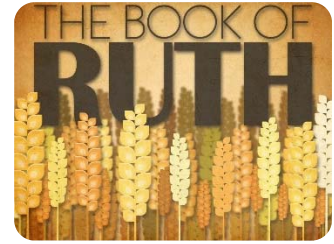


All right, if you have your Bibles we're starting in a new book of the Bible called the book of Ruth. It's in the Old Testament of your Bible, sort of in the first third of it, so if you start at the beginning and start moving right you're gonna get to it pretty quick. And if you're reading through the Bible this year, you're gonna be getting to it in a few weeks but we're gonna be getting there ahead of you by reading it.



The book of Ruth, uh, 1200 B.C. probably about when it was written, and you are going to find in these next weeks as we talk through this book, you're gonna be shocked how incredibly relevant this is to life right now; to very situations you're dealing with right now and you're gonna you're gonna step back and go, *How in the world could something that was written so long ago be so right where I'm at today, Sunday morning?* It's gonna blow your mind, but that's what is so different about this Book [Bible] than any other book. If you're depending on any other book and you're using this as a secondary source, go back to this Book, there's so much in it and it's so powerful and we want that to just ring out to you as we go through this series.

So if you have the book of Ruth open, I'm just gonna read the first five verses to you and then we're just gonna talk about them. They're loaded. If you don't have your Bible, we have Bibles in the back that we give to you, they're free; there's apps where you can pull it up, we're gonna put these verses on the screen right now. By the way, this is one of those books you will not spoil the book if you read ahead. Okay? Now you may want to listen to me during this message but hey, listen, if you don't and all you do is read this book fifty times, you'll be better off than listening to me, so, either way you're good. If you read it a bunch of times this week, it's not going to hurt and ruin what you're gonna hear next week. Let me jump into it.

¹ In the days when the judges ruled there was a famine in the land, and a man of Bethlehem in Judah went to sojourn in the country of Moab, he and his wife and his two sons. ² The name of the man was Elimelech and the name of his wife Naomi, and the names of his two sons were Mahlon and Chilion. They were Ephrathites from Bethlehem in Judah. They went into the country of Moab and remained there. ³ But Elimelech, the husband of Naomi, died, and she was left with her two sons. ⁴ These took Moabite wives; the name of the one was Orpah and the name of the other Ruth. They lived there about ten years, ⁵ and both Mahlon and Chilion died, so that the woman was left without her two sons and her husband.

– RUTH 1:1-5 (ESV)

If you're notetaker today, there's about four different things that we're gonna talk about today. If you want to just write down four words on your page, we're gonna hit them at some point: Truth, pain, relocation, and grief. That's what we're gonna hit today. I hope we get to all of them. If we don't, we'll pick up where we left off last week.

Truth
Pain
Relocation
Grief

You saw as we read this the first couple words are, *"In the days when the judges ruled there was a famine in the land,"* and when we read the words, *"In the days when the judges ruled,"* you very quickly get a sense for the time frame, and as you get a sense for that time frame it helps you understand what's really going on. You know, it's like if you said, *Hey, when my daughter was two,* it's like, *Yep, I remember that day; I remember what was going on there.* You may say, *When I was in my senior year of high school* — a whole different picture. Got it? So, they're trying to frame

this for us so that we understand the time. It is so important because it takes this passage and shines this huge spotlight on it. Let me rewind the clock just a little bit to take back the history of this and I'll try to do it quickly.

You may remember we talked a little bit about it last week, Moses leading God's people out of Egypt on the way to the Promised Land, and when they get just shy of the Promised Land Moses dies and he hands it over to Joshua. Well, come towards the end of Joshua's life as he's led the people into the Promised Land, he's about to die and just before he dies he gets up and he gives God's people some instructions. They're fantastic instructions. If you want to you can turn there, but there's no need, it's two books before Ruth in Chapter 23. I'm just gonna read a couple phrases out of it because I think it is so worthwhile, Joshua 23, verse 2:

² Joshua summoned all Israel, its elders and heads, its judges and officers, and said to them, "I am now old and well advanced in years. ³ And you have seen all that the Lord your God has done to all these nations for your sake, for it is the Lord your God who has fought for you."

