

Session 3

By Alistair Begg

Begg:

Good morning. Good morning. Uh. It's nice of you to come back and another lousy day in Southern California, if you look to USA Today, it said that Cleveland was warming up to fifty one degrees. So how I ended up there, I do not know. But anyway, it's a reminder to us that there's no ideal place to serve God except the place he set you down. And I am glad to have the privilege of these days with you. Tomorrow, when we begin our session, your chaplain has agreed to allow me to go first and then the music to follow because I need to leave from Orange Airport. And because of all of the security measures, it's difficult for me to complete what I have to do here and get there and then leave. And so I want to let you know that now, in case you think that I just ran away and left you behind, I didn't it's been a great privilege to meet many of you.

And I hope to meet more of you throughout the course of the day. I do want to introduce a couple of people to you this morning, though. I want you to know who my daughter Emily is, because many boys have been coming to me and asking. And so I just I just wanted to stand up. Emily, stand up. Just stand up. Stand up, stand up. Now, up, up. There she is right there, OK. And to those boys, leave her alone, OK? My son, Cameron, whose face you will definitely one day see. The only question is whether you see it in the post office, on the side of a milk carton, or

on your television screen. He's standing beside me on the front row. Stand up and let him know who you are so they know the money from.

In the earlier part of the summer, Sue and I had the privilege of going back to a place called Estes Park, which some of you know, in Colorado, we'd gone there because I'd been invited to speak to. I think that's a conference that takes place in the summer, which I had done before. And one of the great privileges of that is meeting a whole group of new friends. And some of those friends have come to join me this morning. I don't know if the whole shooting match is here. We got a thrill out of it was their manager, but three members of plus one are sitting beside me on the front row. If you just stand up, guys, if I come up here, let them see it and then. So the cute the cute one came. Tell just this, a brief interview. Ron, is that OK? Do any of you know who Plus One is? [audience cheering] A why are you in Southern California?

Speaker 2:

Well, we're actually we're in the middle of recording a new album, which I'll have to buy. Oh, it's a lot different than our first one, which we're really excited about. And we're actually out here to plan a new tour. So we're meeting with some people to kind of put that together. So that's what we're doing here. We heard you be here, so it worked out.

Begg:

Where is your home?

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Speaker 2:

Well, we live in Nashville right now, which kind of stinks.

Begg:

Where were you born?

Speaker 2:

Huh?

Begg:

Where were you born?

Speaker 2:

I was born in Houston, but I grew up in Sacramento, California.

Begg:

So I guess. And the two buddies here?

Speaker 2:

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Yeah, Jeremy is with me, he's from Missouri and Jason is from Indiana, so.

Begg:

And who's missing two more, right?

Speaker 2:

Yeah, Gabe and Nathan.

Begg:

Did they sleep in?

Speaker 2:

Yeah, they can get out of bed this morning.

Begg:

Sinner's both of them!

Speaker 2:

That's Right!

Begg:

Do you you want to sing the national anthem or something like that?

Speaker 2:

No. [audience laughter]

Begg:

All right, well, the book of Ruth is where we are. Ruth. Genesis, Exodus, Leviticus, numbers, Jews, runaway, Joshua, judges, Ruth, how many of you have honestly read ahead, read more than the first chapter, put up your hand, the special credit for you. Get to scan your card twice. Just kidding, sorry, yeah, sorry, I don't know how these things work. They gave me a card when I came here. The unfortunate thing is it has Ron Heifer's face on it. So it's just it's just not being as easy to get coffee and juice as I'd hoped. All right, well, we should pray together, don't you think? I think definitely we should pray and then look at the Bible.

Father, thank you for the sunshine this morning, which, as it shines upon us, reminds us of the constancy of your love. That you are ever true to your word. We pray now for your help. It's impossible for us to do anything as we ought without your help. We can either speak or listen, understand care. Do obey. Pray that as we study this historical event, which goes back some three thousand years, that the spirit of God may impress upon us its eternal validity and its pressing significance to our lives. Even this morning, where we pray in Jesus name, Amen.

