Lesson

SUNDAY, JULY 16, 1950

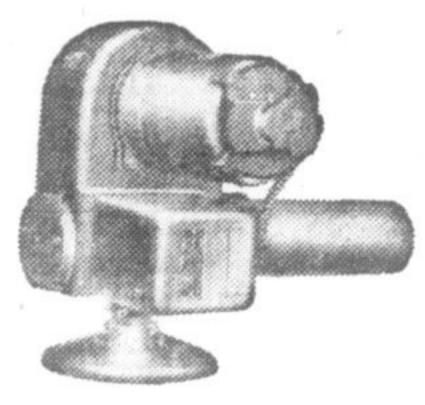
thy God my God. Ruth 1:16.

Leson Text.—Ruth 1:8, 14-22. EXPOSITON .-- 1. Ruth's Test, 1:

Ruth, the heroine of this lovely Old Testament story, and one of the most beautiful among the women-characters of the Bible, was a Maobites by birth (ch. 2:6). The Moabites were not only heathen, but under an especial ban (Deut. 23:3). Yet Ruth was exalted by God, through faith, to become the ancestress of our Lord (Matt. 1:1, 5, 6). The purpose of this story in the history of ancient Israel is to show how God, even in the Old Dispensation, was no respecter of persons (Ac. 10:34, 35). It serves, too, as a fine example of how humanity can overlap national and racial barriers and become one in mind and spirit under one common Lord. The story belongs to the time of the judges (v. 1), and from it we get a more pleasant view of the conditions of existence in that period in which Israel was ruled by judges, than we do from the book, in Holy Scripture, which bears their name. That record presents to us the warrior side of the times; Ruth, the pastoral side, and a sweet and distinctly human side it is.

When the three women reach the dividing line between Moab and Judah, Naomi three times urges her daughter-in-law to return to their homes (vs. 8, 11, 12), not that she did not desire motiveshe sought their gain. There seemed to be absolutely nothing tending to their personal advantage by going with her farther (v. 12), and Orpah reluctantly bids her farewell. But Ruth clave unto her (v. 14). The incident serves strongly to illustrate that point in human experience, when men and women

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to turn their backs on Him and go gained the most, became the for loving natures in forsaking the titude should be to Him whom we Col. 3:1). back to the pull of human ties and mother of a long line of kings, an Lord is love for those who are in love supremely. Ruth meant every Ruth would think of nothing as We do well to ponder the lessons the friendships of the world. Large ancestress of the Christ, and one of the world. But while Ruth loved word of her beautiful utterance, separating Naomi and herself but of this lovely old story. to leave home and friends and the most honored women in all his- Orpha, she loved Naomi more. No and lived up to it. Do we. when death, but even death will not sepeverything hitherto held dear, to tory. When we become Christian love of any human being will draw we say it to Jesus? Probably it was arate us from Christ (Rom. 8:38, go on, and forward, with Christ, or we may be called upon to suffer away from Jesus one who really love for Naomi, in the first place, 39; 2 Cor. 5:8; Phil. 1:28). Naomi numbers of Christian believers the loss of all things, but we gain loves Him (2 Cor. 5:14. 15; Rom. which led Ruth to love Naomi's saw the wholeheartedness of Ruth's have been called upon to face this infinitely more than we lose (Phil. 8:37). Orpha was "not far from God. Loyalty to Jehovah made the love and accepted it, and said no RUTH, A SYMBOL OF FAMILY crisis, and while some have failed, 3:8; Rom. 8:28). Orpha went back the kingdom" Mk. 12:34), but she relation between these two women more about her going back. And so many thousands have remained reluctantly, perhaps, but back. She did not enter it. Naomi would not tender and beautiful. Ruth's choice the two women came to Bethlehem, operates four school cars in the Golden Text.—Ruth said, Entreat steadfast so that it could be said kissed her mother-in-law, but she have Ruth go with her, nor will was really a choice of Jehovah (ch. "the house of bread," a good place sparsely populated areas of North. me not to leave thee, and to return of them: "They clave to Christ." left her. In forsaking Naomi, she Christ have us go with Him, with- 2:12). Christ's people should be our for hungry wanderers to come. We ern Ontario and Manitoba. Teach. out fully counting the cost (vs. 9, people; Christ's God should be our will find our Father's house a house ers appointed by the provincial de. whither thou goest, I will go; and all to go with Naomi, illustrates II Ruth a type of Faithfulness, 11, 15; Luke 14:25-33). Ruth's ans- God (v. 16). Where Christ dies, we of bread too, when we come out partments of education bring the wer to Naomi is one of the most should die (Gal. 2:20). We should of Moab, the far country (Luke 15: three R's to children and adult thy people shall be my people, and Jesus should be (Matt. 10:37; Luke Naomi gives Ruth even one more beautiful that ever fell from human be "buried" with Him we love (v. 17-24). Naomi was welcome home— who, because of the long distances. 14:33). From a worldly standpoint, chance to return to Moab, and lips (vs. 16, 17). It shows that pure 17; Rom. 6:4) but we can go beyond the one who has been in Moab are unable to attend a regular Orpha seemed to make the wiser bases it upon Ruth's love for Or- love existed in these rude days, and Ruth and her words to Naomi; for always is—and there was a great school.

are called upon to decide whether choice, but, in the outcome, Ruth pha. One of the strongest motives illustrates powerfully what our at- we also rise with Him (Eph. 2:6; stir when she got back. Naomi had gone out full and came back empty.

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