

May 2017

McInteer Sermon Outlines - Ruth

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SPADE NOTES ON RUTH

Bruce

Chapter 1

1. Elimelech - God is King.
2. Naomi - pleasant.
3. Mahlon - sickly.
4. Chilion - failing.
5. Ephrathah earlier name for Bethlehem.
6. There 10 years.
7. Lord comes to the aid of His people (v-6).
8. Lord shows loving kindness.
9. Naomi calls girls my daughters.
10. Ruth clings to Naomi.
11. Mara - bitter.
12. El Shaddai - God's dealing with individuals in affliction.
13. Lord testified against me--Lord demonstrated His displeasure with me.
14. Parallelism, Almighty brought his displeasure with me.

Chapter 2

15. Man of valor.
16. Woman of worth.
17. Pour gather leftovers by reapers.
18. By chance she got in Boaz field but was not God overruling?
19. Let whose young woman is that?

20. Eat their food and drink their water (April-May).
21. Why do you notice me, not worthy of notice?
22. Boaz gives blessing using Hebrew name of Yahweh.
23. Wings common figure of protection (Ps. 91:4,).
24. Idiom, spoke to the heart, kindly.
25. Servant - menial.
26. At meal hotly roasted grain.
27. Go to sheaves rather than reapers and pull out stalks from bundles.
28. Four gallons - what was left from meal.
29. Realized she was spiritually helped.
30. Prays God's blessings on the man who took notice.
31. God forgot not the living or the dead.
32. Someone else's field you might be harmed.

Chapter 3

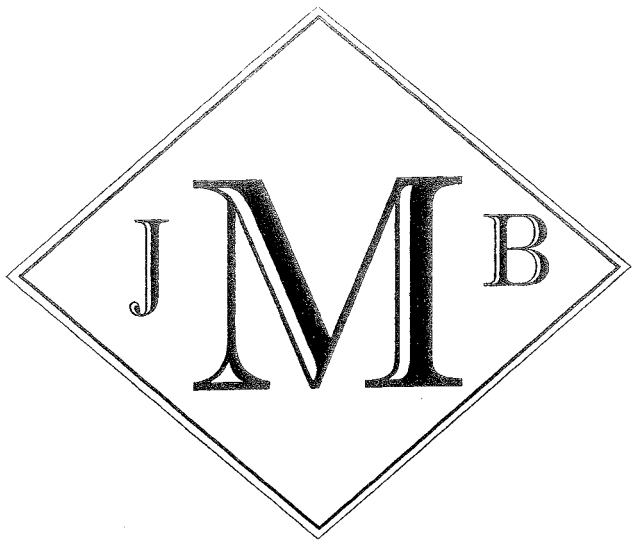
33. Not merely a home but the end of uncertainties associated with life.
34. Hard for singles and widows.
35. Settle down with prospect of husband and children.
36. Personal and financial security.
37. Kinsmen was to restore the dead man's family.

38. Redeem--buy back, avenge, vindicate.
39. God's land lets you use it (Lev.25:23).
40. Redeem property--marry the widow.
41. Night at threshing floor, make self presentable and in appropriate present herself.
42. He's by heap of grain.
43. Middle of night, who are you at feet?
44. Spread garment, euphemism--marry me since you are kinsman, redeemer.
45. Boaz invokes the blessings of the Lord upon her.
46. She's willing to marry middle-age man rather than youth.
47. Perpetuate husband's name.
48. Calls her my daughter.
49. Folks at gate think highly of her-noble.
50. Boaz says he's the man but there is one that is nearer.
51. Work it out tomorrow.
52. Safeguard reputation--leave at night.
53. Recall Billy Graham's precautions.
54. Barley in shawl - 88 pounds.
55. Not return mt.

Chapter 4

56. Town gate.
57. Man that refused unnamed.
58. Perfect, has sold, so sure will be.
59. With the property goes the woman.

60. If have son, property will be son's.
61. He backed out.
62. Shoe custom no longer used.
63. Absence of writing man folks there and they are witnesses OK.
64. Fruitfulness.
65. Lord gives--was Boaz childless earlier or even married?
66. Ceremony not detailed--just said she's his wife.
67. Better than 7 sons--7 sons thought of as perfect marriage.
68. Naomi regards child as her own.
69. Genealogy quote exactly by Matthew.
70. Leaves out some name as covers 7 century
71. God overrules in affairs of men.
72. He works out his eternal plan for redemption of man.



DOES THE LORD ACTIVELY ENTER INTO
THE EVENTS OF MY LIFE?

RUTH

I. The question is a good one and just how would you answer it?

A. The world is too big--no longer like the little country where Jesus was born.

1. Bible says even rain falls on just and unjust.
2. Life with all inventions, trips to the moon, instant communication worldwide, He can't have individual concerns.
3. That's why He gave us brains that we can take care of ourselves.
4. We may honor Him from afar.

B. Does such a spirit limit God?

1. Am I so involved and life so intense no time to pray?
2. I'm only a dot in this universe & achieve so little why bother Him?

C. Would you be willing to read one little book and let it answer some questions?

1. Book of Ruth
2. It involves God's and Heathen's cultures.
3. Don't know who wrote it nor when.
4. Has story of several tragic deaths.
5. Moabites descend from Lot so some Abraham connection as Abraham Lot's uncle.

*Mother
Tears
Doubts*

6. Israel and Moab bitter enemies.
7. Yet all involves ancestry of Jesus and tribe of Judah.
8. Time "when the Judges Ruled" but which we don't know.
9. But all this aside, I want to read it to note primarily God's entrance into the lives of people.
10. You later read it to get full story.

II. References to the Hand of God.

A. Ruth 1:1 "There was a famine in the land."

1. Does not say God sent it.
2. It was at Bethlehem--house of bread oddly.
3. Elimelech (God is King), Naomi, Mahlon (sickly) & (failing) Chilion leave for Moab.
4. Why to a heathen country?
5. Death came to three men.
6. Sons married Moabite women.
7. How long there unknown. *Maybe*
8. Deut. 7:3-4 violated. *10 yrs*

B. Ruth 1:6 "How the Lord had visited his people in giving them bread"

Matt. 6:11 "Give us this day our daily bread"

C. Ruth 1:8 "Go, return each to her mother's house"

1. "The Lord deals kindly with you as"
2. V-9 "The Lord grant you that you may find rest"
3. Wept, sent away.

- 4. V-13 "The hand of the Lord is gone"
 → (God called El Shaddai--help in
 → trouble)
 (Note parallelism: "Almighty brought
displeasure") "Lord testified against
 me."
5. Does He punish? He also aids
 his people.
6. Orpah cried, kissed, went back
 to her gods.
- 7. V-16 "Thy God my God"
 → V-17 "The Lord do so to me & more"
8. Thus tests made to two girls--
 called "daughters."

Matt. 10:34-39

Deut. 25:5-7

D. Note then returns to Bethlehem.

Ruth 1:20 "The Almighty hath dealt very"

→ 21 "The Lord hath brought me"

→ 21 "The Lord hath testified against"

→ 21 "The Almighty hath afflicted"

E. Gleaning story--"whose young woman
 is that?"

Ruth 2:3 "Her hap was to light"

→ 2:4 to Reapers "The Lord be
 → with you"

→ 2:4 "The Lord bless thee"

1. She is called woman of worth.

2. Gleaning instruction by man
 of valor.

3. Young men "don't touch" (2:9)

Ruth 2:12 "The Lord recompense thy work
Full reward be given of the Lord
Under whose wings come to
trust or take refuge"

- 4. Told where to eat, sit, glean, hot grain.
- 5. Handsful on purpose.
- 6. Why do you notice me, not worthy of notice.
- 7. Naomi hears of Boaz, entered field by chance, also God's providence.
- 8. Boaz uses Yahweh in his blessing.
- 9. Spoke to the heart, kindly.
- 10. God blesses living and dead.
- 11. Four gallons.

Ruth 2:20 "Blessed be he of the Lord"

F. Plan chapter 3 the marriage

Ruth 3:10 "Blessed be thou of the Lord"

3:13 "I will do the part, as the Lord"

- 1. Tell the night episode.
- 2. Pray & comments now end of uncertainties associated with life.
- 3. Land belongs to Lord, lets you use it.
- 4. Redeem = buy back.
- 5. Sit still.
- 6. Man will not be in rest.
- 7. Event at threshing floor at night.
- 8. Ruth was to make herself as presentable as possible and use appropriate and honorable method.
- 9. He's by heap of grain and asleep.

10. Middle of night, "Who are you at my foot?"
11. Has spread garment over him, euphemism "Marry me" since you are kinsman. Redeems.
12. Boaz invokes blessings of the Lord on her and grateful she's willing to marry middle-aged man rather than youth.
13. Calls her "my daughter" as we do wife "Momma."
14. Work it out tomorrow is promised.
15. Safeguard reputation, leave by night without anyone seeing-- tell Billy Graham precautions.
16. Barley in shawl weighs 88 pounds-- not return empty.

G. Ruth 4

1. Gate events. *lev 27:20-24*
2. Redemption story.
3. Shoe confirmation.

Ruth 4:11 "The Lord make the woman
that is"

- 12 "Of the seed which the Lord"
- 13 "The Lord gave her conception"
- 14 "The women said of Naomi
Blessed"

4. Man that refused is unnamed.
5. Perfect tense = has sold, so certain to come to pass.
6. With the property goes the woman and if they have a son the property will be his.

7. In absence of writing this host of witnesses confirmed it.
8. Pray for fruitfulness, the ceremony not detailed.
9. Better than 7 sons--7 sons thought to be the perfect family.
10. Naomi regards child as her own.
11. Genealogy quoted exactly by Matthew and covers 7 centuries.
12. God overrules in the affairs of man as he works out his eternal plan for the redemption of man.

Heritage C/C - (?)

A Special Breed of Saint

By Kenneth L. Woodward

Ten years ago this week I watched Mother Teresa's funeral on television, then got up the next morning to write an appreciative cover story on her life for Newsweek. All day long I imagined that she had turned in her sari, jumped into a convertible and headed to the south of France to write her autobiography, "From Calcutta to Cape d'Antibes: My True Story." In other words, I felt Mother Teresa was much too perfect, too spiritually self-assured, too much the "living saint."

Mother Teresa was one of us after all.

I could admire her, but only at a distance. I wish I knew then what we all know now—that for the last half century of her life Mother Teresa was inwardly tortured by the sense that God had abandoned her. Even as she went about assuring the sick and dying of God's love, she herself felt only emptiness and loss. The more the religious order she founded prospered, the more her private religious life withered. We learn this from a selection of her letters to her spiritual advisers, published this week by Doubleday under the deceptively pious title, "Mother Teresa: Come Be My Light."

The title is laced with irony. Having pledged to live for Christ alone—"I want to love Jesus as he has never been loved before," she confided—she found only "darkness and coldness and emptiness so great that nothing touches my soul." The language is reminiscent of "the dark night of the soul" that the famous Spanish mystic, St. John of the Cross, described as a painful purgation. But for Mother Teresa, the night seems to have lifted only once, briefly, before descending again as a permanent condition.

I always suspected that beneath her veneer of self-effacement Mother Teresa was one tough Albanian woman. She had to be, pushing all the way up the church ladder to win permission for her Missionaries of Charity to work among "the poorest of the poor" in India. Hers became a worldwide organization with only one spokesperson, one decision-maker, one figurehead to take credit for the work her colleagues did. Cardinals and bishops glowed in this diminutive woman's presence. When she posed next to Pope John Paul II, as she often did, he was the other person in the photo. This winner of the Nobel Prize for Peace (1979) seemed invincible. But now we discover that she lost the taste for saving souls. "Heaven means nothing to me," she told her confessor.

