

Lessons from Ruth's calling (Quality: Average)

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Preacher: Falkner, Leslie Walter (1904-1985)

[0 : 00] In the book of Ruth, the first chapter, verses 16 and 17. The book of Ruth, chapter 1, the 16th and the 17th verses.

And Ruth said, Entreat me not to leave thee, or to return from following after thee.

For whither thou goest, I will go, and where thou lodgest, I will lodge. Thy people shall be my people, and thy God my God.

Where thou diest, will I die, and there will I be buried. The Lord do so to me, and more also, if ought but death part thee and me.

When we read such passages as these, we may oftentimes, as it were, linger upon the beauty of expression.

[1 : 30] We may see the charming nature of that wherein they so set before us the desires and the resolutions of the individual that are concerned.

But while we may indeed so consider them such, how many of us know what it is, so to have the same language written upon our hearts, by the same divine spirit that wrote these words upon the heart of the room.

That they were inspired, that they were so ordered by the Holy Spirit, there is no doubt whatsoever.

Who teacheth like him? And we gather that when this is brought out of the heart, when it is that which has been firmly fixed in the decision of the mind, then, at the back of it, they are life and experience.

And in this case, we are not left in doubt that the experience of the individual had indeed been of such a nature that it has been a real work within her heart to bring her unto that condition in which she was now found expressing her mind.

[3 : 22] We find that when Naomi saw that she was steadfastly minded to go with her, when she strengthened her soul to go with her, true there remained now no longer any matter for argument.

Speech must indeed cease and the silence of communion proceed. But, in that she strengthened her soul, it so makes known unto us that it was no light thing that she was speaking.

It was that which was, as it were, brought out of the anguish of her own heart. She had suffered. She had suffered.

She had passed through much. There is now two directions opened up unto her by reason of the argument of Naomi, wherein she besought a roof so to go back unto her people and unto her gods.

Natural ties are very strong. Natural ties are very strong.

[5 : 13] made many. It is either for that which related unto Moab or for the things that relate unto Israel.

It is either relating unto that wherein the gods of Moab had been indeed the controlling elements, or in that wherein the God of Moab becomes the one who has the supremacy.

Yes, we do well to consider, before we take lightly upon our lips any passage of truth, as to whether we have entered into it.

As to whether we have entered into it. As to whether we know the experience that is so brought before us by the teaching of the Spirit in the Word, if we have been brought into a measure of that experience, wherein the same witness and the same testimony is brought out of our hearts.

Or as One goes about from day to day, easy it is to take the word of God as it were upon our lives without realizing all that is contained in its contents that that word can only be uttered truth in that wherein the manifestation of its truth has been experienced within you then we are brought into communion with it we are brought not to give vent unto that which arises out of our own natural minds but that which is indeed the effect of the work of the divine spirit within us and in considering these words today I want to take you to the character in the first place and Ruth said the very name Ruth let me remind you means comrade or companion and it speaks of friendship and it is rather striking although I may hear as it were seem to diverge for a moment that in Hebrew order of the books before they were arranged into the order in which we had them so brought before us in the holy scriptures that the order of the books was so arranged by the Hebrews in the years long gone by that they were arranged in this order because they were to be so read on the five feasts of the year they were namely these the song of Solomon the book of Rome ecclesiastes the lamentations and the book of Esther notice the order the song of love the song of communion of that wherein there is fellowship realized between the bride and the bridegroom between Christ and his people we then enter into the book of Rome and we come to that wherein there is the personal interest and possession of that show within an individual's heart and in that wherein there is the experience of this an entrance into ecclesiastics the language of all that related unto this earth being nothing but vanity emptiness that there is nothing as it were so to be found in this life that can in any way compare with the excellency of the knowledge of Christ

[9 : 44] Jesus the Lord and it is in that wherein men are so prone unto the things of this life and ignore that which is relative to the spiritual prosperity of their souls that there is indeed an entrance into the lamentations but all that is not the end there is a book of Esther the book of deliverance of recovery of that which shall indeed institute another day wherein the mercies of God toward Israel in their emancipation from the power of Mordecai shall be constantly reviewed but even having the song of Solomon in mind and reading that which related unto the mystical union that existed between

