

May the Lord Give You a Full Reward

by Carter Conlon

The sermon emphasizes the importance of perseverance and faith in the face of spiritual famine, and the promise of a full reward for those who trust in the Lord.

Duration: 42:25

Scripture: Genesis 28:15, Ruth 3:8-9, Ruth 3:12-13, Matthew 6:33, Hebrews 11:6

Topics: "Rewards"

Description

In this sermon, the preacher emphasizes the importance of receiving and showing kindness. He references the story of Ruth and Boaz, highlighting Ruth's choice to be kind even when she was left empty by others. The preacher explains that when we come to Christ, prison doors open, blinded eyes see, and wounded hearts are healed. He encourages the congregation to find rest in Jesus and ask Him to cover them, allowing Him to redeem their lives and bring His miraculous power into their circumstances.

Transcript

Now, I want to look at the book of Ruth today as a shadow play. Now, let me explain what I mean. A shadow play is something of the past that has somewhat of, it's a story.

It happened many years ago, but it has a now application. For example, at Christmas time, you'll go to churches, maybe even one like this, and the scrim comes down, and one more time you see the shadow figures of Mary and Joseph and the donkey, and they're heading to the, on their journey to the inn in Bethlehem, and although it's a story that happened 2,000 years ago, it still has an application because we are invited in the present to also undertake that journey. It's a journey that didn't end 2,000 years ago.

It began 2,000 years ago, and it begs an invitation. So it's in that context that I'm looking at the book of Ruth today. It's a shadow play of something in the past which I believe has become very relevant in the present and in the not-too-distant future.

You'll understand as I begin to share with you out of this book of Ruth. Now, the background of the whole story in Ruth starts in Judges, the last verse in Judges, chapter 21, verse 25. It says, in those days there was no king in Israel, and every man did that which was right in his own eyes.

The king was lost, in a sense. There was no leadership. That which God had ordained leadership to be had slipped through the hands of the people, and the people had reverted back to the Adamic nature.

That's that nature that was infused by Satan into man in the Garden of Eden when he came to Adam and Eve and said, you don't have to do it just God's way. There are other ways to do things. And have you considered this, and have you considered that? And don't you understand that you too can be as God, and you can make a determination in your heart about that which is right and that which is wrong, or that which is good and that which is evil.

And that's the context. It was a time when there's no clear leadership. God had faded from view, and no doubt opinions about God had taken over.

But the reality is it's not God leading anymore, it's men leading. And they're leading the people of God, and they're leading themselves into various places. And we see this in the beginning of the book of Ruth.

Chapter one, it says, in the days when the judges ruled, there was a famine in the land. Now, a famine is exactly, it can be a physical famine, it obviously was, but it's a spiritual famine. Not only are they hungry physically, but they're hungry spiritually.

Remember the Amos, the prophet said, there's a famine in the nation for hearing the words of God. And a certain man of Bethlehem, Judah, went to sojourn in the country of Moab, and he and his wife and his two sons. Now, this is significant, because we see the people of God leaving Bethlehem, which is the place of promise.

It was written in the scriptures, in Micah chapter five and verse two, but thou Bethlehem Ephrathah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me, shall he come forth unto me that is to be ruler in Israel, whose goings have been from old, from everlasting. So they're actually in a place where the Messiah is promised to them. He's going to appear in this place, not in another place, but in this place.

In the Bible, there's a place of promise. It's not a tangible place in a sense that can be necessarily felt with human hands or seen with human eyes, but it's a place of faith. It's a place of believing that what God says he will do, he will do, and who he says he is, he is, and he will not disappoint his people.

The danger we face in times of spiritual famine is that people take over and start leading themselves and others. And this is exactly what happened. He left Bethlehem, and this is really significant because this book starts by leaving Bethlehem and it ends by coming back to Bethlehem.

Those are the two bookends as it is in the book of Ruth. And he takes his family, he takes everybody with him and he drifts off into a place called Moab looking for sustenance. Now, Moab is a place with a history of false spirituality, of empty promise and mixture.

You remember the story of Sodom and Gomorrah, an evil society that God judged. And he drew out of that place a man called Lot, a man of mixture. He, in one sense, loved righteousness and the other didn't hate unrighteousness.