What are we to make of these personal revelations? Reading them, I am reminded of another hugely popular saint, Therese of Lisieux. She entered a Carmelite cloister at age 15 and died nine years later of tuberculosis. Her reputation for holiness was based on a spiritually cheerful autobiography that was posthumously published as "The Life of a Soul." Among Catholics it was an international bestseller. Only later was it discovered that her own sister, Pauline, then head of the convent, had removed all the sickbed entries in which Therese described her spiritual dryness and how she feared a loss of faith. The unexpurgated version became a spiritual classic.

Like that 19th century saint, Mother Teresa was ill served by her admirers, I always thought, especially by the almost obsequious deference

shown her by members of her own order. Pride, after all, is prime among the seven deadly sins, and I often wondered whether Mother Teresa secretly, even unconsciously, relished the adulation she received. Now we know that all she wanted

was to live in the presence of God. Instead, she experienced only his absence. She took to calling him "The Absent One."

A number of commentators have concluded from the letters that Mother Teresa lost her faith. They seem unaware that Vatican judges cited the letters as proof of her exceptional faith. That figures: What the church looks for in a saint is not just good works—for that there are Nobel Prizes—but solid evidence that the candidate for canonization was transformed, inwardly and utterly, by God's grace.

From the letters I think we can say—must say—that Mother Teresa was a special breed of saint: a genuine mystic. The Catholic tradition includes a rich and subtle store of insights into the mystical life. By that I mean the lives of those men and women who seek to experience union with God in this life. Wanting this experience doesn't mean that God will gratify that desire. In any case, the experience is often short-lived. Mother Teresa tells us in her letters that she once felt God's powerful presence and heard Jesus speak to her. Then God withdrew and Jesus was silent. What Mother Teresa experienced thereafter was faith devoid of any emotional consolation.

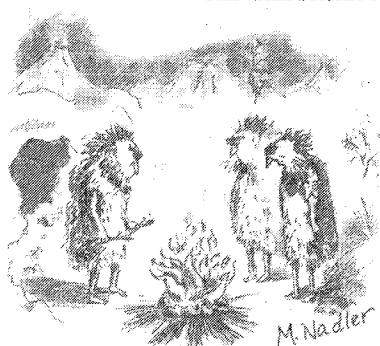
But the letters show us something else that is crucial in the life of a mystic: They need the council of others, usually those less spiritually advanced, for direction. No one becomes a saint all by herself, though we Americans like to think anyone can find God unaided. In the case of Mother Teresa it was a theologian, Father Joseph Neuner, who showed her how her sense of abandonment mirrored the experience of the crucified Christ himself, who felt the Father had forsaken him. Afterwards, she wrote, "I came to love the darkness."

In the end, Mother Teresa had to rely on faith, hope and charity. These are the virtues expected of all Christians, not just the spiritual elite. She was one of us after all.

Mr. Woodward, a contributing editor at Newsweek, is the author of "Making Saints: How the Catholic Church Determines Who Becomes a Saint, Who Doesn't, and Why" (Touchstone, 1996).

Pepper . . . and Salt

THE WALL STREET JOURNAL



Someday you be household name, Blog.

The Dogmatic Doubter

Prepared to "The absent one"

Received awards

This means no because I don't have

The nun's leading critic argues that the psychic pain revealed in a new book was a byproduct of her faith.

ment of the mass is not to be undergone in a wrong frame of mind, and there are hints here and there that Mother Teresa was afraid she was endangering her soul. She felt that she should not even be thinking such things: "So many unanswered questions live within me afraid to uncover them—because of the blasphemy—if there be God—please forgive me—When I try to raise my thoughts to Heaven—there is such convicting emptiness that those very thoughts return like sharp knives and hurt my very soul.—I am told God loves me—and yet the reality of darkness and coldness and emptiness is so great that nothing touches my soul. Did I make a mistake in surrendering blindly to the Call of the Sacred Heart?" That last question in particular must have been an annihilating, difficult one to face.

BY CHRISTOPHER HITCHENS

THE PUBLICATION OF MOTHER TERESA'S LETTERS, concerning her personal crisis of faith, can be seen either as an act of considerable honesty or of extraordinary cynicism (or perhaps both of the above). These scrawled, desperate documents came to light as part of the investigation into her suitability for sainthood; an investigation conducted by Father Brian Kolodiejchuk, the Canadian priest who is the editor of this volume. And they were actually first published in the fall of 2002, by the Zenit news agency—a Vatican-based outlet associated

Accepted stolen money

with a militant Catholic right-wing group known as the Legion of Christ. So, which is the more striking: that the faithful should bravely confront the fact that one of their heroines all but lost her own faith, or that the Church should have gone on deploying, as an icon of favorable publicity, a confused old lady whom it knew had for all practical purposes ceased to believe?

Crises of faith, or "dark nights of the soul" as they were termed by St. John of the Cross, are not a new idea to Roman Catholics. St. Thérèse of Lisieux, the 19th-century French Carmelite who was the namesake of Mother Teresa, seems to have died while enduring an experience of spiritual night that she likened to a dark tunnel. Making the best of it, many confessors and theologians have even argued that such tests are actually a kind of confirmation or vindication. The Rev. Joseph Neuner, one of those to whom Mother Teresa turned in her own agony, enjoined her to believe that her ordeal gave her a share in the Passion of Christ, and that His absence was in a way a "sure sign" of His "hidden presence" in her

life. This slightly convenient diagnosis seems to have cheered her up, if only temporarily. (Here might be the place to declare my interest, and to state that at the invitation of the Vatican, I testified against the beatification and canonization of Mother Teresa, as well as to confess that I tend to believe that the absence of evidence is the evidence of absence.) Moreover, this was no mere temporary visitation of doubt. Here are some of the things that she told her various advisers. "For me, the silence and the emptiness is so great, that I look and do not see,—Listen and do not hear—the tongue moves but does not speak." "Such deep longing for God—and ... repulsed—empty—no faith—no love—no zeal.—[The saving of] Souls holds no attraction—Heaven means nothing." "What do I labor for? If there be no God—there can be no soul—if there is no Soul then Jesus—You also are not true." Like an old-fashioned Morse signal, the cryptic and dot-dash punctuation somehow serves to emphasize and amplify the distress.

It is no small thing for a Catholic to feel no "presence" whatever, "neither in her heart nor in the eucharist," as Father Kolodiejchuk has phrased it. The sacra-

Now, it might seem glib of me to say that this is all rather unsurprising, and that it is the inevitable result of a dogma that asks people to believe impossible things and then makes them feel abject and guilty when their innate reason rebels. The case of Mother Teresa, who could not force herself into accepting the facile cure-all of "faith," is that of a fairly simple woman struggling to be honest with herself, while also—this is important—striving to be an example to others. And I believe I have a possible explanation for the crisis. It derives from something that Lord Macaulay said, when reviewing Leopold von Ranke's "History of the Popes." The Roman Catholic Church, he wrote, "thoroughly understands what no other Church has ever understood, *how to deal with enthusiasts*" [my italics]. Wise bishops have long known to beware of the fanatical and the overzealous. After being lectured on doctrinal matters by the ultraconservative convert Evelyn Waugh, the pope is said to have concluded the audience by murmuring, "Yes, Mr. Waugh. I am a Catholic, too." When Mother Teresa first rebelled against the quiet life of the Loreto Sisters in 1946, and sought permission from her superiors to start a new order—The Missionaries of Charity—she was at first turned down and told to stay in her allotted place of humility.

FAITH OR WORKS? In India, Mother Teresa visits orphans who were victims of local riots



See George Weigel's discussion on Teresa at xtra. Newsweek.com

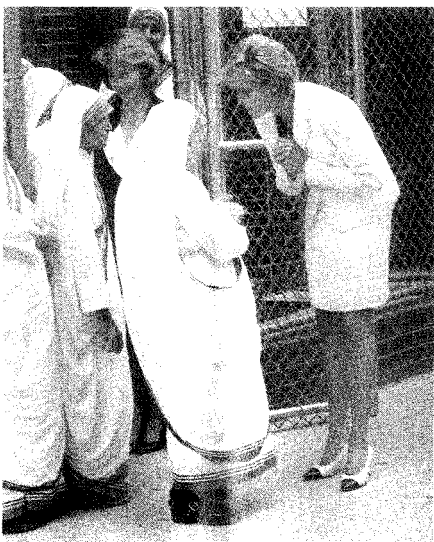
The local archbishop, a man named Ferdinand Perier, then found he had a true believer on his hands: a woman hungry for humility and yet fantastically immodest. ("Come Be My Light," the slightly sickly subtitle of this book, is what Mother Teresa claims, not that she said to Jesus, but that *He* said to *her*.) Only after she had wearied the diocese with demands that her ambition be referred to the Vatican did she finally, after two years of pleading and cajoling, get her way. And then, two months after she started her own show in Calcutta in 1948, the demons checked in and, in effect, never quite checked out again. She got what she wanted, and found it a crushing disappointment.

It seems, therefore, that all the things that made Mother Teresa famous—the endless hard toil, the bitter austerity, the ostentatious religious orthodoxy—were only part of an effort to still the misery within. Again, the timeline would seem to support this interpretation. After 10 years of gnawing doubt, she reported a brief remission on the death of Pope Pius XII in the fall of 1958. Praying for him at a requiem mass, she found herself relieved of "the long darkness ... that strange suffering." The respite only lasted for five weeks and then she was back "in the tunnel," once more. Soon after came the reforms of the Second Vatican Council, which at a gathering of India's Catholics in Bombay she violently opposed, saying that what was wanted was not new thinking but more work and more faith. What could be a clearer indication of a deep need to suppress all doubt, both in herself and others?

Not many years later, she became a world-class celebrity with the film (and book) about her: "Something Beautiful for God," authored by the worldly English eccentric Malcolm Muggeridge. After that, her star power was so intense that the Church forgot Macaulay's wisdom and gave up any attempt to discipline her apparently enthusiastic fundamentalism. If Santayana was right to define fanaticism as "redoubling your efforts when you have forgotten your aim," then Mother Teresa's international crusade against divorce,



DARKNESS INVISIBLE: With (from top, left) Yasir Arafat in 1990, Princess Diana in 1985, Ronald and Nancy Reagan in 1995 and Hillary Clinton in 1995

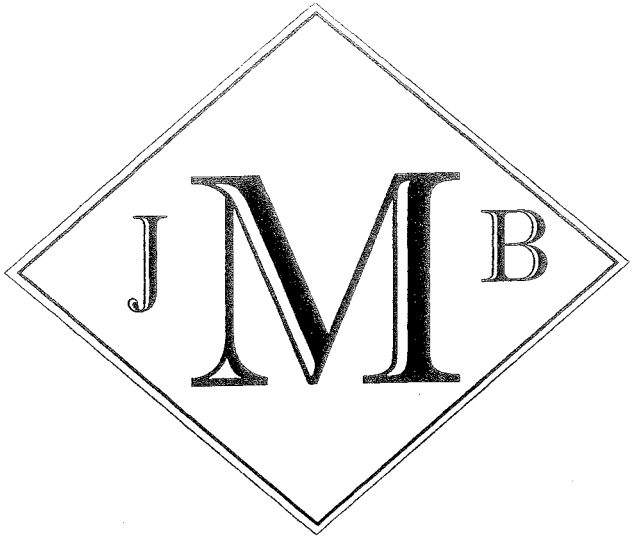


abortion and contraception was the tribute that doubt paid to certainty: a strenuous and almost hysterical effort to drown out the awful fear of "absence." One strongly suspects that, like not a few overpromoted figures, she suffered from more self-hatred the more she was overpraised. (After receiving one of many international prizes, she wrote: "This means nothing to me, because I don't have Him.") Not perhaps to push my analysis too far, but it could also explain some of the things that alarmed even her defenders: the accepting of stolen money from the Duvalier dictatorship in Haiti, for example, or the compromises she made with the tyrannical Indira Gandhi or the shady Charles Keating of savings-and-loan notoriety. Who cares about ignoble surrenders to the things of this impure world if they will fuel the endless drive to abolish misgiving through overwork? The same goes for the alarming doctrinal excesses. Every Catholic is supposed to regard abortion as an abomination (and, if it matters, I concur). But surely it takes someone both insecure and fanatical to exceed the official teaching and to tell the Nobel Prize audience, as she did, that abortion is the greatest threat to world peace?

