

A Practical Study of
Ruth, Philemon & Jude: Biblical Postcards
SESSION #3: Ruth 3:1-18

TEXT:

- v. 1 One day Naomi her mother-in-law said to her, "My daughter, should I not try to find a home for you, where you will be well provided for?"
- v. 2 Is not Boaz, with whose servant girls you have been, a kinsman of ours? Tonight he will be winnowing barley on the threshing floor.
- v. 3 Wash and perfume yourself, and put on your best clothes. Then go down to the threshing floor, but don't let him know you are there until he has finished eating and drinking.
- v. 4 When he lies down, note the place where he is lying. Then go and uncover his feet and lie down. He will tell you what to do."
- v. 5 "I will do whatever you say," Ruth answered.
- v. 6 So she went down to the threshing floor and did everything her mother-in-law told her to do.
- v. 7 When Boaz had finished eating and drinking and was in good spirits, he went over to lie down at the far end of the grain pile. Ruth approached quietly, uncovered his feet and lay down.
- v. 8 In the middle of the night something startled the man, and he turned and discovered a woman lying at his feet.
- v. 9 "Who are you?" he asked. "I am your servant Ruth," she said. "Spread the corner of your garment over me, since you are a kinsman-redeemer."
- v. 10 "The Lord bless you, my daughter," he replied. "This kindness is greater than that which you showed earlier: You have not run after the younger men, whether rich or poor.
- v. 11 And now, my daughter, don't be afraid. I will do for you all you ask. All my fellow townsmen know that you are a woman of noble character.
- v. 12 Although it is true that I am near of kin, there is a kinsman-redeemer nearer than I.
- v. 13 Stay here for the night, and in the morning if he wants to redeem, good; let him redeem. But if he is not willing, as surely as the Lord lives I will do it. Lie here until morning."

v. 14 So she lay at his feet until morning, but got up before anyone could be recognized; and he said, “Don’t let it be known that a woman came to the threshing floor.”

v. 15 He also said, “Bring me the shawl you are wearing and hold it out.” When she did so, he poured into it six measures of barley and put it on her. Then he went back to town.

v. 16 When Ruth came to her mother-in-law, Naomi asked, “How did it go, my daughter?” Then she told her everything Boaz had done for her

v. 17 and added, “He gave me these six measures of barley, saying, ‘Don’t go back to your mother-in-law empty-handed.’”

v. 18 Then Naomi said, “Wait, my daughter, until you find out what happens. For the man will not rest until the matter is settled today.”

INTRODUCTION:

I'm Glad You're In My Dash

I read of a man who stood to speak
 At the funeral of a friend.
 He referred to the dates on her tombstone,
 From the beginning . . . to the end.

He noted that first came her date of birth
 And spoke the following date with tears,
 But he said what mattered most of all
 Was the dash between those years.
 (1934 – 1998)

For that dash represents all the time
 That she spent alive on earth . . .
 And now only those who loved her,
 Know what that little line is worth.

For it matters not, how much we own;
 The cars . . . the house . . . the cash,
 What matters is how we live and love
 And how we spend our dash.

So think about this long and hard . . .
 Are there things you'd like to change?
 For you never know how much time is left,
 That can still be rearranged.

If we could just slow down enough
 To consider what's true and real,
 And always try to understand
 The way other people feel.

And be less quick to anger,
 And show appreciation more
 And love the people in our lives
 Like we've never loved before.

If we treat each other with respect,
 And more often wear a smile . . .

Remembering that this special dash
Might only last a little while.

So, when your eulogy's being read
With your life's actions to rehash . . .
Would you be proud of the things they say
About how you spent your dash?

I am glad that you're in my life and part of my dash.

From my dash to yours.

Laugh long, live long
Yesterday is history
Tomorrow is a mystery
Today is a gift . . .
That is why they call it the present.

God bless you!

(From Lon Holden, September 8, 2006)

(Lookin' At Life by Joe Kreger) St. Louis, MO: Doane Agricultural Services.
 Copyright – Joe Kreger, 1997, second printing 2000.

The Pensioner

Not much goin' on these days,
 nothin' worthy of my mention
 'cause I'm just a used-up cowhorse
 livin' on a pension.

Now, I am not complainin';
 I get treated mighty good,
 but I no longer earn my livin'
 like I always thought I should.

And all of my compadres
 have already gone to Heaven,
 while I'm left standin' in the pasture
 at the age of twenty-seven.

If I still had a buddy,
 we could visit and swap lies,
 instead of sleepin' on my feet
 and swattin' these damn flies.

I used to be so agile,
 I could slide right down a cliff.
 Now, I hobble to the feed trough.
 My joints are so dang stiff.

In years gone by, the boss and me
 was a real cow workin' team.
 But, we're both in our retirement.
 We've run plumb out of steam.

I was well known in this county
 for the way I worked a cow.
 Those days are far behind me,
 but I still remember how.

And I was absolutely awesome
 pullin' on a rope.
 Now, I couldn't pull a suckin' calf.
 I can't even lope.

You get to feelin' useless
when you've got too old to ride
and all your bones are showin'
through your faded buckskin hide.

But, I look forward to the mornin'
when the boss goes to get the mail.
Sometimes he'll stop and scratch me
or de-burr my scraggly tail.

I don't know how much longer
that he and I can last.
We both hang on, just killin' time,
and thinkin' 'bout the past.

pp. 126-27

Well here soon we are going to be turning our full attention to the
INSTITUTION OF MARRIAGE.

RUTH 3 is one of the most beautiful pictures of the culmination of the
LOVE RELATIONSHIP BETWEEN A MAN AND A WOMAN.

I can still remember back in 1949—I was 16 years old—when I heard that popular song from “South Pacific”:

Some Enchanted Evening

Emile:

Some enchanted evening
You may see a stranger,
you may see a stranger
Across a crowded room
And somehow you know,
You know even then
That somewhere you'll see her
Again and again.

Some enchanted evening
Someone may be laughin',
You may hear her laughin'
Across a crowded room
And night after night,
As strange as it seems
The sound of her laughter
Will sing in your dreams.

Who can explain it?
Who can tell you why?
Fools give you reasons,
Wise men never try.

Some enchanted evening
When you find your true love,
When you feel her call you
Across a crowded room,
Then fly to her side,
And make her your own
Or all through your life you
May dream all alone.

Once you have found her,
Never let her go.
Once you have found her,
Never let her go!

<http://www.stlyrics.com/lyrics/southpacific/someenchantedevening.htm>

(What On Earth Have I Done?: Stories, Observations, and Affirmations by Robert Fulghum) New York, NY: St. Martin's Press. Copyright—Robert Fulghum, 2007.

With regard to dress-up occasions—one in particular: Brie went along with me to a wedding where I was the ministerial officiant. A very romantic occasion that went off much better than expected. Both the mother-of-the-bride and the mother-of-the-groom were perfectly pleased. Miraculous!

The bride and groom lived happily ever after—at least as long as the reception. Laughter, tears, hugging, dancing, eating, drinking. Whoopee!

A very lovey-lovey, kissy-kissy, happy-happy affair.

Home run with the bases loaded.

During the ride home, Brie was unusually quiet. I parked the car and we walked hand-in-hand toward my house, where she was spending the night. Still quiet. Suddenly she said:

“I wonder where he is tonight.”

“Who?”

“You know — *Him*— the man I’ll marry someday, the father of your great-grandchildren. He must be out there somewhere. Where is he?

“I can’t imagine. Why do you ask?”

“Well, I worry about him . . . I hope he’s OK.”

“Well, if he’s going to meet up with you somewhere down the road, then I’m sure he must be fine—safe in the hands of destiny.”

(Silence.)

I looked down at her and saw trembling lips and teary eyes.

“What’s wrong?”

“What if . . . he got hit . . . by a truck? . . . What if . . . he’s hurt?”

I felt tears in my own eyes.

“That would be awful,” I mumbled.

“Yes,” she sobbed, “he will be so sad and lonely without me.”

Just then we went through the kitchen door. My wife saw our distress.

“What’s wrong with you two?” she asked.

“Her husband was hit by a truck,” I moaned, “and we don’t even know where he is or who’s taking care of him.”

“What?”

Somewhere out there in the world is a young man.

Him. The One Who. Mr. Someday. I have a message for him:

You don’t know it, but something lovely will happen to you someday, whatever may be happening to you now. My dear friend, Brie, is on the way to you. Someday. When she gets there, you’ll never be sad and lonely again.

When you meet her, she will be dressed up, looking good, and laughing. And if you are very, very lucky, she not only will become your wife, she will become your best friend. In the meantime, she and I think about you and worry about you. Please take care of yourself.

Watch out for trucks.

pp. 32-34

Woman Throws Engagement Ring

One fine day in 1941, Violet Bailey and her fiancé Samuel Booth were strolling through the English countryside, deeply in love and engaged to be married. A diamond engagement ring sparkled on Violet's finger—her most treasured possession.

Their romantic bliss suddenly ended. One of them said something that hurt the other. An argument ensued, then escalated. At its worst point, Violet became so angry she pulled the diamond engagement ring from her finger, drew back her arm, and hurled the treasured possession with all her might into the field.

The ring sailed through the air, fell to the ground, and nestled under the grass in such a way that it was impossible to see. Violet and Samuel kissed and made up. Then they walked and walked through that field hunting for the lost ring. They never found it.

They were married two months later. They had a child and eventually a grandson. Part of their family lore was the story of the lost engagement ring.

Violet and Samuel grew old together, and in 1993 Samuel died. Fifteen years passed, but the ring was not forgotten. One day Violet's grandson got an idea. Perhaps he could find his grandmother's ring with a metal detector. He bought one and went to the field where Violet had hurled her treasured possession 67 years earlier. He turned on his metal detector and began to crisscross the field, waving the detector over the grass. After two hours of searching, he found what he was looking for. Later, filled with joy and pride, he placed the diamond ring into the hand of his astonished grandmother Violet. The treasured possession had come home.

*Craig Brian Larson, editor of PreachingToday.com; source:
"It wasn't all bad," The Week (2-15-08), p. 4*

© 2010 PreachingToday.com & Christianity Today International

(PreachingToday.com)

(Uncommon: Finding Your Path to Significance by Tony Dungy with Nathan Whitaker) Carol Stream, IL: Tyndale House. Copyright – Tony Dungy, 2009.

Instruction in sex is as important as instruction in food; yet not only are our adolescents not taught the physiology of sex, but never warned that the strongest sexual attraction may exist between persons so incompatible in tastes and capacities that they could not endure living together for a week much less a lifetime.