Well, when the sunlight awakened Ruth to a new day. The chances are that she lay on her bed and looked up at the ceiling and wondered in much the same way that most of us do in those precious moments when the day begins, when you come out of unconsciousness into consciousness, and if you're at all like me, then your mind immediately shoots forward to where you are and to the responsibilities of the day. For Ruth, on this occasion, she must have been so painfully aware of the fact that her circumstances were now to be very, very different. She was a widow. She was living with her mother in law, who was also a widow. She was now a long way from her home. She was an alien. She was living in a foreign place. She had trusted in the god of Abraham and Isaac and Jacob. She had come to dwell underneath the safety and refuge of his wings. And yet what was going to happen to her now? What would this day hold and what would all her days hold?

Of course, she could have pulled a blanket over her head and said, there's no point in me getting up. I don't think there's much here for me. I'll wait and see if Naomi has any good ideas. It would seem that life really holds little prospect for me. But in point of fact, she's not like that at all. She awakens to a new day and she says to her mother in law, Vaastu, I'd like to go to the fields and pick up the leftover grain behind anyone in whose eyes I find favor. In the first words were introduced to Boaz will come back to him later. The storyteller introduces him so as to create in the mind of the reader the question mark. I wonder why we're introduced to this character. I wonder if he's going to be significant in the future. Village life would have been abuzz, the

harvesters would have been on their way, the air would have been filled with the smells and the sounds that were directly related to these things.

Again, those of you who have grown up in farming communities know what a difference is represented in the harvest time of year. I grew up in Glasgow, which is a big city, the second city of the British Empire at that time, and took vacations way up in the north of Scotland. And sometimes on the September weekend, I was there right in time for what they called the tatty hulking. Tatty hulking, which was potato picking. And I can still remember the scenes of the children who were discharged from school in order that they might ride on the backs of these little trailers, pulled in some cases by horses and in other cases by tractors. And the whole community life was consumed with this one question. It is time now for us to get the harvest in.

And so, Ruth, whether she conceived of it in her bed or whether it was the sounds of the day that stirred her to the thought, she said to Naomi, she said, I think I'm going to have to go out into the fields picking up leftover grain. Now, of all the things she might have said in the morning, that may strike you as strange. But actually the Old Testament law provided for people like Ruth and Naomi. God gave clear instructions. And I leave you to consider this in your homework. You can read it in Leviticus 19, in Deuteronomy 24. But he gave clear instructions that the harvester was not to rip right into the corners of the fields when the harvesters went through. They want to go through and take it out of all of the perimeter of the fields, nor were they to go through a second time and sweep up what was left over.

The reason being that God had compassion for the poor and for the needy, and therefore he left open to the poor and the needy the opportunity of following behind the harvesters and benefiting from the leftover grain. And so Ruth doesn't ask her mother in law, what do you have planned for me now that I've come here to live in your place? Nor does she ask Naomi to join her, but instead she determines that Naomi, presumably because of her status in life, because of her age, should enjoy the respite of home while Ruth, the younger woman, goes out now to try and make provision for herself and for her mother in law.

There's nothing glorious in this in contemporary terms. It would be like saying to your mother, I think I'll go out today and spend the day collecting aluminum cans, sorry, aluminum cans as a translation for you, but I'm going to go and collect cans. And when I cannot connect enough of these, then perhaps we'll have enough to get ourselves something to eat at night. So while there is a sense in which the picture look back on from three thousand years may seem all that sounds like a nice idea.

You know, why don't we go out into the fields and just have a little afternoon in the sunshine picking up some bits and pieces of great? It's not like that at all. It is subsistence living. But she's concerned not to provide only for herself, but also for her mother in law. And so she puts herself

in an environment that opens the possibilities for ostracism. After all, she's a foreigner. And by and large, people don't like foreigners.

She puts herself in the place of physical harm. And as much as she's going to be in the company of all of these men and here they may be inclined to take advantage of her. But she does so because of her desire to be useful. A commentator in an earlier era from Scotland says young persons should be cheerfully willing to bear fatigues and troubles for the sake of their aging parents. Now, let me just say that to you again. Young people should be carefully prepared to bear fatigues and troubles for the sake of their aging parents.

A young woman cheerfully laboring for her aged parents is far happier than a fashionable lady spending in idleness and dissipation the fruits of the industry of our ancestors as a kind of quaint statement. But what it means is this. It is a tragic picture. To see a woman walk through the mall in idleness. Amassing more material possessions while neglecting her elderly parents or in male terms the same, and one of the indications of a decaying culture is when a culture has more concern for its animals than it has for its elderly.