– JOSHUA 23:2-3 (ESV)

Oh, I love that. He's saying at the end, hey, we won a lot of battles as we came into the Promised Land—by the way, it's not you, God did it. God did it. What a great reminder! God's got this! I'm going to say that over and over in here because wherever you're at this morning, whatever's going on, whatever successes you've had in the past and whatever fears you have of what's about to come, God's got this. And Joshua wants God's people to know, hey, what happened in the past – God did. But now he's going to throw out some things to them, sort of warnings. In verse 6 he says:

⁶ "Therefore, be very strong to keep and to do all that is written in the Book of the Law of Moses, turning aside from it neither to the right hand nor to the left, ⁷ that you may not mix with these nations remaining among you or make mention of the names of their gods or swear by them or serve them or bow down to them,

— and I love this next one —

⁸ but you shall cling to the Lord your God just as you have done to this day.

– JOSHUA 23:6-7 (ESV)

That's why you've come here today, because you want to keep Him at the center of your life, you want to cling to Him.

Down in verse 10 it says this:

¹⁰ . . . it is the Lord your God who fights for you, just as he promised you.

— and then verse 11 says —

¹¹ Be very careful, therefore, to love the Lord your God.

— and then he says, here's the deal —

¹² For if you turn back and cling to the remnant of these nations remaining among you and make marriages with them, so that you associate with them . . .

– JOSHUA 23:10-12 (ESV)

— and then he says —

13 . . . they shall be a snare and a trap for you, a whip on your sides and thorns in your eyes, until you perish from off this good ground that the Lord your God has given you."

– JOSHUA 23:13 (ESV)

Pretty clear: Put God at the center. Do not be sucked into those who want to say no to God, who worship other gods, because he knows as soon as you start living in that world you're going to be pulled away from the one true God. Okay. Remember what the first couple words of Ruth are? *"In the days when the judges ruled"* — let me fast-forward to you for a moment. Judges Chapter 2, verse 10, this is right after Joshua said this:

10 And all that generation also were gathered to their fathers.

— so in other words, they died, the people that heard that, they died —

And there arose another generation after them who did not know the Lord or the work that he had done for Israel.

– JUDGES 2:10 (ESV)

One generation and they had forgotten God. Church, that's one of the things that weighs incredibly heavy upon CF Downingtown. We realize that we are one generation away from having not taught the next generation about Jesus and the Word of God. And that's why of the three major things that we are focusing in on here—and by the way, last week we focused on one of them being our communities, and I just want to say big cheer to you, thank you so much, you all jumped in. We've been just crazy busy this week just getting you all dialed into communities and helping you connect. If by any chance you didn't get connected or you want to get connected or you didn't get a call or it wasn't working for you, the card in the seatback, write on it, let us know, call us, stop by the blue wall out there, because communities are a big deal. But one of the major areas in this whole next generation thing is what we call Next Generation, because one whole generation after Joshua said, "Hey, let's do it for God," the next generation said, "Forget it," and forgot God. And Chapter 2 of Judges, verse 11, says this:

11 And the people of Israel did what was evil in the sight of the Lord and served the Baals.

– JUDGES 2:11 (ESV)



TEMPLE OF BAAL

False gods. Joshua called it, you go over there, you hang out, you spend time in that world, pretty soon you'll be worshipping their gods, little gods.

Back to Ruth, *"In the day when the judges ruled,"* those words may not make a lot of sense to us. We just read from the book of Judges, let's get some understanding what that's all about. It's not judges like we think of today. The bottom line is as God's people spiraled down, do you remember what Joshua

said? If you don't follow God, you're gonna get sucked in and it's going to go poorly for you. Bad things are gonna happen. At first it's gonna seem like *Oh, isn't that cool. This has been fun,* and this kind of thing, but you're gonna intermarry there, you're gonna begin to worship their gods, and things

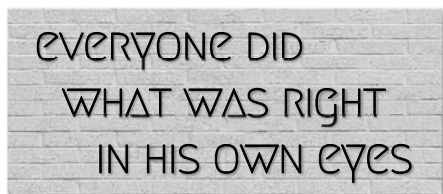
are not gonna go well for you. Well, that's exactly what happened. And when that happened God's people cried out, "God, help!"