GEORGE BERNARD SHAW
p. 179

The Bond of Marriage

The following unsigned letter, published by *The Grand Rapids Press*, expresses the pain and heartache of a broken home: “I’m going through a divorce, and it is no picnic. I have two children that I don’t see often enough. I’m alone most of the time, and time is all I have. If you are married, live it up—but live it up with your spouse and not someone else’s. The heartbreak of losing years of your life, your wife and your children nearly kills you. It is as if you have died.” This man concluded his letter by saying, “I hope you never have the hurt I have had.”

(From InfoSearch 3.51)

(Marriage 911 by Becky Freeman) Nashville, TN: Broadman & Holman.
Copyright - Becky Freeman, 1996.

... being married is like taking on a Siamese twin for life. In most things we do, that other person has to be considered.”
p. 24

Ephesians 5:33

Nevertheless let each individual among you also love his own wife even as himself; and let the wife see to it that she respect her husband.

The **BOTTOM LINE** in this verse is that the:

HUSBAND'S RESPONSIBILITY is love, which entails self-sacrificial servanthood and

WIFE'S RESPONSIBILITY is to respond by respect for that which she receives from her husband.

Leviticus 19:3

“Each of you must respect his mother and father, and you must observe my Sabbaths. I am the Lord your God.

RESPECT is the fruitage of consistent Christlike character. I maintain that since the woman is the responder, she will respond in this way when she sees demonstrated in the life of her husband this consistent self-sacrificial servanthood.

Respect will not be seen in the absence of conviction and character.

Respect will be absent in the loss of absolutes and authority.

You attain respect the old fashioned way—**YOU EARN IT!**

What Meekness Looks Like

Taylor University is a Christian college in Indiana. Years ago, they were pleased to learn that an African student, Sam, was going to be enrolling in their school. This was before it was commonplace for international students to come to the U.S. to study. He was a bright young man with great promise, and the school felt honored to have him. When he arrived on campus, the President of the University took him on a tour, showing him all the dorms. When the tour was over, the President asked Sam where he would like to live. The young man replied, "If there is a room that no one wants, give that room to me." The President turned away in tears. Over the years he had welcomed thousands of Christian men and women to the campus, and none had ever made such a request.

"If there is a room that no one wants, give that room to me." That's the kind of meekness Jesus talks about in the Beatitudes.

If there is a job that no one wants to do, I'll do that job.

If there's a kid that no one wants to eat lunch with, I'll eat with that kid.

If there's a piece of toast that's burnt, I'll take that piece.

If there's a parking space that's far away from the church, I'll park in that space.

If there's a service time that's less convenient for people, I'll worship at that service.

If there's a hardship someone has to endure, I'll take that hardship.

If there's a sacrifice someone needs to make, I'll make that sacrifice.

Bryan Wilkerson, in his sermon "In God We Trust (Though We'd Rather Pay Cash)," www.preachingtoday.com

© 2010 PreachingToday.com & Christianity Today International

(PreachingToday.com)

(Morning and Evening by Charles H. Spurgeon) Peabody, Massachusetts:
Hendrickson. Copyright – Unknown.

The Lord is able to give thee much more than this is a very satisfactory answer to the anxious question. Our Father holds the purse-strings, and what we lose for His sake He can repay a thousand-fold. It is ours to obey His will, and we may rest assured that He will provide for us. The Lord will be no man's debtor at the last. Saints know that a grain of heart's-ease is of more value than a ton of gold. He who wraps a threadbare coat about a good conscience has gained a spiritual wealth far more desirable than any he has lost. God's smile and a dungeon are enough for a true heart; His frown and a palace would be hell to a gracious spirit. Let the worst come to the worst, let all the talents go, we have not lost our treasure, for that is above, where Christ sitteth at the right hand of God. Meanwhile, even now, the Lord maketh the meek to inherit the earth, and no good thing doth He withhold from them that walk uprightly.

p. 670

Now as we turn our attention to Ruth 3, it is going to be our purpose in this study just to focus on the THREE KEY PEOPLE:

1. NAOMI,
2. RUTH, and
3. BOAZ.

Is it not interesting that the other **FIVE MEMBERS** of this cast are taken out of the story by **DECISIONS** they make:

ELIMELECH makes a decision to go to Moab instead of staying in Bethlehem and allowing the Lord to provide for he and his family.

MAHLON and **KILION** make decisions to marry Moabitish girls rather than seek the Lord's provision for the ladies of his choosing.

ORPAH makes the decision to turn back to her own people and the idolatrous worship that flourished in the land of Moab.

The **UNNAMED NEARER KINSMAN** will make a choice not to redeem and therefore he too drops out of the picture.

Realizing this:

HOW CAN WE MINIMIZE THE DECISIONS WE MAKE IN OUR LIVES ON A DAILY BASIS?

Decisions truly do determine our destiny!

Life is made up of a lot of crucial decisions.

Every decision a person makes has eternal consequences.

We think of the **RICH YOUNG RULER** in:

Mark 10:22

But at these words his face fell, and he went away grieved, for he was one who owned much property.

We think of **DEMAS** in:

2 Timothy 4:10

for Demas, having loved this present world, has deserted me and gone to Thessalonica; Crescens has gone to Galatia, Titus to Dalmatia.

JOHN MARK in:

Acts 13:13

Now Paul and his companions put out to sea from Paphos and came to Perga in Pamphylia; and John left them and returned to Jerusalem.

JUDAS ISCARIOT in:

Matthew 26:14-16

Then one of the twelve, named Judas Iscariot, went to the chief priests, and said, "What are you willing to give me to deliver Him up to you?" And they weighed out to him thirty pieces of silver. And from then on he began looking for a good opportunity to betray Him.

Joshua 24:14-15

"Now fear the Lord and serve him with all faithfulness. Throw away the gods your forefathers worshiped beyond the River and in Egypt, and serve the Lord. But if serving the Lord seems undesirable to you, then choose for yourselves this day whom you will serve, whether the gods your forefathers served beyond the River, or the gods of the Amorites, in whose land you are living. But as for me and my household, we will serve the Lord." Then the people answered, "Far be it from us to forsake the Lord to serve other gods!"

Acts 24:24-25

But some days later, Felix arrived with Drusilla, his wife who was a Jewess, and sent for Paul, and heard him speak about faith in Christ Jesus. And as he was discussing righteousness, self-control and the judgment to come, Felix became frightened and said, "Go away for the present, and when I find time, I will summon you."

This now brings us to the **CHAPTER OF OUR FOCUS**. In this chapter we are going to be considering:

THE RELATIONSHIP BETWEEN NAOMI, RUTH, AND BOAZ.

Wiersbe says:

The four chapters of Ruth are four acts in a drama: (1) tears, (2) toil, (3) trust, (4) triumph. The book begins with funerals and ends with a wedding. Naomi moves from bitterness to blessedness, and Ruth moves from loneliness to love. What a picture of the grace of God!

p. 155

Barber says:

From the biblical point of view, *love is seen in our desire for the highest good in the one loved, even to the point of self-sacrifice.*

p. 84

Hubbard says:

The book is, after all, profoundly human—a story with down-to-earth features with which one can easily identify. Indeed, readers immediately see themselves in the story. They empathize readily with poor Naomi, battered by life's tragic blows—famine, exile, grief, loneliness—and recall their own bitter bruises. They quickly admire charming Ruth, her commitment, courage, and cleverness. Admiration easily yields to emulation, for readers know how much better off this tragic world would be were more Ruths among its populace. They warm willingly to Boaz, that gracious tower of gentle manliness and generosity, whose uprightness challenges them to reflect on their own way of life. In sum, they are ordinary people—people like the reader—who portray an extraordinary alternative to the way life is commonly lived, the life of *hesed* (“compassionate loyalty”), with appealing sincerity and simplicity.

p. 1

Karssen has these words of tribute to the two leading ladies in our story. First her tribute to Naomi, she quotes Mother Teresa:



*"Let no one ever come to you without coming away better and happier.
Be the living expression of God's kindness: kindness in your face,
kindness in your eyes, kindness in your smile,
kindness in your warm greeting."**

Mother Teresa

*Malcolm Muggeridge, *Something Beautiful For God*, page 69. Copyright © 1971 by The Mother Teresa Committee, Harper & Row, Publishers, Inc., New York. Used by permission. p. 107

Karseen's tribute to RUTH is a quotation from Brother Mandus:

*"Every woman has the special privilege to be a
'power-station' for God to be used in any human dilemma.
More than anything, people need loving. They thirst for LOVE."**

Brother Mandus

*From *For Women Only—With Mankind in Mind* by Brother Mandus, pages 99-100. Copyright © 1963 by Arthur James, The Drift, Evesham, Worcs. WR11 4NW, England. Used by permission. p. 123

TRANSITION TIME is here again for Ruth and Naomi. The past six weeks have been glorious as Ruth has been faithful to labor day after day to make provision for them. Now the harvest has ended and both women in their heart of hearts are thinking, "What next?"

The Bible Knowledge Commentary titles Ruth 3:

Seeking Redeeming Love . . .

Naomi was no longer depressed. She became a matchmaker and prepared Ruth to seek the love of her willing kinsman-redeemer, Boaz. The turning point in the narrative is at hand.

The Bible Knowledge Commentary then titles the first five verses of Ruth 3:

A plan for redemption (3:1-5)

During the weeks of the barley and wheat harvests (cf. 2:23), Naomi had time to put her plan together. When the time was right she acted.

Barber says:

From a biblical point of view, *love is seen in our desire for the highest good in the one loved, even to the point of self-sacrifice.*

p. 84

Barker & Kohlenberger say:

IV. Encounter at the Threshing Floor (3:1-18)

p. 373

Baxter says:

Chapter iii. gives the crisis. It reads strangely to westerners, and should be carefully understood. Harvesting is ended. The daily interviews with Boaz are over. An attachment has developed between Boaz and Ruth, yet the wealthy kinsman has not taken any practical step about it. Naomi detects the sadness that creeps over Ruth's tender spirit, and contrives a plan to find out what the intention of Boaz is, so as to bring things to a head. The expedient was in full accord with old-time Hebrew custom and the teaching of the Mosaic Law. There is not the faintest touch of impurity about it. The Mosaic statute ran—"If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger; her husband's brother shall take her to him to wife, and perform the duty of an husband's brother unto her. And it shall be that the first-born which she beareth shall succeed in the name of his brother which is dead, that his name be not put out of Israel" (Deut. xxv. 5, 6).

p. 37

Block says:

The ending to chap. 2 leaves the reader wondering what would come of Naomi's dream and what would happen to Ruth, the alien, settling down in Naomi's house. It seems that several weeks had elapsed between the end of chap. 2 and the beginning of chap. 3. The events of this chapter occur at barley winnowing time, which probably happened after both the barley and the wheat had been cut and gathered at the threshing floor.

p. 679

Copyright © 2017 by Bible Teaching Resources by Don Anderson Ministries. The author's lecture notes incorporate quoted, paraphrased and summarized material from a variety of sources, all of which have been appropriately credited to the best of our ability. Quotations particularly reside within the realm of fair use. It is the nature of lecture notes to contain references that may prove difficult to accurately attribute. Any use of material without proper citation is unintentional.

