



## The Mothers of Jesus: Ruth

### Advent Series #3

Ruth 1 & 4

Pastor David Sunday

December 11, 2011

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Please turn in your Bible to the book of Ruth, which is nestled in the Old Testament between Judges and 1 Samuel. Let's pray together as we approach this time in the Word of God and prepare to come before the Lord at the Communion Table.

Heavenly Father, we pray that through the illuminating, life-giving work of Your Spirit, You would open our eyes this morning that we may see wonderful things in Your Word. Lord, give us eyes to see Your great purposes for us as Your Word is opened to us. As we see these things, may we hope in You and trust You to use us to advance the gospel of Your Son, all for Your glory in this world. We pray. Amen.

June 1, 1999 was a turning point in our family's life. Before that day, you could say our family was ruthless but on that day at around 2:30 in the morning, our third child—Ruth Katherine Sunday—was born and our home has been full of Ruth ever since.

The word ruthless comes from an old 12<sup>th</sup> century English word, "reuth" which means pity or compassion. So to be ruthless means to be without pity, without compassion; cruel and merciless. The book of Ruth takes place in ruthless times. Look at the last verse of Judges, which is the book immediately prior to Ruth. Judges 21:25 describes the time period of this narrative very well. *"In those days there was no king in Israel. Everyone did what was right in his own eyes."* If you've read the book of Judges recently, you know the chaos and turmoil and devastation that came upon Israel because of their ruthless behavior, because, *"Everyone did what was right in his own eyes."*

Then notice the first verse of the book of Ruth. God's people are suffering the judgments of the covenant curses because of their disobedience. God is disciplining them. Verse one says, *"In the days when the judges ruled there was a famine in the land, and a man of Bethlehem in Judah went to sojourn in the country of Moab, he and his wife and his two sons."*

Bethlehem is a small town in Judah that plays a great role in the history of redemption. It means "house of bread" but in these days because of the sins of God's

people, the “house of bread” is empty of bread. It is a time of famine. The book of Ruth begins with emptiness but ends in fullness.

Let’s take a peak at the last verse of Ruth. It is a genealogy and it mentions the name Obed whom we are going to see becomes a son of Ruth. “*Obed fathered Jesse, and Jesse fathered David.*” David was the great king of Israel, the one who was a “man after God’s own heart.” In large measure, David brought God’s people, in God’s place, under the authority of God’s rule. The time of King David’s reign was a time of great prosperity in Israel’s life, as well as during his son’s reign, King Solomon.

So Ruth is this short, little book that kind of forms a bridge between the time of the judges and the time of the kings. What we see in this little book of Ruth is that even though it was a time when darkness prevailed and when there was a lot of wickedness in the land, and when God’s people were suffering the consequences of their sin, God continued to show kindness and compassion to His people. That kindness and compassion toward His people is exemplified in the life of this woman named Ruth.

We’re studying her life today—the third Sunday of Advent—because she is one of the four Gentile women who are mentioned in Matthew’s Gospel, in the genealogy that prepares the way for the birth of Jesus. Ruth is one of the mothers of Jesus and we’re looking this month at the mothers of Jesus because we believe that you can learn a lot about what Jesus came into the world for if you consider who He came from. Their stories can shed light on the purposes of Christ’s coming into the world.

So let’s look at Ruth, this remarkable woman of faith, who trusted in the kindness of God. Her most famous words are recorded in Ruth 1:16-17. She is speaking these words to her mother-in-law, Naomi. You’ve probably heard these words, maybe at a wedding. They are very endearing words. Let’s read them, then we’ll see the context in which they appeared.

*“But Ruth said, ‘Do not urge me to leave you or to return from following you. For where you go I will go, and where you lodge I will lodge. Your people shall be my people, and your God my God. Where you die I will die, and there will I be buried. May the LORD do so to me and more also if anything but death parts me from you.’”*

These are the Words of God the Holy Spirit through the mouth of one of His children, Ruth. It’s a confession of faith. It’s brave, outspoken. By a young woman. A

poor woman. A widowed woman. A foreign woman. To the people of God. They are remarkable words of faith for a number of reasons, primarily because Ruth was not an Israelite. Ruth was a Moabitess. She was from the land of Moab.