Christ and his church we see how that communion in all its mysticism is nevertheless brought out in practical experience it is that which is wrought in us that makes it so manless of course if it isn't wrought in us then we cannot as it were subscribe to the truth that is contained in God's word we are strangers to it we do not know its meaning but when it is wrought in us by the divine spirit of God then we come to the word of God and we read it and we say yes that's my case that's me in other words the scriptures are profitable for doctrine for reproof for correction for instruction in righteousness that the man of

God may be perfect truly furnished unto every good work and here we have the example of that truth brought out in the character of Rome look then for a moment at the circumstances that surrounded the narrative that is brought before us there is a famine in the land of Israel doubtless as we are told in the time of the judges evidently brought upon the people of Israel as a national justices when we read the book of Judges we read of how that every man did that which was right in his own eyes and the result was they were constantly going away from God when we do that which is right in our own eyes that is the obvious direction in which we shall go we lose contact with God we lose we lose the sense of God we lose the realization of his own truth

God will breathe to mind and he made it known unto that people by several justices whereby he delivered them into the hands of those nations through whom he would try them that they might indeed be brought to the remembrance of insult and of his word and here in the midst of this scene lies the history of Ruth Elimelech by reason of the famine seeks as it were that which will bring provision unto him in the land of Noah he seeks to escape the trouble which has come upon the people of Israel by making his way unto a place wherein he hopes to be relieved to be eased of all the anxiety and the distress and the concern that such a state would naturally bring to him my dear hearer if you seek to escape the justism of God you may depend upon that where if you walk contrary in that wherein you are restless in unsubdued insubmissive unto the will of God that you will not escape a greater measure of the justism of God upon you we've been reading about justice this morning we've been reading about its profitability we've been reading about how that he who is the father of spirits that he is the one who just stayed in us it isn't in that which really give unto the flesh all men are subject to troubles it is in that wherein in his justism he deal with the spirit of man and it is in himalek as he so goes up to

Noah and though he may indeed make his home for a moment there we are not told exactly how long it is long before Naomi realizes that wherein the hand of the Lord has gone out against her that she has not as it were got away from that which related unto the natural judgment of God upon his people by seeking to escape the consequences no it is not a matter of being deprived of food or bread the hand of the Lord is of that chastising nature whereby he takes away from her the one who is the nearest of the dearest unto her the effect of her accompanying him in the way in which he had so proposed and had now walked out shows how intimately they were connected the one with the other in mind and desire and in bothers and the

[16 : 54] Lord comes and he lays his hand upon her husband and he died what teaching there is in that simple fact for us should I put it in plain language God will not be played about with by his people if they go against his word and walk contrary to his way which he had given unto Israel concerning these things then they will find that the hand of the Lord will reach out to them and will deal with them and Naomi is bereft of her husband in consequence of this her two sons talk of the women of Noah and Ruth comes into the story how much did

Ruth anticipate that which was to be the sequence of life's experience yes she is in Noah brought up in the religion of her parents as she lands within her constant world abiding in that state that where in everything as it were becomes a part of her life what a transformation it must have been in all its completeness in her experience in that where in this simple act a Marlon or Jill we do not know which took Ruth unto them to be a wife it was to be the whole change in that which related unto the future the little circumstances that are also connected up in the divine providence of the grace of

God toward his own a husband dies the sons in consequence take unto them the wives of the daughters of Noah little circumstances as they may appear unto us the great links in that which are relative unto God's directing providence in which he would make known his own mind and will toward his own and so we find the rope wed unto one of the sons of Naomi ten years they live in their married bliss ten years darkness they spent in happiness and in a felt security until the hand of the Lord again descends upon the household and not one but both sons are taken and rope and all part are left as widows yes

God moves in a mysterious way his wonders to perform she went off of her husband and two sons she will come back as a widow in the company of two widows for a time so you see these three widows as it were by reason of the knowledge that had been given unto Naomi concerning that which had now happened in Israel that there was now bread to be found she relinquishes all that which relates unto her former link swim over and return it unto her own people now have you ever noticed toward the end of this chapter how there is the connecting link in all this why did she return why was her mind so made up that she should once again turn her feet in the direction of