Toward the end of her days, we have been informed by Archbishop D'Souza of Calcutta, her troubled and sleepless condition gave rise to such concern that she was subjected to an exorcism. According to this same clerical authority, the medieval banishment of the demons allowed her a good night's sleep before her death. One is glad to learn of it, and to know that she found a sort of peace. But since then, she has been posthumously exploited for having worked a medical "miracle" from beyond the grave: an episode which (to put it mildly) no respectable Bengali physician can confirm. I say it as calmly as I can—the Church should have had the elementary decency to let the earth lie lightly on this troubled and miserable lady, and not to invoke her long anguish to recruit the credulous to a blind faith in which she herself had long ceased to believe. ■

Like not a few overpromoted figures, she suffered from more self-hatred the more she was overpraised.

HITCHENS is a columnist for *Vanity Fair* and the author of "The Missionary Position: Mother Teresa in Theory and Practice." His most recent book is "God Is Not Great."



RUTH: INTRODUCED AS A BOOK AS A LADY

I. 8 is something new.

- A. 8th OT Book.
- B. Christ Arose.
- C. Noah - 8.
- D. Circumcised 8th Day.

II. Features.

- A. Gentiles called.
- B. Author - Samuel (?).
- C. Time of Judges.
- D. Less than 100 verses, 85 verses.
- E. One of 2 Bible Books c Women Names.
- F. Meet Simple folk - c Days of Darkness & Victory.
 - 1. Draws curtain to see domestic life: home, harvest, lawsuits.
 - 2. Virtues of faith, humility, industry, modesty, kindness.
- G. Aged - 3000 yrs. ago, 1200 BC.
- H. In God's estimate every name is historic.

III. Chapter 1.

A. Names.

- 1. Don't know Judges.
- 2. Elimech = God is my King.
Mahlon = Infirmary, Sick.
Chilion = Pining, Finished, Completed.
Ruth = Rose (?), Friend.
Orpah = Stubborn, Kind, Turning Back.

B. Famine.

- 1. Now - 1st word - when God's around things happen.

- 2. Famine possible in Bethlehem - today of knowledge, love, hope.
- 3. But do temporary situations make us do foolish things?

C. Family.

- 1. Man is restless while he misses his rib - woman restless till she's under his arm - Clark.
- 2. Marry Moabitiss?

Deut. 7:3 "Neither shalt thou make marriages with the

23:3 "An Ammonite or Moabite shall not enter in

- 3. Was he only guy who needed to leave Bethlehem?
- 4. We need to care for our families in every sense of word.
- 5. Do we see consequences of our actions.
- 6. Are our marriages dangerous.
- 7. Can't outrun death - fatal arrows fly in all places

D. Separation.

- 1. When the Lord visits us others hear about it (V. 7) -6
Who gives success - God or fertilizer?
- 2. Return to Mother's house - often men & women lived in separate quarters.
- 3. Go marry.
 - a.) Emphasize material over spiritual?
 - b.) V. 9 rest in house of husband - ours a state of rest for ship in sea of matrimony?

4. Attitude.

- a.) Old - no good - hopeless?
- b.) Go back the way I was!! (?)
- c.) Do we help or hinder spiritual growth?
- d.) Do we advise any to go back where they were?

- e.) Are we frustrated by our lack of capacity?
- f.) When bad situations are altered, do we stay or leave?

5. Resolution of Ruth.

- a.) Made in face of difficulty.
- b.) Intense, earnest, no vacillation.
- c.) Pursue journey to end.
- d.) Can you go c God w/o going c His people?
- e.) Good to see mother-in-law & daughter-in-law together.
- f.) She was not a religious coupon clipper.
- g.) 6 affirmations.
- h.) Ruth forever; Orpah in oblivion.

E. Home Coming.

1. All should be "pleasant" some aren't?
2. Are we bitter?
3. 1200 yrs. later Mary comes to this town.
4. Affliction makes change.
5. Back after 50 mile trip East.

Chapter 2

F. Enter Boaz.

1. Mighty.
 2. Wealthy.
 3. Good.
 4. Compassionate.
 5. Pure - Money no excuse to sin.
 6. Kinsman - Christ took our nature.
 7. Strange how he got int. in Ruth.
 8. Perhaps he's not young - calls her daughter -
- V. 8.

G. Gleaning in Boaz Field. 4.

1. We must be taught the capacity to help others.
2. Her hap - world shaking events hinge on insignificant incident - to us, God is behind it.
3. Note all the religious greetings.
 - a.) How do we feel toward employees? Boss?
 - b.) What are our spiritual salutations?
 - c.) What would strange think if he heard our "factory greetings" - weekend, drunk, etc.
4. Grain slashed c wooden sickles c one hand. While held c other - sickle had sharpened pieces of flint embedded in it.
5. Ruth represents sincerity, humility, industry - don't be shy of honest employment.

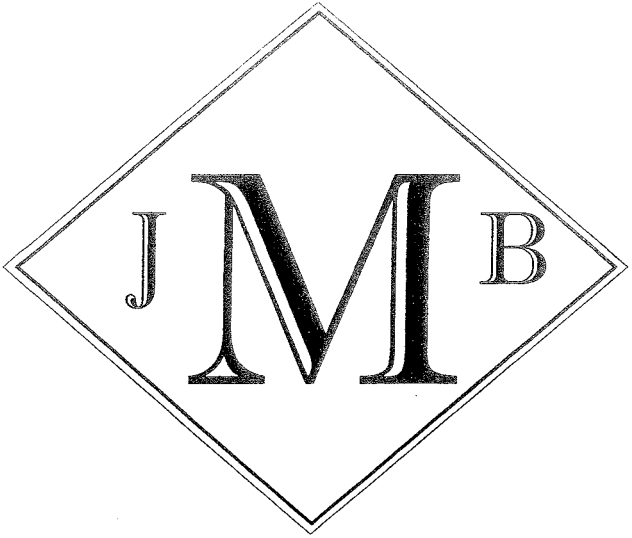
H. Protection Granted.

1. In cold world we need a friend.
2. Ruth near enuf to Boaz to get her parched corn - are we near enuf to God to get the blessings.
3. She got: protection, holy associates, vision, supplies, rewards, satisfaction.
4. Don't dig up past - reproach her not; rather hands full on purpose.
5. V. 14 - Bread soaked in vinegar - poor weak wine sometimes mixed c olive oil - cooling drink
6. Ephah = 1 bu. 4 pecks.
7. Lessons learned:
 - a.) We help all when we teach them to work.
 - b.) We must render honor to whom it's due.
 - c.) We can give kindness & encouragement.
 - d.) He gave luxury to the needy.

1. Report Home (18-23).

- 1. Some important thots:
 - a.) Today - not tomorrow.
 - b.) Thou - personal.
 - c.) Where? Do parents ask Kids where been?
 - d.) Gleaned - worked! Stooped! Small, not big!
- 2. Naomi rejoices over Ruth - no jealousy; & Ruth confesses a good man's name.
- 3. Can we share openly our experiences, or are we ashamed.
- 4. Naomi prayed for her benefactor.
- 5. Our Redeemer needs be a Kinsman - near in time & place.

*Ladies class - training for service series
 Memorial Parkway Church, Huntville, Ala.
 3-16-82*



WHEN A MAN GOES WHERE HE OUGHTN'T

Ruth 1:1-3

i. We want to examine one of the shortest but most practical books of OT.

A. Significance of the Book.

1. 8th In O.T. - something new.

a.) Christ arose.

b.) Noah had 8 2 Pet. 2:5

c.) Circumcised 8th day.

2. What's new - calling of Gentiles via Boaz & Ruth

3. Comes at proper time.

Genesis - Beginning

Exo. - Redemption

Lev. - Worship

Nu. - Walk & warfare

Deut. - Obedience

Joshua - Possession & privilege of obedient

Judges - Failure

Ruth - Begin again

Samuel - Kingdom

4. Many have a Ruth in family.

5. Jews put Judges & Ruth in 1 book.

B. Facts about the Book.

1. Less than 100 verses.

2. Date uncertain - perhaps time of Judges 1200 BC.

3. Samuel author?

4. One of two that bears name of women (Esther).

5. Lifts curtain & we see domestic life.

6. Excellent examples of faith, piety, patience, humility, industry, loving Kindness in ordinary situations of life.
 7. We'll see the providential protection given by God.
 8. We'll see a home, a harvest, gossip, a lawsuit.
 9. We'll see the worth of lowly folk.
 10. Simeon, "In God's estimate every name is historic."
 11. The clash of Armies is over - let's see the life people lived.
- II. Success begins c a Failure (Ruth 1:1-5).
- A. In the days when the Judges Ruled.
1. 1st word is NOW - same with Exo.; "And" with Lev. & Nu. & "These" c Deut. - one linked unit! One great whole.
 - a.) When God is around, things come to pass.
 - b.) Stagnation is impossible.
 2. Accurately, "When the judges ruled."
 - a.) Don't know which one.
 - b.) Worst of times - look at last verse in Judges.
 - c.) Gardner, "The more they became what they wanted to be, the less they wanted to be what they became."
 - d.) Bad as slavery Moses day.
- Deut. 33:5 "And he was king in Jeshurun, when the
- e.) 5X "There was no King" Judges 17:6, 18:1, 19:1, 21:25. God was missing.
 - f.) Choose Christ or chaos.
- B. Famine in the Land.

1. God's success plan begins c a failure.
 2. Famine possible in Canaan.
 3. Want of bread in house of bread.
 4. Bethlehem - house of bread
Judah - Praise.
Ephrathites = fruitful.
 5. One today of Knowledge, sympathy, hope, love, truth.
 6. Something went wrong.
- C. Family goes to Moab.
1. Elimelech.
 - a.) Means God is my King.
 2. Naomi.
 - a.) Means Pleasant.
 3. Mahlon.
 - a.) Means sick.
 - b.) Infirmity.
 4. Chilion.
 - a.) Means pining.
 - b.) Or finished, completed.
 5. Significance.
 - a.) Do not blame a man for seeking support of family.
- I Tim. 5:8 "But if any provide not for his own, and sp
- b.) We must not do the questionable, however.
 - c.) Good folks can become miserable.
 - d.) Was Elimelech only guy who needed to leave Bethlehem? Was he over anxious?
 - e.) Was he a good example?
6. Why Moab?
 - a.) Godless folk.

b.) Unscriptural to marry one.

Deut. 7:3 "Neither shalt thou make marriages with the

23:3 "An Ammonite or Moabite shall not enter in

Ezra 9:2 "For they have taken of the daughters for the

Neh. 13:23 "In those days also saw I Jews that had married

c.) Offered human sacrifices to Kee - mosh.

d.) Kings burned their own sons & if Kings do it, it must be right.

2 Kings 3:26-27 "And when the king of Moab saw that

e.) No way can justify Moab.

(1) Shows discontent.

(2) Weary of being where God has placed us.

(3) Distrustful.

(4) Overly sensitive.

f.) Why here instead of another place in Israel.