And you've all been in that moment where it's like [*he screams*], "This is bad!" You run back to church or maybe there's someone in here today it's like you haven't been to church in years but it's like life has been just falling apart, you remembered back to what grandma said and you drove by here this week and you're like, *I don't know anything about that place. I'm going in there, I'm checking it out.* Maybe that's how you got here a year ago, maybe that's your story. But the bottom line is they would come back to God and they'd say, "God, help us." And God would send to them what was called a judge, it was an individual that He would send to deliver His people, to help His people. Some of you know some of these names, guys by the name of Samson, you ever heard of that name? He was a judge. A lady by the name of Deborah. Gideon, you've probably heard that name. The problem was this and the reason why I mentioned more than one, so the first one comes, people get it all together and things are going better, and when things start going better they forget God again and they go back down until they spiral down and they go, "Help!" And God sends them another judge. That's why I had named off a number of them. There are even others that I didn't mention there. You're gonna have to go study it for yourself in Judges. But when the next one would come they'd figure it out again.

So anyhow, you've been gone from church for six months because you started feeling a little bit better, you came in here, you popped your jumper cables on, you felt a little bit better and you left here, and you got busy and life has gone on and all of a sudden you realize, whoop, we're spiraling down again. Come cry out to God and He sends a deliverer. But after time after time after time, the end of the book of Judges ends with these words and you've probably heard these words before stated but now you have the context around them, Judges Chapter 21, verse 25, I'm gonna put it up on the screen:

²⁵ In those days there was no king in Israel. Everyone did what was right in his own eyes.

– JUDGES 21:25 (ESV)

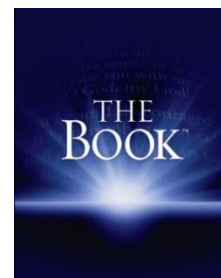


Underline that, highlight that. That is the world in which the book of Ruth is written in. The book of Ruth doesn't come after the time of judges, it comes in the middle of this time where the people are coming back to God, going away from God, coming back to God, and doing what was right in their own eyes. That is what that period of time was marked by.

Truth

Is it not fascinating to realize, like, you could all agree that's where we're at today and in our world here in Chester County, everyone's doing what's right in their own eyes. We've moved away from objective truth. That's why when I get up here oftentimes I say, *Let's turn in The Book* and it's like, "Whoa!

Whoa! Whoa! Whoa! It's *a* book." No, it's **The** Book, it's God's Book. It's The one Book that we come to, this is our objective truth, this is what we come back to. This is why I'm begging you in your communities—be studying the Word of God. Pastor Mike does an amazing job at creating a study guide from the book that we're studying right now, the book of Ruth, jump into the Bible. *Oh, we studied this six months ago.* I'm gonna tell you what, there is so much here, go back into it as a group and mine it. We want to be a people of The Book here at Calvary. And the problem is, we live in a time where we've moved away from objective truth to subjective truth, and now



we've moved even beyond subjective truth going, well, maybe it's not that, maybe it's this, and you can have yours and I can have mine, to personal truth, that whatever I want to make true is true even if there is absolutely no basis for that statement.

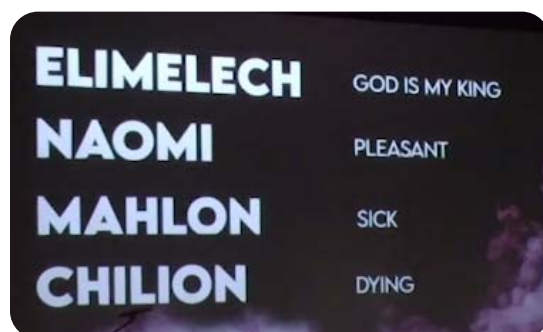
So I [INAUDIBLE 0:25:11.5] this church, and it's probably why you've chosen to be here, is because every week when you come in here we open up this Book. It isn't about my opinion or one of the other pastor's opinions, I'm going to drive back to this. By the way, if we don't nail it on The Book, if we aren't getting The Book right, call us on it, but this is what we want to be. We want to be a people of The Book.