Israel she herself explains it she says I went out full and the Lord hath brought me home again empty the Lord hath brought me home again it is God that work at the desire it is God that so prompt if the intent it is God that so govern if the mind that that which it purposes should be according to his own mind and will there was to be one that was to be brought back with Naomi one who was to have a link in that which related unto the coming Messiah one who was to be taken out of the evil nation and brought amongst a nation who professedly worshipped the true and the living

[22 : 42] God now think of Ruth in all these circumstances the natural link of that which related unto her husband broke she has spent ten years under the tuition of that wherein her mothering lord has so instructed them concerning the God of Israel one retained it naturally the other one pondered it in her heart one received that which related to it true in the intellect the other one received it in the conscience and in the soul and it makes all the difference we may naturally have the same propensity we may naturally have the same temper we may naturally make the same decisions and yet

God have made a difference that which is natural will eventually revere its nature that which is of God will eventually prove its author and its value and so Ruth and all set out to accompany Naomi back to Israel yes I say again could ever have Ruth have conceived within her mind of the circumstances which are related in connection with her of that wherein she will be renewed in her mind of that wherein she will indeed desire so to have a place and an interest in the God of Israel no it's against nature it will be against all her natural inclinations being found in that condition from birth trained up in it all her affections would be in connection with that which related unto her own family and unto her own country ah my friend it takes a work of grace so to bring forth

Ruth it takes a manifested power wearing over all the connotations and the many thoughts and the desires that may arise within the mind that grace shall reign that it shall have the preeminence love mercy if you are right over the truth of this you can look back over your past lives you can remember the time when you were out through ignorant to the knowledge of the true God when you were taken up with the things that related unto your own surroundings and your own natural station and position in life you were fully occupied with those matters until God stepped in until

God in the wonder working of his divine movements of providence so overrode that which was relative unto the journey of Elimelech and Naomi into Noah is there no connection in your life can you not see how that the unexpected the unanticipated so wrought a difference in your circumstances in your stationing life can you not see that wherein the Lord so entered into those things that concerned you but though you saw it not at the time now as you look back you can see the evident hand of God upon you and what a mercy that amidst all the justicements of the divine love concerning his people there is a hand of love that direct and guided and counselling unto that end wherein the language of our texts shall indeed be made apparent and manifest in the conduct of the life of the speeder and wrote said now let us come closer unto this character the one who spake these words was one who had suffered affliction whatever prospect she had previously held concerning life with all its hopes and so on whatever pleasurable dreams may have occupied her mind regarding the future yet she finds that it all as it were taken away in a moment everything as it were is brought to

Lord yea he who had been so much to her is suddenly reached away from her side and she is one who enters into the valley of a shadow of deep sorrow and greed she is one who realizes the path of bereavement she is one who thinks that that which had been so sunny before has now been completely overclouded by a gloom which now seems to envelop her life what are your thoughts now of the future she might tell you when I haven't any all my hope seem to have been dashed to the ground all my desires as it were they are things of naught here I am in my loneliness here I am in my grief here

[29 : 40] I am in my widow yes rope if you were to know what it is to give expression to these words you must pass through the way of sanctified affliction God teaches his people in affliction he has chosen them in the furnace of affliction and if God wills good unto you you know what it is to walk up the path of tribulation from this there is no exception as regards his family all in some measure or other must experience what it is to pass through tribulation you know tribulation actually means being found in opposition to those things which cause friction which run against us do you not find the path of tribulation to be certain if there is to be the turning of the mind and of the will toward the things of

God then there must be a walking out in opposition to all that which previously may have occupied and enveloped your life it causes friction it rubs as it were it rubs many a sore many a wound but you know these are the things that are allotted to your state down here if you are true children of God bastards may escape the road but not if you are a true child of God you must experience it whom the Lord loveth he chastes and scourge of every son whom he receiveth blessed is the man whom thou chastenest and teacheest out of thy law and again blessed is the man that endures justice and for what purpose does the

Lord chasten his people when he gives us one reason in this blessed book it is that they shall not be condemned with the war you will never take the war out of all parts hearts you would never have taken it out of roofs unless God had indeed put within her heart that desire and that longing for the true and the living God yes as we look back over our lives we can again reiterate the true longing we see that wherein the lust of the flesh the desires of the mind would have taken us into very different paths to that in which we have at present had to walk out yes we would not have willed it we would not have desired and yet we have proved that in the time of trouble and affliction there has been a gracious teaching and taken away from the flesh from dependence upon man and heeding unto those things which

