

David Legge 02

by David Legge

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Transcript

And the Lord Jesus, the great judge priest of the church, walking among us, says, As many as I love, I rebuke and chasten. Be zealous therefore, and repent. Fly to the seven churches, repent, repent, repent, repent, repent.

Do you know what God did to them? He took away all the breadwinners in the entire family. Elimelech died, Maulim died, Chelium died. He touched the source of their human ingenuity and wisdom.

And that is what God is doing in the West. I hear people saying, it's right. This economic crisis is making so many unbelievers think of God and turn to God.

Yes, praise God for that. But this is God's people. Haggadah's day was due to God's people.

Is it not making us think? Where are your treasures? Where are your valuables? God often has to come in when we wander away from Him and strip us. Strip us of all the crutches we have, all the breadwinners that substitute Him. And the house of prayer.

And this is what He is doing. Why? To bring us back to Himself. To show us the error of our ways.

To show us that we have humanized systems. That we have made ourselves and we are not living from the living God. He gives us death, desolation.

He allows us to go into more other than what becomes a graveyard. Let us turn our attention away from this sojourn and move out to the return to death. For this is the road to revival.

There are three characters on that road that I want you to see. The first is Naomi. And we read in verse 20 and 21 of Naomi's confession.

And I think these must be two of the most saddest verses of the whole of Holy Scripture. Naomi confesses verse 20, chapter 1. Call me not Naomi. Call me Mark.

For the Almighty God dealt very bitterly with me. I went out through. And the Lord hath brought me home again out.

Now remember Naomi means pleasant or joyous. And here she is saying don't call me by that name because I am not living up to that name. And we heard earlier what names mean.

I am not joyous. I am not pleasant. I am marrow, bitter.

I have lost my joy. And this is what the church in the west. And this is what more and more of our members are realizing.

That nothing can be a substitute for the joy of God. Nothing can fill that void. Nothing can be an imitation.

It is a matter. We cannot be satisfied with anything other than the living God. But see Naomi sinning and becoming bitter.

Look at it again please. Verse 20. The Almighty God dealt very bitterly with me.

Now Naomi was very short. She forgot that it was her decision along with her husband to leave the house of bread. How easily we can become bitter in the things of God and so many believers.

And if you are involved in a local church you will know this. So many are eaten up with bitterness. And it might be legitimate things that were done against them that were wrong clearly.

And yet the bitterness is eating them up. Because He who says a root of bitterness has come into their heart. And it does not just affect them.

It affects people around them. And they can become bitter with God. And Naomi because she left the house of bread.

She went out full. How was that? She had a husband and two sons. She came back empty.

The Lord did not lead her out. But the Lord brought her back. And the Lord brought her back a little in childless.

And no grandchildren either. She was ruined. She was filled with regret.

And the first step on the road to revival was Naomi's confession. This has not worked. Lord you are right.

We are wrong. And she was still bitter. God still had to do a lot of work in her.

As He had a lot of work to do in all of us. But see where she started to return on the road. If you look at verse 6 please.

Of chapter 1. She arose with her daughter-in-law that she might return from the country of Moab. For she heard in the country of Moab. I the Lord have visited His people in giving them bread.

The road of revival almost started when she heard of a revival at all. She has been well called the prodigal daughter of the Old Testament. Because you remember Jesus told our Lord the story of a famine in the land.

And a son went to his father and asked for inheritance. And like we have wasted our inheritance. He wasted his inheritance in a far country.

And it wasn't until he was at rock bottom. And he realized that he couldn't be satisfied with anything that he had done there. That he remembered there is bread in my father's house.

I'm to spare. I'm all right. Go on to my father.

Say unto him I have sinned. Done this great evil in thy sight. And no more will I be caught with thy son.

There is revival this very afternoon. In parts of our world. Does it not ignite your heart to want one here? To want one in your life.

Do you hear of the bread? Naomi's confession started her back on the road. Let's see something else in verse 8 of chapter 1. Orpah's intention. Orpah's intention.

Naomi said of her two daughters. Go return to her mother's house. Now just consider the import of this.

This is a Jewess sending two Hobite girls back to idolatry and paganism. That shows you the advice of backsliders. And even invokes the name of God.

And so backsliders prayers aren't that useful either. Let's see what happens. Verse 9 she says.

The Lord grant you that ye may find rest. In what? This is impossible. She had to come down.

And she's sending all her people to the bitterest. Without the living God. Let's see what happens.

Do they follow her advice? In verse 10 we see strength in numbers. Of her instinct. And they, plural, said unto her.

Surely we, plural, will return with thee unto thy people. So the two daughter-in-laws, Ruth and Orpah were saying the same thing. We will go with you.