When young people are more interested in the pursuit of their own agenda than they are in caring for those who have given them birth, who have nurtured them, who have provided for them and

who have sustained them on their journey, it's not the main point, but it is an important point in passing. And I hope you will remember it and not least of all my kids who are listening to me speak. Please don't put me in one of those places.

I'll try not to drool, look after me, they're saying, what do you mean you drill already, but anyway. Now, Ruth is going out not on the basis of her rights, she has few rights to rely upon. She's going to go out and rely upon favor. Let me go to the fields and pick up leftover grain behind anyone in whose eyes I found favor. Remember? No, I found favor. Noah found Grace in the eyes of the Lord.

She is teaching us by her attitude and by her actions that everything that God gives any of us and every opportunity of obtaining what we need is in itself an undeserved mercy from the giver of every good and perfect gift. Everything that we enjoy of this provision, the fact that there is enough synovial fluid in our joints to not render is paralyzed with arthritis, the fact that there is enough fluid in our eyes to allow us to awaken to a new day and to look out on one another.

And the beauties of the day, the fact that our digestive system works, the fact that we've been able to move ourselves here, that we are ambulatory, every good and perfect gift comes down from heaven. And she says, I'm going to go out into this day and I'm going to do my best. But I

recognize that I'm not going to be able to walk into the community and say, hey, I'm Ruth. What do you have for me?

I'm the more the. Do you do anything for aliens around here? No. She says I'm going to go out into the fields and I'm going to see if I can find favor in the eyes of someone. And so Naomi, looking presumably upon her daughter in law with affection, says to her, there's to be go ahead, my daughter and she must have watched her up the street, committed her into the care of God. So her hair bouncing on her shoulders as she went. I like Ruth, don't you? I really like Ruth. She's right up at the top of my people to like at the moment. She's not sitting around waiting for a miraculous intervention as she she's out looking for a job. I didn't sound very spiritual, does it? I mean, if she was really spiritual, presumably she'd just be sitting somewhere waiting for God to intervene, you know? No, she's offered up and she's down the road and she's going to find an opportunity to provide for herself and for her mother in law.

She's hoping to find Grace. She's hoping to find favor in somebody's eyes, in other words. And don't miss the ordinary things. She applies common sense. You ever heard of that? I mean, this is a classic lack of common sense, not least of all in the Christian church. So she takes common sense and then she adds careful thought and then to careful thought, she adds sensible action. Try it sometime, you'll be amazed what happens, common, careful thought, followed by sensible action. She was ready to do what she could do and to leave in the care of God, what she was unable to make happen. She would have been delighted to discover Philippians two, wouldn't she

work out your own salvation with fear and trembling? Sounds like something you're supposed to do for it. Is God who is at work in you both to willing to do all of his good pleasure. It is not that we simply sit and wait for the intervention of God.

It is not that we run around leaving God behind, but it is that we get up and we do in the awareness that every benefit that we enjoy, that every mountain we climb, that every word of cheer we're able to offer is only by his grace. She's prepared to seek the advice of those who are around her to pay attention to those who are the encouragers of her. And the provision of God for her, as you see in this chapter, is undramatic. It is certainly not miraculous and fight from one perspective. It looks almost as if the whole thing happened by accident and b the terminology suggests that it was an accident, as you'll see in just a moment, because she goes out into a place that she doesn't know, into a jumbled patchwork of fields and she just happens.

She just happens to go to the field that is owned by guess who, the chap we were just introduced to in passing in verse one, a fellow by the name of Boaz. Look at the little phrase there in the middle of the street, as it turned out, she found herself working in a field belonging to Boaz. Why was she there? It just happened. In fact, the King James version. Says her heart was to light on a part of the field belonging to Boaz. So what to Ruth, was sheer coincidence, the result of an unplanned set of circumstances, we understand looking now from the vantage point of history.

We understand that it was actually part of God's gracious provision for her. Someone has written and said the misery or happiness of our lives is often derived from accidents that appear quite trivial. And it's not my place now to get involved in this whole discussion with you, but the question of how we view the events of our lives falling out. And the way in which we understand them under the providential care of God is something that we need to be very, very careful in wrestling with.

God, who has the whole world in his hands is, according to Ephesians, 1:11, working all things out according to the purpose of his will, because for from him and to him and through him are all things that God is not ultimately concerned about. Your comfort is not ultimately concerned about the comfort of Ruth and Naomi. That was a byproduct. He is concerned that you would become all that he desires for you to be and that ultimately you would be conformed to the image of the Lord Jesus Christ.

