



“A Great Mother”

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Informed. Insightful. Intelligent.



Our text for today is **Ruth 4:13**:

13 So Boaz took Ruth and she became his wife; and when he went in to her, the LORD gave her conception, and she bore a son.

Thank you for listening and thinking with me as we study God's Word to obtain the mind of Christ, meaning, to have the Bible illuminated in our minds so we can clearly understand the principles that Jesus taught and base our daily personal decisions on those principles.

We come to Church because we want to be obedient to the Bible, which is the doctrine of Jesus Christ, in an informed, insightful and intelligent manner.

As we begin, let me communicate to you that my preaching is based upon the fact that every episode recorded in the Bible is literally true.

We live in a culture in which fantasy and fiction dominate, but we need to resist the allure of made-up stories and intellectually concocted arguments as we develop faith in the meticulously recorded factual history of the resurrected Lord Jesus Christ by the eyewitnesses who were present on the scene.

We must do whatever we need to do to develop the personal faith needed to believe that the Bible is the absolute truth, and recognize that every fiction put forth by man or by the devil to contradict or minimize the impact of Biblical accounts is a lie.

One of the devil's greatest triumphs in our generation has been his ability to successfully promulgate the lie that childbearing is a negative activity for young women, that young women should spend their twenties pursuing education and career because they have plenty of time to bear children should they decide to do so after they have achieved their education and career objectives.

But by convincing young women to defer marriage to a later date, the devil is actually convincing young women to allow their male peer group to move on to different women. Young women are finding that their career successes during their twenties put them in competition with the young men in their peer group, and when a man looks for a wife, he is not looking for someone with whom he can compete. So, the young men in their natural peer group look for younger women with whom they can be husband and wife, not co-husbands.

The Lord God told our first parents, in **Genesis 1:28**:

28 Then God blessed them, and God said to them, "Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth."

If we look at the natural processes of the earth, every species that lives multiplies to the fullest that they can, given the fact that one species has dominion over another. But man has God-given dominion over every living thing, which means that man should be able to multiply without fear of bring the pray of



any other species on the planet. Thus, the Lord God instructs mankind to fill the earth. And even after mankind is sent out of the garden, the prime directive remains the same. The Bible tells us, in **Psalm 127:3–5**:

3 Behold, children are a heritage from the LORD, the fruit of the womb is a reward.

4 Like arrows in the hand of a warrior, so are the children of one's youth.

5 Happy is the man who has his quiver full of them; They shall not be ashamed, but shall speak with their enemies in the gate.

The prime directive is still in force. Mankind is still instructed by the Lord God to fill the earth. Now we know where the current popular idea that somehow mankind should curb their numbers because of a lack of resources. That idea of a lack of resources is certainly not coming from the Lord God, so it must be coming from the devil, who opposes the plans of the Lord God at every turn.

Thus, motherhood has fallen on hard times. Not only do men not have their quiver full of children, our generation does not even produce enough children to replace the population. And we delude ourselves that this is a good thing, even though it flies directly in the face of that which the Lord God has instructed us to do.

The book of Ruth tells us a similar story. **Ruth 1:1** informs us:

1 Now it came to pass, in the days when the judges ruled, that there was a famine in the land. And a certain man of Bethlehem, Judah, went to dwell in the country of Moab, he and his wife and his two sons.

It would seem that a famine in an agrarian country would be a reason for men to disobey the Lord's prime directive. With no crops growing, it would seem irresponsible to raise up children that one cannot feed. As the Lord navigated the situation, all the men lost their lives. **Ruth 1:2–5** records:

2 The name of the man was Elimelech, the name of his wife was Naomi, and the names of his two sons were Mahlon and Chilion—Ephrathites of Bethlehem, Judah. And they went to the country of Moab and remained there.

3 Then Elimelech, Naomi's husband, died; and she was left, and her two sons.

4 Now they took wives of the women of Moab: the name of the one was Orpah, and the name of the other Ruth. And they dwelt there about ten years.

5 Then both Mahlon and Chilion also died; so the woman survived her two sons and her husband.

Somehow, Mahlon and Chilion were married for ten years without raising offspring, leaving both their mother and their wives without children. I suppose, in our generation, this would not be seen as a particular problem, as Orpah and Ruth could get jobs to support their mother-in-law, but in the days of the judges,



the educational and occupational opportunities or women in their late twenties or early thirties was limited.