It says here, back to Ruth, "*In the days when the judges ruled there was a famine in the land,*" and then the question is why? All sorts of opinions when you read about this; people trying to look at history to see what was going on, you and I know there are times when there's natural cycles, where there's more rain, less rain, just different things happen, pestilence that comes to eat up all the crops, this kind of stuff. Whatever the reason was it was a fact of the time. Some have questioned is this the disobedience of God's people, God trying to get their attention? Possibly. One of the reasons why you might want to lean to thinking that way is God so good that He will do whatever it takes to get our attention, and sometimes it's something hard to get our attention. And what's odd about this is 50 miles away in a little place called Moab there was no famine. Now that's fascinating that such a close range away there's not a famine.

Anyhow, we read here that there was a famine in the land, "*and a man from Bethlehem,*" you're familiar with Bethlehem. Who was born in Bethlehem? Okay, so you know where we're talking about. And the word *Bethlehem* means "house of bread." Here's what I want you to do right now, I want you to smell that, your favorite bakery. I have this feeling that's what that town smelled like. I have a feeling this was a town of bakeries and it just, there was just this smell coming in all the time, this beautiful thing. And God's people, many of them lived there, they had lived there for generations and they had their family plot there. They had their place where they worshipped there. This was a wonderful place. And it says here that in the days of the judges there was a famine in the land, a man from Bethlehem in Judah, he left and he went to sojourn in the country of Moab. And I'm gonna get back to the country of Moab in a moment, but let me talk to you about that man and I'm gonna just go down the rest of these verses here and introduce you to the players that are gonna be part of this story here real quick.

This man, his name is Elimelech and his name means "God is my king." I'd be interested if the God-is-my-king guy, the moment there wasn't enough bread in town, there wasn't food and there was a famine, the God-is-my-king guy said *I better solve this myself*. What's wrong with that picture? And he leaves to go to a place called Moab because evidently it couldn't get done here. This man Elimelech is married

to a lady by the name of Naomi. She will become a key player in this story as we go through and you're gonna see some play with her name and the meaning of her name later on in the story, but this name Naomi just means "pleasant."



Now the next two, I really are like, they have two children, Mahlon and Chilion. And Mahlon's name means "sick," [Laughter], that's a name to name your kid. Actually, this is crazy, I coach a man by this name. I said to him the other day on my phone call with him, I said, "You know what

your name means?" He goes, "Yeah." Like, why did your parents name you that? I mean, in that time there was a delay of when they named their kids and names meant a lot. Probably this kid was born with

something going on that he was sick all the time. Some of us have had children like that and you can imagine what that would be like so there he is, he's labeled with sick. It's like naming your kid coronavirus right now. It'd be goofy. And then his brother, "dying" — just call them terminal and be done with it. These are not names you want to pick if you're having a child in the near future, but if you do we'll laugh real hard when we dedicate them in a few months.

Relocation

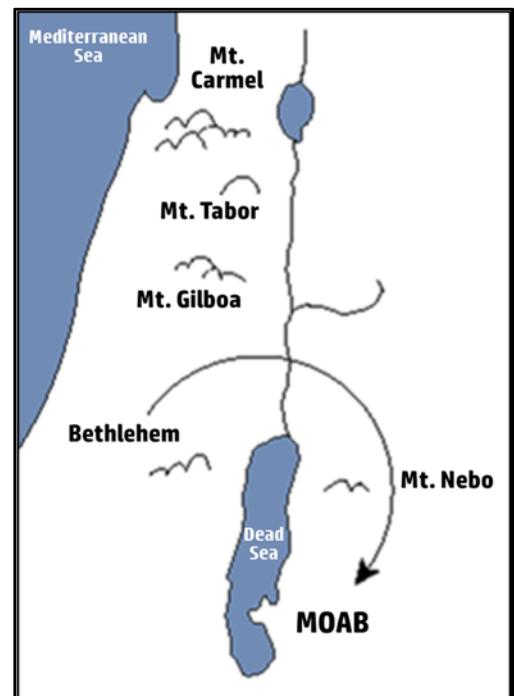
It says their home is in Bethlehem. They found their security in that place. Their friends are there, their spiritual friends are there. There's a famine in the land and the natural inclination when hard times come our way is to say, *You know, we gotta do something, we gotta do something radical about that.*