Custis James titles this next section and then says:

FINDING GOD'S FINGERPRINTS ON OUR LIVES

"It was a God-thing."

This late twentieth-century catchphrase has managed to survive (at least for a few years) into the twenty-first century as a handy way to describe something wonderful and unexpected that happens—something we can't explain to ourselves in terms of human activity or natural cause and effect. We were miraculously spared from a terrible accident. We got the dream job. The chemo worked. We bumped into an old friend, just as we were thinking of them. Some odd-shaped piece of our lives clicked neatly into place. "It was a God-thing."

p. 125

De Haan says:

To the unspiritual mind this suggestion of Naomi was entirely out of place, but when we understand the motive and the faith of Naomi it becomes the story of a faith that would not be denied. After the harvest was ended, the sheaves were brought to the threshingfloor to be winnowed. This was done at night to get the advantage of the night breezes which sprang up after dark in that country and which were needed to successfully fan the grain, to separate it from the chaff. The grain would first be beaten out of its husk and separated from the straw. Then the grain was picked up and cast up into the wind. The heavier grain would fall onto the threshingfloor, while the lighter chaff would be blown away. After the grain had been thus winnowed and the winds subsided about midnight, a sumptuous meal was served and then all retired.
p. 93

Hubbard says:

This chapter relates the climactic turning point of the entire story. Indeed, there is no higher level of dramatic tension and suspense than here. The provision of food in ch. 2 ended the widows' famine. Now Ruth's widowhood will near its end. She will obtain a promise of the "rest" wished by Naomi in 1:9 (cf. 3:1, 18). Events in ch. 3 will seal her future marital fate—although the identity of her husband will remain uncertain until ch. 4.

p. 195

Keil & Delitzsch say:

After the harvest Naomi advised Ruth to visit Boaz on a certain night, and ask him to marry her as redeemer (vers. 1-5). Ruth followed this advice, and Boaz promised to fulfil her request, provided the nearer redeemer who was still living would not perform this duty (vers. 6-13), and sent her away in the morning with a present of wheat, that she might not return empty to her mother-in-law (vers. 14-18).

p. 481

Phillips says:

**"To love at all is to be vulnerable . . .
The only place outside Heaven where you can be
perfectly safe from all the dangers . . . of love is Hell."**

C. S. Lewis

p. 328

Phillips says further:

Shine On, Shine On, Harvest Moon

The good news is this: Boaz has continued to be both respectful and chivalrous and has kept Ruth under his protection. But for Naomi, the bad news is that Boaz has said and done nothing more than be gracious. If she were to write for counsel from a second millennium B.C. advice column, it might read like this: "Dear Abigail, my widowed daughter-in-law has daily contact with an older man who shows concern about her and respect for her. In fact, from the moment he saw her, he was deeply interested and has treated her like a princess. But fast-forward two months, and he still has not said one word to take their relationship to the next level. She likes him, but he's not getting any younger! How do we get him to ignite his inertia, to light his lethargy, to cancel his coma? Signed, Befuddled in Bethlehem."

Naomi was befuddled, baffled, and bewildered! Boaz clearly had no immediate plans to change his bachelor status. Worse still, tonight was the last night of the harvest celebration, and the regular contact between Ruth and Boaz would come to an end. It was time for some initiative. The time had come to take a risk!

p. 329

Wiersbe says:

Naomi got rid of her bitterness and began to think of others. She told Ruth how to approach Boaz, her kinsman-redeemer (Lev. 25:23-55). He was a near relative who was able to redeem, but was he *willing* to redeem? Ruth would find out that night.

She was already under the Lord's wings (2:12), but she requested to be under the wing of Boaz (v. 9). He was only too happy to comply! Up to that point, Ruth was doing all the work, but then Boaz went to work for Ruth (v. 18). It was time for Ruth to rest and wait, trusting her kinsman-redeemer.

Ruth is a good example for us to follow when we have needs to be met. She listened to instructions (vv. 1-4), obeyed (vv. 5-9), believed what her redeemer said (vv. 10-14), received his gifts (vv. 15-17), and waited in patience for him to do the rest (v. 18). When you are at the feet of your Redeemer, you have nothing to fear.

pp. 157-8

Younger says:

ACT 3 CONSISTS of three scenes. Scene 1 (3:1-5) is a short introductory scene that takes place at the home of Naomi during the day, with Naomi disclosing her plan for Ruth and Boaz. Scene 2 (3:6-15) is a lengthy scene that takes place at the threshing floor that evening, midnight, and dawn, with Ruth executing Naomi's plan and Boaz offering to be the kinsman-redeemer. Scene 3 (3:16-18) is a short concluding scene that takes place at the home of Naomi at dawn, in which Naomi evaluates the encounter (i.e., Boaz will act).

p. 457

The time has now come for us to open **RUTH 3** and begin to dig into the **EIGHTEEN VERSES** that are recorded to see what blessing the Lord has in store for us.

In the chapter we are going to be focusing on **THREE PEOPLE**:

1. NAOMI,
2. RUTH, and
3. BOAZ.

v. 1 One day Naomi her mother-in-law said to her, “My daughter, should I not try to find a home for you, where you will be well provided for?”

The NET Bible titles these first five verses:

Naomi Instructs Ruth

The NET Bible translates verse 1:

At that time, Naomi, her mother-in-law, said to her, “My daughter, I must find a home for you so you will be secure.

Peterson paraphrases verse 1:

One day her mother-in-law Naomi said to Ruth, “My dear daughter, isn’t it about time I arranged a good home for you so you can have a happy life?

God the Father is moving behind the scenes to motivate Naomi with the realization that it is time to take the next step in this program.

The QUESTION that Naomi asks of Ruth in this first verse REMINDS US of the prior conversation back in Ruth 1:9 when Naomi said:

“May the Lord grant that each of you will find rest in the home of another husband . . .”

“MY DAUGHTER, SHOULD I NOT TRY TO FIND [rest or a resting place] . . . FOR YOU, WHERE YOU WILL BE WELL PROVIDED FOR? [that is, so that you will be well-situated].”

Naomi has become increasingly more sensitive and sacrificial since the loss of her husband.

She knew what it was like to live in a far country and she could really identify with the experience of Ruth.

It is beautiful to see Naomi always giving, thinking of others, sacrificing her desires in the best interest of Ruth.

When I think of Naomi I think of:

Isaiah 42:3

A bruised reed he will not break, and a smoldering wick he will not snuff out. In faithfulness he will bring forth justice;

When I think of Naomi, I think of the FOUR C'S:

1. COURAGE,
2. CONVICTION,
3. COMMITMENT, and
4. CARING.

Delitzsch, speaking on the Hebrew word that is used here for "HOME" says it:

... signifies the condition of a peaceful life, a peaceful and well-secured condition, "a secure life under the guardian care of a husband" (Rosenmuller).
p. 483

J. Vernon McGee says:

In the case of Ruth, she's a widow without any children, and the property which belonged to her husband has been lost because she and Naomi are poverty-stricken. She has a perfect right to claim Boaz since he is a near kinsman. And as Naomi has already indicated, he is a kinsman-redeemer. The fact of the matter is, this man Boaz is sweating it out. His hands are tied. He cannot claim her for his wife. It's Ruth's move. She has to claim him as her husband. A little later on we'll find out that there happens to be another kinsman who is actually nearer than Boaz, and Ruth could claim *him* if she wanted to. Boaz doesn't know which one she'll claim. Therefore, Boaz must wait until Ruth makes the move. Because Ruth is not making the move, Naomi takes charge and tells Ruth, "You've got to let this man know that you want him as a kinsman-redeemer."

p. 106

The words "**ONE DAY**" that begin verse 1 reminds me of:

Ecclesiastes 3:11

He makes all things beautiful in his time. . . .

Yes, the time has now come to take the **NEXT STEP IN GOD'S DIVINE PROGRAM**:

"NAOMI, HER MOTHER-IN-LAW SAID TO HER, 'MY DAUGHTER . . .'"

and then she asks the **FIRST QUESTION** in the passage.

There are **FOUR QUESTIONS** all together in these 18 verses.

QUESTION #1:

"MY DAUGHTER, SHOULD I NOT TRY TO FIND A HOME [a resting place, a place of rest] FOR YOU, WHERE YOU WILL BE WELL PROVIDED FOR?"

Ruth, you've been doing all of the providing up to this point. Now let's let the Lord, Jehovah Jireh, lead us to His provision for you for a secure future.

In our passage under consideration, Naomi refers to Ruth as "MY DAUGHTER" in:

verse 1,

down in verse 16, and

then in verse 18.

The other TWO TIMES that Ruth is referred to by this title is BY BOAZ:

first in verse 10 and

then again in verse 11.

The Bible Knowledge Commentary says:

Naomi was a persistent person (cf. 1:8-15). She was now resolved to seek rest and security for her daughter-in-law through marriage. Ruth had given up the possibility of remarriage in order to care for the aging Naomi, but now marriage suddenly again became a possibility. It was customary for Hebrew parents to arrange marriages for their children (Jud. 14:1-10). **To find a home** is literally to "find rest" (cf. Ruth 1:9), to be settled and secure in a home with a husband.