7. They "came & continued."

a.) Plan to stay only so long but Elimelech died the

b.) Stop sin now.

c.) Tomorrow is eternity.

8. Do parents see the consequences of their actions?

2422 End 1-30-83

God has made it but a shadow
On the way to reach His throne.

Even my dearest ones, whom I love as much as ever,
are not the concern they have been. I can leave them in
God's care. What a joy it's going to be to turn my face
home; to be welcomed by Him and my loved ones there!

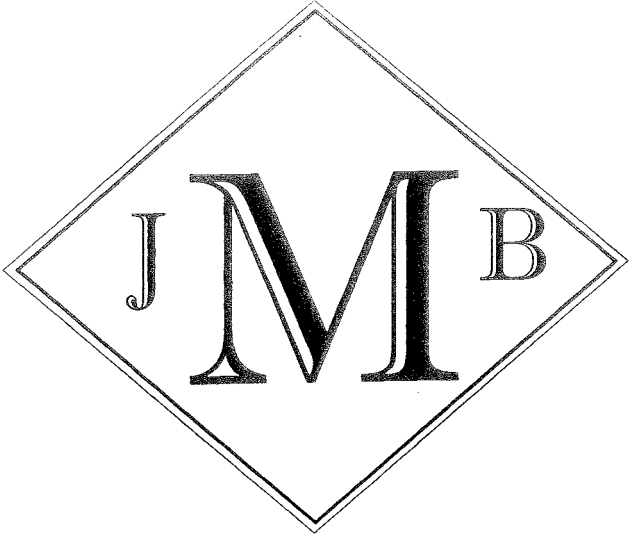
Praise God for Christ's death on the cross and all that it
means to be a child of His!

Angel hands shall bear me over
Jordan's dark and chilling tide,
And my eyes will be on Jesus;
Heaven's gates be standing wide.
There shall be no thought of terror
That I'll have to walk alone,
For the blessed Savior waits me,
Ready now to claim His own.

Jane S. Meyer lives in Prescott, Ariz.

*"Cancer," CHRISTIAN STANDARD, June 7, 1981.

CHRISTIAN STANDAR



W/O DOUBT, FEARS & SEPARATIONS COME TO
ALL FAMILIES

Ruth 1:6-14

I. Do you remember "And they lived happy ever after" - what happened to it.

A. Since the Garden expulsion, doubt they ever did.

B. Fears & Separations come to all of us.

C. Naomi is a classic example.

II. Days that Close the Moab Sojourn.

A. She arose that she might return.

1. Moab under the curse of God.

2. Came here to find food but did at a terrible price: 3 deaths.

3. Came to a land that began via incest in Lot's house. Moab the child of his oldest daughter.

4. Naomi did not intend for Moab to be home forever.

5. No land should be but God's holy land.

6. Henry, "There may be reasons for us being in bad places but when the reason ceases no reason to continue longer there. Move out!"

B. Her daughters-in-law were with her.

1. Widows were looked on with suspicion as maybe causing husband's death.

2. Mother-in-law & daughter-in-law at times in disagreement.

3. Good to see these together.

C. Heard the Lord had visited his people - giving bread.

1. When the Lord visits us, others hear of it.

- 2. He has the ability to get us through.
- 3. We don't know how the message was conveyed.
- 4. Rays of hope lift the spirits of us all.
- 5. Elimelech had turned back on inheritance because of a temporary situation.
- 6. Conveyed idea God not able to feed them.
- 7. Note God gave bread - today we think fertilizer does it.

D. Went forth out of the place where she was.

- 1. Said twice.
- 2. Must get out.
- 3. Separation precedes sanctification.
- 4. Must give up evil world.

James 4:4 "Ye adulterers and adulteresses, know ;

- 5. Can't sit at hog trough & God's table at the same time.
- 6. If lost, go forth.
- 7. Sometimes earthly comforts taken away that we may more earnestly consider heaven.
- 8. Repent - reverse directions.
- 9. Death should lead to reformation of survivors.

I Kings 17:18 "Therefore the Lord was very angry

- 10. 2 daughters-in-law c her.
 - a.) Do we care who follows us ?
 - b.) Do we send any back to world?

11. Earth embittered to us that heaven may be endeared - Scott.

12. Naomi left - nest stirred & only thorns Heslop.

E. Naomi sends girls back.

Why?

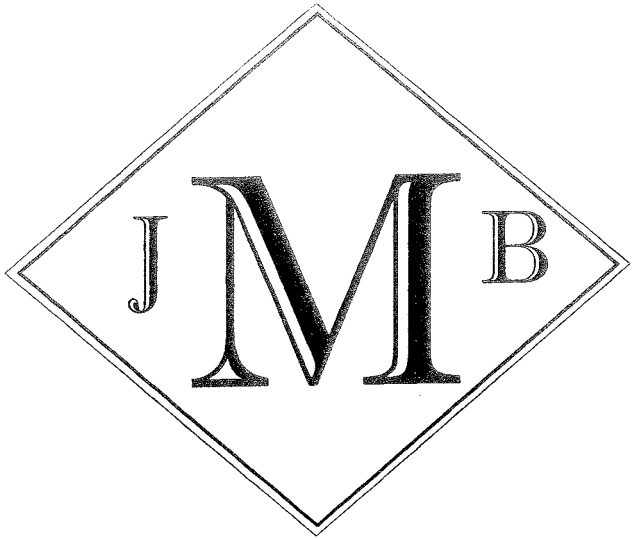
1. Most prudent course since you might be influenced by hopes you cannot attain.
2. Excitement & emotion might lead to a step later to regret.
3. Your religion would be thoroughly tested.
4. Live so that when we must part we have no reason to regret what caused the parting.
5. Go to Mother's house.
 - a.) In Eastern Co. women occupied apt. separate from men - daughters stayed c mothers.
 - b.) Suggests mother will be more agreeable for daughters than a mother-in-law.
6. Wished them:
 - a.) Lord deal kindly as you dealt c dead & me.
 - b.) Grant you rest.
 - c.) Give you husbands.
 - (1) Marriage a state of rest.
 - (2) Ship reaches safe harbor.
 - (3) Enjoy tranquility undisturbed by care & encumberances.
 - (4) If rest should be the life of married folk, why is it often otherwise?
 - d.) Do we find rest out of God?
 - e.) More concern for earthly than spiritual?
 - f.) Does marriage mean happiness?
7. Kissed & wept - strong passion w/o settled judgement commonly produces weak resolutions

F. Parting Dialogue.

1. 1st both said they'd go c her.
2. Naomi asks "Why?"

- a.) Always a good qt.
- b.) Childlessness/hers from now on,
- 3. I am too old.
 - a.) Do you feel hopelessness?
 - b.) Do you have nothing to offer?
 - c.) Do you blame God?
- 4. Naomi's greatest grievance was that she did not have the capacity to do for them what she wanted to do.
- 5. She grieved more for their sakes than hers.
- 6. Always a Naomi around to suggest I go back where I was.
- 7. Law of levirate marriage.
- Deut. 25:5 "If brethren dwell together, and one of
- Matt. 22:23-28 (Read)
- 8. Wept again.
 - a.) Weeping can't save.
 - b.) Need persistence.
- 9. Orpah's Kiss & departure.
 - a.) Curtain falls when she turns back.
 - b.) Went back to her gods?
- 10. Ruth clave.
 - a.) Close hold together.
 - b.) Intensely earnest.
 - c.) An embrace she would not release.

Ther End 2-13-83



THE MATCHLESS EXPRESSION OF DEVOTION

Ruth 1:14-18

I. With this lesson, we come to one of the most intense vows of human history.

A. William Jennings Bryan, "We cannot hope to contribute to literature a sentence so exquisite and so thrilling as that into which Ruth poured the full measure of a noble heart, but we can imitate her in devotion--the brightest jewel in her crown." ("Rubies from Ruth", By W. G. Heslop, Pg. 45).

B. Our task to see the parting scene & gain the profitable lessons.

II. It's leave taking time.

A. Tears - Kisses - Resolves - Wishes all abound in those compressed moments.

B. Orpah goes back.

1. She had a love.

2. She knew an embrace.

3. She knew one that released.

4. She went into oblivion.

5. She returned to her gods & her people.

6. One said, "Like swaying anchored ships, we lean toward heaven but never make it because we are tied down." Heslop

7. It's possible to go a long way toward Christianity and never make it.

8. Many part c Christ at the Cross Roads - we go a little way & turn back.

9. Orpah had emotion - Ruth determination.
10. Naomi dismisses her commendation, prayer & affection.
11. Orpah leaves - thus many have a value & affection for Christ yet come short of salvation by Him because they cannot find in their hearts to forsake other things for Him - Henry.

C. Ruth clave.

1. Ruth to make a resolution in face of great difficulty.
2. She knew little of an inviting future.
3. But clave!
 - a.) Holding together - clods.
Job 38:38 "When the dust growth into hardness
 - b.) Levithian's scales.
Job 41:15-17 (Read)
 - c.) Leprocy of Gehegi.
2 Kings 5:27 "The leprosy of N. shall cleave
 - d.) David.
Ps. 63:8 "My soul followeth hard after thee: thy rig
4. Intensely earnest - no hesitation or vacillation.
5. Some friendships we make - some we break.
6. Here an embrace she would not release.

D. Naomi suggest Ruth return.

1. Sister-in-law is gone back.
 - a.) Do in-laws hinder or help our spiritual progress.
 - b.) Don't take your religion on compliance c
kinfolk - you are not coupon clippers.
 - c.) Don't take it for sake of earthly gain.

d.) Let it be a deliberate choice based on the Bible.

2. Return thou to gods & people.

a.) Do we, knowing God, advise any not to come to Him.

b.) Do we say by word & deed - go back.

c.) What was in Moab that Canaan can't give?

III. Ruth's Resolve.

A. Intreat me not to leave thee.

1. Perfect surrender of feelings to friend.

2. I won't leave - I'll accept same fare you meet - I'll join you in worship.

3. She puts **herself** in the hand of another.

4. It's a humble plea.

I Pet. 5:5 "Likewise, ye younger, submit yourselves

James 4:6-7 "But he giveth more grace, Wherefore

5. Now will come 6 affirmations.

B. The 6 Affirmations.

1. Whither thou goest

a.) Lead in life's direction.

Gen. 24:58 "And they called R. & said unto her, Wi

Luke 15:18 "I will arise & go to my father and will s

2. Lodgest.

a.) Life's supply.

b.) Mystery of divine sovereignty & human responsibility never completely understood.

3. Thy people.

a.) Can't go c God w/o going c His people.

b.) Be not against me - do I hurt the religion of my family.

c.) 3rd resolve: direction, supply, people.

4. Thy God.

a.) Life & love lead to God.

b.) Wisest ways to win souls.

c.) Thank God Naomi going back empty - won a daughter.

d.) Must be completely detached - God's 1st.

e.) Realign c God.

f.) 4th resolve - religion.

g.) If we obey God, others will; if we fail God, others will.

5. Thou diest.

a.) No turning back. *b) constant*

6. Buried.

a.) Even death won't separate us. *a) complete break*

Rom. 8:38-39 "For I am persuaded, that neither de

b.) So resolved is Ruth to stay she does not even want her dead body brot back to Moab.