Naomi only wants what's best for her boys, I mean, you look at two boys that something's going on when you've had to call them sick and dying, something's going on in their world that when Elimelech says *Hey, it's time to get out of here. We need to move, there's a famine in this land, we've got these boys.* Most of us in this room we get it. We've—how many of you have ever been relocated? [*raises his hand and surveys the audience*] I'm actually—I sort of expected a few more than that. I mean, there's a lot of us that have been relocated at some time or another and there is, in the midst of that, there's an excitement about that relocation because there's hope, there's dreams, there's new frontiers, there's new goals, new dreams. There's also fears because there's a lot of unknown as you head out and you do that.

And this family says their goodbyes, they have their last party, they're going to travel as I mentioned to a place called Moab. It's only 50 miles away but... and you could, probably some of you are good runners, do 50 miles, um, I can't, um, but this is not your normal 50 miles. It's on the other side of the Dead Sea, it's up on a plain about 2,000 feet above sea level, and we're talking about roads that are, or paths, whatever you may want to call it, that have robbers along the side of it, people wanting to hurt you, steal from you, and so you've whittled it down to what the four of you can haul and carry. And these boys are probably young at this point so you don't have much, but what you have is the best of what you have and you're off heading off to Moab.

But, there's a problem. Despite the fact that Moab's only 50 miles away and a place where there's food, in the book of Genesis—if you get a chance later on or if in your group you want to study this—check out Chapter 19 of Genesis. It talks about where Moab comes from, it comes from an incestuous relationship of Lot and his daughter, and Moab comes out of that. And Joshua in Joshua 23 that we just read, said, *Hey listen, these people are not the people of God. They are not following God. You don't go there.* And now all of a sudden there's this family going there. And now we sit in this moment of the whole truth conversation, you know, God said don't go mix with them—but, I'm getting hungry, my kids' sick and dying. We have a hope for the future, we need to figure this out. God would want me to be happy. All is good.

By the way, our definition very often of "good" is – I'm happy. And a lot of our decision-making when it comes to right and wrong has to do with practicality. And so for this man it's like what else is he



gonna do? I mean, how else can I move? And so he does something that he knows that God has been very clear not to do and he takes his family there. I just want to bring this home to us for a moment. I'd love for you to think: Are there things in your world where you know God says no on this but I'm gonna just get really, really practical and I just have to go there, and there are some people that are leading you astray. I should put this in a teenage thing, you know, where it's like *those friends are gonna lead you astray*, but *our* friends [*shakes his head and shrugs that idea off*]. But there are some people that when you get around they lead you away. You know when you're alone in a certain place you're putting yourself at total risk, but the practicality is saying, "That only makes sense because of..." and we go down through the list. Let's reformat this for a moment. Let me just come at it from maybe a little tad-bit different level.

So there's a famine in the land. Most of us probably aren't experiencing that in practice, some of us need to experience a little famine right now. If you watch TV every other commercial is on losing weight. It's just like we're still a little bit after January, some of us are still trying, we're gonna all give up in a couple weeks but [*gestures whatever*]. [Laughter] That's not our biggest problem right now. Thankfully. I like food. But some of us are experiencing some sort of pain in our lives and as I was thinking about this this week one of our first responses is, "I'm out." As I talked to our pastors recently, they were just telling me the marriages in this room that are hurting like right now, and the first presenting thing as those couples come in to talk to one of our pastors is, "I'm leaving," "I'm moving out," "She already moved out," because our first response out of practicality is this doesn't feel good, this hurts, I don't see a way out, I'm out.