And that's why even the bad times can be good. That's why even the dark clouds are purposeful. That's why all of our days we need to be going through them as Ruth goes through them saying, OK, is the hymn writer puts it forth in thy name or Lord, I go my daily labors to pursue the only the resolve to know in all I think and speak and do. And in the common everyday comings and goings of our lives, we discover that God is there, said Kuyper, the Abraham Kuyper, that is,

who was the prime minister of Holland in his inaugural lecture at the Free University of Amsterdam, which was founded in 1880. Kiper, on that occasion pointed out to the gathered throng, There is not an inch of the whole area of human existence of which Christ, the sovereign of all, does not cry. It is mine. Not an inch that he doesn't cry, it is mine. So the one thing that you want to get from these things and Ruth, if you get nothing else, is the fact that all of your existence, the good, the bad, the ugly, the mistakes, the disappointments, the hopes, the dreams, the schemes, they're all under the providential care of God.

Your times are in his hands. All the days of your life have been written in his book before. One of them came to be you're not bouncing around like a cork on the ocean. You're not being tossed around in the sea of chance. You're not held in the grip of a brain blind determinism. You don't need to read your horoscope and find out how Sagittarius is doing this morning. You don't need to be concerned about all these things because you are being trained in the school of God's Providence.

And this undergirds you see this amazing story. It is, as we've said, and outworking of Romans eight 28 Charles Simeon in the 18th century. Seventeen fifty nine declares what is before as we know not whether we shall live or die, but this we know that all things are ordered and. Sure. See, Providence is a big pillar on which to put your head at night. It's a happy pill on which to put your head at night, everything he goes on is ordered with unerring wisdom and unbounded

love by the hour. God who I love, therefore, he prays, granters and all things to see your hand through Jesus Christ, our Lord.

Of course, when this came out and the questions last night, some people misunderstand such a view of God's sovereign purpose as as some form of blind determinism, and the Bible knows nothing of that determinism by which we would be viewed simply as pawns, moved around on a divine chess board or as puppets. Whose achievements are controlled by a divine puppeteer. No, there's a paradox in this leaves us wrestling with a juxtaposition of real choice and real responsibility that God's providence doesn't override human decision and action.

For example, look at the story, look at the events, Ruth's request is whose request Ruths? Naomi's encouragement is who's Naomi's roofs, arbitrary choice of a field in which to work, she goes, I did not work in this field is Ruth's choice. Boaz is three determination to harvest at this time. And in this location is Bouaziz. You need to understand this, you need to think it out, you have the same thing in the story of Joseph.

The animosity of Joseph's brothers towards Joseph came from where? From the animosity of their hearts. God is not the author of their evil. And yet by their own determined response to Joseph. They are setting forward the purpose of God by having Joseph end up in Egypt so that

out of Egypt may come a deliverer so that from that deliverer may come he who is the ultimate deliverer, even Jesus Christ. God's providential care in the story of Ruth, as elsewhere, is expressed through the outworking of our free human choices, our decisions and our responsibilities, and especially when life appears as it must have done to enable me to be just a jumble of unconnected threads.

They said, well, you've made enough of that, you can go on. All right, fine. I think we got that point, you said, fine, I hope you do, because it's very, very important. Which I find as I move around and even in my own congregation, that people are buffeted from one side to the other. And they think that a view of the sovereign purpose of God is that somehow or another you've got a divine puppeteer just moving people around, that we've got nothing to do with anything.

We just sit around and wait for him to move and pull the levers. It's not so. Others are running around as if their whole future depended upon them. If I don't do this and I don't do that, I'll never get there. And so they're just busting a gut, trying to take care of everything. They're as crazy as the other group just in a different safe. What do you need me to read your Bible? You read your Bible, you'll be tremendously helpful.

So she goes out and she works in the field belonging to Boaz, and then the boss shows up for what happens when the boss comes by, the boss is like, we all work for bosses, haven't we? I've had a number of bosses in my time. You'd be surprised at all the jobs I have. I don't have enough time to tell you of all of them. For example, I was I was once a cheese cutter in a in a small supermarket in Yorkshire, spent all day Saturday cutting up big blocks of cheese. It was a wonderful job, demanded tremendous intelligence, as you would understand. And what you had to do is slice it up. And then you put it in a in a in the cling wrap and then you put the label on it after you'd waited. I did this with a friend of mine called Warren Atkinson. And then you put it in, you put it on the hot pad, the stick, the label with the weight and the price on it.