Soon, however the conditions changed. **Ruth 1:6–10** informs us:

6 Then [Naomi] arose with her daughters-in-law that she might return from the country of Moab, for she had heard in the country of Moab that the LORD had visited His people by giving them bread.

7 Therefore she went out from the place where she was, and her two daughters-in-law with her; and they went on the way to return to the land of Judah.

8 And Naomi said to her two daughters-in-law, “Go, return each to her mother’s house. The LORD deal kindly with you, as you have dealt with the dead and with me.

9 The LORD grant that you may find rest, each in the house of her husband.” So she kissed them, and they lifted up their voices and wept.

10 And they said to her, “Surely we will return with you to your people.”

That seemed like a noble thing to do, but Naomi communicated her objection to her daughters-in-law. **Ruth 1:11–13** informs us:

11 But Naomi said, “Turn back, my daughters; why will you go with me? Are there still sons in my womb, that they may be your husbands?

12 Turn back, my daughters, go—for I am too old to have a husband. If I should say I have hope, if I should have a husband tonight and should also bear sons,

13 would you wait for them till they were grown? Would you restrain yourselves from having husbands? No, my daughters; for it grieves me very much for your sakes that the hand of the LORD has gone out against me!”

Ruth’s objection was based upon the idea of Levirate marriage, which is codified in **Deuteronomy 25:5–6**:

5 “If brothers dwell together, and one of them dies and has no son, the widow of the dead man shall not be married to a stranger outside the family; her husband’s brother shall go in to her, take her as his wife, and perform the duty of a husband’s brother to her.

6 And it shall be that the firstborn son which she bears will succeed to the name of his dead brother, that his name may not be blotted out of Israel.

Naomi recognized that as the oldest of the three unmarried women without children, she had the responsibility to provide husbands for her daughters-in-law. But, as the oldest of the three unmarried women, she had no way to do so, since she was past the age of childbearing. And, if she were to become impregnated with a son that very day, it would be at least fifteen years before that son would be able to marry either one of her daughters-in law.



From Naomi's mindset, the best thing for Orpah and Ruth to do would be to go back to the Moabite kinspeople and seek a husband from among their own tribe. Orpah agreed with Naomi, but not Ruth. Ruth told Naomi, in **Ruth 1:16–18**:

16 But Ruth said: "Entreat me not to leave you, or to turn back from following after you; For wherever you go, I will go; And wherever you lodge, I will lodge; Your people shall be my people, and your God, my God. 17 Where you die, I will die, and there will I be buried. The LORD do so to me, and more also, if anything but death parts you and me." 18 When [Naomi] saw that [Ruth] was determined to go with her, [Naomi] stopped speaking to [Ruth].

And as it happened, the Lord provided. **Ruth 2:1–3** records:

1 There was a relative of Naomi's husband, a man of great wealth, of the family of Elimelech. His name was Boaz. 2 So Ruth the Moabite said to Naomi, "Please let me go to the field, and glean heads of grain after him in whose sight I may find favor." And she said to her, "Go, my daughter." 3 Then she left, and went and gleaned in the field after the reapers. And she happened to come to the part of the field belonging to Boaz, who was of the family of Elimelech.

Ruth asked for and received permission to get the gleanings of Boaz's field. **Leviticus 19:9–10** instructed the Israelites:

9 'When you reap the harvest of your land, you shall not wholly reap the corners of your field, nor shall you gather the gleanings of your harvest. 10 And you shall not glean your vineyard, nor shall you gather every grape of your vineyard; you shall leave them for the poor and the stranger: I am the LORD your God.

The main part of the harvest was for the owner of the field, but the produce at the edges of the field were designated for the poor and the stranger.

Elimelech would have had an inheritance in the land had he not chosen to go to Moab. Boaz stayed in the land through the famine, and when the Lord once again blessed Israel with crops and harvests, Boaz became wealthy because of his harvests. The servant in charge of Boaz's reapers knew the law and applied it in Ruth's case.

Boaz, as the landowner, knew his employees, and he knew that this young woman was not one of them. **Ruth 2:5–9** informs us:

5 Then Boaz said to his servant who was in charge of the reapers, "Whose young woman is this?" 6 So the servant who was in charge of the reapers answered and said, "It is the young Moabite woman who came back with Naomi from the country of Moab.



