out at the evening to meditate, it was then that Rebecca came along, so there's blessing in meditation, she beat out, that she gleaned, another exercise, the psalmist said this of me, my meditation of him shall be sweet,

[45 : 32] I will be glad in the door, so she gleaned in the faith, and you see, when you think of what it issued, all that came to pass, following on this, and how Naomi gave her again another gracious, some more gracious counsel, and Ruth came into contact more fully with Boaz later on, and she made this known to her mother-in-law, it was this word, then she said, that is, Naomi said to Ruth, sit still my daughter, until then now the matter will fall, for the man will not be at rest until you finish the thing this time, there needed to be a sitting still, yes you glean, there was labour, and then with regard to the unfolding of various things that happened, with regard to her, there was to be this sitting still, yes, and it does set forth, doesn't it, a waiting upon God, and I do like to think of this, with regard to Naomi and the council she was helped to give to her daughter-in-law, no doubt,

Naomi profited much, through God's chasing hand upon her, you see, you think about Naomi and her husband and him and they didn't sit still today, there was a famine in the Bethlehem, so they ran off to Moab, but ten years later, Naomi, having been so bereft of her dear ones, she hears how the Lord had visited his people, so there had been a famine, but the Lord appeared for his people, they would not die because of this famine, the Lord would appear in due season, no, she says to Ruth, sit still, yes, have patience, yes, wait upon the Lord, wait for the working out of his purposes, sit still, my daughter, and he reminds us that text in the psalm, be still and know that I am God, so she gleaned in the field until the evening, beat out that she had gleaned, it was about an ether of barley, she took it up and went into the city, and her mother-in-law saw what she had gleaned and what she brought forth, and she brought forth and gave to her that she had reserved after, that she was sufficed.

Well, may the Lord bless these few scattered remarks, amen, and verse 919ials 923 4 .

. Let us look together. Amen.

Amen. Amen.

[51 : 20] Amen. Amen.

Amen. Amen.

Amen. Amen.

Amen.