And then that sealed the back of the thing. And then when you fill the tray of it, you took it downstairs into the store and you put it in the put it in the thing. And then you came back up and you did it again and again and again and again. And Monday morning I came in Monday afternoon, I should say, after I finished school, I came in and the boss was waiting for me. He said, come here and have a look at this, so that that's the way they speak in Yorkshire, and so I went over and he took me to the place where I put all the cheese from the Saturday.

This was Monday afternoon when I finished school and he began to turn them over. And as he turned them over, the cheese had already in places started to become toasted cheese because obviously Warren and I had just been paying the attention we should. And we left it on a little burner a little bit long. And so it started burning the back of the cheese. So the Wensleydale,

which should be white, was looking a little kind of yellow, tending towards orange more sort of medium well/well done. And the thing the thing was a disaster, there's no question. But at quarter past half past four and on Monday afternoon, it just struck me as very funny. And and so I just I just stood and looked at the cheese and laughed and and that was that was it. Goodbye and thank you. Told me, get your get your coat, get cold and get off the street. I said, OK, so I left there and I knew I'm dead meat because if I go home now, I got fired and that's not good. So I went to Woolworths and Coles and Woolworths. I got another job stacking Easter eggs.

And I could tell you about a lot of other bosses, but. Boaz was a nice boss. Because he shows up and he says, good morning, everybody. The Lord be with you. May God's presence and his favor satisfy your souls? That's not a bad that's not a bad boss. And they replied, look at the growth and may the Lord bless you. Hey, it's a great day, isn't it? It's a wonderful day in the neighborhood. You expect Mr. Rogers to come out here today any time wearing a cardigan. And he said, the Lord be with you and the Lord bless you and you bless the Lord. And that is just a wonderful time.

Notice that they're not taking the name of the Lord in vain. They're not profaning his name. They're recognizing that God is in everything. I need to move quickly here, but you can tell a lot about a person by their hellos and their goodbyes. You can tell a lot about yourself, about the way you say hello and goodbye. And am I missing the point or is the average American boy hopeless at hellos and goodbyes? We'll leave the girls aside for a moment, but the average kid

see him in the hallway or in the street. Hey, Joe, how are you? Good. Sorry, son. Good. Were you burping or was that a word?

What do you say? That. OK, fine, see around you. Yeah. Now, Joe is a teenager. How are you, Joe? Good. Joe is now working. How are you? Good. Joe is a complete ignoramus. If somebody says to you, good morning, sorry to be so basic. Or they say, how are you? You say, I'm fine, thank you. And how are you? If you care, of course, if you're completely wrapped up in yourself, just say good and keep walking. But if you have any interest at all in the fact that there is another specimen, a specimen of humanity within your airspace, about whom you may just have the slightest consideration, then perhaps you may do them the courtesy of acknowledging their existence and inclining your mind to their circumstances. And when you say good bye to people, remember this, there will be a last time for every good bye. There will be a last time that you reverse out of the parking space.

There will be a last time you greet your roommate. There will be a last time you say goodbye to your mom. And you may never know when that last time is. Therefore, you should treat every hello. And I'm not talking about walking around with a French horn or something, you know, like da da da da da da da. Hello. You know, I don't mean that. I just mean a basic hello and goodbye. God be with you because if he is and you're on your own, the average American, I have to me the other day at the airport and I'm sorry, this is an American feature. This is the place where it is easy to make friends and lose them immediately.

This is the land of acquaintance. This is the land of ships passing in the night. This is the land of transience. This is the land of hello, I must be going. You want to be different, be different in your hellos and be different in your goodbyes. I'm standing at the airport like a doofus waving to nobody as the guy who has dropped me off has already tuned in his radio station, kissed me goodbye a long time ago, metaphorically, and has now moved on to his next thing.

But I'm there to say bye. I don't expect it to come out and hug me and kiss me and, you know, play musical instruments, but we just spent two days together. So where are you getting all this from? I don't know, I'm just making it up mainly. But it's it it just struck me. It just struck me that in the greetings, in the greetings, there is an expression of who we are and what we are. And this approach on boys is part I don't think is formal and ostentatious, I think it's casual and it's sincere. I don't think you wrote in his daytime or, you know, in his Palm Pilot, 7:00 a.m. greet the harvester's with the usual.