As we've read through the beginning of the Old Testament together, you may remember the story of Lot and how the Moabites came out of his incestuous relationship with one of his daughters—the grossest forms of immorality. Out of that relationship came the Moabites and they were not friends of God's people. In fact for their treatment of the people of God, God's law in Deuteronomy 23:3 says this: *"No Ammonite or Moabite may enter the assembly of the LORD. Even to the tenth generation, none of them may enter the assembly of the LORD forever."* So these people were outside the covenant that God made with His people. They were not welcome in the land nor in the worship of God. They were outsiders.

During the time of the judges, one of their own kings by the name of Eglon oppressed the people of Israel for many years. You might remember his story because he was the obese king whose demise was precipitated by the dagger that Ehud the judge put into his belly. It's a pretty disgusting story (Joshua 12). That was the king of Moab.

So if you lived during the time of the judges and were planning a family trip, Moab would not be on your list. It might be like planning a family vacation to North Korea right about now. It was not a tourist destination.

But Ruth ended up in Naomi's family through the faithless actions of Naomi's husband, Elimelech. Let's read about that in the first five verses of Ruth:

*"In the days when the judges ruled there was a famine in the land, and a man of Bethlehem in Judah went to sojourn in the country of Moab, he and his wife and his two sons. The name of the man was Elimelech [which means God is king] and the name of his wife Naomi [which means pleasant or sweet], and the names of his two sons were Mahlon and Chilion. They were Ephrathites from Bethlehem in Judah. They went into the country of Moab and remained there. But Elimelech, the husband of Naomi, died, and she was left with her two sons. These took Moabite wives; the name of the one was Orpah and the name of the other Ruth. They lived there about ten years, and both Mahlon and Chilion died, so that the woman was left without her two sons and her husband."*

So Elimelech, when he's facing the famine in the land flees to Moab instead of calling upon His fellow Israelites, encouraging them to "Let us humble ourselves and pray, seek

God's face and turn from our wicked ways so that God may hear from heaven and forgive our sins and heal our land" (2 Chronicles 7:14). On the human level, we certainly can understand why he does what he does but it's not very clear that he's acting in faith when he goes to Moab. We find that it becomes a road to nowhere; a dead end road. Elimelech dies there; his two sons die there. Naomi is left in Moab, bereft of her husband and both of her sons. But she has two daughters-in-law, Ruth and Orpah.

Ruth is an unlikely candidate to become a follower of God as a Moabitess. She also, secondly, is an unlikely candidate because she has experienced great poverty and sorrow through her association with God's people. Chapter one focuses on the grief of Naomi but let's not forget that Ruth is a young woman who has been widowed and now she's been estranged from her own people—the Moabites—because she's married into an Israelite family. She's certainly not welcome among the Israelites because she's a Moabite. So Ruth herself is in a very desperate situation—an outsider, a widow, having no hope of perpetuating her legacy or caring for her needs in this society.

Naomi speaks to Ruth about the Lord God of Israel but she doesn't have a whole lot of positive things to say about Him. Let's pick up at verse six. After Naomi has left Moab, it says,

*"Then she arose with her daughters-in-law to return from the country of Moab, for she had heard in the fields of Moab that the LORD had visited his people and given them food [the first mention of the Lord God of Israel in this book. She had heard the famine was over so now she is on her way back home.]. So she set out from the place where she was with her two daughters-in-law, and they went on the way to return to the land of Judah. But Naomi said to her two daughters-in-law, 'Go, return each of you to her mother's house. May the LORD deal kindly with you, as you have dealt with the dead and with me. The LORD grant that you may find rest, each of you in the house of her husband!' Then she kissed them, and they lifted up their voices and wept."*

Naomi is thinking about the good of her daughters-in-law on a human level. She's thinking that their only hope of a future lies in going back to Moab, to their mother's homes. She understands that the Lord God is the true God and prays that God would deal kindly with them for their kindness to her but Naomi seems confused in her theology. It's almost like she thinks they're going to find rest and blessing outside the land of God and outside the covenant people of God, even though she and Elimelech never found rest outside of God's people.