7 And she said, ‘Please let me glean and gather after the reapers among the sheaves.’ So she came and has continued from morning until now, though she rested a little in the house.”

8 Then Boaz said to Ruth, “You will listen, my daughter, will you not? Do not go to glean in another field, nor go from here, but stay close by my young women.

9 Let your eyes be on the field which they reap, and go after them. Have I not commanded the young men not to touch you? And when you are thirsty, go to the vessels and drink from what the young men have drawn.”

Boaz knew of his relationship with Ruth through Naomi and through Elimelech. Since he was responsible for the poor and the stranger, it was the least that he could do to take care of his own poor relative Naomi through the good offices of Ruth. So, Boaz instructed the reapers to allow Ruth to glean more grain than a gleaner would normally expect to obtain.

When Ruth brought her produce home to Naomi, Naomi was surprised.

Ruth 2:19–23 records:

19 And [Ruth’s] mother-in-law [Naomi] said to [Ruth], “Where have you gleaned today? And where did you work? Blessed be the one who took notice of you.” So [Ruth] told her mother-in-law with whom she had worked, and said, “The man’s name with whom I worked today is Boaz.”

20 Then Naomi said to her daughter-in-law, “Blessed be he of the LORD, who has not forsaken His kindness to the living and the dead!” And Naomi said to her, “This man is a relation of ours, one of our close relatives.”

21 Ruth the Moabitess said, “He also said to me, ‘You shall stay close by my young men until they have finished all my harvest.’ ”

22 And Naomi said to Ruth her daughter-in-law, “It is good, my daughter, that you go out with his young women, and that people do not meet you in any other field.”

23 So [Ruth] stayed close by the young women of Boaz, to glean until the end of barley harvest and wheat harvest; and [Ruth] dwelt with her mother-in-law.

Boaz was a rich man, a near kinsman, and a person appropriate to be involved in a Levirate marriage. Naomi perceived that Boaz would not be interested in a Levirate marriage with her, since she was past the age of childbearing. But the possibility was Boaz might be interested in Ruth, especially since Boaz had treated Ruth so kindly and made sure that none of his young men molested Ruth as Ruth worked among the young women.

At this point, feminine wiles kicked in. **Ruth 3:1–5** informs us:

1 Then Naomi her mother-in-law said to [Ruth], “My daughter, shall I not seek security for you, that it may be well with you?”

2 Now Boaz, whose young women you were with, is he not our relative? In fact, he is winnowing barley tonight at the threshing floor.



3 Therefore wash yourself and anoint yourself, put on your best garment and go down to the threshing floor; but do not make yourself known to the man until he has finished eating and drinking.

4 Then it shall be, when he lies down, that you shall notice the place where he lies; and you shall go in, uncover his feet, and lie down; and he will tell you what you should do.”

5 And [Ruth] said to [Naomi], “All that you say to me I will do.”

Lying down at Boaz’s feet washed, anointed and fully clothed, was not a seductive move. It was the reasonable move of a woman that wanted to discuss business in private with a powerful male relative. And Boaz took it as such. **Ruth 3:7–9** continues the episode:

7 And after Boaz had eaten and drunk, and his heart was cheerful, he went to lie down at the end of the heap of grain; and [Ruth] came softly, uncovered his feet, and lay down.

8 Now it happened at midnight that [Boaz] was startled, and turned himself; and there, a woman was lying at his feet.

9 And he said, “Who are you?” So she answered, “I am Ruth, your maidservant. Take your maidservant under your wing, for you are a close relative.”

Boaz knew the law of Levirate marriage as well as Ruth did. In fact, Boaz had been looking into the situation, and discovered that although he as a close relative, there was a relative closer to Ruth and Naomi than he was. Thus, Boaz could not do honorably do anything for Ruth in terms of marriage, because the nearer relative had the first right of refusal. But Boaz was willing to take on the responsibility. **Ruth 3:11–15** informs us:

11 And now, my daughter, do not fear. I will do for you all that you request, for all the people of my town know that you are a virtuous woman.

12 Now it is true that I am a close relative; however, there is a relative closer than I.

13 Stay this night, and in the morning it shall be that if he will perform the duty of a close relative for you—good; let him do it. But if he does not want to perform the duty for you, then I will perform the duty for you, as the LORD lives! Lie down until morning.”