The Lord bless you, you know. I just said, hey, guys. What a great day. It's an amazing that we have a harvest. God is our provider, that we have the privilege of employment, that we have the opportunity to work together in this way. May the Lord be with you, and they replied, and may he be with you, too. And then it is in that environment that this lovely encounter takes place.

Now, if we make any attempt at all again and be on Chapter two, I need to just fast forward right through the chapter.

I just want to go to one concluding thought, because what happens here in relationship to Boaz and Ruth is really fantastic. He takes her and he introduces her to the group, he takes her and shows her where the water cooler is in verse nine, he shows her around. You can get a drink from the water jars over here. He says he she is so overwhelmed by it. She says, why have I found such favor in your eyes that you notice me a foreigner?

It's not that she's sitting here having a drink of water and saying to ourselves, you know, hey, I nailed this. Wait till I get back and tell Naomi how smart I am. You know, I chose the right field and I'm good. And, you know, and I could tell the way he looked at me, you know, he he he's kind of jazzed. He likes me. And, hey, it's no surprise. Look at me. You know, I'm I'm beautiful. And and, man, I am I am good. You know, I am good. No, you're not. No, I'm not. Whatever you're really good at, you're good at it by the grace of God. Therefore, for every benefit, every blessing, every encouragement, every point along the journey that points to it must elicit the same response. Naomi, I think I'll go out and see if I can glean in someone's field in whose eyes I may find favor.

Then she finds favor and her response is the right one, verse 10, why have I found such favor? You see, the unfolding of God's goodness to us must not produce in us self aggrandizement and self assertiveness, but must produce in this sense of wonder how why did I get such a wonderful privileges, this whatever that privilege may be. However, apparently trivial it may appear to be. So you've got really that somebody I let me go and find favor.

There's two verse 10. Why have I found favor? Verse 13. May I continue to find fame affiliate. I'm going to be in today and I'm going to ask God for a favor. When I discovered his favorite, I'm going to say, why should I have discovered your favorite and then having discovered your favorite, I want to discover more of your favorite. May I continue? And of course, what a wonderful provision she gets the boys gives instruction verse 15 to his men, even if she kind of messes up and gathers among the sheaves, don't embarrass her and pull out some stops for her from the bundles.

Leave them for her to pick up and don't rebuke. And so Ruth goes gangbusters that she leans in the field until the evening she thrashes the barley together, that she's got a huge big sack, huge, big thing. And Effa, which down at the bottom of my Bible says it's probably three fifths of a bushel, which is, of course, no help to me because I don't know what a bushel is. But but I'm glad because I'm going to clue either. So I'm just going to tell you about 22 letters. And since you don't know what letters are you completely at, sea is a big bundle of stuff.

All right. She went off in the morning with squat and she comes back with a huge, big thing. She's coming down the street. Naomi had watched her go. Now she's watching for a come back. And here she comes. Just go walking down the street singing, you know, [singing] to ah do ah di di dum di di do, I glean good. I glean good. I glean hard [audience laughter]. I mean, you know, so she's coming down the road and Naomi's watching for her and she comes back and she puts the bundle down, verse 19, because we've got to stop. She puts the bundle down. And Ruth told her mother in law about the one at whose place she had been working. Where did you glean today? Where did you work? Blessed be the man who took notice of you.

And she told her Boaz. And their home, he says, may the Lord bless him, see our blessings come around, Bullie shows up at his work and he says to his workers, The Lord bless you. They said, Lord bless you, too. Bovis is now going on with his evening. And somewhere in a house far removed from him, there is an unknown widow praying down the blessing of God upon this same man. He hasn't stopped showing his kindness.

This man is our close relative. He's one of our kinsman redeemers. I'll tell you about that tomorrow morning if any of you come back. And verse 21, then Ruth, the Moabites said he even said to me, stay with my workers until they've finished harvesting all my grain. In other words, he is providing for her the place of protection and of provision. You got to remember, this is a

Jewish lady here, you know, Jewish moms and I grew up a third of my class in Glasgow were all Jewish, so I spent all my time with Jewish boys and girls.