He was vexed, but not vexed enough to get out of the place. He brought his family into mixture and an angel of the Lord had to take him and his family by the hand literally and drag him out of that place. And after the destruction of Sodom and Gomorrah, he ended up in a cave and his own two daughters got him drunk.

And while he was drunk, there was a sexual contact made with his daughters and there were two children born of that incestuous relationship. One was called Ammon and the other was called Moab. And so this is the history of Moab.

These are the Moabites. The Moabites came from this relationship of mixture, confusion and sensuality. And it was a history.

Genesis 19:36 says, "Thus were both the daughters of Lot with child by their father. And the firstborn bear a son and called his name Moab, the same as the father of the Moabites unto this day." Now, can you just imagine leaving Bethlehem to go into that kind of a place? But folks, it seems almost ludicrous, but people do it all the time. That story has been repeated over and over again throughout history where people have left biblical promise and gone into sensuality, gone into that which has a history of failure and they know it.

And it's in this place, everything dies. It says in Lamelech verse three, Naomi's husband died and she was left in her two sons. And they took wives of the women of Moab.

The name of the one was Orpah and the other's name was Ruth. And they dwelt there about 10 years. And Malon and Chilion died also both of them.

And the women were left of her two sons and her husband. Everything dies in this place. The promises are false.

They die. The protection is gone. The provision.

Her husband is a symbol of her protection. The protection dies. And I know there were promised protection in this place, but it was an illusion.

There's no protection apart from the actual presence of almighty God. Promised provision for the future. And that provision would be found in her two sons.

That was the 401k of those days. And the 401k died. And there was no future.

There was no protection. There was no provision. And Naomi, and I'm gonna liken Naomi to a pastor that has taken people under his authority or her authority into a faraway place from God.

And Naomi rises up to return. And in verse six, it says, she rose with her daughters-in-law that she might return from the country of Moab. For she heard in the country of Moab how the Lord had visited his people in giving them bread.

She returned because she heard that the Lord was visiting his people. And folks, this is about the season we're in again. In our time, many are coming home.

They're gonna get up and come back because it's empty. It's dead. It's dry.

The promises have fallen through their fingers. People are gonna lose their jobs. The economy is going to go into a spin that's almost inconceivable to many people in our time, our season of affluence, and our season of going into places and taking the love of this affluence and tagging the name of God onto it.

And then suddenly it all dies. Suddenly people have been giving their \$1,000 to ministries and they don't have a job anymore, but they were promised. Not only a job, but they were promised they're gonna be the CEO of the corporation.

And suddenly everything is gone. And all the promise is gone. And I'm not against people coming home.

I hope you're not. In my heart, I'm saying, oh God, thank you. If it takes a famine, if it takes hardship for your people to come home, then you're not gonna find me on the road pointing a finger at them, folks.

You're gonna find me with my arms open. You're gonna find me with a robe in my hand and a ring ready to put on somebody's finger and shoes to be able to put on their feet. She has two daughters left in this place.

And she turns to these daughters and says, you don't have to come with me because I'm empty. The promises I believed were coming my way haven't. And you've followed me thus far.

And she said, there's no more life in my womb to give to you. There's no reason. I can actually see in my spirit of ministry getting up and just whatever's left of it saying to the people, I've heard there's bread in Bethlehem, I'm going home.

And you don't have to come with me if you don't want to. I don't have anything left to give you. What I thought I had didn't materialize.

Remember Naomi, when she came home, she said, I went out full and I came home empty. I went out full of what I thought were the promises of God. I thought it was the provision of God.

And suddenly it's just all gone. And you've followed me and measure in this, but now it's empty. And she said, go back to your people and go back to your own gods.

And the one daughter in law kissed her and left. And I think 50% of the congregations that have gathered around what they thought was the name of God are going to dissipate. I hate to have to say it, but I think history is going to repeat itself.

There are many in these places. They didn't ever really come for Christ. They came for something else with the name of Christ attached to it.

And when it all falls apart, they're just going to go back to where they came from. Would be to God, it wouldn't happen, but it happened here. And history has a tendency to repeat itself.