We're not going back to Moab. But by the time we get to verse 15. Both of them lift up their voice.

Orpah kisses her mother-in-law and leaves her and goes back to Moab. And Ruth cleaved unto her. Now what happened in between? Well if you look at verse 11 through to verse 13.

Naomi says. Now listen. I have no more son.

I haven't got a husband. I needn't have had a husband. And I got pregnant.

Which is impossible. Would you be willing to wait a while until he grew up to be your husband? I don't think so. There's nothing for you.

Bethlehem. Go back. Now what happened to Orpah's mind was.

The cost of going back to Bethlehem was gone on her. And she was realising. I'm not willing to go through.

She had second thoughts. Initially. Or else I regret.

When the cost gone. Now here's a lesson. I do not want you to miss.

Please get this. Because I believe God wants you to understand this. Naomi was giving this advice.

Not God. And the devil will give you all the advice he can. Concerning revival.

Now listen carefully to this. It's Bible. Whatever the devil tells you is the cost of revival.

It's not. Do you understand what I'm saying? The devil will tell you. Oh it will cost this.

It will cost that. It will cost the other. And he is a liar from the beginning.

Here's how I want. Ruth got everything and more. That she lost.

Isn't that right? She got a husband. And what a husband she got. She got land that she never had.

She became a mother in Israel. And yet the devil would have had her going back to Moab and Orpah. If I believe in a lie.

Now I know there's a cost to revival. I know that. But sometimes I think.

And I have a lot to learn. But I think sometimes we can be too negative. Jesus said the thief comes to kill and destroy.

The stable man come that you might have life. To the fool. Now I'm not saying it's easy being a Christian.

Far from it. The Lord wants disciples. He wants our whole life.

And for Ruth there was hard work. There was poverty ahead. Without a meal provider.

There was separation from her family home. And loved ones too. But don't believe the lie of the devil that the life you're living.

This substandard Christian existence is better. It's not like oil. And whatever cost you have to pay to get it.

It will be worth it. Ten thousand times. Someone has said bad decisions.

Aren't as bad as indecision. I don't know. I only made a bad decision.

You see where it got her. And I only got right with God. You never hear of Orpah.

Okay. Does that mean you can come to the point of being emotionally scared about revival? Does it mean intellectually? You can understand what it means. And what the cost is.

And you can walk away. And that can be the end of your Christian going on with God. I think it's here.

Come with me to the third person on this road of revival. We've seen Naomi's confession. Orpah's intention.

Ruth's decision. Chapter 1 in verse 14. Ruth cleave unto her.

Wonderful. Look at these words. Some of the most beautiful in all of Holy Scripture.

Verse 16. Whether thy ghost I will go. Where the lodges I will lodge.

Thy people shall be my people. And thy God my God. There will I be buried.

The Lord do so to me and more also. If all but death are thee and me. She was resolute.

She was decisive. She had determination. And let us be delivered from evil.

All talk and all prayer. And let us do something for revival. He cleave unto Naomi.

Your God my God. Now this is where I want to get to. Sojourn in Noah.

By noon. The return to Bethlehem starts with Naomi's confession. Ruth's intention has never followed out.

Orpah's intention I should say has never followed out. And Ruth's decision is what really makes the difference. This is the watershed in this whole story.

And now chapter 2 verse 2. We find Ruth in the field of Boaz. And we haven't enough time to go into this. But it's just incredible how God providentially guided Ruth into that field.

She said to Naomi I'm going to Galilee. And you know something you've got to understand a little bit about the law. This was like a welfare tax for the people.

That the farmer was to leave some harvest lying around for the poor. The widower and the orphan to feed on. And so Ruth could have gone to anything.

Now listen she was a gentile pagan Moabitess. But she had chosen Naomi's God as her God. And she didn't know the Bible the way you do.

But she knew God's promise in this regard. And simple faith in an immature believer. Taking God's word and claiming God's promise later to God's plan.

Out of all the things she could have gone to. She ended up piece to piece with the one man God had appointed to her. Amen.

There's a big difference between a reaper and a cleaner. Did you know that? A reaper was a recognized worker in the urn's ages. He was employed by a farmer.

But a cleaner was just one of these poor folk. The widow, the orphan. A stranger in the land who was allowed this welfare tax if you like.

And you see what Ruth is doing. She's not aspiring to be a reaper with wages and a position. She's taking the whole place.

Down the dine. Why is she doing that? She's got God's promise on her. And she's taking the whole place.

Here's why. We often hear it said, particularly in gospel preaching. That God sees nothing in us to be gracious.