God had to impart unto her through the instruction of our mothering war yes rope you are one who has suffered affliction and you have been tried in consequence tried in your circumstances tried in your mind who can tell of the mental language through which she must have passed in connection with the words that she utters in her text yes tried in so many things what about your mind what about your heart what about your desires have they all been tried by God have they been searched out as it were has there been an exercise of mind wrought within you to which previously you were a stranger that you are not simply as it were now exercised about your own present welfare but it is that which relates unto the future that now becomes the concern and who is it that seems to loom as it were over the whole of all that wearing her mind is restless yea struggling as it were to come to some decision about things is it not that wearing

God in his infinite grace has so ordained that that which was relative unto his made roof should indeed be let in a path that eventually should lead her into prosperity and wealth yes he didn't know it at the time but you know the Lord always brings his people out into a worldly place when he tries them because in the trying there is as there was in the case of Ruth there is a testing a testing as to whether the true principle of godliness does indeed abide within the heart if he doesn't then the pull of the Lord and that relative unto our own relationships to others will be open and they will gain the ascendancy as they did in opera but where the principles of god are established within the soul settled deep down in the convictions of your inner most being then whatever may seem to present itself unto your mind you will remain as it were unmovable soul they only saw the effect of this in that wearing roof was steadfastly minded yes what a mercy to have those convictions within the soul that notwithstanding the constant conflict to which all the people of god are subject by reason of the flesh that those convictions hold them and keep them yea establish them in that wherein the things of god are the chief and the uppermost concerned yes thus she is brought to leave her native love she turns her back as it was upon all that had formerly been near and dear unto her all the associations of her previous existence all that life had consisted of in the past is now said goodbye to and it's apparently oppa does the same thing and they rose up with their mothering law to go with her to

[38 : 14] Bethlehem Judah yes wrote the company is Naomi and what is the consequence of that wherein she accompanies her why it seems in the process as though Naomi was against her free time she tells her to go free time she tells her to return to go back to her mother and all that with which she had previously been associated with what a test it was but that which related unto the principle of truth within her heart wherein she was enlightened in her understanding desiring to have the knowledge of

God imparted to her not only in that she had learned from Naomi's lips but in that wherein it became a personal possession in her own life caused her so to declare that she would not go back and she demonstrated it twice all Paul was remonstrated with by her mother in law on the second occasion she took the advice which was given to her and she went back and this cause me oh my soul to say behold my sister in law is gone back unto her people and unto her gods return now after thy sister in law can she do it not Ruth says she cannot go back though it may mean unto her the loss of everything she ought that she might suffer the loss of everything for that attaining unto the knowledge of the true

God everything else was as it were light to be born in comparison with that which related unto the burden upon her heart that she might have an interest in the God of Israel she suffered the loss of all things have you a religion like that in your heart that is made to ring in the day of his power so depart with all that which hinders which would prove a barrier which would come in the way would you break through it all and say I will not be detained by these things I will not be kept back by these things these things shall not have authority over me but that which related unto the

Lord he shall indeed be the prime object of my soul's desire well all power went back but wrote she claimed unto her mothering more she claimed and what did she claim she claimed in that wherein her steadfastness was revealed and she claimed unto her in that wherein she pronounced her willingness to endure all whatever the future might hold she would take of her cross whatever it might mean unto her she had counted the cost she strengthened her soul so many arguments against so many things to turn her aside but no these things shall not have the dominion grace reign and grace shall demonstrate its power in the life of the individual and therefore the love that she had for her mother-in-law and for her people and for her

God overcame everything else and she separated her soul unto one and her people and her God intrigue me and not tell you don't be against me don't say no because that in which thou speak to me of I have no heart for it no I crucify unto the world and by that I mean this I am dead unto all that relates to Moab my heart is not there my heart is connected with the things of his people and of God can you come so far in your own experience then my friend you are in a good pathway the future is bright the glory of that wherein his chastening upon thee has been to thy prophet shall be abundantly manifested in the day when thou shalt indeed know what it is to have a blessed union with thy heavenly boar there will leave the subject for the world may the

[44 : 43] Lord enable us to feed upon it to assimilate it and to be so strengthened by it that we may make manifest the grace of God to water us amen