14 So [Ruth] lay at [Boaz’s] feet until morning, and she arose before one could recognize another. Then [Boaz] said, “Do not let it be known that the woman came to the threshing floor.”

15 Also [Boaz] said, “Bring the shawl that is on you and hold it.” And when [Ruth] held it, [Boaz] measured six ephahs of barley, and laid it on [Ruth]. Then she went into the city.

At the very least, Ruth and Naomi would have sufficient grain to meet their needs at the end of the episode. One way or another, Ruth would have a husband to take care of her and Naomi, either Boaz or the kinsman who was



nearer to Naomi and Ruth. And Naomi was aware of the effect that Ruth had on Boaz. **Ruth 3:18** informs us:

18 Then [Naomi] said, “Sit still, my daughter, until you know how the matter will turn out; for the man will not rest until he has concluded the matter this day.”

Naomi knew that Boaz was motivated to get the deal done, one way or another. But Boaz was an honorable man, and was going to act according to the Law of God, no matter how attracted to Ruth he may have felt. So, Boaz went to work. **Ruth 4:1–4** informs us:

1 Now Boaz went up to the gate and sat down there; and behold, the close relative of whom Boaz had spoken came by. So Boaz said, “Come aside, friend, sit down here.” So he came aside and sat down.

2 And he took ten men of the elders of the city, and said, “Sit down here.” So they sat down.

3 Then he said to the close relative, “Naomi, who has come back from the country of Moab, sold the piece of land which belonged to our brother Elimelech.

4 And I thought to inform you, saying, ‘Buy it back in the presence of the inhabitants and the elders of my people. If you will redeem it, redeem it; but if you will not redeem it, then tell me, that I may know; for there is no one but you to redeem it, and I am next after you.’ ” And he said, “I will redeem it.”

The famine was over. Buying a piece of land in an agrarian society was always a good investment. It was a no-brainer for the nearest relative to buy it, which Boaz certainly knew. So Boaz played his trump card. **Ruth 4:5** informs us:

5 Then Boaz said, “On the day you buy the field from the hand of Naomi, you must also buy it from Ruth the Moabitess, the wife of the dead, to perpetuate the name of the dead through his inheritance.”

The piece of land came with another encumbrance. To buy the land, the near kinsman had to raise up seed to his brother, as we have previously read in Deuteronomy 25:5-6. And **Deuteronomy 25:7–10** informs us:

7 But if the man does not want to take his brother’s wife, then let his brother’s wife go up to the gate to the elders, and say, ‘My husband’s brother refuses to raise up a name to his brother in Israel; he will not perform the duty of my husband’s brother.’

8 Then the elders of his city shall call him and speak to him. But if he stands firm and says, ‘I do not want to take her,’

9 then his brother’s wife shall come to him in the presence of the elders, remove his sandal from his foot, spit in his face, and answer and say, ‘So shall it be done to the man who will not build up his brother’s house.’

10 And his name shall be called in Israel, ‘The house of him who had his sandal removed.’



Yes, the land is profitable. But the land comes with another wife. How is your existing wife going to feel about you acquiring another wife in order to acquire a piece of land? The nearest kinsman considered the situation and decided, as **Ruth 4:6** informs us:

6 And the close relative said, "I cannot redeem it for myself, lest I ruin my own inheritance. You redeem my right of redemption for yourself, for I cannot redeem it."

The close relative had at least one wife and some children that would not be pleased with sharing their inheritance with Ruth and Naomi. Boaz hoped that that would be the case, which is why he planned the meeting with the nearer kinsman and announced the terms of the inheritance. But Boaz had a different perspective than the near kinsman, after his experience with Ruth. **Proverbs 31:10** tells us:

10 Who can find a virtuous wife? For her worth is far above rubies.

The value of having Ruth for a wife was more than the land of the inheritance. Although Ruth was a Moabite by birth, she swore to her mother-in-law in **Ruth 1:16**:

16 But Ruth said: "Entreat me not to leave you, or to turn back from following after you; For wherever you go, I will go; And wherever you lodge, I will lodge; Your people shall be my people, and your God, my God.

Solomon, the wisest man that ever lived, lost his kingdom for his heirs by marrying foreign women that would not accept the worship of the Most High God, but demanded that Solomon build them idol temples for their gods on a par with the Temple that Solomon built for God. Solomon disobeyed the commandment of the Lord, given in **Deuteronomy 17:15, 17**:

15 you shall surely set a king over you whom the LORD your God chooses; one from among your brethren you shall set as king over you; you may not set a foreigner over you, who is not your brother.