And that's true, isn't it? But there is another truth. God resisted the crowd. And gives grace to the humble.

And you know something? Grace is undeserved. Amen to that. But grace does not allow humility to go unnoticed.

And God lavished his grace upon Ruth through Boaz. Verse 9. Boaz told the young man not to harass her. Keep her safe.

We read on in verse 14. That she was allowed to drink of the sea and vessels. And eat of the same bread as the gainers, the employees.

And even Boaz himself reaches some parched corn across the table. Extra for her. Verse 15.

Boaz commands the young man never to drink even among the sheaves. And then in verse 16. He commands him to drop some handfuls of grain on purpose.

And she's going home. We're going with blessings from our dear Kislev. Why? Why? Verse 10.

She asked that question. Do you know the answer? Why do I find grace in my life? Why? Because it's grace. But my friend if you want it.

You need to take a look please. If we want revival. If I want revival.

There must be not brokenness. You see we're reaching to the heights here. We're looking for God.

This is what we want. There are people getting saved. That's what we do want of course.

Not our churches being built up. That's what we want. But those are secondary.

Even to the lamb being cleansed. We want God. God and God alone.

You see if you want those heights. Isaiah 57 verse 12 is it? Or 15. He dwells in a high and lofty place where men will come to outstrip.

We want the heights. We want to reach high. We're going to have to bend up.

Are you occupying a low place? Am I? You know with this great privilege of grace is terrible responsibility. In verse 8. Boaz says I've given you all this blessing and gifts of grace. See that you don't glean in any other field.

She went back to Naomi with her arms bursting. And Naomi says the same thing. She says make sure none of them.

Verse 22. None of the maidens of Boaz meet thee in any other field. Are you getting the message? How inappropriate it would be with.

After Boaz has been so gracious to you. To be in another field. It's as if Boaz hasn't done enough.

You see. That's what wordliness is. That is what wordliness is.

It's not Moab is attractive. It is the barrenness of Bethlehem. Even if it's not barren.

The barrenness of our hearts. Where we are not satisfied with his gracious presence anymore. When we feel we need more.

To give us that bonus. Where there's a deficiency in our knowledge and experience of the living Christ. That's when wordliness comes.

Do you know who your king's man redeemer is? Do you understand what he did for you? Have you conceived of the gifts that he has lavished upon you? And more that he wants to give you. There is a deficient in my heart. In my life.

There is a deficient knowledge. And experience of Christ. Where are we bleeding? Verse 19 of chapter 2. Where has thy bleeding today? Where we gather in joy over the satisfaction.

Well let me as I close please. In the remaining moments. Present to you with the king's man redeemer.

Deliberate marriage in the Old Testament. Was the law of Moses that required when a man died childless. A close relative of the closest.

Next of kin should marry you. Remember Leviticus 25. Deuteronomy 25.

The purpose was to perpetuate the family name. To keep the land. The family name.

Now since Boaz was a relative of the deceased Elimelech. He was eligible to serve as the redeeming relative. By marrying her.

But you know you have to be more than eligible. To be a king's man redeemer. You have to be evil.

In other words you have to be wealthy enough. To buy it back. To redeem the land.

To take it on. And even a family. But there is more than eligibility.

And ability. There had to be. An amiableness.

A willingness to do it. Now listen. What a picture.

Of the glorious redeemer. Our Lord Jesus Christ. For he has the right.

To redeem power. Well he had to be a relative didn't he. Veiled in flesh the Godhead see.

Here incarnate deity. Without controversy. Great is the mystery of Godness.

God was manifest in the flesh. Philippians 2. He came. And was made flesh.

Hebrews 3. Just as children are born to their fathers. He partook of flesh and blood. That he might die.

To put to death. Him who had power over death. So that he might be a hydrax.

Who is touched. With the feelings of our infirmities. But my friend that is not enough.

He had not only to be made flesh. He had to be made sin. Amen.

Amen. He who knew no sin. He who knew no sin.

Made sin. For us. I think that makes another Jew a Muslim.

Praise God he is able. He is almighty God. Jehovah Jesus.

The Son of God. Come in human flesh. But more than that even.

All would be mine. All would be mine. If he was not mine.

There was an American. But we read of him. In chapter 4 verse 6. Twice he says I cannot redeem.

I cannot redeem. It wasn't that he was not. Eligible.

He was nearer than God. It was not. It was not that he was not able.

Because when. Beginning of chapter 4. When Boaz brought over the. The gift of the sepian sand.

Redeemed everything that is a liminex. When he heard about the Lamb. He was ready to redeem.

Then he heard about Ruth. Boaz says you are going to take the Lamb. And I am going to take Ruth.