So Naomi is sending them back and she's praying that God would bless them. She's thinking about their future. But they say to her in verse ten,

*"And they said to her, 'No, we will return with you to your people.' [Naomi is not convinced yet. She urges them to count the cost.] But Naomi said, 'Turn back, my daughters [how many times is she going to tell them to go back?]; why will you go with me? Have I yet sons in my womb that they may become your husbands? Turn back, my daughters; go your way, for I am too old to have a husband. If I should say I have hope, even if I should have a husband this night and should bear sons, would you therefore wait till they were grown? Would you therefore refrain from marrying? No, my daughters, for it is exceedingly bitter to me for your sake that the hand of the LORD has gone out against me.'*

What is Naomi consistently telling them about God and His activity in her life? He's "*against me.*" He's dealt bitterly with me. Yet Ruth says, "I want your God to be my God." It's an unlikely conversion. Ruth has seen hardship and sorrow and the only person she knows who follows God is telling her that God has dealt bitterly with her. Naomi says, "God's hand is against me." Yet Ruth says, "I want this God to be my God."

In a sense, this is instructive to us about what it means to be a follower of Jesus. Sometimes people think, "Well, I'll follow Jesus because I think He will make my life better. I think I'll be happier." Jesus Himself said, "If anyone wants to be my disciple, if anyone wants to follow Me, he must deny himself, take up his cross daily and follow Me. Count the cost," Jesus is saying (Luke 9:23). "Don't think that by following Me, life is necessarily going to get easier. There will be hardship. There may be patterns of life that you have to leave behind. There may be habits that you have to abandon. There may be relationships that you have to say goodbye to. If you want to follow Me, you've got to give all for Me. You've got to leave behind everything that would stand in the way of following My will and desires for your life. There is a cost to discipleship."

Ruth has been urged to count that cost. Naomi understands that if Ruth goes back with her,

1. it's unlikely she will ever marry again
2. she won't have children
3. she will probably live in poverty because Naomi has probably lost the family's land by this point

4. she's going to live in a land where she is seen as a total outsider and where there is a lot of racial prejudice against her

It might be similar to a well-established African-American person moving back from the north to Jackson, Mississippi in the 1940's or 1950's where he knows there are a lot of people who are very prejudiced against him and there is a lot of turmoil. Someone said that Naomi knew Ruth would be about as welcome in Bethlehem as a ham sandwich at a Bar mitzvah. She's just not one of the local people. She's not going to fit there.

So Naomi keeps saying, "Go back. Count the cost." Ruth even witnesses her own friend—her own sister-in-law, Orpah—doing just that. Look at verse 14: "*Then they lifted up their voices and wept again. And Orpah kissed her mother-in-law, but Ruth clung to her.*" It's the same word that's used in Genesis 2 where it says a man shall leave his father and mother and "cleave" to his wife. It's a word of tight, life-long covenantal commitment. Ruth won't let go of Naomi. She is determined; she's defiant. "I am going to follow you. Your people will be my people. Your God will be my God and I'm going to follow you to death. Even after you die, Naomi, I'm going to stay in that land and be buried where you die. May God deal severely with me if I turn back."

Are you prepared to say, "Though none go with me, still I will follow Jesus."? That's the kind of commitment that Ruth displays.

John Piper describes Ruth's resolution like this: "Naomi had painted the future black and Ruth took her hand and walked into it with her." It was quite a commitment. Ruth speaks these beautiful words, "*Do not urge me to leave you or to return from following you. For where you go I will go, and where you lodge I will lodge. Your people shall be my people, and your God my God.*" Somehow she has come to know the God of Israel is the one true God. She has heard of His works and mighty deeds. She says, "I want to follow Him. I will cleave to Him even if it means I'm a widow for the rest of my life. Even if it means I am poor and destitute and hated by God's people, I will follow this God."

That's discipleship. That's commitment. Is it worth it? When you look at the immediate response—her immediate situation—you might wonder, "Who made the better choice? Ruth or Orpah?" Orpah is back in Moab with her family. We never hear another word about her. She's off the stage of redemptive history. It's the end of Orpah's story.

But Ruth has made this amazing commitment to the God of Israel. How's her life going to turn out? What's the response going to be? Look at verse 18 and see what Naomi's immediate response is like to Ruth: "*And when Naomi saw that she was determined to go with her, she said no more.*" Wow! That's kind of cold. We hear these words of Ruth—they are some of the most eloquent words in the whole Bible. We embroider these words and frame them and put them on the walls of our homes. We say these words at weddings. They are amazing words! But when Ruth speaks these words to Naomi, Naomi has no response. She doesn't say, "Well, thank you, Ruth. I'm so glad you're willing to give up your future to walk with me on this difficult path that I'm on. Thank you, Ruth. Your presence is going to be a real comfort to me. I'm so glad to share this journey with you."