17 Neither shall he multiply wives for himself, lest his heart turn away; nor shall he greatly multiply silver and gold for himself.

The most important decision that a man can make is the choice of a wife. We can see the truth of this from the Garden to the wisest man that ever lived, whose wisdom was destroyed before the Lord God by his choices of wives. But Boaz was fortunate to find a woman to wed whose worth was far above rubies. Boaz could count on Ruth's devotion to Naomi to keep Ruth from being a social climber as are so many women today, who marry wealthy men only to bring them down. The fact is that 80% of divorces in our generation are initiated by women, who think that they have the chance to marry a more attractive man, or at least to gain enough of a financial advantage by divorce to sustain themselves until a more attractive man comes along.

But Ruth was grounded. Ruth showed this by her willingness to remain with her mother-in-law through thick and thin, and Naomi and Ruth had really



been through thin when Ruth went into the fields to glean. Ruth was willing to support her mother-in-law, and Boaz could interpolate from this fact that Ruth would be willing to support him should hard times fall on them. **Proverbs 31:11–12**: informs us:

11 The heart of her husband safely trusts her; so he will have no lack of gain.

12 She does him good and not evil all the days of her life.

There is no greater blessing for a man in marriage than to know that his wife is on his side. Oh, there may be some lean days; there may be some days when the man is working with all of his might to provide for his family, and if his wife is patient and loving, the man will redouble his efforts to make life work for them all. But **Proverbs 21:9** informs us:

9 Better to dwell in a corner of a housetop, than in a house shared with a contentious woman.

Contention is not that which a man needs. But a man does could use some help with providing the financials and he certainly needs a good meal.

Proverbs 31:13–15 informs us:

13 She seeks wool and flax, and willingly works with her hands.

14 She is like the merchant ships, she brings her food from afar.

15 She also rises while it is yet night, and provides food for her household, And a portion for her maidservants.

Oh, the rich women want those clothes, blankets and quilts produced by the virtuous woman, because the quality of that which the virtuous woman creates is beyond reproach. And there is nothing that will bring a man home from work like a well-prepared meal. As one wise man, my father, told me, “Why go out for hamburger when you have steak at home?”

The devil convinces modern women that the domestic arts are beneath them, but that is only because the Lord God teaches women that the domestic arts are their highway to happiness. Working in a factory or an office building may seem exciting at first, but women soon learn that such jobs do not allow them to utilize their creativity.

But I remember how Momma would glow when she came home from preparing those gourmet lunches for the service club members, who showered her with compliments and with money as well. I remember how Momma would enjoy the conversations with the women who came to the basement to get their hair fixed. The social aspect of women’s work tends to be much more satisfying for women than even the money that comes from the big job downtown, because the social aspect allows women to avoid the stress that goes along with manufacturing, productivity or administration. So Solomon tells us, in **Proverbs 31:18–24**:

18 She perceives that her merchandise is good, and her lamp does not go out by night.



19 She stretches out her hands to the distaff, and her hand holds the spindle.

20 She extends her hand to the poor, yes, she reaches out her hands to the needy.

21 She is not afraid of snow for her household, for all her household is clothed with scarlet.

22 She makes tapestry for herself; Her clothing is fine linen and purple.

23 Her husband is known in the gates, when he sits among the elders of the land.

24 She makes linen garments and sells them, and supplies sashes for the merchants.

While Boaz laid at the end of a pile of grain, which could not interact with him, Ruth would be able to work with people, and most importantly, her children. Remember **Psalm 127:3**:

3 Behold, children are a heritage from the LORD, the fruit of the womb is a reward.

There is no blessing for a woman like watching the children that came from her womb grow and develop under her supervision. Actually, there is a blessing that is very similar, which is helping to raise the grandchildren that the children that the woman raised produce. And oh, that woman that has the blessing of great-grandchildren is truly blessed indeed. The reward of affecting young minds is a constant one, one that grandmothers and great-grandmothers can count as a true reward.