But there was another daughter-in-law. Her name was Ruth. And she just spoke and said, I don't know where you're going and I don't fully get your people in your household in your kingdom, but I know there's nothing here and I'm going with you.

And if you say there's bread there, then I'm going to follow you there. And I'm going to believe that where you dwell is where I need to be. Where you live, I need to live.

And where you die, I need to die there. Folks, suddenly coming down the road in chapter one in verse 19, it says the two of them went until they came to Bethlehem. Now remember again, Bethlehem is the place of promise.

I see in my heart, a lot of people coming home. And it came to pass that when they were coming to Bethlehem that all the city was moved about them. And they said, is this Naomi? In other words, is this the lady of promise? Is this the one who went out full, a promise into the land of mixture? And she said to them, don't call me Naomi, call me Mary, don't call me full of promise, call me bitter.

For the Almighty has dealt very bitterly with me. I went out full. Now she was just full of herself.

She wasn't full of the spirit. And the Lord brought me home again empty. Now she doesn't realize this is the plan of God.

This is the actual way that God will deal with his own children to get them home again. Full of herself, but now empty and ready to be filled with God. It's amazing how it works.

Why do you call me Naomi? She said, seeing the Lord has testified against me and he's afflicted me. So Naomi returned and Ruth the Moabitess, her daughter-in-law, I see a type of an empty hearted pastor and a daughter of mixture coming back to the house of God. And they returned out of the country of Moab and they came to the Bethlehem in the beginning of barley harvest.

And that's significant. It was harvest time. The Lord was beginning to do something.

They heard about it. We're dead, but there's life over here. Our promises have failed, but these promises seem to be alive.

And suddenly, you know folks, I want to tell you something. In the midst of every great move of God in every generation, there will always be a contingency of people who are more or less out there on the periphery that will come back to the center core. And we have to understand that we need to be prepared for this and we need to be prepared to receive all who come back into God's kingdom.

Now, Ruth became a worker in the harvest field, a hard worker. And Boaz, who's a type, the kinsman redeemer, a Christ type, most everybody agrees with this, who studies this text, says he said to his servant, whose damsel is this? And the servant that was sent over the reapers answered, that's chapter two and verse six. This is the Moabitess damsel that came back with Naomi out of the country of Moab.

And he said, she said, I pray you, let me glean and gather after the reapers among the sheaves. And so she came and continued even from the morning until now that she tarried a little in the house. So this is a hard worker.

Now, remember when the prodigal son came home after he'd made a mess of the father's name? You remember what his view of God's, of his father's house and his father's kingdom is? Even he came down the road, he said, father, I'm not worthy. Make me a slave, make me a servant in your house so I'll go home and I'll just work. I'll work for my father's kingdom.

I'll work for my father's favor. I'll go out, I'll gather in the harvest. And there are people coming home that are gonna just, that's gonna be the view.

I don't get this kingdom, but I understand there's a harvest going on, so I'm gonna get into the harvest. May not be theologically complete yet in understanding, but I'm gonna get out there and I'm gonna start to work. And in that work, she came to the attention of the one man who could redeem her.

By redeem, I mean, bring back to himself and into her rightful inheritance all that was hers. He had the power to redeem her. And then he said to Ruth, do not go in verse eight into another field, neither leave here, but abide here fast by my maidens.

In verse nine, he says, let your eyes be on the field that they do reap and go after them. Have I not charged the young men that they shall not touch thee? And when you're thirsty, go to the vessels and drink of that which the young men have drawn. In other words, stay by those who are close to me.

You'll be safe here and there will be plenty to satisfy your thirst. This is the word that the kinsman redeemer brought to her. Don't go to another place, stay here.

And in this place, work with those that are closer to me than you are. Now, there are some people here today that you're so taken with the worship, you're so taken with the presence of God, but you know that you're literally, you're here, but you're not here. You're inside the building, but somehow just riding the edges of a kingdom that you can't fully understand yet.

And this is what Boaz said to his workers. He said to her, stay here, stay here. Work beside those who know me.

Work beside those who seem to have a more intimate relationship with me than you yet understand. And when you're thirsty, there'll be plenty of water. They're drawing water.