Pain

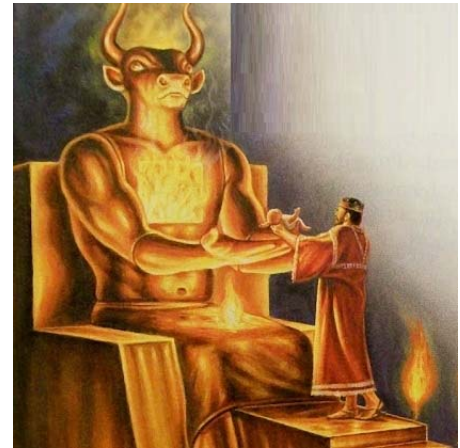
It's sort of what's going on here with this man [Elimelech]. Your boss isn't pleasing you. You don't like the direction that she has told you to go. It's her fault and you have your resume hot. I can badmouth her on the way out.

Finances are not doing well; made some mistakes along the way. The first thing you do is try to default on those things so you can get a fresh restart, or you go down to Wawa and buy a lottery ticket. And these are not things that are uncommon even in this room. And you know some of the situations that have gone on here locally where people, because of whatever's going on in their world they see life as unbearable, like, *I can't go on*, and we don't fully understand the whole gravity of whatever's happening in their life. It must be a very, very dark place and we have stood in this very room in this very spot where someone has taken their own life and we've had to bring a whole crowd in here to talk about that. It's one of the hardest conversations that we have. And the thought process so often that we have is pain – bad, I want to be happy, I'm going to run.

Fascinating little story in the Old Testament. We talked about the Israelites leaving Egypt, could have gotten to the Promised Land in three or four weeks but that meant going through enemy territory. There were going to be battles. Remember what Joshua said to the people? You didn't win those battles, God did. In other words, had they gone the three- or four-week approach they would have been to the Promised Land in three or four weeks and they would have won those battles. Instead, what do they do? Spend 40 years out in wilderness, out in the desert. And the thing that I would throw out to all of us is where are we at in our lives, will we go to a place where we say, "I'm gonna do it God's Way"? And I'm not going to necessarily run, and a lot of this really comes down to you're not doing well if you're not doing well spiritually.

Because what a guy like Elimelech fails to think about in this moment, always thinking about, okay, *I gotta be fed, we're going hungry, my boys are sick and dying*. What he failed to think about is when we get there life changes. Who are my wife and I gonna hang out with? Who are my kids going to hang

out with? Who's my family going to spend time with? Where are they going to go to school? Where are we going to worship? I mean, in Moab, you study this – Google this when you get a chance, Google "Chemosh" – that was their god of choice that they worshipped. You know how they worshipped that god? Sacrificing babies to it. You want to see evil and wickedness in the world, it always has to do with killing babies. It just always goes there. Study cults, study other religions, and this god Chemosh demanded babies to be sacrificed. We're moving to that town. Great! We're gonna be fed, but my kids are gonna grow up there.



CHEMOSH / MOLECH

A thought we never had in our mind—who are they gonna marry? What is their mindset? What is their belief system? All of this, never mind the fact that God just gave it to them right up front: If you go there, this is gonna be a snare to you, this isn't gonna go well. It's gonna pull you away from God. But in our practicality our thoughts are, *Gotta roll, let's go, figure it out later*. And for some of us the salary, the benefits, the status, the trajectory – done deal. Let me ask you a question: Why did Elimelech take his family to Moab? So he wouldn't—let's look at the verse, verse 3, my eyes must be going bad, not seeing it [Laughter], might have to have someone else read it:

³ *But Elimelech, the husband of Naomi,*

— what's the next word?

[Congregation: "*died.*"]

– RUTH 1:3 (ESV)

Why did he go to Moab? So he wouldn't [Congregation: "die."] And he gets the Moab and he [Congregation: "dies"]. It's all about the practical, and yet he dies. The very thing you run to protect yourself from now has hit you. We have to remember this: We can run from everything but at the end of the day God controls everything that's going on in our world. The things that we're so worried about, we thought *we* won that war, we thought that *we* could avoid death, we thought *we* could avoid that disease. By the way, I'm glad you're all not wearing face masks in here today, that'd be freaky. Seriously. I mean, the fears that we have it's like, *Now what? Where do I go and how do I move forward?*

Grief

And Naomi and the boys find themselves standing in front of an empty grave, daddy's gone. The man who so bravely picked up to protect us because he loved us, and he cared about these boys, the fact that they were sick and they're dying. And I've got to tell you this morning everything inside of me wants to roll on at this point. I want to talk about the fact that she still has the two boys. I mean, that is the social security system of that day, the boys can still go out and work. I want to talk about she still has those guys to hang out with and to bring cheer, and I want to just tell her, "Naomi, let's go, get up, it's a new day. It's a bummer, but it is life. It's what happens." I want to just say go and something stopped me this week. I didn't see it coming.