Atkinson says:

The initiative in the narrative now stays very firmly with Naomi. Her concern is for Ruth's welfare. Moffatt translates her words to Ruth, 'I must see you settled in life.' She therefore naturally wanted Ruth to marry again. She had expressed this before back in Moab (1:11), but there the prospects of marriage had been extremely remote. Now the news that Boaz met Ruth has changed the despair into a new hope. For Boaz is a close relative. Did Naomi think that he was their nearest of kin—their goel? Did she know that in fact there was another near kinsman (3:12)? If so, was she by this approach to Boaz trying to force the other to declare his colours? If she knew of this other man, the approach which she was now urging Ruth to make toward Boaz underlines the fact that our author gradually makes clearer from now on, that any action from Boaz could not possibly rest on the requirements of law, but only on Boaz' willingness and generosity. What is clear is that Naomi saw the way forward in planning for Ruth to ask Boaz to act for her as levir. He was a near kinsman: let them ask him to help and protect them.

p. 99

Barker & Kohlenberger say:

1 Naomi asked whether she should "try to find a home" for her daughter-in-law—i.e., find security and benefits for her in marriage. Parents customarily arranged marriages in the ancient Near East (Ge 24:3-4; 34:4; Judg 14:2). Naomi's motive was unselfish: "where you will be well provided for." If Ruth remained an unprotected widow in a foreign land, life could go very hard for her.

p. 373

Block says:

Naomi broaches the subject of finding a husband for her daughter-in-law gently, with an affectionate address of Ruth as "My daughter." This is only one word in Hebrew, but it is highly significant, expressing the relationship between these two women from Naomi's perspective and laying the foundation for the daring scheme she will propose.

p. 680

Block says:

In that cultural context Ruth certainly would have answered Naomi's rhetorical question of v. 1 in the affirmative. Yes, it is the duty of a widowed mother-in-law to see to the welfare and security of her widowed daughter-in-law. This applies all the more in this case since Ruth committed herself on oath to Naomi till death do them part. As in any healthy covenant relationship, these are two people who have committed themselves to the other's good above their own.

p. 681

Davis says:

When Naomi recognized Boaz as a near kinsman and realized that he had a special interest in Ruth, she immediately took steps to encourage the marriage of these two. Ruth 3:1 reflects that interest, for she made mention of the fact that she should seek "rest" for Ruth. The use of the word "rest" here has reference to marriage and a home (cf. 1:9). Ruth was instructed to go to the threshing floor in the evening (v. 2). The early evening was one of the best times for winnowing because of the breezes which would come up from the Mediterranean coast. It is also possible that this was a time of danger, making it necessary for owners to remain with the grain at the threshing floors. Ruth was instructed to make note of the place where he should rest that evening. She was to go there and "uncover his feet" and lie down with him (v. 4). In the eyes of many observers, this represents an immoral act. However, when the customs of Israel are taken into view, rather than a sense of immorality, we have one of legal appeal.

p. 165

Duguid says:

This thought in itself seems to be a mark of progress in Naomi's thinking. Through most of the first two chapters of the book, Naomi has been preoccupied with three people: me, myself, and I. She had turned inward, consumed by grief and bitterness, cut off from those around her. Even Ruth's passionate commitment of devotion in chapter 1 seemed unable to touch her heart. While Ruth went out to glean, Naomi stayed at home. Yet now she is starting to think of someone else's needs rather than her own.

pp. 168-9

Gaebelein says:

"My daughter, shall not I seek rest for thee, that it may be well with thee?" She then is seen resting at his feet. Blessed truth indeed which even Naomi realizes, rest can only be found at the feet of the redeemer. This truth is known to all His beloved people. He promises rest and He giveth rest. Like Mary it is the good part for us to be at His feet.

p. 123

George says:***The Glory of Friendship***

The glory of friendship is not the outstretched hand, nor the kindly smile, nor the joy of companionship; it is the spiritual inspiration that comes to one when she discovers that someone else believes in her and is willing to trust her with her friendship.

p. 122

Henry says:

I. Naomi's care for her daughter's comfort is without a doubt very commendable. She is full of contrivance how to get her well married. Her wisdom projected that for her daughter which her daughter's modesty forbade her to project for herself, v. 1.

p. 278

MacArthur says:

3:1 security. Naomi felt responsible, just as she did in 1:9, for Ruth's future husband and home.

p. 294

Parker says:

The house of her husband was called the Menuchah of the wife—that is to say, the asylum of rest and protection. The orphanage is the Menuchah of the orphan. All homes, Christian institutions, asylums founded in the spirit of Christ and for the use of Christ, might be appropriately termed Menuchahs—places of rest, asylums of security, pavilions defended by the almightyess of God.

p. 209

Radmacher, Allen & House say:

3:1 Once again, Naomi returned to the subject of **security** or rest, which she addressed in 1:9. In the first instance, she had asked God to provide her daughters-in-law the “rest” of marriage. Now she was determined to seek this rest for Ruth.

p. 340

Unger says:

1. Naomi desired rest for Ruth (cf. 1:9), that is, a home and security, beautifully illustrating the rest of faith in a completed redemption, the rest that remains “to the people of God,” who know their Redeemer and repose their faith *wholly* in Him and His redemptive work (Heb. 3:9-12).

p. 356

Younger says:

The first question states the problem, the second the solution. “My daughter, should I not try to find a home . . . for you, where you will be well provided for?” The word . . . here means “a place of tranquility and repose” and refers to the condition of security and rest afforded to a woman in Israelite society by marriage (cf. 1:9).

p. 457

(A Year With Jesus: Daily Readings and Meditations by Eugene H. Peterson)

San Francisco, CA: HarperCollins. Copyright– Eugene H. Peterson, 2006.

When I examine my own resources, O Christ, I never seem to have enough. When I worship you, I never seem to run out of blessing. Thank you for your abundance, for your never-diminishing power to meet my needs and complete my joy. Amen.

p. 138

(The Beautiful Fight: Surrendering to the Transforming Presence of God Every

Day of Your Life by Gary Thomas) Grand Rapids, MI: Zondervan.

Copyright– Gary L. Thomas, 2007.

Jesus is remaking you into a person who actually loves people and who begins to consider their best interests. Our opinions and impulses no longer reign.

What he has begun, he will complete.

David Powlison

p. 163

(A Year With Jesus: Daily Readings and Meditations by Eugene H. Peterson)

San Francisco, CA: HarperCollins. Copyright– Eugene H. Peterson, 2006.

I never, O God, want to live in complacent sloth, soggy in religious routine, smug in pious satisfaction. I want to be expectant and ready for the new thing that you are doing today, and again tomorrow. Amen.

p. 201

(The Loveliness Of Christ: Extracts from the Letters of Samuel Rutherford)

selected by Ellen S. Lister) Carlisle, PA.: Banner of Truth Trust.

Copyright – Banner of Truth, 2007.

If there were ten thousand, thousand millions of worlds, and as many heavens full of men and angels, Christ would not be pinched to supply all our wants, and to fill us all.

Christ is a well of life, but who knoweth how deep it is to the bottom?

p. 52

v. 2 Is not Boaz, with whose servant girls you have been, a kinsman of ours?
 Tonight he will be winnowing barley on the threshing floor.

The NET Bible translates verse 2:

Now Boaz, with whose female servants you worked, is our close relative. Look, tonight he is winnowing barley at the threshing floor.

Peterson paraphrases verse 2:

And isn't Boaz our close relative, the one with whose young women you've been working? Maybe it's time to make our move. Tonight is the night of Boaz's barley harvest at the threshing floor.

The Bible Knowledge Commentary says:

Naomi pointed out that since **Boaz** was a relative of theirs, he could be a **kinsman**-redeemer for Ruth. He had an open and willing heart. So Naomi suggested Ruth go to **the threshing floor** that evening. The people of Bethlehem took turns using the threshing floor. The floor was a flat hard area on a slightly raised platform or hill. In threshing, the grain was beaten out from the stalks with flails (cf. 2:17) or was trodden over by oxen. Then in **winnowing** the grain was thrown in the air and the wind carried the chaff away. The grain was then removed from the threshing floor and placed in heaps to be sold or stored in granaries.

Threshing and winnowing were a time of great festivity and rejoicing. Naomi knew that Boaz was threshing his grain on the day that she had chosen for her plan. She also knew that Boaz would be sleeping near his grain that night, to protect it.

Whereas we have:

QUESTION #1 in verse 1, we now have

QUESTION #2 in verse 2.

QUESTION #1:

"My daughter, should I not try to find a home for you, where you will be well provided for?"

QUESTION #1 is designed to SURFACE A NEED.

This is followed by **QUESTION #2** by Naomi. It is designed to SUGGEST A SOLUTION.

QUESTION #2:

"IS NOT BOAZ, WITH WHOSE SERVANT GIRLS YOU HAVE BEEN,
A KINSMAN [REDEEMER] OF OURS?"

Boaz is the epitome of a GODLY BUSINESSMAN:

He is RESPECTED by his employees as we hear them pronounce blessing upon him in Esther 2.

~~RUTH~~

He is a man of INTEGRITY AND HIGH MORAL PRINCIPLE.

Baxter says:

Now when Naomi sent Ruth to Boaz, as described in this chapter, she was really appealing to him to honour this Israelite law, and thus, at the same time, give a husband's shelter to Ruth, and honour the name of Mahlon, her deceased Hebrew husband. Boaz clearly understood this, as his noble words shew (iii. 10-13).

Notice how both Ruth and Boaz use that word "*kinsman*." Ruth says: "Thou art a near kinsman." Boaz replies: "It is true that I am thy near kinsman: howbeit, there is a kinsman nearer than I." This word "*kinsman*," in the Hebrew, is *goel*; and the Hebrew law of the *goel*, or next-of-kin, is of great interest. This law is laid down in Leviticus xxv.; Numbers xxxv.; Deuteronomy xix. and xxv. There were three obligations devolving upon the *goel*:

- (I) He was to redeem his brother and his brother's inheritance, according to ability, if poverty had compelled his brother to go into slavery, or to dispose of his land.
- (2) He was to be the avenger of any fatal violence against his brother.
- (3) He was to raise up a successor to his brother, if his brother had died without leaving a son.

The obvious purpose behind all this was the saving of Israelitish families, as such, from extinction. The *goel's* qualification was that he must be the *next* of kin, or a *near* kinsman. Each near kinsman was *one* of the "*goelim*"; but he who was actually the *next* of kin was distinctively *the "goel"*.