Tell you all about that, not another time, but I met a lot of Jewish moms and Jewish moms are heavy duty. They're wonderful ladies, but they know what's going on. And they make it very clear that they are in control of what's going on, and you see this coming in here, don't you? It's basically it's the end of the day and it's he said she said, she said he said, what did you say? And then what did you say and where did you go? And he took me to the water cooler. And how did that feel and what did he say? And he said this and she said, it's just this animated conversation, you know, between these two ladies. And she says he actually said to me, you can stay with my workers, and they only said to. It will be good for you. My daughter. To go with his girls know. To go with these girls. Because in someone else's field, you might be harmed.

See the protection of Naomi? Because she knows all those harvesters are all out there going, hey, hey, who is the cute one? Who's the girl? Where did she come from? Who's the new one? Even Boaz shows up and he says, Who's this? And the person says, this is the more. It is what she like. She's good. She works hard. She doesn't ask for anything. She's a good, good worker. Boaz says that's interesting. In other words, he's not attracted to this girl in the first instance because of her shape. Because her shape would have been what would have been obscured by her clothes. You want to snare somebody by your shape? Go ahead, you want to marry a shape? I got news for you, you marry a shape, the shape won't stay that shape [audience laughter]. And you, Mr. Fancy

Pants, you don't understand you understand that shape either. In fact, you already know that shape.

It is one thing for a girl to make herself attractive, it is another thing for a girl to make herself seductive. You girls know the difference and so do we men. The attraction here is not an attraction of physicality. It is an attraction of character. It is an attraction of endeavor. It is an attraction that is built out of the things that are lasting values on the journey of life. Take my advice as an old man. The kind of jewelry you want to find your girl wearing is the jewelry from first picture of a gentle and a quiet spirit. And the kind of attractive qualities that you're looking for in a guy is, first of all, a guy who doesn't take himself too seriously, who is able to laugh at himself, who knows, frankly, that he is a large pain in the neck because his mother told him that and his sisters confirmed it [audience applause].

As soon as soon - this is just a sidebar inclosing on how to find a wife or husband - but as soon as you know he's there, then you can continue the conversation. If he isn't there, then let him stew in the oven for a while in the hope that he may get there but pay no attention to him at all because. You don't want to have any time with him, none at all. mmhmmhh.

So, Naomi, time is gone. We're done. Naomi, she says it'll be good for you to stay with his girls. Ancient Scottish commentator gets the last word. Here it is. And I'm going to mention this again tomorrow morning, I want to talk about arranged marriages just to go out on a low note. What number of young persons take rash steps in the journey of life, which cannot be retraced? Because they rather choose to follow the impulse of their own passions than to ask and follow the advice of those who brought them into the world. It's interesting, isn't it?

When did you get so smart? It's only a matter of a few years since you would go up and down the stairs asking your mother, do you think the shoes go with these trousers? Do you think that this goes with this? What should I do with this? Do you like my hair like this? What about that? Do you like this? Should I get that? What course should I take? Could you help me with this? And so on. And then all of a sudden you come walking in the door. With this guy. So who's this?

This is. You know, Bartholomew, who the devil's Bartholemew? He's the love of my life, he's my ticket to Nirvana, he's my future, aren't you, honey? I hope not. Why? Because I never met the sucker before. Who are you? I'm your dad. You mean you've got a say in this? I hope so. I love you with a passion. I've watched you every inch of your growth. I think I know you as well as anybody on the face of God's earth. I'm glad you brought him home. But, honey, don't let a friendship. Be anything more than a friendship when it begins. And most of the foul-ups in interpersonal relationships in your arena. Have to do with a physicality that is driven by a culture in which we live.

And one of the ways that you can stand true and obviously definitively different in this community is to learn not to go with the rash impulses of your passions. But to check them against the advice and counsel of those who love you most and care for you most so that together. You may be able to go forward and like Ruth say, I'm going to go and find favor. Why have I found favor? I hope in the rest of the day I will live under God's smile.

Let's pray together. Father, thank you again for the Bible. Thank you for the story of Ruth. Thank you for the privilege of being in this place at this time today. Anything that is just drivel. We pray that you will be banished from our minds, anything that is untrue, that it may be corrected in our own reading and further study and only that which is of yourself and makes for the building up of men and women may be retained and may stir within our hearts a passionate longing to live for the praise of your glory.

We thank you for the prospect of this day, for the privilege of this time, for all that remains to us to enjoy and seminars and studies and prayers and the interaction with our friends. We can meet our loved ones into your care. And we thank you for your abiding love in Jesus name. Amen.

Amen. Thanks again.

Begg: Session 3

End of recording.