Trust me, he said, they're drawing water. And when you're thirsty, they'll give you to drink. In verse 10, she fell on her face and bowed herself to the ground.

And she said to him, why have I found grace in your eyes that you should take knowledge of me, seeing I am a stranger? And Boaz answered and said to her, it has been fully showed me all that you have done to your mother-in-law since the death of your husband, how you've left your father and your mother and the land of your birth or your nativity. And you've come to a people with which thou knowest not hitherto. In other words, you've chosen to be kind even to those who left you empty after all their promises.

And you came to a place which they claim to be associated with, but is foreign to you. You still don't get it, but you know that this is where you should be. And then in verse 12, he says, the Lord recompense your work and a full reward be given to you of the Lord God of Israel, under whose wings you are come to trust.

And that's the title of my message today. The Lord bless you. In other words, the Lord fill you and give you a full reward.

Don't lose heart if you don't understand this kingdom yet. Don't back away from the place that God has given you to dwell in. Then she said, let me find favor in your sight.

In verse 13, my Lord, for you have comforted me and you've spoken friendly unto your handmaiden, though I be not like one of thine handmaidens. Thank you, Lord, for speaking kindly to me. Though I'm not, I don't seem to be like a lot of others that are closer to you.

Thank you, God. I know I'm speaking to somebody here today. You know that you're on the outside looking in.

And the greatest thing that God could do for you today is to speak kindly to your heart and to have you to understand that he's not against you. He died for you. And he has something for you so much bigger,

deeper, so much farther than you could ever imagine.

It's not just about work, this kingdom of God that you're considering becoming part of. And verse 15 says, and when she was risen up to glean, Boaz commanded his young men, saying, let her glean even among the sheaves and reproach her not. In other words, he commanded those that were close to him, let her work with you and don't shame her.

That's what it means. Don't shame her. Don't point out other faults.

If there's one too many earrings or tattoos or... Don't shame her. If she has some weird ideas about the kingdom of God, be quiet. Don't shame her.

Let her work beside you. It's not your job to correct everybody that comes in contact with you. In verse 16, it says, and also, and let fall some of the handfuls of purpose for her and leave them that she may glean them and rebuke her not.

In other words, some of the things that you have to do, let her buddy up beside you. Give her a little bit to do of what you have to do. She may join you out on the raven truck, or he may join you on the raven truck and might be theologically somewhere else.

Don't rebuke her. It's the Lord that's going to be bringing people back into his house and they're coming from far off. They're coming from mixture.

And it's God's job to do something that you and I can't do. We're called to be kind. I'm not suggesting you compromise what you believe and I'm not suggesting that you're not allowed to have an opinion.

What I'm suggesting is you don't shame or rebuke somebody that Christ is drawing to himself. Be very careful that you and I represent him in these things. Many have lived in mixtures and are seeking God the best they know.

And those that are coming in in the days ahead that are going to, they're going to have a chapter three experience with God. It's the moment where we're directed to something deeper. A thought that God begins to plant in the heart that it's not enough to work for Christ.

You're called to be his bride. It's something that God does. She comes back into the place of promise, begins to glean in the field.

The instruction is given to those that are close to not rebuke her. And then suddenly the word starts coming to her. Go deeper, go farther in God than you've ever gone before.

And so the story goes that she comes to the threshing floor. That's the place where the harvest is being gathered. And it came to pass at midnight, chapter three, verse eight.

This is the man Boaz, that the man was afraid and turned himself and behold, a woman lay at his feet. And he said, who are you? And she answered, I'm Ruth, your handmaid. Spread therefore thy skirt over thine handmaid for thou art a near kinsman.

In other words, she lays at his feet and says, it's not enough that I just work for you. Take me as your own. I perceive there's something deeper to this kingdom.

There's something more. Please God, cover me. Please draw me to your heart.

Please Lord. Now remember, she has been in the field. The men of the kingdom have been kind.

They've not shamed or rebuked her. And suddenly into her heart comes a thought. She's directed there by Naomi actually.

And she lays down at his feet and says, please take me as your own. He says to her, blessed be thou of the Lord, my daughter, verse 10, for you've showed more kindness in the latter end than at the beginning. In so much that you followed not young men, whether poor or rich.