Coming back, now, to this third chapter of Ruth, with this law of the *goel* in mind, we should also observe understandingly how far removed from our modern western ideas are the simple, rustic ways and surroundings in which this scene is set. As Dr. Samuel Cox truly says—"An age in which the wealthy owner of a large and fertile estate would himself winnow barley and would sleep among the heaps of winnowed corn in an open threshing floor (verse 7), is obviously an age as different from this as it is remote from it. Moreover, Ruth, in creeping softly to the resting-place of Boaz, and nestling under the corner of his long robe (verse 7), was simply making a legal claim in the approved manner of the time." When Ruth said, "spread thy skirt over thine handmaid," Boaz fully understood the appeal of widowed Ruth for protection, as the casting of the outward garment over the bride's head was a customary ceremony at old-time eastern marriages, in token of the husbandly protection thenceforward given to the bride.

pp. 38-39

Hubbard says:

His earlier kindness toward Ruth sounded the knock of golden opportunity at the widows' door; Naomi intended to answer it without hesitation.

p. 199

Jamieson, Fausset & Brown say:

The winnowing process is performed by throwing up the grain, after being trodden down, against the wind with a shovel. The threshing-floor, which was commonly on the harvest-field, was carefully leveled with a large cylindric roller and consolidated with chalk, that weeds might not spring up, and that it might not chop with drought. The farmer usually remained all night in harvest-time on the threshing-floor, not only for the protection of his valuable grain, but for the winnowing. That operation was performed in the evening to catch the breezes which blow after the close of a hot day, and which continue for the most part of the night. This duty at so important a season the master undertakes himself; and, accordingly, in the simplicity of ancient manners, Boaz, a person of considerable wealth and high rank, laid himself down to sleep on the barn floor, at the end of the heap of barley he had been winnowing.

p. 204

Lange says:

This remark shows that since Ruth's participation in the harvest of Boaz, Naomi must have come into closer connection with her relative. She is minutely informed of what he does and where he is. We must also suppose that it had not escaped her how much kindness Boaz had shown to Ruth. She could not but feel sure that the claim which Ruth was to prefer, would not be addressed to a hard and unsympathetic heart. On the other hand, it was natural to think that although Boaz was an elderly man, Ruth must be heartily attached to him. It was he, whose kindness fell like a first beam of light on her sadness. Such an impression, after scenes and moods like those through which Ruth had passed, is never lost.

p. 38

Wiersbe, speaking on the kinsman-redeemer, says:

The Kinsman-Redeemer (Lev. 25:23-55)

This law helped to protect the poor from being exploited and the rich from taking property from one tribe to another. The redeemer had to be a near kinsman who was able to redeem and willing to redeem. He was not obligated to do so, but it was expected of him. To refuse was to hurt the family and tribe as well as his own reputation. By being born at Bethlehem, Jesus Christ became our near kinsman. He was able to save and willing to save; He saves all who will put their trust in Him.

p. 157

Isn't it interesting that Boaz has a FAMILY TREE too in which RAHAB and SALMON are part of his family line? Rahab being a prostitute in Jericho when we first meet her.

Do not tell me that God can not move in and BREAK THE CYCLES of the family and the past in order to produce a beautiful person like Boaz.

He is a man that could be characterized by:

NOBLE LOVE,

GODLY CHIVALRY, and

HIGH DEALS.

He is a man of:

FRIENDLINESS,

CARE,

WARMTH,

SENSITIVITY, and

HUMILITY.

He is:

GODLY,
A PROTECTOR,
A PROVIDER,
COURTEOUS,
SOLICITOUS,
AFFECTIONATE,
DEVOTED, and
BOUTIFUL.

Above
But about everything else:

"He walked with God."

(The Mature Man: Becoming a Man of Impact by David DeWitt)

This is something missing in most definitions of masculinity today. Professor Patrick Arnold, a Jesuit priest, said it well: "Newly neutered Christianity is beginning to produce a generation of men with no 'wilderness' and no 'fight' in them, a blow-dried, Gucci-shoed and suntanned lot whose primary moral achievement is 'being nice.'"

p. 83

Isaiah 32:2

Each man will be like a shelter from the wind and a refuge from the storm, like streams of water in the desert and the shadow of a great rock in a thirsty land.

"TONIGHT HE WILL BE WINNOWING BARLEY ON THE THRESHING FLOOR."

The time of harvesting in the fields has been completed and now the winnowing process, which is the final step before the selling of the grain, is taking place on the threshing floor.

v. 3 Wash and perfume yourself, and put on your best clothes. Then go down to the threshing floor, but don't let him know you are there until he has finished eating and drinking.

The NET Bible translates verse 3:

So bathe yourself, rub on some perfumed oil, and get dressed up. Then go down to the threshing floor. But don't let the man know you're there until he finishes his meal.

Peterson paraphrases verse 3:

"Take a bath. Put on some perfume. Get all dressed up and go to the threshing floor. But don't let him know you're there until the party is well under way and he's had plenty of food and drink."

Naomi now in this verse tells Ruth what she must do to prepare for this opportunity that is before her.

Ruth, there are **FIVE THINGS** you must do:

1. "WASH"—go take a good bath and soak,
2. "PERFUME YOURSELF,"
3. "PUT ON YOUR BEST CLOTHES,"
4. "GO DOWN TO THE THRESHING FLOOR,"
5. "BUT DON'T LET HIM KNOW YOU ARE THERE UNTIL HE HAS FINISHED EATING AND DRINKING."

In these final words Naomi is **SOUNDING THE ALARM**:

"Wait until he has finished eating and drinking. **Timing is going to be everything in this situation.**"

The Bible Knowledge Commentary says:

Ruth was to prepare herself by washing and perfuming herself. The words **best clothes** may be rendered “a large outer garment.” This was to keep her identity from being detected. She was to observe Boaz **eating and drinking** but was not to **let him know** of her presence.

Naomi's proposal is **QUITE COURAGEOUS**. I imagine Ruth cannot believe what she is hearing from the lips of her mother-in-law.

Ruth, I want you to do several things. I want you to:

“WASH,”

“PERFUME YOURSELF,” and

“PUT ON YOUR BEST CLOTHES.”

After you have done that, I want you to:

**“GO DOWN TO THE THRESHING FLOOR, [BUT BE CAREFUL]
DON'T LET HIM KNOW YOU ARE THERE UNTIL HE HAS
FINISHED EATING AND DRINKING.”**

TAKE A BATH,

PUT ON SOME PERFUME, and

PUT ON YOUR BEST CLOTHES.

J. Vernon McGee says she took a bath and she put on some:

“Midnight in Moab” [perfume].

p. 108

Harris, Brown & Moore say:

Complementing the verbal command sequences of Ruth (1:16-17) and Boaz (2:8-14), Naomi now issues a command sequence of her own (3:3-18): *Wash . . . Anoint . . . Put on . . . Go down . . . Do not make known . . . Know . . . Go . . . Uncover . . . Lie down . . . Wait.*

p. 348

McGee says:

Then the third thing: "Put thy raiment upon thee." And I think Naomi said to her, "Ruth, remember that little party dress that you used to wear when you and my son would go out together? You looked so pretty in it. And if Boaz fell in love with you when you were wearing those black, ugly widow's weeds, say, what'll he think when he sees you in this little party dress? So you put on that dress now that you put away and never intended to wear again."

p. 109

v. 4 When he lies down, note the place where he is lying. Then go and uncover his feet and lie down. He will tell you what to do."

The NET Bible translates verse 4:

When he gets ready to go to sleep, take careful notice of the place where he lies down. Then go, uncover his legs, and lie down beside him. He will tell you what you should do."

Peterson paraphrases verse 4:

When you see him slipping off to sleep, watch where he lies down and then go there. Lie at his feet to let him know that you are available to him for marriage. Then wait and see what he says. He'll tell you what to do."

Whereas Naomi has **FIVE INSTRUCTIONS** in verse 3, she also have **FIVE MORE INSTRUCTIONS** in verse 4.

Back in verse 3:

1. "wash,"
2. "perfume yourself,"
3. "put on your best clothes,"
4. "go down to the threshing floor," and
5. "but don't let him know you are there until he has finished eating and drinking."

Now when we come to verse 4. **"WHEN HE LIES DOWN"**:

1. "NOTE THE PLACE WHERE HE IS LYING,"
2. "THEN GO,"
3. "UNCOVER HIS FEET,"
4. "LIE DOWN," and
5. "HE WILL TELL YOU WHAT TO DO."

The Bible Knowledge Commentary says of verse 4:

After Boaz finished eating and drinking, Ruth was to observe **the place where** he retired for the night. Under cover of darkness Ruth was to **go to** Boaz, **uncover his feet, and lie down** there. (On the meaning of the uncovering of the feet, see the comments on v. 7.) Boaz, Naomi said, would then **tell** Ruth what she was **to do**. The implication was clear that Ruth should do whatever he requested.

Atkinson says:

Naomi is preparing Ruth to make clear to Boaz that she wants him to marry her. Then Ruth is to go down to the threshing floor and wait until Boaz has finished his meal. She is to make a careful note of the place where he lies down to sleep, so that later on she can go and lie near to him. All the preparations for this night-time visit, the place, the way of approach, the timing, all are geared to making it clear that Ruth is asking Boaz for (levirate) marriage.

p. 100

Patrick & Lowth say:

Uncover his feet, and lay thee down;] She was not to lie by his side, for that had been immodest; but at his feet, in the posture of an humble suppliant.

p. 103

Radmacher, Allen & House say:

uncover his feet: Ruth would remove the edge of Boaz's outer garment from his feet and lie down by his uncovered feet. Touching and holding his feet was an act of submission. This was a daring and dramatic action that would call for a decision on his part to be her protector—and, likely, her husband.

p. 340

NOW THE INSTRUCTIONS FROM NAOMI ARE COMPLETE.

The **QUESTION** is:

* **HOW IS RUTH GOING TO RESPOND?** and

* **WHAT IS SHE GOING TO DO?**

v. 5 "I will do whatever you say," Ruth answered.

The NET Bible translates verse 5:

Ruth replied to Naomi, "I will do everything you have told me to do."

Peterson paraphrases verse 5:

Ruth said, "If you say so, I'll do it, just as you've told me."

Ruth's response, though brief, sounds very much like the response of the **VIRGIN MARY** to the visit from the angel in:

❶ Luke 1:38

Mary responded, "I am the Lord's servant and I'm willing to accept whatever he wants. May everything you have said come true." And then the angel left.

❷ John 2:5 (NLT)

But his mother told the servants, "Do whatever he tells you."

❸ Esther 4:15-16 (NLT)

Then Esther sent this reply to Mordecai: "Go and gather together all the Jews of Susa and fast for me. Do not eat or drink for three days, night or day. My maids and I will do the same. And then, though it is against the law, I will go in to see the king. If I must die, I must die."

The Bible Knowledge Commentary says:

Ruth stated that she would act in full and unquestioned obedience to the directions of her mother-in-law (cf. 2:22-23).

Now the FOCUS in our passage moves away:

from NAOMI

to RUTH.

When we think of RUTH we think of the very same things we think of with NAOMI:

she is a woman who has experienced CONVERSION,

she has made a COMMITMENT, and

She is a CARING, COURAGEOUS person.

She is a woman characterized by the THREE L'S:

1. LOVE,

2. LOYALTY, and

3. her LORD.