C. Teeth in vow - we must pursue journey to the end; cast our lot c the people of God; cleave to Him; enter to serve.

D. Steadfastly Minded.

1. Resolve came - weeping ended.

2. Ruth settled lots of qts. in her own mind.

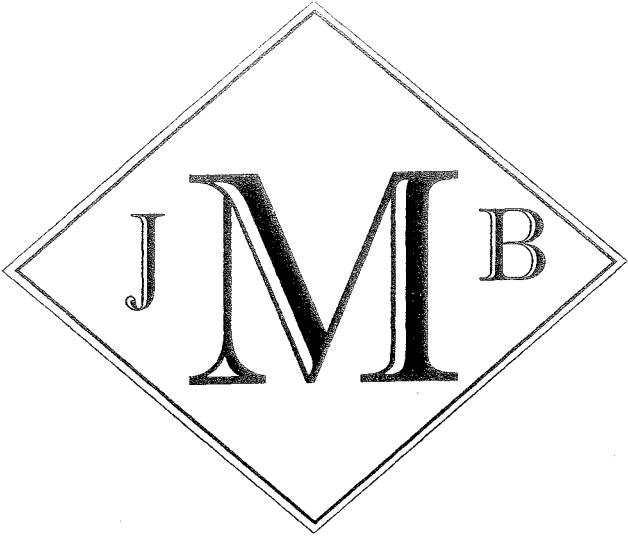
E. She left speaking.

1 Orpah to oblivion; Ruth to eternity.

2. She's heard a classic vow.

3. Rich surprises in store for both.

4. Decision exhilarating & refreshing.



RUTH--THE MARVELOUS DAUGHTER-IN-LAW

Ruth 1:15-17

I. Some women are greatly loved.

A. Sis. Tolbert Fahning.

B. Sis. J. N. Armstrong.

C. Ruth--and her's in unusual.

1. A Gentile.

a. 5x called Ruth the Moabitess also the woman of Moab, Moabitish damsel, the stranger.

2. Loved her mother-in-law.

3. Her character--modest, meek, courteous, loyal, responsible, gentle, decisive.

4. Name of Ruth 7th in list of most popular in America, 1-1/2 million here.

5. Name means "act of seeing" "sight" "something worth seeing" "Friendship" or "friend of God."

a. Franklin clip.

b. One of 2 Bible books named after women

6. Setting of our story "When the judges ruled Israel." *Deals c tortures of a home, family struggles, inevitable sorrow*

II. The story of Ruth *world finds surcease in*

A. Exodus from Bethlehem. *Bethlehem*

1. In house of bread there was a famine.

2. Elimelech, Naomi, Mahlon and Chilion left home for Moab.

a. Moab a lofty, table land, east of Dead Sea.

b. Mahlon=sickly one.

Chilion=dining one.

B. Early days of Moab.

1. Sons married after death of dad.
2. Ruth (Mahlon) and Orpha (Chilion) were ones.
a. Lived 10 yrs. together.
b. Both husbands died.
c. Found graves in foreign soil.
3. Ruth ideal young widow.
a. No excessive grief.
b. Loyalty to mother-in-law.
c. No self pity though destitute.

C. The goodbye. - 3 widows make 3 decisions

1. Naomi had buried 3 men -- now says good-bye to daughters. *N - goes home - is pasture greener somewhere else?*
 2. They wept. *O. stays - gains oblivion - easy choice*
 3. N. pleaded for girls to turn back -- O. did. *R - goes guided by results she sees of Ruth 1:15-17*
Seith
4. Ruth was not leaving the care of her mother-in-law to another.
5. Maintained this loyalty -- no complaints about what she gave up.
a. Keats wrote - (doubt its true)

Perhaps the self-same song that found
a path

Thro' the sad heart of Ruth, when,
sick for home

She stood in tears amid the alien corn.

D. Journey Home.

1. About 120 miles -- long, dangerous,

fatiguing, for 2 lone women with no money. See her ~~Three~~ Tears!!

3

a. She who was ~~Blessedness~~ now Mara
"Bitterness" ~~Sorrow~~ comes to ~~rel-~~ loneliness,
~~absence, loss~~

b. Folks asked "Can this be Naomi"

2. Ruth took lowliest of jobs on return--
gleaner.

E. The Boaz chapter.

1. Glean his field--distant kinsman, large
land owner. Redemption in a barley field

2. Boaz saw, inquired who she was.

a. The Lord bless thee--the Lord be with
you.

b. This at a time when every man did what
was right in own eyes.

Judges 21:25 "In those days there was no

3. Shortly gave his protection.

a. Glean only his field.

b. Young men hands off.

2:9 "Have I not charged the young men th

4. She bowed to ground--why me?

2:11 "It hath fully been showed me all that

12 "The Lord recompense thy work and

a. He used this earthen vessel as his
means of blessing.

5. Boaz extended favors.

a. Eat where it was easier and more.

b. Gave her parched corn.

c. Glean among the sheaves--like Dad and
his strawberry row.

- d. "Left handfuls on purpose" (v-16) A
e. He didn't wait all day to get on with it.
f. She worked 'til night (2:7) showing industry.

6. Ruth takes trophies home.

- a. Bu. of barley.
b. Naomi quizzed her about her day.
c. He's a kinsman (2:20)

7. The proposal.

- a. Naomi directed it--one man against two women!!
b. Went to threshing floor at night.
c. Wash, anoint, put on best clothes, and go when Boaz has finished eating and drinking.
d. Don't reveal your presence.
e. Then:

Ruth 3:4 "And it shall be, when he lieth down"

3:5 "All that thou sayest unto me I will do"

- f. Who proposed? Was it leap year?
g. He accepts, protects her, she spends the night, sent away with veil full of grain and unknown.

(1) My life is an open book--some folks will read a few things in it you didn't write!

(2) He carefully protected her reputation and chastity.

(3) He responded to this legal call they made on him.

(4) She responded to every moral expecta-

tion custom demanded of her--and ⁽⁵⁾
Naomi didn't get an Excedrin headache.

(5) Gave no room for idle gossip.

8. Boaz gives next of kin first chance.
 - a. Obeyed law of "kinsman redeemer."
9. Sent word to Naomi he wanted Ruth.
 - a. Went before elders with announcement.
 - b. She became wife of rich good man--out of obscurity and poverty to influence and plenty.
10. From them the House of David
Matt. 1:5 "And Salmon begat Boaz of Rach"
 - a. Naomi prophesied
4:14 "His name may be famous in Israel"
4:15 "Daughter better to thee than 7 sons"
 - b. Naomi nurse to Obed.

E. Conclusion.

1. Ruth loved all.
2. Love has lifting power.
3. Right is always best course.
4. Love sheds rays on many.
5. Ruth's love penetrated barrier of race.
6. Story have duplication in our homes--
trouble, joy, death, plenty, want.
 - a. Here are all the lights and shadows of human life.
7. She recognizes in all this is the hand of the Lord.
 - 1:13 "Would ye tarry for them till they were?"
 - 1:6 "Then she arose with her daughters-in-law."
 - 2:3 "It was her hap to light upon a part of t

6

- a. Providence was there.
 - b. God plays a big part in smallest of things--where to glean for instance.
 - c. Boaz put God first too.
 - d. Obed means "a servant who worship."
8. We know nothing of her beauty--she is loved because of her character.
9. Geo. Matheson--"In the soul of Jesus the wedding bells of Ruth and Boaz are rung once more. Here again Moab and Israel meet together. In the heart of the Son of man the Gentile stands side by side with the Jew as the recipient of the common divine fatherhood."

Christ our Kinsman Redeemer

- 1. Bone of our bone, near kin
- 2. Saw our inheritance in jeopardy
- 3. We were bankrupt--He dies for us
- 4. havin' "Heaven bound ere heaven born"
- 5. Must be a new life.

West End - 1/28/68
 ACC 7/25/68
 Lipscomb High
 Sch Bible Class

Thomas Hood wrote on Ruth--

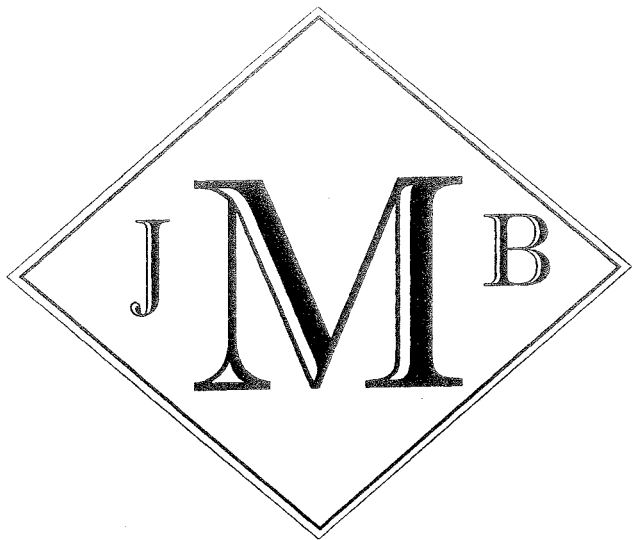
She stood breast high amid the corn,
Clasped by the golden light of morn,
Like the sweetheart of the sun,
Who many a glowing kiss had won.

On her cheek an autum flush,
Deeply ripened--such a blush
In the midst of brown was born,
Like red poppies grown with corn.

Around her eyes her tresses fell,
Which were blackest none could tell,
But long lashes veiled a light,
That had else been all too bright.

And her hat, with shady brim,
Made her tresses forehead dim,
Thus she stood amid the stooks,
Praising God with sweetest looks.

"Sure," I said, "heaven did not mean,
Where I reap thou should'st but glean;
Lay thy sheath adown and come,
Share my harvest and my home."



YOU CAN COME HOME AGAIN

Ruth 1:19-22

I. It's not a triumphant scene.

- A. 2 widows return.
- B. They have nothing.
- C. Their husbands are buried in a foreign land.
- D. They have no children to return to for help.
- E. They come back to the house of bread in the beginning of barley harvest. (Could be our March.)
- F. Let's pick up the story at this point - Ruth & Naomi. (History is silent on anxieties, fears, fatigue, suffering of the journey).

II. They came to BethleHEME.

A. Here's the Journey of 50 miles.

- 1. It shows their unity, fervency, constancy.
- 2. Do we go to the "promised land" in a similar spirit.
- 3. Note 2 - there are few friends that are fast friends.

B. Backslider can return.

- 1. If you are away, where lies the blame?
- 2. What drew you away?
- 3. Better things lie ahead - 1300 years later Mary comes to this town!

III. The Reception.

A. The City is Moved.

- 1. Those she formerly knew are surprised at her condition.
- 2. Moved = agitated at the appearance.
- 3. 10 yrs. have elapsed.

4. Surprise is voiced.
5. Note, however, she's not forgotten.
6. Question, "Is this Naomi?"
 - a.) As child, "Is this my sweet boy?", when misbehaving.
 - b.) How do we look when we "go back"?

B. Call me not Naomi.

1. Means pleasantness.
2. Shouldn't all God's folk be pleasant.
3. Some aren't - nasty, gossip.
4. Trouble deeper than thyroid.
5. Watch our words, ways, behavior.
6. Give God a chance to sweeten.

C. Call me Mara.

1. She came back bitter.
2. Departure brings a noticeable change.
3. All out of God - bitter.
4. Backsliding leaves its mark.
5. Bill Murray told of suggesting Madalyn O'Hair spend 40000 for X-Ray. She cried. What's wrong - can use that to fight prayer in school. He said, "If there is that much darkness & hatred in one place, there has to be that much light & goodness in another - I'll look for it.
6. Affliction makes great & surprising changes in a little time.

D. She lays it on God - 4 accusations.

1. Almighty dealt bitterly c me.
 - a.) How much we lay on God.
 - b.) How unfit we are to judge Him.

- c.) In 3 months there will be a glorious ending of this story! "All nations of the earth will be blessed" - thru her child.
- d.) Often darkest just before dawn.
- e.) Her error not to see the discipline for her benefit.
- f.) Just look back at your own life.