No. She "says no more." Literally in the Hebrew Bible, it sounds like this: "When Naomi realized that Ruth was determined to go with her, she stopped talking to her." It's almost like, "I just can't get this daughter-in-law off my hands. I have nothing more to say." And they walk back to Bethlehem in silence.

Then look at the response of God's people when they come to Bethlehem in verse 19: "*So the two of them went on until they came to Bethlehem. And when they came to Bethlehem, the whole town was stirred because of them.*" So everyone sees that Naomi is not alone. They see "them"—Naomi and this other woman. Who is she? No one seems to ask any questions; they're just all stirred up. "*And the women said, 'Is this Naomi?'*" They don't ask anything about Ruth.

Verse 20, "She said to them, '*Do not call me Naomi [or sweet or pleasant]; call me Mara [bitter—don't call me sweet, call me bitter], for the Almighty has dealt very bitterly with me. I went away full, and the LORD has brought me back empty.*'" Naomi is saying, "I've got nothing here." I can imagine Ruth standing there, thinking, "What am I? Chopped liver? You've got me." There's no indication that Ruth really thought that but Naomi doesn't seem to recognize that she's not empty; she's blessed right now but she can't see it. Why? Because bitterness leads to blindness.

When we're embittered at the way God's dealing with us, we often become blind to the ways God's goodness is being demonstrated in our lives. Be careful allowing bitterness to poison your heart because it keeps you from recognizing that though life is hard, God is

still at work and is still being gracious and kind to you. If we would open our eyes, we'd see that everyday of our lives, even the darkest days, there are evidences of God's grace and kindness if only we would open our eyes to spiritual blessings.

Watching these women in Bethlehem makes me wonder how well we do at welcoming outsiders into our body of believers. Do we ever give the impression that they have got to speak a certain way—look a certain way—in order to fit in with the family here? Or do we open our arms and welcome those who look different from us and those who may be from other backgrounds or races or cultures than most of us are? And do we rejoice with what God is doing in other people's lives? Sometimes the very best experience for a Christian would be to have some fellowship with someone who has recently been converted to Christ; to see their faith in the Lord through their life situation. That can have a reviving, refreshing influence on our own hearts.

Among the two women in this chapter—Ruth and Naomi—certainly Naomi has known the Lord a lot longer but it seems that Ruth knows Him a lot better right now. Her presence in Naomi's life is going to be used by God to revive Naomi's faith and her hope in Him. So let's welcome those whom God brings into our family who are different than we are. Let's look and be eager to receive into our body, people from different backgrounds and let's rejoice when God brings new people to us.

But thinking about Ruth for a moment, thinking about all that she's gone through—the sorrow she's endured, the cool response of Naomi and of God's people—you might wonder as a Christian, "If I keep following the Lord, is it going to be worth it? It can feel so wearisome."

I don't know what is more difficult sometimes than the Christian life. Is it when we're being pummeled by tragedies? Or is it when we're just facing daily difficulties and disappointments day in and day out? Ruth's got both going on in her life. She's had tragedies and she's got disappointments. It's interesting that there are no miracles in the book of Ruth. There's no vision; the skies don't open; there's no grand word of revelation. There's just daily, ordinary, difficult life. They are gutting it out. It seems like a mundane existence but what we see in this book is that God is at work in that ordinary life. Ruth's mundane life is filled with things that would boggle her mind if she could comprehend it.

But she trusts God. She can't see what He is doing; she's not getting encouragement from the people around her but she keeps trusting Him.

Someone has said that William Cowper may well have been thinking about the book of Ruth when he wrote his hymn, *God Moves in a Mysterious Way*. You know that one verse in the hymn that says,

“Judge not the Lord by feeble sense,  
But trust Him for His grace;  
Behind a frowning providence  
He hides a smiling face.”

A lot of people in Ruth one are going by their “feeble sense” of things. Elimelech leans on his own understanding. Naomi can only see what is directly in front of her and her faith in the Lord is really being challenged. But then there's Ruth. She doesn't go by what she can see; she trusts God for His grace. She absolutely commits herself to this God. No matter what the future holds, no matter how the circumstances in her life go, she's going to follow this God. Is it worth it?