She is a woman EPITOMIZING:

LOYALTY,

COURTESY,

MODEST MANNERS,

A DESIRE TO WORK,

DILIGENCE, and

GRATEFULNESS.

When she came to Bethlehem she gave up her rights and entitlements and chose to work for her keep.

(The Finishing Touch: Becoming God's Masterpiece: A Daily Devotional by Charles R. Swindoll) Dallas, TX: Word. Copyright - Charles R. Swindoll, 1994.

The Christian life boils down to a battle of the wills: Christ's vs. our own. Every day we live we must answer, "Who's in charge here?"

Recently I received a letter from a fine Christian couple, and I smiled understandingly at one line: "Although the Lord has taken good care of my wife and me for the past 38 years, He has taken control of us for the past 2 1/2."

Tell me, how long has the Lord taken care of you? Be honest now . . . has He also taken control of you? It's easy to get confused these days. It's even easier to take control.

p. 535

What an INCREDIBLE LADY! What an INCREDIBLE RESPONSE!

She is demonstrating her:

- * SUBMISSIVE SPIRIT and
- * SERVANT ATTITUDE

by her willingness to follow the advice of Naomi.

(Thoughts on Leadership: Thoughts and Reflections From History's Greatest Thinkers by Forbes Leadership Library)

There is no exercise
better for the heart
than reaching down
and lifting people up.
JOHN ANDREW HOLMES

p. 37

(Walking with Saints: Through the Best and Worst Times of Our Lives by
Calvin Miller)

 “It is a great thing to live in obedience,”² said Thomas á Kempis, for “we are too much ruled by our own passions.”³

2. & 3. Epigraph, Thomas á Kempis, *The Imitation of Christ* (Chicago: Moody Press, 1980) p. 37 & p. 40.
p. 214

(The Tribute by Dennis Rainey with David Boehi) Nashville, TN: Thomas Nelson. Copyright - Dennis Rainey, 1994.

Honoring your parents is an attitude accompanied by actions that says to your parents: “You are worthy. You have value. You are the person God sovereignly placed in my life. You may have failed me, hurt me, and disappointed me at times, but I am taking off my judicial robe and releasing you from the courtroom of my mind. I choose to look at you with compassion—as people with needs, concerns, and scars of your own.”
p. 39

Hubbard says:

Thus, she took Naomi’s words to be a command to be obeyed, not a suggestion to be weighed. Her simple *I will do* settled the arrangement and pushed the story forward. Once again she showed herself devoted to Naomi . . .
p. 205

Lucado says:

It is true that there are great possibilities for failure [when taking risks] and, if you fail, there will be those who will mock you. But mockers are not important. Those who like to point when the risk-takers stumble don't count. The criticisms of those who sit back, observe, and offer smug suggestions can be discounted. The Promised Land belongs to the person who takes the risks, whose face is marred with dust and sweat, who strives valiantly while daring everything, who may err and fall, but who has done his or her best. This person's place shall never be with those cold and timid souls who know neither victory nor defeat.

Oh, if only I could persuade timid souls I meet to listen to that inner voice of the Spirit, which challenges us to attempt great things for God and expect great things from God. Oh, if only I could inspire them to heed that inner urging that tells them "Go for it!" I cannot say what a person should do with life, but I can say what a person should not do with it. No one should devote one's life to safety, to a course of action that offers no challenge and no fun.

(from *Who Switched the Price Tags?*
by Tony Campolo)

p. 30

Patrick & Lowth say:

Ver. 5. *All that thou sayest unto me I will do.]* She put a great confidence in her mother's prudence and piety, and trusted God would give good success to her design; which seemed not very modest, but had no other intentions than what was agreeable to the law of God, and accordingly prospered.

p. 103

Wiersbe says:

Finally, **Ruth promised to obey (Ruth 3:5)**. “All that you say to me I will do” (NKJV). She was not only a hearer of the Word, but she was a doer. A willingness to obey the Lord is the secret of knowing what He wants us to do and being blessed when we do it. “If anyone is willing to do God’s will, he shall know concerning the teaching” (John 7:17, literal translation). The will of God is not a cafeteria where we can pick and choose what we want. God expects us to accept all that He plans for us and to obey Him completely. Coming to God with a hidden agenda and with reservations in our hearts will only lead to grieving the Spirit and missing God’s best.

p. 193

(A New Kind of Normal: Hope-Filled Choices When Life Turns Upside Down by Carol Kent) Nashville, TN: Thomas Nelson. Copyright– Carol Kent, 2007.

Lynn D. Morrissey is a gifted writer and a woman of influence. As our friendship has developed, I’ve observed some characteristics about Lynn that have increased my respect for this remarkable woman. She is intelligent, compassionate, and encouraging. Most of all, she is a person of truth, who isn’t afraid of facing what people think if her vulnerability can help even one other person to make the right choice. She demonstrates what Max Lucado once said: “We hide. He seeks. We bring sin. He brings a sacrifice. We try fig leaves. He brings the robe of righteousness.”⁵

5. Max Lucado, *A Life Worth Giving* (Nashville: W Publishing Group, a division of Thomas Nelson, Inc., 2002). Reprinted by permission. All rights reserved.

p. 122

(Found: God's Will: Find the Direction and Purpose God Wants for Your Life by John MacArthur) Colorado Springs, CO: David C. Cook. Copyright—John MacArthur, 1977.

Picture a young man who is very earnestly wanting to know God's will for his life's work. He's so dedicated to God that he's even willing to be a missionary, which seems to be the ultimate sacrifice in the eyes of some people.

But our young friend, despite his dedication, has some problems. He is a little headstrong. He seems to have trouble getting along with those in authority over him. His reasons for rebellion are very good, of course, at least in his eyes.

Finally, our young seeker-after-God's will takes his problem to a wise old pastor. "I believe God wants me to be a missionary," he says, "but I'm not sure whether He wants me to be a home missionary or a foreign missionary."

The pastor looks him straight in the eye. "Young man," he says, "what you need to be first of all is a 'sub-missionary.' You need to learn what submission means."

Hard words? Perhaps. But true. The Apostle Peter wrote, "Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king as supreme, or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well. For so is the will of God" (1 Peter 2:3-15).

What is it God wills that you do? Submit. What kind of submission is He talking about? Scripture outlines several kinds, including to parents and other believers. But here Peter calls specifically for the kind of submission that makes you the best possible citizen in the society in which you live.

Who is it that we are trying to reach? The world. If we are not the epitome of what a citizen should be in the world, we will certainly harm our testimonies. God not only commands our submission to those in authority, but He clearly tells us the reason. "For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men" (1 Peter 2:15).

pp. 37-38

Charles Hadden Spurgeon tells of the following experience:

I was going through the streets one day, driven by a friend in a four wheel chaise, and he being a good driver must needs drive into narrow places where it seemed to me that we should be crushed by the vans and omnibuses. I shrank back in my timidity and expressed my unwise alarms, so freely that with a smile he laid the reins in my hand, and said, "If you cannot trust me, would you like to drive yourself?" From that ambition I was wholly free and I assured him that he might drive as he liked, rather than make me the charioteer. Surely the great God might well put the same proposal to those who are complaining of His providence. If we cannot trust Him, could we manage better ourselves?

(source unknown)

(199 Treasures of Wisdom on Talking with God compiled from the writings of Andrew Murray) Uhrichsville, OH: Barbour. Copyright– Barbour Publishing, Inc., 2007.

When I pray for the power of the Spirit, I must yield with my whole heart to His leading. Lead me to know the indispensable secret of spiritual health—the prayer life in daily fellowship with the Father and the Son.
 (Quote 86)

(The Red Sea Rules: Ten God-Given Strategies for Difficult Times by Robert J. Morgan) Nashville, TN: Thomas Nelson. Copyright– Robert J. Morgan, 2001.

How it pays to take one step at a time with God!

—ISOBEL KUHN

p. 62

(My Utmost For His Highest by Oswald Chambers) Grand Rapids, MI:
Discovery House. Copyright– Oswald Chambers Publications
Association, 1992.

Beware of the inclination to dictate to God what consequences you would allow as a condition of your obedience to Him.
(January 11)

(A Year With Jesus: Daily Readings and Meditations by Eugene H. Peterson)
San Francisco, CA: HarperCollins. Copyright– Eugene H. Peterson,
2006.

I keep looking, God, for the dramatic moment when I can engage in a glorious sacrifice for the faith; you keep presenting me with daily opportunities for belief and obedience and hope. Help me to forget my dreams of melodrama, and accept the reality of your kingdom. Amen.

p. 131



v. 6 So she went down to the threshing floor and did everything her mother-in-law told her to do.

The NET Bible translates verse 6:

So she went down to the threshing floor and did everything her mother-in-law had instructed her to do.

Peterson paraphrases verse 6:

She went down to the threshing floor and put her mother-in-law's plan into action.

The Bible Knowledge Commentary titles verses 6-9:

A claim for redemption

The Bible Knowledge Commentary then says:

The preparation for the redemption experience had been carefully made. Now the plan had to be carried out.

3:6. Ruth went to the threshing floor and carried out the plan in exact detail as matchmaker Naomi had laid it out.

TWO THINGS stand out in Ruth's response in verse 6:

1. "SHE WENT DOWN TO THE THRESHING FLOOR" and
2. "SHE DID EVERYTHING HER MOTHER-IN-LAW TOLD HER TO DO."

v. 7 When Boaz had finished eating and drinking and was in good spirits, he went over to lie down at the far end of the grain pile. Ruth approached quietly, uncovered his feet and lay down.

The NET Bible translates verse 7:

When Boaz had finished his meal and was feeling satisfied, he lay down to sleep at the far end of the grain heap. Then Ruth crept up quietly, uncovered his legs, and lay down beside him.

Peterson paraphrases verse 7:

Boaz had a good time, eating and drinking his fill—he felt great. Then he went off to get some sleep, lying down at the end of a stack of barley. Ruth quietly followed; she lay down to signal her availability for marriage.

At the beginning of verse 7 there are **FOUR THINGS** that are said about **BOAZ**.

At the end of verse 7 there are **THREE THINGS** that are said about **RUTH**.

"WHEN BOAZ":

1. "HAD FINISHED EATING,"
2. "AND DRINKING,"
3. "WAS IN GOOD SPRITS," and
4. "HE WENT OVER TO LIE DOWN AT THE FAR END OF THE GRAIN PILE."

In the last part of the verse the FOCUS in on RUTH.

“RUTH”:

- 1. “APPROACHED QUIETLY,”
- 2. “UNCOVERED HIS FEET,” and
- 3. “LAY DOWN.”