As I was studying something stopped me and I realized, wait a minute, there is a moment where we need to stop and grieve in the midst of our pain. I want to spend some time talking about why they were there

and now she's stuck and what a bad situation she's in because of the bad decision her husband made. I'm going, "Stop!" Her husband's dead. You're standing in front of the grave, you're just watching that body go down, it's time to stop and grieve. God has given us emotions for a very real purpose to help us work through things, and when we do not it makes us sick. It makes us unhealthy. And ultimately what we do is we try to deal with that grief in a different way. And so we run to a person, we run to alcohol, we run to drugs, we turn to anger, we light into the people we love the most. We go into depression. We try to reflect how we feel in a different way or we just totally stuff it all.

I have to tell you, the reason why this caught me by surprise is my way of dealing with grief is stuff it. My way of dealing with grief is pick it up, time to get to work the next day, and probably for most of us that's what it's been. You lose a loved one, it's like, I mean, Social Security office to be called, there are death certificates to be gotten, there are arrangements to be made, there's things to be paid for, there's people to entertain, they all leave, you gotta be back to work because you only get a certain amount of days off, and you're supposed to somehow turn it off and roll on. And when I realized this week as I thought about you is, there are a lot of us in this room here this morning that are hurting from the pain of loss and I just wanted to stop and say I think we need to grieve. And we've never been taught that.

I was captured as I was thinking about this with John Chapter 11 and I went back and reread the story of Lazarus' death and that whole interaction between Mary and Jesus as they were going back and forth. And as Jesus saw Mary weeping, here were the words that I see: Jesus was deeply moved. And the one verse that we all have memorized comes up next: Jesus wept.

My wife and I often talk about our job in ministry as a life of loss. I mean, it's one of those things I think we oftentimes think of is just death, but most of us understand loss at many levels in our lives. We have the opportunity to care for many sheep. Those sheep move, those sheep get lost and they say they don't want to be a part of God anymore and they leave. Those sheep get mad and angry and do crazy things; they get mad at us. We deal with a life of loss and you know what happens, yeah, you know what, Sunday's on the way. I gotta go meet with people tomorrow morning. I still have sheep. We smile and get back up and we go at it again. And some of you have dealt with some loss and go, *You know what, I know I lost my job but I got kids to feed, and I've got places to be, I got ballgames to be at* — and we just blow right past it.

I just want to encourage you right now. I believe that what the Scripture wants to teach us in this subject as I watch Jesus, where did Mary go? She comes to Jesus. The song—worship team, why don't you come up right now—that song that we sang here a few moments ago that they're bringing to this table. I mean, we talk about broken dreams, they're saying run to the Father and we run everywhere else. And so many of us have run somewhere else, and I just want to give you a moment in this room. I had a lot more to say today. I just, I knew we had to cut it short at this. I want to invite you today to run to the Father. Let me read a couple verses to you, they're from the psalmist.

By the way, a third of the Psalms are written to someone who has experienced loss, or written by someone who's experienced loss. As I read these verses in the Psalms I was like, we need to talk about this. Psalm 27:13:

JOHN 11:32-35 (ESV)

Now when Mary came to where Jesus was and saw him, she fell at his feet, saying to him, "Lord, if you had been here, my brother would not have died."

When Jesus saw her weeping, and the Jews who had come with her also weeping, he was deeply moved in his spirit and greatly troubled.

And he said, "Where have you laid him?" They said to him, "Lord, come and see."

Jesus wept.

I remain confident of this: I will see the goodness of the Lord in the land of the living.