So, ladies, when you consider an occupation, you may find lawyer, doctor, and CEO to be interesting choices, but it is unlikely that you will find those occupations as fulfilling as being a wife to a successful man and mother to fruitful children. The Lord agrees with me, as He inspires Solomon, though the Holy Spirit, to write, in **Proverbs 31:25–31**:

25 Strength and honor are her clothing; She shall rejoice in time to come.

26 She opens her mouth with wisdom, and on her tongue is the law of kindness.

27 She watches over the ways of her household, and does not eat the bread of idleness.

28 Her children rise up and call her blessed; Her husband also, and he praises her:

29 “Many daughters have done well, but you excel them all.”

30 Charm is deceitful and beauty is passing, but a woman who fears the LORD, she shall be praised.

31 Give her of the fruit of her hands, and let her own works praise her in the gates.

Ruth was about to embark on that journey. **Ruth 4:8, 13-22**:



8 Therefore the close relative said to Boaz, “Buy it for yourself.” So he took off his sandal.

13 So Boaz took Ruth and she became his wife; and when he went in to her, the LORD gave her conception, and she bore a son.

14 Then the women said to Naomi, “Blessed be the LORD, who has not left you this day without a close relative; and may his name be famous in Israel!

15 And may he be to you a restorer of life and a nourisher of your old age; for your daughter-in-law, who loves you, who is better to you than seven sons, has borne him.”

16 Then Naomi took the child and laid him on her bosom, and became a nurse to him.

17 Also the neighbor women gave him a name, saying, “There is a son born to Naomi.” And they called his name Obed. He is the father of Jesse, the father of David.

18 Now this is the genealogy of Perez: Perez begot Hezron;

19 Hezron begot Ram, and Ram begot Amminadab;

20 Amminadab begot Nahshon, and Nahshon begot Salmon;

21 Salmon begot Boaz, and Boaz begot Obed;

22 Obed begot Jesse, and Jesse begot David.

Through the Moabite woman that clung to the God of Israel through the good offices of her mother-in-law and her husband, came David, the greatest king of Israel, a man after God's own heart, the progenitor, in the flesh, of the Lord Jesus Christ, who was known as the Son of David, and the Seed of Abraham. And I am sure that this virtuous woman, like all virtuous women, will receive her reward for fulfilling the Lord's prime directive bearing children and training them in the way that they should go, so that when they get old, they do not depart from it.

For those women that think that corporate America is the way to go, you are missing your calling. Oh, circumstances may force you into a factory or an office building temporarily, but the blessed route is through sexual purity, marriage, childbearing and then longevity in marriage, which is the godly way to go. And there is no better way to go than the godly way to go.

On this Mother's Day, I thank my wife for bearing my son, who has grown up to be a wealthy man like Boaz with a wife and children of his own. I thank my mother for bearing me, and putting up with all my foolishness until I decided to stop living life backwards. Oh, I remember those days when Momma made that candy, those cakes and pies, those dinners for the Elks and the Lions clubs and brought the money home and gave it to Dad. Oh, Dad safely trusted in Mom. All the time that she spent around other men at the service clubs while Dad was at work was never an issue, although Dad's career never took off like other men.



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Mom was faithful to Dad and Dad was faithful to Mom, and they raised me to be faithful.

And it has been a blessing for me to follow in their footsteps, even as the Bible admonishes parents to train up their children in the way that they should go, so that when they are old they will not depart from it.

How sweet and happy seem those days of which I dream,
When memory recalls them now and then!
And with what rapture sweet my weary heart would beat,
If I could hear my mother pray again.

She used to pray that I on Jesus would rely,
And always walk the shining gospel way;
So trusting still His love, I seek that home above,
Where I shall meet my mother some glad day.

Within the old home-place her patient, smiling face
Was always spreading comfort, hope and cheer;
And when she used to sing to her eternal King,
It was the songs the angels loved to hear.

Her work on earth is done, the life-crown has been won,
And she will be at rest with Him above;
And some glad morning she, I know, will welcome me
To that eternal home of peace and love.

Oh, but if I could hear my mother pray again. If I could hear her tender voice again. How happy I would be. It would mean so much to me. If I could hear my mother pray again.

But I will. For the Lord Jesus Christ came down from heaven, though the lineage of Ruth, Boaz, and David, died on Calvary's Cross and rose on that first Easter Sunday morning so that one day, on that great getting up morning, we will all be together again. Oh, thank you Lord Jesus, for wonderful parents, for a wonderful wife, for my blessed son and his family, and for the wonderful salvation that we will experience when you come back for your church.

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