The Bible Knowledge Commentary says:

Some commentators suggest that what **Ruth** did presented an opportunity for immorality. But nothing in the passage supports this. Her mother-in-law had complete confidence in the integrity of the kinsman-redeemer. **Boaz** could be trusted to act responsibly. And Ruth was recognized by everyone as “a woman of noble character” (v. 11). The uncovering of the **feet** was a ceremonial act that was completely proper. Probably the scene took place in the dark so that Boaz had the opportunity to reject the proposal without the whole town knowing about it.

MacArthur says:

3:7 his heart was cheerful. Using the same language of 3:1 (“security . . . be well”), Boaz is described as having a sense of well-being, which is most readily explained by the full harvest in contrast to previous years of famine (cf. Judg. 18:20; 1 Kin. 21:7).

p. 294

RUTH HAS DONE EXACTLY WHAT NAOMI TOLD HER TO DO. The words were:

“. . . uncover his feet and lie down.”

And the ball was going to be in Boaz’s court:

“He will tell you what to do.”



v. 8 In the middle of the night something startled the man, and he turned and discovered a woman lying at his feet.

The NET Bible translates verse 8:

In the middle of the night he was startled and rolled over. Now he saw a woman lying beside him!

Peterson paraphrases verse 8:

In the middle of the night the man was suddenly startled and sat up. Surprise! This woman asleep at his feet!

The Bible Knowledge Commentary says:

Something startled Boaz in the middle of the night. He turned to discover that a woman was lying at his feet.

I think it would be appropriate in verse 8 to say:

"IN THE MIDDLE OF THE NIGHT [SOMEONE] STARTLED THE MAN."

The **LORD'S FINGERPRINTS** are all over this relationship and over the entire book.

Although it was "**SOMETHING [THAT] STARTLED HIM**," that which took place was done by someone—Jehovah Jireh, the Lord Who provides and Who answers His children's prayers.

"**SOMETHING STARTLED THE MAN [BOAZ]**" and he did **TWO THINGS:**

- 1. "HE TURNED" and
- 2. "HE . . . DISCOVERED A WOMAN LYING AT HIS FEET."

v. 9 "Who are you?" he asked. "I am your servant Ruth," she said. "Spread the corner of your garment over me, since you are a kinsman-redeemer."

The NET Bible translates verse 9:

He said, "Who are you?" She replied, "I am Ruth, your servant. Marry your servant, for you are a guardian of the family interests."

Peterson paraphrases verse 9:

He said, "And who are you?" She said, "I am Ruth, your maiden; take me under your protecting wing. You're my close relative, you know, in the circle of covenant redeemers—you do have the right to marry me."

Now Boaz makes **HIS FIRST STATEMENT** and it is a **QUESTION**:

"WHO ARE YOU?"—referring to Ruth in the darkness.

In **RESPONSE** to Boaz's question, Ruth says:

"I AM YOUR SERVANT RUTH . . . SPREAD THE CORNER OF YOUR GARMENT OVER ME, SINCE YOU ARE A KINSMAN-REDEEMER."

Literally it is:

SPREAD YOUR WINGS OVER ME.

The Bible Knowledge Commentary reminds us that this is the translation here:

[First it is] under the wings of Yahweh (2:12), and now . . . under the wings of Boaz.

This is the same word that is used back in:

Ruth
Esther 2:12

May the Lord repay you for what you have done. May you be richly rewarded by the Lord, the God of Israel, under whose wings you have come to take refuge."

Matthew 23:37

"O Jerusalem, Jerusalem, who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, the way a hen gathers her chicks under her wings, and you were unwilling.

Under His Wings

Have you ever observed a mother hen looking after her young? If she sees a hawk circling overhead, she instinctively gives a warning sound, and immediately the baby chicks come running to hide beneath her wings. When menacing storm clouds fill the sky with rolling thunder and jagged lightning, she quickly makes a noise that beckons her brood to herself where they find protection from the elements. As night approaches and the shadows lengthen, she gives a quiet call that gathers her young to rest.

(From InfoSearch 3.51)

Baxter says:

... Boaz wakes and finds Ruth present. For a moment he is taken aback, but, on hearing Ruth's words, sympathetically appreciates the situation. His gracious reply (verses 10-13), reveals both his own honourableness and that of Ruth. And now the two reasons are disclosed why he had not proposed wedlock to Ruth—(1) his considerable seniority in years; (2) his not being the *nearest* kinsman. It may be also that a third reason had been in the mind of Boaz, namely, that Naomi, the wife of Ruth's deceased father-in-law, really had the prior claim on him; though now, by this very act of sending Ruth, Naomi had waived her claim in Ruth's favour, The "six measures of barley" which Ruth took home next morning told Naomi that the honourable Boaz would lose no time in taking the appropriate steps.

p. 39

J. Vernon McGee says:

Personally, friend, I think this is one of the loveliest things that we have in the Word of God. Do you know what she is saying to him? She is saying, "I want you as my kinsman-redeemer, and I want to tell you so." That really changed the thinking of this man. I imagine he had been down in the dumps a little, but now he's a shouting Methodist.

p. 111

Lloyd Ogilvie, former chaplain of the U.S. Senate, said:

Discouragement is the illegitimate child of false expectations.

(source unknown)

Boaz certainly did not have any expectations in this situation because he had been realistic about the fact that this could never be a reality. Now here it is before him.

I think it would be good for us to remind ourselves of the words of **SHULAMMITE** with regard to Solomon and her relationship with him in:

Song of Solomon 3:5

Daughters of Jerusalem, I charge you by the gazelles and by the does of the field: Do not arouse or awaken love until it so desires.

A MODEST PROPOSAL

The daughter, reluctant to accept a marriage proposal, said, "Dad, I hate to leave Mom."

"That's OK," he said, "take her with you."

(From InfoSearch 3.51)

The Bible Knowledge Commentary says:

Boaz asked for the identity of his unusual guest (cf. 2:5). Ruth responded in humility (cf. 2:10): **I am your servant Ruth**. She had put herself under the wings of Yahweh (2:12), and now she asked to be put under the wings of Boaz. In the phrase **the corner of your garment** the word "corner" is *kānāp*, which is translated "wing" in 2:12. She used a poetic image that had its source in the blessing that Boaz had given her. A Moabitess widow was calling the attention of a noted Hebrew to his responsibility. He could now follow through on his benediction (2:12) by becoming Ruth's **kinsman-redeemer** and providing her with the security of marriage.

Block says:

First, she seizes the initiative and turns the attention away from herself and onto Boaz. This is extraordinary, for as she has just described herself she is a lowly servant, and he is the master; she is an uninvited visitor on his turf; she is a woman, and he is a man; she is a foreigner, and he is a native.

p. 691

Phillips says:

Ruth did not stop there; she made her desire for marriage perfectly clear: **Spread the corner of your garment over me.** The idiom itself was poignant and recalled an earlier statement of Boaz's respect for Ruth: She had sought protection under the "wing" of the covenant Lord (2:12). Here the same Hebrew word is repeated; the connection with the term from chapter 2 is intentional. There Boaz invoked the blessing of the Lord upon Ruth; here Boaz became the agent through whom the Lord would bless Ruth. There Ruth came under the "wing" of the Lord; here the "wing" of the Lord becomes the "wing" of Boaz (see parallel with Ezek. 16:8, where God was claiming Israel for a wife). Thus Ruth brought the covenant Lord into her request *implicitly*.

p. 332

Unger says:

When Ruth asked him to spread his **skirt** (cloak) over her, that is, be her redeemer, she was following an ancient Oriental custom according to which a man spread his cloak over a woman as a token of marriage . . .

p. 356

Wiersbe says:

To spread one's mantle over a person meant to claim that person for yourself (Ezek. 16:8; 1 Kings 19:19), particularly in marriage. The word translated "skirt" also means "wing." Ruth had come under the wings of Jehovah God (Ruth 2:12); and now she would be under the wings of Boaz, her beloved husband. What a beautiful picture of marriage!

p. 194

Younger says:

Next, Ruth invokes Boaz to “spread the corner of your garment . . . over me, since you are a kinsman-redeemer . . .” The choice of the term . . . is purposeful as it carries a number of nuances. (1) It can be construed as a general plea for protection. Thus, Ruth is invoking Boaz’s usage of the term *kānāp* (“wings”) in 2:12. Like the “wings” in 2:12, this gesture probably also symbolizes protection of the woman (and perhaps sexual readiness as well). By repeating the key word from his own lips, Ruth essentially asks Boaz to answer his own prayer!

p. 462

(Lectures to My Students by C. H. Spurgeon) Carlisle, PA: Banner of Truth Trust. Copyright—Unknown, 2008.

Perhaps you might not elect to preach upon, ‘Take it by the tail’, but the remark arising from it is natural enough: ‘There is a way of taking everything.’ Moses took the serpent by the tail, so there is a mode of grasping our afflictions and finding them stiffen in our hands into a wonder-working rod; there is a way of holding the doctrines of grace, a way of encountering ungodly men, and so on. In hundreds of scriptural incidents you may find great general principles which may nowhere be expressed in so many words.

p. 118

(The Five Love Languages: How to Express Heartfelt Commitment to Your Mate by Gary Chapman) Chicago, IL: Northfield. Copyright – Gary D. Chapman, 1992, 1995.

If we are to develop an intimate relationship, we need to know each other’s desires. If we wish to love each other, we need to know what the other person wants.

p. 47

Back in verse 5 Ruth demonstrates a beautiful SUBMISSIVENESS:

"I will do whatever you say."

Now here in verse 9 she says:

"I AM YOUR SERVANT RUTH."

The time has now come for BOAZ TO TAKE CENTER STAGE and he will now speak from verses 10-15.

In verse 9, newly awakened Boaz asks the question:

"WHO ARE YOU?"

Ruth responds:

"I AM YOUR SERVANT RUTH . . . SPREAD THE CORNER OF YOUR GARMENT OVER ME, SINCE YOU ARE A KINSMAN-REDEEMER."

That having been said, we now get words from BOAZ in RESPONSE.

v. 10 “The Lord bless you, my daughter,” he replied. “This kindness is greater than that which you showed earlier: You have not run after the younger men, whether rich or poor.

The NET Bible translates verse 10:

He said, “May you be rewarded by the Lord, dear woman! This act of devotion is greater than what you did before. For you have not sought to marry one of the young men, whether poor or rich.

Peterson paraphrases verse 10:

He said, “God bless you, my dear daughter! What a splendid expression of love! And when you could have had your pick of any of the young men around.