– PSALM 27:13 (NIV)

Psalm 34:18:

The Lord is near to the brokenhearted and saves the crushed in spirit.

– PSALM 34:18 (ESV)

Would you bow your head, I'm gonna read the last verse and invite you to just let this verse sink into your heart, Psalm 147:3, speaking of God it says:

He heals the brokenhearted and binds up their wounds.

– PSALM 147:3 (ESV)

A moment to grieve.

But as the New Testament says, not to grieve like those who have no hope,¹ but to know we have a Father that wants us to run to Him, to let Him heal the brokenhearted, and bind up our wounds. There are very few places and very few moments where we can pause long enough to deal with this grief in the right kind of way—to run to our God. I don't want you to rush out of here. I don't want you to rush through this moment. I'm just gonna ask the team just to lead us in that song one more time. And some of you want to sing it, some of you just want to stay right where you're at and pray, some of you just sense that someone next to you is hurting, put your arm around their shoulder if it's appropriate. Let me pray for you.

Jesus,

There are people in this room right now that are hurting and stuffed their emotions and stuffed their pain, and you are the Jesus who felt very deeply when Lazarus died. You are the Jesus who created us to grieve to release that pain; who showed us that You were there to heal the brokenhearted. Would you minister to each person in this room right now that's come with wounds that they didn't even know they had right now; would You do a work in their heart.

We ask this in the Name of Jesus.

I'm just going to allow us to stay in a moment of prayer. We don't need to change this moment. If you want to sing, sing. If you just want to sit where you're at, sit we're at. If you want to come kneel at the foot of the cross, you're welcome to do so. If you want to come kneel at the front, you're welcome to do so. If you want to minister to someone else that's struggling, there are people in this room right now, this is what we talked about last week, we need community, you need each other right now, but more than anything else you need Jesus. Come to Him right now.

SCRIPTURE QUOTATIONS MARKED (ESV) WERE TAKEN FROM THE HOLY BIBLE, ENGLISH STANDARD VERSION. ESV® TEXT EDITION: 2016.
COPYRIGHT © 2001 BY CROSSWAY BIBLES, A PUBLISHING MINISTRY OF GOOD NEWS PUBLISHERS.

SCRIPTURE QUOTATIONS MARKED (NIV) WERE TAKEN FROM THE HOLY BIBLE, NEW INTERNATIONAL VERSION®, NIV®
COPYRIGHT © 1973, 1978, 1984, 2011 BY BIBLICA, INC.® USED BY PERMISSION. ALL RIGHTS RESERVED WORLDWIDE.

¹ **1 THESSALONIANS 4:13 (ESV):** *But we do not want you to be uninformed, brothers, about those who are asleep, that you may not grieve as others do who have no hope.*

HOW TO DEAL WITH GRIEF

SERIES: BROKEN DREAMS | WEEK 1 | 2.9.2020

Graphics/Image Credits: Images appearing in this transcript were either obtained from the sermon video or the Calvary Fellowship website, created in whole or in part by the transcriber, or obtained from DuckDuckGo images and attributed as follows: Pg 1-The Book of Ruth (pinterest.com); Pg:2-Truth Pain Relocation Grief border (clker.com); Pg 3-Temple of Baal (opentheword.org); Pg 4-white brick wall textured background (reddit.com), The Book (tyndale.com); Pg 6-map (anutandabean.wordpress.com); Pg 8-Chemosh/Molech (oarquivo.com.br); Pg 11-Watch Now (onlinehsa.com).

Keywords: truth, pain, relocation, grief



Calvary Fellowship Website: <https://www.cfdowningtown.com/watch>

YouTube: <https://youtu.be/rlWrqXKwWBg>

Facebook 930AM: <https://www.facebook.com/CFDowningtown/videos/211130930041133/>

Facebook 11AM: <https://www.facebook.com/CFDowningtown/videos/128491675093488/>

SoundCloud: <https://soundcloud.com/cfdowningtown/how-to-deal-with-grief-2920>

Vimeo: <https://vimeo.com/390500657>

COPYRIGHT © 2020 – LEE WIGGINS – ALL RIGHTS RESERVED.