That is what he said. He wasn't willing to take another wife. He wasn't willing to take another family on.

But please God. Christ was willing. To take me on.

Why. That is the question. The romance of redemption.

He lost his heart to Ruth. Chapter 2 verse 11. He lost his heart to Ruth.

Ruth didn't know anything about this man. He knew all about her. He heard about her relationship with her mother-in-law.

He heard about her decision to follow the living God. And he lost his heart to Ruth. And the Lord Jesus has lost his heart.

To you. And lost his heart to me. And we need to get to grips with this romance.

Of redemption again. If we are ever going to have revival. Fairest of all the earth, Messiah.

Cheapest of all unto thy right. Closest to thine in me I see. Wonderful man of Calvary.

That man of Calvary has won my heart from me. And died to set me free. Blessed man of Calvary.

And the deference. To redeem who was. Only had to die.

And to marry our Lord. Had to bleed. He had to die.

Once you are responsible. Repent. I beseech you therefore.

Gathered by the mercies of God. The goodness of God be with you. And repent.

And you know what we need. If we are ever going to have revival. We need a fresh vision of our wonderful Redeemer.

We need a picture of Christ the Lord the sinner. In chapter 1 Ruth didn't know Boaz existed. Boaz knew all about her.

He was compassionate and a stranger. In chapter 2 Ruth is in his field. In chapter 3 she saw his feet.

In chapter 4 she is in his firelight. And it all changed. The whole story and the whole history of this epoch.

Changed. When this one little Gentile girl. Cast her fate.

At her kinsman Redeemer. And that's what we need. We need to rise.

Go on fire and speak. In our failure as Christians. He has the right.

He has the power. He has the willingness to redeem. And to revive whatever is broken.

Come and pray like Ruth did. Come and pray like her. Chapter 3 and verse 9. I am Ruth, ride on me.

Spread the earth where I struggle. Ride on me. For thou art a near kinsman to me.

You know what she is saying. In our vernacular. Lord take over.

Take all that is mine. And stand the Lord of thy people over me. Take over.

Take over. Change my life. You heard about the cross.

Will you lie there. And rest there. I have so much I could share with you.

Chapter 2 and verse 12. She had learned to trust over the wings. Of the God of Israel.

And we read later on. Did not he give her the advice. At the end of chapter 3. The man will not be abreast.

Until he will finish the thing this day. That is the word from God to you my friend. If you get to the foot of the cross.

Your kinsman will not rest. Until all good towards you is completed. But you have got to get there.

You have got to take a low case. You have got to lie there. You have got to rest.

You have got to wait. Don't work. Ruth had spent all her life working for Boaz.

But it was when she got to his feet. That she rested and he started to work. He started to work.

May I finish with this. Chapter 3 and verse 10. Boaz was so overwhelmed.

That Ruth should request. This great privilege. Which as far as he was concerned.

That is the way the Lord looks at it. We are not trying to cry. Out of his fingers.

Stingy blessings that he has for us. But wants to hold back no more. He wants to lavish upon us so much.

And look at this phrase. In verse 10 of chapter 3. He was overwhelmed. Blessed be thou for all my daughter.

For thou has shown more kindness. In the latter day. Than in the beginning.

And as much as thou fondest not. Young men. Whether poor or rich.
What does that mean? Basically what he is saying. Is Ruth. You could have went off and found.
A new young handsome man. You could have forsaken. Your old family.
Maybe you start for yourself. But you are wanting to revive the old. So often that is what you want to do.
You want to cover losses. Whether it is a new chapter in your life. A new marriage.
A new job. A new service for the Lord. A new church.
A new strategy. A new program. And what we are doing.
Is returning the Lord up. And we should sit still. And say Lord what wouldst thou have me to do.
And I know this is what he wants to do. He wants to revive the old. The difference came.
In Israel. When Ruth. Put herself at the feet.
Of her kin's man Redeemer. And trusted herself. Completely.
And other. We are in. A Laodicean age.
In the west. The Lord Jesus. Looks for the same.
The old. I stand at the door. And knock.
If any man hear my voice. And open the door. I will come in to him.
And suckle him. And he with me. Is that bad.
Christ is calling individuals. What a change. Through one girl.
Obed was born. Boaz becomes. The great grandfather.
Of the greatest king. In Israel. King David.
And she is mentioned along with. Another idolater. And a harlot woman.
In Matthew 1. In the lineage of Jesus Christ. Because she got. Her feet.
On the feet. Of her king. Years ago.
If ever there were dreams. They were lofty and noble. They were my dreams at the start.
And the hopes for life's best.

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