And now, in other words, you came back to me. The Lord says, though I'll not be as attractive as some of the things that were presented to you. And now my daughter, he says, fear not, for I will do to you all that you require.

For all the city of my people does know that you are a virtuous woman. Now, it is true that I am your near kinsman, how be it there is a kinsman nearer than I. Terry this night, and it shall be in the morning that if he will perform unto thee the part of a kinsman well, let him do the kinsman part. And at the end of that verse, he says to her, as the Lord lives, lie down till the morning.

The kinsman redeemer. And then Naomi said to her, sit still, my daughter, until you know the matter, in verse 18. For the man will not be in rest until he had finished this thing this day.

The moment you turn to Christ, the moment it comes into your heart in sincerity to say, Jesus, cover me. The moment those in the future come into the house of God, they're gonna come into houses of God all over the city. The moment it comes into the heart to say, cover me and take me as your own.

Christ responds and says, I will. And if you will let me, I'll do it in a day. It will be done quickly.

I will settle the matter because you see, there's something I must do first. There's another person that has the right to walk into your life whenever he chooses. And I must, and I will redeem this right.

When we get involved in mixture, we've given access to our heart. We've given access to our mind. We've given access to our lives to other things than the kingdom of God and the spirit of God.

But the moment you turn in your heart with an honest heart and say, oh, Jesus, cover me. Come into my life and be my Lord and savior. He says, I will, but I have to go and do something.

You see, there was a redemption that was won for you on a cross 2000 years ago. And God almighty in a sense says, I've got to reach back and bring that power of that redemption into your circumstance. I've got to confront your enemies and break this power of hell that has found equal access into your life.

Thank God, those who come to Christ, I'm telling you on the authority of God's word, prison doors start opening, blinded eyes start seeing, wounded hearts start being healed. The power of sin and the penalty of sin is broken. The torment of the devil himself is put to flight and we become a new creation in Christ Jesus.

No longer on the outside, no longer halfway in, but fully into the heart of almighty God. I love it in chapter four where the kinsman redeemer calls this other man who has first access as it is into the life of this one that's to be his bride. And he calls him to the gate of the city and calls witnesses.

Have we not had witnesses to the victory of Christ? And he says, now you've had access, you have access to this woman. I'm paraphrasing and I'm making a shadow play out of this. So you have to understand where I'm coming from.

And he said, now, if you have first right, but that first man looks at the kinsman redeemer and says, I don't want this woman because she'll mar my inheritance. And I'm gonna tell you something, the moment you turn and your eyes begin to behold Jesus, the devil doesn't want you anymore because you're gonna do harm to his kingdom. He doesn't want you because his inheritance is an inheritance of darkness.

And the moment you turn to Jesus, you don't belong there anymore. That's not your future, that's not your destiny. He can't lie to you with false promises anymore.

He can't deceive you or take you away from the true life. The moment your face is set to the real Christ of this Bible, the moment you are resting in the places of God's promise that began 2000 years ago in Bethlehem, the moment you have come back to this place of promise, I'm telling you, the devil knows he's wasting his time. You will do nothing but mar his kingdom.

And so the kinsman redeemer looks at this man who had first option as it is. And every one of us here, the devil had first option in your life before Jesus came into the picture. And the kinsman redeemer looks at him in the eye and says, therefore, take off your shoe.

This is significant because whenever God came on the scene in the Bible, he would tell those that were about to walk into a place of the miraculous, take off your shoe. Moses, take off your shoe. If you're gonna walk with me, it's not your plans, it's not your way, it's not your will, it's not your strength, it's not your schemes.

It's nothing of you, it's all of me. Take off your shoe. You don't come in here anymore as a natural man.

When he met Joshua before that great victory in Jericho of the promised land, the first thing the captain who's Christ of the Lord's host told Joshua was take off your shoe, not your will, not your way, not your power, not your might. And the kinsman redeemer looked the devil in his face at Calvary and said, take off your shoe. You have no right.

The boundary lines are drawn. Satan, you can't walk in here without my permission any longer. At the cross of Jesus Christ, the authority of the evil one was broken.