2. I went out full, the Lord brought me back empty.

- a.) In God's presence there is fullness.
- b.) God's good to bring her home again.
- c.) Home's a happy thought.
- d.) Much of our good derives from our relations.
- e.) "Away" is a disappointment.
- f.) If we come home empty - start again.
- g.) Remember, women had no legal rights.
- h.) Full - not in prosperity but had husband & sons.

3. The Lord testified against me.

- a.) Humbled me, lit. (?). *Some say this not meaning*
- b.) Testified by word & deed.

4. The Almighty afflicted me.

- a.) Lit. broken in pieces.
- b.) Would you say this of God.

See N.T. CARD

IV. They came - Barley Harvest.

- A. Little did Naomi recognize the treasure she brought.
- B. Great to see a family walk together.
- C. Age span impressive.
- D. Barley Harvest.

1. Better days are before us.
2. Later we'll see the importance attached to time of their return.
3. Prosperity seemed everywhere.
4. She will be 1st fruits of a Gentile harvest.
5. Thus, the way of history is opened!

West End 3-6-83

Up Reach J.F' 83 dealt c Suffering

David Sampson

1. Called it the greatest obstacle for many people to accept God - blocked by problem of pain.
2. We ask "Why did it happen?"
 - a) God's will - for people to suffer?
3. Rather ask "What does God do to help in trial?"
 - a) Jesus relieved pain & death
 - b) At his return he completes the victory.

H. Hazelip

1. H. Kushner "Why do bad things happen to good people?" All other theological conversation is intellectually diverting." This is the issue.
2. T. Wilder "The Bridge of San Luis Rey" tells of 5 tragic deaths, rope bridge falls, priest study show "appropriate time - all had just solved a problem in life"
3. V. Frankl "We can endure almost any how if only there is a why" Ps 44, 22
4. If God is a loving God - why permit pain?

Hazelip gave Explanations:

1. Appropriate time - folks were ready.
2. Punishment for sins.
3. Teach you a lesson.
4. You can take it - God need example.
5. It's the price of freedom.

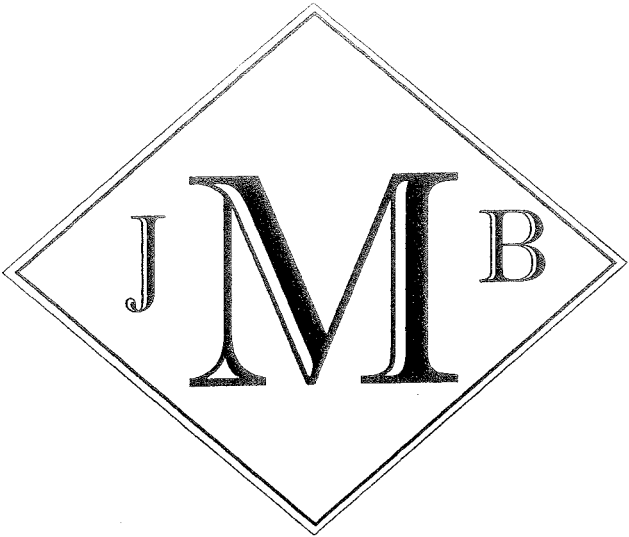
2.) Homer's Odyssey

- b.) Cause evil - stop it - where is our freedom?
 - c.) Doesn't preserve innocent but does come to sufferer.
 - d.) We do not suffer alone.
6. Where does our suffering lead us - to be farther from God.

The Price of Freedom

There is one partial explanation that is so fundamental to the biblical message that it must be considered. That is, suffering is the price of our freedom. Without freedom, life would be totally different. There is a story in Homer's *Odyssey*: Ulysses meets Calypso, a sea princess and a child of the gods. Calypso is immortal. She will never die. Being immortal, she is fascinated by Ulysses. He is the first mortal she has met. She even envies Ulysses because he will *not* live forever. His life is full of meaning; his decisions are more significant, precisely because his time is limited. What he chooses to do with his life represents a real choice.

The Bible tells us that our time is limited because our ancestors exercised their freedom to choose. Adam and Eve, in the beginning, enjoyed the perfect life—no suffering, no care. But they could not resist exercising their freedom. And God did



THE PROVISIONS OF PROVIDENCE

Ruth 2:1-7

- I. Perhaps we all believe in prayer - but how does God answer.
 - A. How do I know what is His will?
 - B. Does He really act in my behalf?
 - C. Do I know it at the time?
- II. Tho I may not can answer all these questions - I introduce you to Ruth, the Moabitess. She can!
 - A. We study the 1st work experience of Ruth as she comes to Bethleheme.
 - B. Our text is Ruth 2:1-7.
- III. These things we need to see:
 - A. "And Naomi had a kinsman of her husband's."
 1. Note the "and" - the story flows.
 2. Note also the information given us about this kinsman.
 - a.) Meaning of kinsman.
 - 1.) We need a flesh & blood redeemer - angels can't do it. (We'll see it in Jesus).
 - 2.) I've got to have somebody like me.
 - 3.) We need a near kinsman to take our nature.
 - 4.) Debt stayed till year of Jubilee - 50 years.
 - 5.) Redeemer from Bethleheme - does that stir you?
 - 6.) Need one:
 - (1) Willing to pay.
- 2 Pet. 3:9 "The Lord is not slack concerning his pr
 - (2) Able to do it.
- Heb. 7:25 "Wherefore he is able also to save them

b.) Mighty man of wealth.

- 1.) Redeemers must be strong.
 - 2.) They must be able to complete the transaction
 - 3.) Redemption is costly - so must have resources
 - 4.) Great to find one who is wealthy & also pure.
- But remember neither wealth nor poverty is a proper excuse for sin!

c.) His name was Boaz.

- 1.) Compassionate man - redeemers need to be.
- 2.) He's from Bethlehem.
- 3.) Circumstances neither make nor mar a saint
- 4.) Name means "strength is in him."

B. Ruth Proposed She Go To Work.

- 1. There are emergencies ladies cannot alter, in spite of keepers at home. *Card 1, 2, 3*
- 2. Ruth does not shy away from honest employer
- 3. For her, labor not a reproach.
- 4. From the very beginning work was assigned to man.
- 5. She went as a gleaner at the mercy of another.
 - a.) We shall see her affection for Naomi & Boaz strength.
 - b.) No fences in those days - only boundary markers.

~~Isa. 30:21 "And thine ears shall hear a word behind~~

- 6. She becomes an example of:
 - a.) Humility. (She did not say I was not brought up to live on crumbs, rather she is brought down to it & is not uneasy at it - Henry.

b.) Of industry.

c.) Of sincerity.

7. Gleaning was hard work.

a.) Grain slashed c wooden sickles c one hand while held c other - sickle had sharpened pieces of flint embedded to form a blade.

b.) Lord provided for gleaners.

Lev. 19:9-10 "And when ye reap the harvest of your land

Lev. 23:22 "And when ye reap the harvest of your land

Deut. 24:19-21 "When thou cuttest down thine harvest

c.) We need be taught the capacity to remember other's needs.

d.) Need grace of the landowner. He granted permission. Not free to go anywhere.

8. Naomi gave her blessing.

C. Her Hap to Light on Boaz's field.

1. She lit on Boaz field.

2. She didn't know whose it was.

3. God wisely turns small events into that which glorifies Him.

4. World shaking events hinge on insignificant incidents. #3 1/2

a.) Stray bullet kills a general.

b.) Rain thwarts an army.

c.) Howe is comfortable in Trenton. #4

d.) I'd never met Betty except by Locke telegram

e.) Lessons from Gardner. #6 #7 #5

(1) Our hearts must be right. #8

(2) God's will is revealed to those who fulfill obligations.

(3) God uses busy folk.

D. Ruth & Boaz' 1st meeting.

1. 1st he greets the reapers.

a.) The Lord be c you - Boaz.

b.) The Lord bless thee - Reapers.

c.) Note respect for age & position.

I Pet. 5:5 "Likewise, ye younger, submit yourself

d.) What would a **stranger** think of our country if he listened to conversation between boss & worker?

e.) Does every boss so feel toward his workers - or are they living tools only.

f.) Are we careful our greeting does not generate into mere formality?

g.) Suppose Ruth heard any cursing?

2. Then he notices Ruth: **Whose** damsel is this?

a.) Amazing to see that immediate interest but the chemistry is there "across a crowded room."

b.) What attracted him?

c.) The gleaning of a poor Moabitess got attention when great princes did not - thus signed to oblivion.

d.) Servant - unnamed - gave a helpful answer.

e.) She was a stranger.

Lev. 19:9-10 "And when ye reap the harvest of your l

f.) Came & continued - one thing to come, another to continue.

g.) Rested a little in field tent for laborers.

Heat End 3-20-83

Heaven smiled upon us and gave us liberty and independence. The same providence has blessed us with the means of national independence and national defence. If we omit or refuse to use the gifts which He has extended us, we deserve not the continuation of his blessings ----- I am one of those who do not believe that a national debt is a national blessing, but rather a curse to a republic; in as much as it is calculated to raise around the administration a moneyed aristocracy dangerous to the liberties of the country.

Andrew Jackson

It is not a male-oriented society where women own more than 50 percent of the country's money. They have 65 percent of the savings accounts and control 57 percent of listed securities. They have title to 74 percent of suburban homes and control 87 percent of the total buying power of the country.

"How To Find Out Who You Are" - By Nelson L. Price - Page 21

Women

#1

The lifestyle of Americans changed rapidly during these years. Writing of the war years in his book, "The Family First", Dr. Kenneth Gangel says:

Women #2

World War II defense plants reached their long, noisy arms into the kitchens of American families to create "Rosie the Riveter." While G.I. Joe was off shooting the bullets, his wife, girl friend or sister was back home making them. What apparently was not foreseen in those early forties was that the new working status of women was destined not to be a temporary stopgap measure to assist America in war, but a whole new pattern of life which has now come to ugly fruition in what is loosely called the "Women's Liberation Movement." A cigarette commercial reminds American women, "You've come a long way, baby," but it stops short of suggesting which direction.

("Christian Schools: Their Growing Impact" - By Dr. Paul A. Kienel)

clear family.

6. I do not oppose the right of women to work, but I do believe a mother should be with her child as much as possible during the first four years of his life. Less than that is a compromise no family can afford!

Historian Will Durant calls this the age of "the industrialization of woman. . . . Women call it emancipation because they wanted to do whatever the men did. . . . But it is a mistake to call that emancipation. . . . It will bring a good deal of suffering to women. But it's all in the nature of industrialization, which completes its work, and then has a nice big war, and begins all over again."²⁰ #3

It was her "hap." In the "Vicar of Wakefield" Goldsmith comments truly on these chances and happenings of life, when he says, "Nor can I go on without a reflection on those accidental meetings, which, though they happen every day, seldom excite our surprise, but upon some extraordinary occasion. To what a fortuitous concurrence do we owe every pleasure and convenience of our life."

"The Way of a Man with a Maid" - By Clarence Edward
Macartney

3 1/2

Page 29

Providence

Or one could cite the landing of 150,000 U.S. troops and ~~14~~ 140,000 British soldiers on the coast of French North Africa during the early morning of November 8, 1942, with scarcely any loss of life. The significance lay in the fact that the seas were calmer that night, according to students of statistics, than at any time during the previous 68 years covered by existing records. Some call it coincidence; others label it providence.

"A Word Fitly Spoken"- By Robert J. Hastings - Page 47

TRUST THE MASTER WEAVER

#5

When gray threads mar life's pattern
And seem so out of line,
Trust the Master Weaver
Who planned the whole design;
For in life's choicest patterns
Some dark threads must appear
To make the rose threads fairer,
The gold more bright and clear.
The pattern may seem intricate
And hard to understand
But trust the Master Weaver
And His steady, guiding Hand.