Look at the rest of the story which we don't have time to read today but I encourage you to read through all of it. It's a beautiful story that illustrates how, “Behind a frowning providence He [God] hides a smiling face.” Let me give you a brief outline of the rest of the book:

- In chapter two, God makes sure Ruth is fed.
- In chapter three, God sets things in motion to see that Ruth is wed.
- Then in chapter four, God makes sure Ruth is fruitful.

That's the rest of the story. In chapter two, instead of wallowing in her misery and self-pity, Ruth says, “We're hungry; we need food. Let me go out to the fields and gather some grain. Let me glean in the field.” Look at Ruth 2:3: “*So she set out and went and gleaned in the field after the reapers, and she happened...*” Whenever the Bible speaks of chance, know that it's tongue in cheek. She happened or she chanced upon the field. Wow, it's just kind of a coincidence today. Lo and behold, she comes upon “*...the field belonging to Boaz, who was of the clan of Elimelech.*” Boaz was one of her distant relatives.

Boaz takes notice of Ruth. He blesses her because he knows about the kindness she has shown to Naomi, her mother-in-law and his “aunt.” He lavishes favor on her and in verse nine, he gives her to drink from the waters that other men have drawn for her. Then

he bestows this marvelous feast on her. She goes back home to Naomi just overflowing with a good report of how God has taken care of her and shown her favor. Boaz sees she is a woman who has taken refuge under the wings of God. "I'm going to make sure her needs are provided for."

Just like in our mundane lives when we trust in the Lord, everyday my needs supplying is the experience of a believer. God's Word in Psalm 36:7-8 says,

*"How precious is your steadfast love, O God!  
The children of mankind take refuge in the shadow of your wings.  
They feast on the abundance of your house,  
and you give them drink from the river of your delights."*

That's what Ruth is experiencing when she goes home at the end of chapter two and tells her mother-in-law about where she gleaned. At the end of verse 19, she says the name of the man whose field she gleaned in. "*The man's name with whom I worked today is Boaz.*" You could just see the light go on for Naomi. "Boaz!!" She had forgotten all about Boaz. In her misery, she had exaggerated the hopelessness of the situation. She thought there was absolutely no way that Ruth would ever have children again. But then the wheels started turning in Naomi's mind. Look at what she says in verse 20: "*And Naomi said to her daughter-in-law, 'May he be blessed by the LORD, whose kindness has not forsaken the living or the dead!' Naomi also said to her, 'The man is a close relative of ours, one of our redeemers.'"*

In the Old Testament, if someone was left destitute, it was possible that there would be a close family member who would have the right of purchase, if he was able and willing to pay the price to buy back the property of the family. It was also possible that if you were widowed and you had a brother-in-law, that relative could play the role of what is called the "liverite" which means he would now marry the widow of his deceased brother in order to provide offspring for her. Without offspring and land, they had no future.

Who in the world who could possibly perform this role of redeemer? Who could pay the price to restore the property to Naomi's family? Who might even be willing to marry Ruth and provide offspring for her? Who would want to go to that sacrifice and expense to

take a woman of a different race and ethnicity—from a despised group of people (the Moabites)—and to sacrifice himself in order to ensure her welfare?

Well, Naomi's not going to wait around to see if this guy is willing. She concocts this scheme in chapter three. She's becoming like Yente, the matchmaker in Fiddler on the Roof. Naomi sends Ruth into the tent at night where Boaz is sleeping. Ruth is all perfumed up. All of this is very honorable, very discreet. It's an appropriate courtship. Both Ruth and Boaz demonstrate their godliness through it. It's really quite charming and bold.

What happens? Ruth 3:7, "*And when Boaz had eaten and drunk, and his heart was merry, he went to lie down at the end of the heap of grain. Then she came softly and uncovered his feet and lay down* [you know what it's like at night when you wake up and it's cold]. *At midnight the man was startled and turned over, and behold, a woman lay at his feet! He said, 'Who are you?' And she answered, 'I am Ruth, your servant. Spread your wings over your servant, for you are a redeemer.'*"

In plain English, what she's saying through this act is, "Would you marry me? Would you take me in? Would you provide for my needs? Would you restore my husband's lost lineage? Would you give me a hope and a future?" Well, look at the end of the story—chapter 4, verse 14. Boaz goes to great lengths to ensure that every step of the way, he's following the book. In the end, he gets to be the kinsmen redeemer. He marries Ruth and look at what the women of the city of Bethlehem say now. "*Then the women said to Naomi, 'Blessed be the LORD, who has not left you this day without a redeemer, and may his name be renowned in Israel!'*" Praise God!