Jesus, when he said it is finished, he was telling the devil right to his face, take off your shoe. You can't walk in with impunity any longer into any situation of anyone that belongs to me. We're living in an hour when many are coming back to the house of God and the devil is gonna be looked at in the face by Christ himself.

And Christ is going to say, take off your shoe. This is my bride. You've had long enough walking in and out and deceiving.

This is my church. Take off your shoe. Incredible.

And Ruth is brought into the very bosom of the kinsman redeemer. And she's given a child. And it's an amazing thing because in this child was the very DNA of the physical man, Jesus.

This was in the direct lineage of King David and out of the lineage of King David came the man, Jesus. It's an amazing thing. It's Bethlehem.

It's where God puts into your bosom and into your arms that which is of him. As small as it may seem and as non-understanding as our human minds can grasp it, she's back in Bethlehem. She's back in the place of promise.

Christ is not born yet according to Micah, but she's holding Christ in her arms. She's in a place where the promises are true. The protection is sure.

The provision is guaranteed. She's back in Bethlehem again. A place of promise, a place of victory, a place where God has spoken and what he says has to come to pass.

There's no other alternative. And not only does Ruth, this former woman of mixture, come into this place where she's literally holding the Christ child in her arms, but Naomi, the type, and I'm using it as a type of spiritual leadership that is ashamed and triumphed over. The Lord's been speaking to my heart.

He says, Carter, I want to bring pastors here that have led people astray. Can I? Can I bring them to you? What will you do when they come in? If they call you, if they come to your office, if they cry, if they're ashamed, what will you do? Will you embrace them? And I've had it happen just recently. Will you embrace them? I had a man sitting at my table and says, I know what we've done is a mess, and I know how you felt about it.

And he would start to cry. He says, well, what about me? Can we be friends? Can we walk together? Carter, Naomi is given part of caring for this new life, not cast out, in spite of going out into mixture, in spite of making a mess, in spite of losing half of everything, the Lord in his mercy. Oh, folks, I'm starting to understand more than in my whole life that this kingdom is all about mercy.

It's mercy. It's absolute mercy. No wonder when we get to heaven, if we should have such a thing as a crown, we'll do everything in our power to get it off our heads.

It's mercy. You stand by mercy. I stand by mercy.

No, I'm not called to compromise what I believe. I'm not called to water down the bloodline. And I'm not called to become ecumenical to the point where you're okay, I'm okay.

I'm not called for that. But I'm called to love people. I'm called to be kind to those that are seeking God.

I'm called to embrace those that are trying to get home as confused as they might be. And look what God would be able to do. We're going to see perhaps a prayer movement in this city where there's gonna be a lot of mixture in it as people are trying to find their way through to God.

Do we have enough sense to let some handfuls of purpose fall and not shame and not rebuke and be that hand of God that's extended? For everyone who's in mixture, you can come to the feet of Jesus. That's where you need to be. And let him fight for you.

A lot of people try to get it all sorted out. I'll get it all theologically together. Like who is my neighbor? When I figure this thing out, then I'll get involved.

Well, that's not where you need to be. The first place is at the feet of Jesus. That place is saying, would you cover me? Would you take me? Can I become fully yours? And the moment that happens in your heart, you're going to see, he says, yes.

And in a day, you're going to know victory. I'm going to fight for you. I'm going to fight for you.

The Lord will fight for you. This is a supernatural kingdom. That's why in Matthew 11, he said, come unto me, all you who labor and are heavy laden, and I will give you rest.

Come to me, he said. You're working, even in the name of God, but it's not brought you into any rest. All it is is work.

He said, come to me, all you who labor and are heavy laden, and I will give you rest. Come, learn of me. Take my yoke upon you, he said, learn of me.

I'm meek and lowly in heart, and you will find rest for your soul. Let him do the fighting. And your story in the days ahead, for those that are trying to find their way through to life, is not going to be do this and follow these seven steps and do these three things, and everything will be okay.