Providence

MANNA FOR THE MIND
- Jamie L. Mastin
pg. 40

And not until the loom is silent and the
shuttles cease to fly
Shall God unroll the pattern and explain
the reason why.
The dark threads were so needful
In the skillful weaver's hand
As the threads of gold and silver
In the pattern which He planned.

MANNA FOR THE MIND
Jamie L. Mastin
pg. 40

Providence

#6

Providence

There is a power whose care
 Guides thy way along that trackless coast,
 The desert and the illimitable air,
 Lone, wandering, but not lost.
 And--He who from zone to zone guides
 Through the trackless heavens thy solemn flight
 In the long way that I must tread alone,
 Will guide my steps aright.

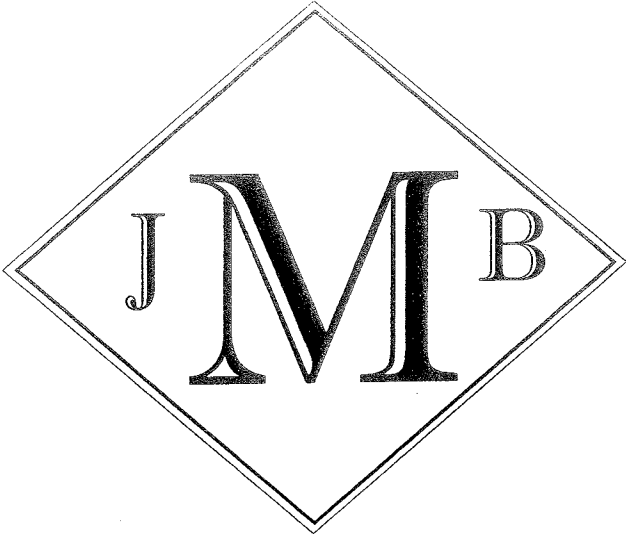
The Village Tragedy and Other Sermons, by Clovis G. Chappell
 p 43.

Earnest Christians seeking guidance often go wrong about it. ⁴¹⁷

Why is this? Often the reason is that their notion of the nature and method of divine guidance is distorted. They look for a will-o'-the-wisp; they overlook the guidance that is ready to hand, and lay themselves open to all sorts of delusions. Their basic mistake is to think of guidance as essentially inward prompting by the Holy Spirit, apart from the written Word. This idea, which is as old as the false prophets of the Old Testament and as new as the Oxford Group and Moral Re-Armament, is a seed-bed in which all forms of fanaticism and folly can grow.

"Knowing God" - By J. I. Packer - Page 212

Providence



BOY MEETS GIRL

Ruth 2:8-17

I. Do you recall how you met someone.

A. I'm Mrs. Blazer.

B. No trouble 'c Way-man.

C. Bro. Crooks - had a bent nose.

D. May I tell you of Ruth & Boaz 1st meeting.

II. Ruth & Boaz 1st meeting.

A. 1st he greets the reapers.

1.) The Lord be c you - Boaz.

2.) The Lord bless thee - Reapers.

3.) Note respect for age & position.

I Pet. 5:5 "Likewise, ye younger, submit yourself

4.) What would a stranger think of our country if he listened to conversation between boss & worker?

5.) Does every boss so feel toward his workers - or are they living tools only.

6.) Are we careful our greeting does not generate into mere formality?

7.) Suppose Ruth heard any cursing?

B. Then he notices Ruth: "Whose damsel is this?"

1.) Amazing to see that immediate interest but the chemistry is there "across a crowded room."

2.) What attracted him?

3.) The gleaner of a poor Moabitess got attention when great princes did not - thus signed to oblivion.

4.) Servant - unnamed - gave a helpful answer.

5.) She was a stranger.

Lev. 19:9-10 "And when ye reap the harvest of your

6.) Came & continued - one thing to come, another to continue.

7.) Rested a little in field tent for laborers.

III. Boaz's Further Address.

A. Hear not - Go not another - Go not hence - Abide Fast.

1. Love has a way of commanding.

2. Ruth could have walked away if she'd wanted to.

3. Daughter implies an age difference. Boaz not young.

4. One thing to enter - another to abide.

5. (At some time we have to leave parents).

6. Not enough to stay out of Moab - must abide in Canaan.

2 Cor. 6:17 "Wherefore come out from among them

B. Boaz continued.

1. Let thine eyes be on the field.

a.) Concentrate on work.

b.) Use best advantage.

2. Young men--touch not.

a.) Good to have restraints.

b.) Youth needs check rein.

3. Athirst - vessels.

a.) Usually wine skin bottles filled c water.

b.) Ruth temperate.

C. She responds.

1. Fell on face.

2. Asked why.

a.) We often fail to understand the people of God
& nature of the church.

b.) How do we react to strangers?

D. His answer.

1. Fully shown - word gets around.

2. The Lord recompense & fully reward.

a.) Moses had respect for reward.

Heb. 11:24 "By faith Moses when he was come to y

b.) Wings.

Mal. 4:2 "But unto you that fear... Sun of Rt. arise

Ps. 17:8 "Keep me as the apple... hide me under th

Ps. 36:7 "The children of men put their trust under

the shadow of thy wings."

E. In life we need a friend, so she responded.

1. Cold world shows need.

2. Friendly - lit. "to the heart."

3. Many lets

V. 2 go

V. 7 glean

V. 13 find favor

IV. Interest quickens.

A. Boaz at meal time.

1. When c God we ought to get new ideas.

2. When Jesus **breaks** bread, we are sufficed.

3. Bread better than leeks of Egypt.

B. Parched corn.

1. Ruth near enuf to Boaz to reach her c parched
corn.

2. Are we close enuf to get blessings?

3. Bread soaked in vinegar a poor weak wine
sometimes mixed c olive oil for cooling.
4. He earlier gave her water, now sauce.
5. Do we have any luxury for poor?
6. When Boaz saw Ruth wanted to serve he reached
c parched corn.

7. She got

Protection

Stay c good folk

Vision

Supplies

Rewards

Satisfaction

C. When she went back to work the boss spoke.

1. Let her glean among the sheaves.
2. Reproach her not.
 - a.) Don't dig up past.
 - b.) Rather hands full on purpose.
 - c.) Moab came from Lot & his daughter - incest.
 - d.) Do we keep digging up past.
 - e.) How great to help c a little kindness & show
encouragement.

D. She gleaned til even.

1. We help the poor when we encourage them to
work.
2. She worked long & hard.
3. Render honor to whom honor is due.

E. Got Ephah of Barley.

1. Barley food of poor.
2. Ephah feed family of 10 one day.

3. If quality of harvest poor, beat it out c stick.

4. Ephah.

a.) 1 bu. - FJB.

b.) 4 pecks - Scott.

c.) 3 pecks - new.

F. Gave of her 1 Ephah.

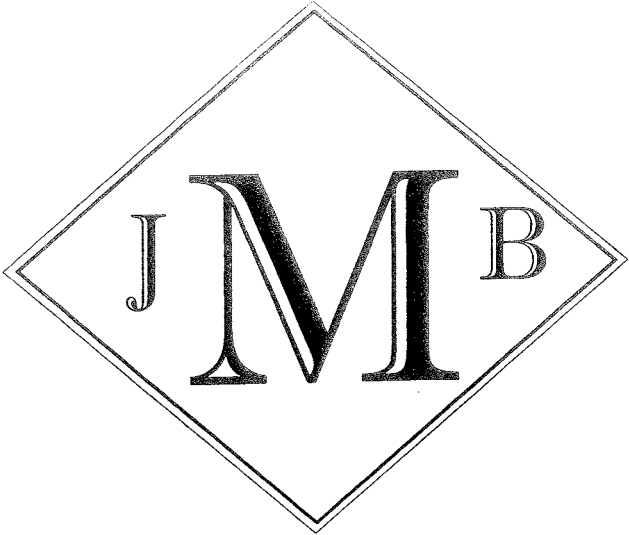
1. Ruth had enuf for others.

2. To get larger blessing, must both work & share.

3. Happy c what she made.

4. True daughter: diligent, modest, sharing.

West End 4-3-83



THE BLESSING OF A GOOD MAN'S NAME

Ruth 2:18-23

I. As Our Story Opens---

A. Ruth starts home with ephah (about .9 of a bu.) of barley.

1. Hands full on purpose.

2. Boaz blessing her.

3. Worked til even time.

4. Naomi saw the bus. of barley & a left over lunch

a.) She shared - that's great.

V. 18 "She brot forth & gave to her that she had reser

b.) Out of her little she made it do for Naomi too.

c.) There was a contentment with the little they had.

d.) There is value in learning to preserve - not waste!

B. This obvious success prompted some questions by an older & wiser head.

1. Where did you glean today?

2. How did you get this?

3. These questions convey multitudes of thought.

a.) Naomi asked where Ruth had been - parents need to be interested in children.

b.) To glean is to stoop - am I willing?

c.) Gleaning usually brings little at a time - am I patient?

d.) Gleaning demands perseverance.

e.) Where have I gleaned today?

(1) Education.

(2) Reading.

(3) Companionship.

f.) Some only chance for knowledge is by gleaning
do I use every chance?

g.) Heslop said 4 things of timeliness seen.

(1) Today - don't wait til tomorrow.

(2) Thou - personal matter.

(3) Where - have you found your special field?

Are you trying to get another's place?

(4) Gleaned - are you working? Glean or grumble.

Not where have you shouted, but where have you gleaned?

C. Naomi expresses gratitude to an unknown benefactor.

V. 19 "Blessed be he that did take knowledge of thee

1. 1st of two things: gratitude for unknown benefactor. Didn't know his name.

2. 2nd, not jealous of this foreigner's success.

D. Ruth's confession.

V. 19 "The man's name c whom I wrought to day is Boaz"

Rom. 10:8-10 "But what saith it? The word is nigh tll

1. Great to have a good name.

2. Great to so live you can share your experiences.

a.) Commend the good.

b.) Rebuke the wrong.

3. Modesty forbad her bragging on herself.

E. For Naomi the wheels spin.

1. Ruth names Boaz.

2. Naomi muses who he is.

3. Naomi recalls he is a kinsman.

4. Note respect for the dead.

5. Kinsman - Redeemer.

- a.) Our redeemer needs to be a near kinsman.
- b.) Our Lord has the right to redeem us.
- c.) Near of Kin = near in place & time.

II. In view of the above.

A. Stay where you are blessed

(Read V. 21-23).

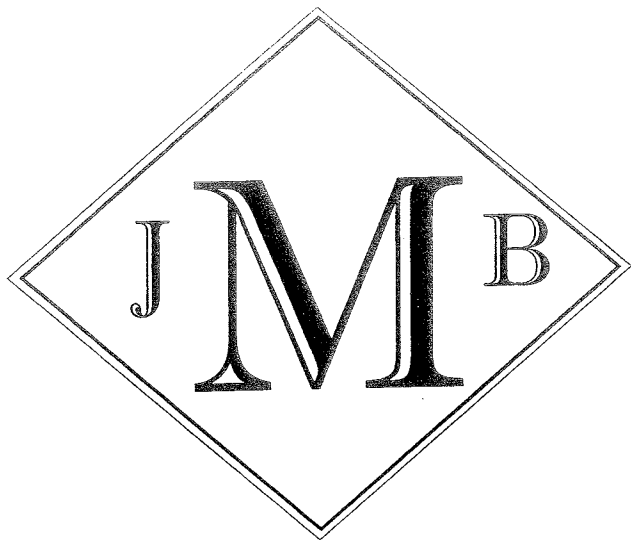
B. Don't slacken zeal - keep on gleaning. Rest will come at proper time - don't stop now.

C. Better stick c Lord's field. He deals bountifully - let us not be found in another's field or church.

D. All harvest ended last of May or early June.

E. She stayed home after harvest & all went well - don't force the Lord's hand.

West End 5-8-83



ENGAGEMENT? IT USUALLY HAPPENS!