Isn't that the message of Christmas? Blessed be the Lord, who this day has not left **us**, His people, without a Redeemer. Our Redeemer spared no expense; He did what every redeemer has to do. He fully identified Himself with us. He came down from heaven and became part of our family.

"He left his Father's throne above  
(so free, so infinite his grace!),  
emptied himself of all but love..."

(And Can It Be That I Should Gain, Charles Wesley)

He became one of us. He took on our interests and our debts as His own when we were bankrupted by our sin. He paid the price for our freedom; to free us from our debt and make us part of His family. He made us His bride. What was that price?

It's what we remember as we come to the Communion Table this morning. Peter describes the price that our Redeemer paid like this: You were redeemed, "*not with perishable things such as silver or gold*" from the empty way of life that was handed down to you from your forefathers. But you were redeemed "*with the precious blood of Christ, like that of a lamb without blemish or spot.*"

Ruth got an empty way of life handed down to her. She was a Moabitess. There's no reason, humanly speaking, that she should find herself under the wings—under the care and protection and family—of the one true and living God. But God was gracious to her; redeemed her; provided for her every need. The same with us—we don't deserve to be here but the precious blood of our Savior has been shed to bring us into the family, to gather us in. He takes us home as His bride.

Look at the end of this story. All the women of Israel are rejoicing with Naomi because not only did Ruth get married but she had a baby whom they named Obed. Verse 16 of chapter four says, "*Then Naomi took the child and laid him on her lap and became his nurse. And the women of the neighborhood gave him a name, saying, 'A son has been born to Naomi.' They named him Obed.*" You would think the story could just end there...and "they all lived happily ever after." It's a beautiful story but there's even more.

Obed "*was the father of Jesse, the father of David*"—the king. Ruth never knew that in her earthly life. She never realized the significance of her walk of faith. She didn't know that from her, a Moabite woman, would come the great king of Israel. She certainly did not know that from David would come the King of Kings, the Lord of Lords, the Messiah.

I wonder what happened the night Ruth died and went to heaven. Did an angel take her to the side and say, "Ruth, let me tell you something. You didn't realize what was going on when you left Moab and committed yourself to Naomi. You didn't see how God was going to use your faith and your obedience but Ruth, in just a few years, a king is going to be born in Bethlehem, named David. He will be your great-grandson."

Can you imagine the amazement? A thousand years later when this angelic heavenly host was getting ready to come down to earth again, I wonder if they said, "Hey, we've got

to tell Ruth.” I wonder if they called her that holy night to look down at her hometown of Bethlehem. I wonder if they said, “Ruth, we’re getting ready to go down to those shepherds who are in the fields, watching over their sheep at night. We’re going to shine the glory of God amongst them. We’re going to announce to them that in this little town of Bethlehem tonight has been born the Savior of the world. You know what Ruth? You’re one of His grandmothers. He’s part of your offspring. Thank you, Ruth, for trusting in the God of Israel. Thank you for taking refuge under His wings.”

You know what her example teaches believers today? **Never underestimate the extraordinary significance of God’s ordinary people.** When you walk by faith and obey Him, God is doing a hundred, maybe a thousand, things through your seemingly mundane life that you will never see in this life time. But if you trust God and live for Jesus, He is going to use your life to advance His Kingdom purposes in this world. One day, you will receive “an abundant entrance” (2 Peter 1:11) that will be richly provided for you—an entrance into the eternal Kingdom of our Lord and Savior Jesus Christ. Maybe then you’ll see that behind every frowning providence of God in your life, there was a smiling face who was using your acts of faith and obedience to bring glory to His name and blessing to the world.

Let’s praise our Redeemer. Let’s sing of Jesus our Redeemer as we prepare to feast at His table ...

There is a Redeemer,  
Jesus, God's own Son,  
Precious Lamb of God, Messiah,  
Holy One.

Jesus my Redeemer,  
Name above all names,  
Precious Lamb of God, Messiah,  
Hope for sinners slain.

Thank you oh my Father,  
For giving us Your Son,  
And leaving Your Spirit,  
'Til the work on Earth is done.

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