No, you're going to be just taking somebody by the hand and say, come with me to where I found victory, at the feet of Jesus, at the place of surrender, at the place where I said, in spite of my mistakes and all my struggles and all my stupidity and everything I've even done in your name, will you cover me? And he says, oh, thank you for coming back to me, though I'm older than the new fads around you, though I'm older than the new theologies that have been presented to you, though my promises are long past in some sense for many, but you have chosen to come back to me. I promise you on the authority of God's word that you will soon have something of Christ in your arms. You'll have something supernatural, sovereign.

You'll see something that's so precious that others can't see. If you just come to the feet of Jesus. And I'm speaking to everyone who's stranded in mixture.

You're not quite in, you're not quite out, you're just stranded and you don't know how to go farther and you're afraid to take the step. But may I tell you, you have nothing to lose and everything is yours to gain. Everything around us is about to disappear.

The promises are all going to die, but Christ is more alive and can be to you than ever in your lifetime. Step out of all mixture and just come to his feet and say, Jesus, cover me, cover me. The next thing you know is freedom is coming.

You're gonna see the first kinsman redeemer with his one remaining shoe under his arm heading down the road. No more access to you. And then suddenly the miraculous starts to happen.

This is a miraculous kingdom. Don't settle for less. Now, Father, I thank you, God.

You have come with such power. You have so drawn us today in this church. In everything we've sung, in how you have manifested your presence here.

You have been drawing us as a people, asking us to receive kindness and then to be kind in turn. We thank you for this, Lord. Jesus, would you help everyone here who simply is not at rest? Do you help us to find that rest in you? Give us that strength, oh God, to come to your feet and say, cover me.

I ask it in Jesus' name. Now, we're going to worship for a moment and that's simply my altar call. It's a deep one, although it seems not to be.

It's very deep. For every person here today who just simply is willing to say, Lord, I'm coming to your feet. Take all of me.

God Almighty, take all of me. As we stand in the annex, you can step forward to the screens in the sanctuary. Please just join me here at this altar and we're going to pray together and believe God.

Would you stand please? Balcony, you can go to either exit. The main sanctuary, just slip out wherever you are. And we're going to pray.

Everybody that needs freedom, everybody that's struggling with a besetting sin and you can't get out, the Lord will take you out. He will give you the victory. Everybody, come to me.

You who labor and are heavy laden, come. That's the invitation that Jesus gave and I can't add anything to that. God bless you.

Just slip out and make your way here, please. I want you to go with me just for a moment, those who are at the altar to the wedding. Where the kinsman redeemer took this woman, Ruth, to be his bride.

And the religious skeptics must have been standing on the sidelines saying, doesn't he know her history? Doesn't he know that she came out of mixture and confusion and there's all kinds of sexual sin in the past in this family, doesn't he know it? And I hear another person saying, well, yeah, he knows it, but he just said he doesn't seem to care. He loves her. He loves her.

And when she asked him to, he covered her. He covered her shame, he covered her past, he covered her struggles, he covered the whole inglorious history of it, he covered it and he took her into his arms and gave her and grafted her into the lenience of Jesus Christ. This is the gospel of Jesus Christ.

This is what you've come to today. This is the redeemer that you've come to his feet. This is who he is.

This is, you see him in every book of this Bible he's revealed. All you have to do is ask God and say, show me Jesus. And he'll show you in every book, you see him very clear.

The story is all about Jesus. There are just other characters in it to lead to him. But the story is about Jesus.

And today you said, cover me. And so he's covering you and he's gonna fight for you now. You by faith believe, you by faith believe that he's doing what you can't do for yourself.

And he's the one who'll tell the devil to take off his shoe. Thank God for that. Thank God.

Thank God. Lord, Father, we lift up these that have responded at this altar in the Annex and Roxbury and Summit International School of Ministry and those who are on their knees at home. Jesus, thank you for receiving us and being merciful and fighting against our enemies and bringing us into a miraculous life that in our struggles we can be born into the kingdom of God, grafted in and born in us his new life, life that comes from promise, not from anything else, but the promise of God.

Jesus, thank you. And as we travel, help us to be merciful to others the way you have been to us. Father, we thank you for this.

We give you the praise. We give you the glory in Jesus' mighty name.

Audio: <https://sermonindex1.b-cdn.net/23/SID23895.mp3>

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