Ruth 3

I. Customs of ancient lands puzzle us--and nothing could be more amazing to our minds than this method of proposal of marriage.

A. Clark, "Man is restless while he misses his rib; woman is restless until she is under his arm."

B. What's acceptable in one age may not be in another.

II. The Engagement Procedure.

A. Naomi Instructs Ruth.

1. Assures her 1st of all it's for her good.

Ruth 3:1 "Then Naomi her mother in law said unto he

2. Boaz is one in whom we have rightful interest.

3. Note "rest" - should be the state of marriage estate.

4. Affections are fixed - giddiness is over.

5. Why not remind Boaz of his duty.

a.) We have to do some things that we want

b.) Can't be overly timid.

6. Move in on the advantage tonite.

a.) Winnows barley.

(1) Put grain in earthen vessels to store.

(2) Must first thrash.

(3) Throw grain in air after it is trodden.

(4) Farmer usually spent nite at threshing floor both for protection & to do winnowing.

(5) Usually in evening there was breeze.

b.) Thresh floor - hard ground - slanted - on hillside.

7. Wash - have to be clean.

8. Anoint.

9. Dress - it telegraphs, fit occasion, has to do c religion, indexed mind.

10. Don't let him know you are there til after he eats & drinks. *Timing*

11. When he lies down - mark place - uncover his feet - lie down & "he shall tell thee what to do.

- a.) Not indecorous situation.
- b.) Slept in clothes you wore during the day.
- c.) We'll explain more later.

12. Ruth in complete accord.

V. 5 "And she said unto her, All that thou sayest unto

- a.) We are to do whatever Jesus commands.
- b.) Ruth abandoned what others might think - came to do what she must at Boaz ft.

B. Ruth completes her assignment. (Read V. 6-7).

C. The Midnite Awakening.

- 1. Boaz afraid, turned (margin - bent forward).
- 2. Woman lay at his feet.
 - a.) Ruth lay crossways at his feet.
 - b.) Startled man asked, "Who are you?"

D. Ruth's Confession & Proposal.

- 1. Openly confesses her name. - *Nothing shameful*
- 2. Openly sought the protection he could grant.
- 3. Ruth now "thy handmaid."
- 4. Spread skirt was symbol of protection & modesty.
- 5. Servants often slept at Master's feet - thus shown part of household. *Little Siamese Dickens*
- 6. Ruth proposes - spread skirt meant take & protect Skirt lit. wing.

7. Near Kinsman.

- a.) Redeemer - margin.
- b.) 5X used.

E. Boaz Reaction.

1. He ~~compliments~~ ^{comfies} - read Verses 10-11.
2. He notices & treats kindly.
3. He takes no advantage of her.
4. He makes a conditional promise.
5. Heb. word for widow - one dumb.

Prov. 31:8 "Open thy mouth for the dumb in the caus:

6. Religion & virtue to be used in our marriage choices.
7. Kindness is holiness.

F. Near Kinsman.

1. Hopes dashed? Tenseness!
2. Would God lead her this far only to let her down?
3. When we've done our part all that's left is to sit still.
4. Don't be perplexed or anxious.
5. Let Providence percolate.

Ps. 138:8 "The Lord will perfect that which concerne

Isa. 30:7 "For the Egyptians shall help in vain, and t

Rom. 7:33 "

G. Stay til A.M. & leave.

1. Protect her - isn't everyone's business.
2. 6 measures = 6 seah & 1 seah is 2 1/2 gallons.

IV. We've done our part - now wait.

Read V. 18.

Just End 5-15-83

Double-Ring Ceremony

Jimmy and his best friend, Joey, both 5, were smitten with the same girl.

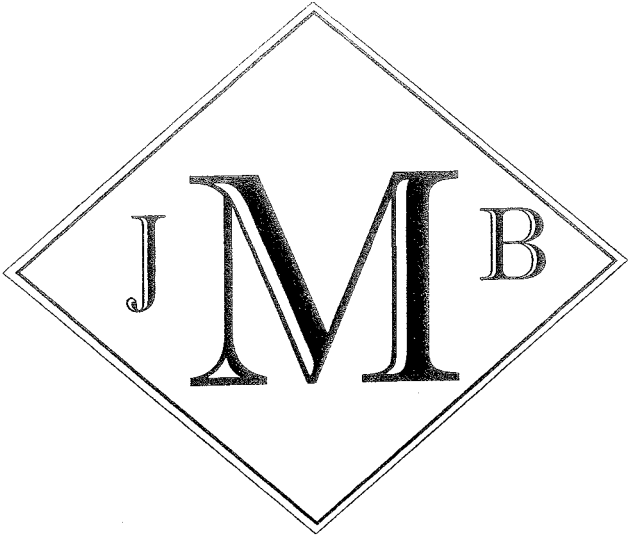
Joey remarked, "When I grow up I'm going to give Heather a ring and marry her."

Jimmy replied, "I'm going to give her a ring, too, and marry her."

Grandmother interrupted, "Now boys, you can't both give Heather a ring and marry her."

"Why not?" Jimmy asked. "She has two fingers."

Bay City, Texas Mildred



RUTH: MARRIED & ON TO ETERNITY

Chapt. 3 & 4

I. Chapter 3.

A. Naomi has a plan.

1. Some folks we've just got to trust.
2. Do whatever is commanded.
3. Know who you are.

B. Ruth Proposes.

1. The skirt episode hard to follow.

- a.) Spread skirt symbol of protection.
- b.) Boaz took notice & treats kindly.
- c.) Ruth lay crosswise at his feet.
- d.) Boaz on a mat or skin - his covering across her.
- e.) Servants often did this at Master's ft. - thus show are part of household.
- f.) To spread skirt symbol of protection.
- g.) Slept in clothes you wore during day.
- h.) Why should she not remind him of his duty?

2. Hear me:

- a.) Age must not make itself the standard for youth.
- b.) What's acceptable in one age may not be in another.
- c.) Boaz did not take advantage of Ruth - who would want to marry one that would!
- d.) Let religion & virtue be in our marriage vows.

C. Other Kinsman.

1. Boaz goes to place of justice & presents his case.
2. We sometimes have our hopes dashed when we hear of other Kinsman - would God lead her this far only to let her down?

3. When we've done our part we have to sit & wait.
4. Tense "There is a Kinsman nearer than I."
5. Naomi dropped her claim in favor of Ruth so don't give up now.

II. Chapter 4.

A. Boaz at the Gate.

1. Place of Business.
 2. Goel has right of redemption.
- Lev. 25:25-31 "If thy brother be waxen poor, and ha
47-55) Read
Deut. 25:5-10)

B. Other man.

1. Faces consequences.

- a.) If son by Ruth, he'd heir property, but child would not wear his name - rather Ruth 1st husband.
- b.) He'd also have to divide c any other children by previous marriage.
2. He liked the land but didn't the lady that went c it. Many are that way about religion - just take the part they like.
3. Do we have fair & open dealings in all business matters.
4. Incidentally, the man that turned down Ruth was concerned he would **diminish** himself - sure enuf the nameless one went into oblivion.

C. Conclusion.

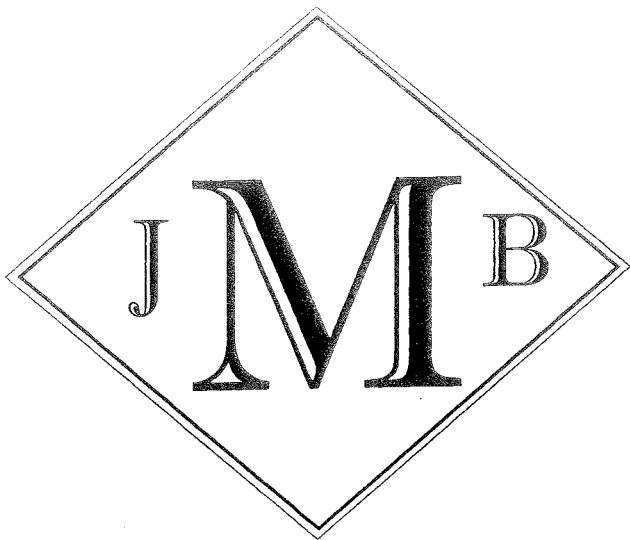
1. 18,000,000 Jews today.
2. 4 women: Rahab, Bathsheba, Ruth, Mary c Jesu
3. Obed = to serve & to worship.

4. Ruth from Moab to Messiah.

5. Prayer attended the marriage

Praise the birth.

Ladies class - Training for Service Series
Memorial Parkway Church, Huntsville, Ala.
3-17-82



SHOES AND SUCCESS

Ruth 4:5-8

- I. Not all stories have a happy ending - but this one does!
 - A. Let's see the final chapter of Ruth.
 - B. But recall - it's a story whose meaning never ends.
- II. The Tenseness of the Nearer Kinsman.
 - A. Boaz made conditional promise - Chapter 3.
 - B. We now find Boaz at the gate.
 1. Gate was place of business.
 2. He did it hurriedly.
 3. Henry says it was not court day but he quickly got 10 elders together.
 4. Called for "Ho such a one."
 - a.) Mr. So & So.
 - b.) Mr. What's his face.
 5. Needed 10 mature men to make a decision.
 6. Gate was like city hall.
 7. Called "The Broad Place."
 - C. Proposal to Nearer Kinsman (V. 3-4).
 - 1.) God had right of redemption. Read Lev. 25:25-31, 47-51, Deut. 25:5-10.
 - 2.) Didn't want a family to become extinct.
 - 3.) Man accepts the redemption - only to renege.
 - a.) Consequences face 1st man:
 - (1) If son by Ruth, he'd heir property but would not wear his daddy's name, rather name of Ruth's former husband.
 - (2) He'd also have to divide with any other children by previous marriage.
 - (3) Chilion's widow still living but no regard for

her property as she was considered to have been remarried or else abandoned the property, thus renouncing the rights.

b.) In view of such he backed out.

1.) 1st liked the land but didn't like the lady who went c it.

2.) We are that way about religion - just want the part we like - not what they must give up.

3.) This man that turned down Ruth was concerned he would diminish himself - sure enuf the nameless one went into oblivion.

4. He gave Boaz his shoe.

a.) Shoes distinguish sons from slaves.

b.) It symbolizes a possession.

c.) Shoe shows your right to set foot on the land.
It's yours.

5. We need to be fair & open dealing in all business matters.

6. Boaz not ashamed of his bride.

7. God brot Boaz into the most illustrious family of Israel via Christ. Kinsman who refused is long forgotten.

III. The Success of the Shoe.

A. Today 18,000,000 Jews from Rachael & Leah.

1. Do fruitfulness (Ephratah).

2. Worthily = power & riches.

3. Rahab, Bathsheba, Ruth, Mary in Jesus line.

4. Starts sad - happy ending.

Rom. 11:11 "I say then, Have they stumbled that the

5. Ruth partly responsible for our joy in Christ.

B. A Child is Born.

1. True love:

- a.) Overcomes prejudice.
- b.) Sacrifices.
- c.) Risks.
- d.) Pure.
- e.) Religious.

2. Child - obed.

- a.) To server.
- b.) To worship.
- c.) Servant - in either remembrance of his mother or else that the boy would be a servant of man.

3. Prayer attended the marriage.

4. Praise attended the birth of the child.

5. Blessed the Lord that sent a grandson.

6. New interest grips the heart of his nurse, Naomi

7. Nothing sparks like the birth of a baby.

8. Ruth - from Moab to Messiah.

Ps. 37:5 "Commit thy way unto the Lord; trust also in

in Him & he shall bring it to pass.

best End 5-22-83