The Bible Knowledge Commentary titles these next verses and then says:

A pledge of redemption (3:10-15)

Boaz joyfully received Ruth’s proposal. The tension of the plot continued, however, because another kinsman had a prior claim on her.

The Bible Knowledge Commentary says further of verse 10:

3:10. Boaz gave no hint that Ruth had embarrassed him by her actions or that she had done something that was not within her rights or against the customs of the day. Rather than thinking suggestive thoughts as some might have done in such a setting, he immediately blessed Ruth: **The LORD bless you.** He again used the phrase **my daughter**, a reminder of their age difference (cf. 2:8; 3:11). He commended Ruth for her act of **kindness** (“loyalty,” *hesed*; cf. comments on 1:8) that was **greater than** her decision to serve her mother-in-law. Boaz also commended her for not going **after a younger man**. He seemed to believe Ruth could have readily found such a match. He praised her for being willing to marry an older man in order to fulfill her commitment to her first husband, Mahlon (cf. 4:10), and the family name of Elimelech.

The title for Ruth "MY DAUGHTER" is used by Naomi back in Ruth 3:1. Now it is used in the address of Boaz to Ruth here at the threshing floor:

"THE LORD BLESS YOU MY DAUGHTER."

"THIS KINDNESS [that is, "this request that you have just made"] IS GREATER THAN THAT WHICH YOU SHOWED EARLIER" in your commitment to Naomi. "YOU HAVE NOT RUN AFTER THE YOUNGER MEN, WHETHER RICH OR POOR."

Isn't it wonderful how BOAZ IMMEDIATELY BRINGS THE LORD INTO THE CONVERSATION.

To stay focused in intimate relationships, the best thing in all the world to do is to bring the Lord into the middle of the conversation.

The Bible Knowledge Commentary speaks to the fact that:

Boaz will act responsibly and Ruth is a woman of noble character.
p. 425

Boaz praises her for her PURITY and her VIRTUE.

Notice that Boaz addresses her as:

"MY DAUGHTER."

This is exactly the way Naomi addresses Ruth back in verse 1:

"My daughter, should I not try to find a home for you?"

In verse 11 Boaz will call her the same again:

"MY DAUGHTER."

Down in verse 16 Naomi will use the same term in addressing her when she comes back home. Then the final piece of advice in verse 18, Naomi again calls her "MY DAUGHTER."

So we have the phrase "**MY DAUGHTER**" **OCCURRING 5 TIMES** in these verses, all making reference to Ruth.

Patrick & Lowth say:

Blessed be thou of the Lord,] He was so far from being incensed at her boldness, that he wishes her all happiness.

Thou hast showed more kindness in the latter end than at the beginning,]
He doth not condemn her as immodest, but commends her true kindness both to her mother and to her husband, which appeared now more than before, by her endeavours to preserve his name and family.

p. 104

Phillips says:

D. The Age of Boaz

In 1960 *The Story of Ruth* hit the big screen. Included in the “trailer” were these words: “A Moabite priestess renounces her gods for the God of Israel. Since she is a foreigner, her dedication is not readily accepted by the villagers.” Obviously Hollywood was not exactly true to the story! And in the movie Boaz was—maybe—ten years older than Ruth. Exactly how much older was Boaz than Ruth? We do not know, but certainly he was not senile or even frail. He put in a full day’s work alongside his workers and then spent the night with the harvest, protecting it with his weapons. He was old enough to call her “my daughter” three times! He was not a twenty-five-year-old “hunk,” but then he was not Grandpa McCoy either. Maybe we are looking at someone about fifty-five marrying someone about twenty-five.

p. 339

Unger says:

Boaz not only put the best possible construction on Ruth’s action, but knowing her virtue and unselfish faith, invoked a blessing upon her for all her acts of kindness. Her circumspect behavior toward Naomi and her family and in the harvest field had not escaped him, nor the community as a whole.

p. 356

(Choosing Gratitude: Your Journey to Joy by Nancy Leigh DeMoss with Lawrence Kimbrough) Chicago, IL: Moody. Copyright—Nancy Leigh DeMoss, 2009.

So why don’t we see more of this kind of robust, grace-based gratitude flourishing in our own hearts and among God’s people? Among other reasons, there is a powerful challenger that counters true gratitude at every turn. And we don’t have to look far to find that opponent; it lurks in every human heart.

p. 43

(Choosing Gratitude: Your Journey to Joy by Nancy Leigh DeMoss with Lawrence Kimbrough) Chicago, IL: Moody. Copyright– Nancy Leigh DeMoss, 2009.

Just think how many rifts and breaches could be mended, how many relationships restored and strengthened, if our gratitude for God's grace eclipsed our bitterness and overcame those relational barriers.

Imagine the impact in a world characterized by isolation, selfishness, and fractured relationships, if we were to adorn the gospel we profess to believe, with a culture of mutual care, concern, generosity, and sacrifice. The truth we proclaim would become believable. And God would be glorified.

p. 43

Wanting counsel for my own heart as much as for our radio listeners, I asked Joni, "How do you maintain such a joyful spirit, with all the challenges you're forced to deal with on a daily basis?"

With just the slightest pause, she said, "You know, Nancy, I think I've just disciplined myself for so many years to 'give thanks I all things,' that it's become my reflex reaction."

Of all the insights Joni shared that day, that single statement penetrated my heart the most deeply. I realized that for years, more often than not, my reflexive reaction to difficult circumstances had been to "whine," rather than giving thanks *from the outset*. That reaction of fretting, giving in to discouragement, and expressing negative thoughts about pressures and problems, had become my default pattern. That day, the Lord showed me my need to develop a new pattern of responding, one of "giving thanks in all things." I can't say that I'm there yet, but that is where I want to live.

The grateful heart that springs forth in joy is not acquired in a moment; it is the fruit of a thousand choices. It is a godly habit and pattern that over time becomes a new muscle in our spiritual makeup.

pp. 68-69

(Choosing Gratitude: Your Journey to Joy by Nancy Leigh DeMoss with Lawrence Kimbrough) Chicago, IL: Moody. Copyright– Nancy Leigh DeMoss, 2009.

*To give thanks to Him for all things, is, indeed,
a very difficult duty:
for it includes giving thanks for trials of all kinds;
for suffering and pain; for reproaches; for loneliness.
Yet those who have learned submission will not find
it a hard duty.*

PRISCILLA MAURICE¹

1. Priscilla Maurice, *Sickness, Its Trials and Blessings* (New York: Thomas N. Stanford, 1856), 246.
p. 125

Women More Religious Than Men

According to a 2009 study by the Pew Research Center's Forum on Religion & Public Life, women are more religious than men:

- Women (86 percent) are more likely than men (79 percent) to be affiliated with a religion.
- Women (77 percent) are more likely than men (65 percent) to believe in God or a “Universal Spirit.”
- Women (66 percent) are more likely than men (49 percent) to pray daily.
- Women (44 percent) are more likely than men (34 percent) to regularly attend worship services.

Pew Research Center, “The Stronger Sex-Spiritually Speaking,”
www.pewresearch.org (2-27-09)

© 2010 PreachingToday.com & Christianity Today International

(PreachingToday.com)

v. 11 And now, my daughter, don't be afraid. I will do for you all you ask. All my fellow townsmen know that you are a woman of noble character.

The NET Bible translates verse 11:

Now, dear woman, don't worry! I intend to do for you everything you propose, for everyone in the village knows that you are a worthy woman.

Peterson paraphrases verse 11:

And now, my dear daughter, don't you worry about a thing; I'll do all you could want or ask. Everybody in town knows what a courageous woman you are—a real prize!

The Bible Knowledge Commentary says:

Boaz then relieved any immediate fears Ruth might have had by saying that he would **do** as she requested. He might have sensed that she was apprehensive over how he might interpret her bold proposal. Boaz told her that **all his fellow townsmen** (lit., the “people of the gate,” probably referring to the elders of Bethlehem) considered her a person of the highest reputation. **Noble character** translates **hayil** (“valor, worth, ability”), the same word used of the worthiness of Boaz . . . They were truly a good match!

Barker & Kohlenberger say:

Boaz allayed Ruth's concern that she might have acted presumptuously or offended him by her forwardness. He assured her that he would do all that she requested. Everyone in Bethlehem knew that she as a “woman of noble character” (cf. Pr 31:10). He assured her that all would know there was nothing wrong in the fact that Ruth had come to him with the request to marry him.

p. 374

Henry says:

(2) He promised her marriage (v. 11): “*Fear not that I will slight thee, or expose thee; no, I will do all that thou requirest*, for it is the same that the law requires, from the next of kin, and I have no reason to decline it, *for all the city of my people doth know that thou art a virtuous woman*,” v. 11.
p. 279

Keil & Delitzsch say:

Consequently Boaz saw nothing wrong in the fact that Ruth had come to him, but regarded her request that he would marry her as redeemer as perfectly natural and right, and was ready to carry out her wish as soon as the circumstances would legally allow it.

p. 485

Lange says:

In the words “my people,” he hints at the sole reason on which a refusal could base itself. But there is no Israelite among us in Bethlehem, who does not know how good thou art. Whatever thou hast a right to claim, can be unhesitatingly done for thee, for thou art loved by all.

p. 43

Once again Boaz addresses her as "MY DAUGHTER." Then he says to her:

"DON'T BE AFRAID."

Probably because she is SHAKING LIKE A LEAF he commands her:

"DON'T BE AFRAID."

He then makes a very important statement:

"I WILL DO FOR YOU ALL YOU ASK."

"I will take the steps necessary to function as your 'kinsman-redeemer' like you have requested."

Boaz is ready. He has been doing his homework. He is:

JUST,

HONORABLE,

UPRIGHT,

KIND,

GENEROUS,

HOSPITABLE, and

NOW HE IS READY TO MOVE INTO ACTION.

(Chicken Soup for the Soul: 101 Stories to Open the Heart and Rekindle the Spirit by Jack Canfield & Mark Victor Hansen) Deerfield Beach, FL: Health Communications, Inc. Copyright - Jack Canfield & Mark Victor Hansen, 1993.

 It is better to be prepared for an opportunity and not have one than to have an opportunity and not be prepared.

Whitney Young, Jr.

p. 196

THE KINDNESS AND GENTLENESS OF BOAZ IS INCREDIBLE!

He deals with the IMMEDIATE NEED by telling her:

 "DON'T BE AFRAID."

Then he relieves her ANXIETY ABOUT THE FUTURE by telling her:

 "I WILL DO FOR YOU ALL YOU ASK."

Then he turns to PRAISE:

"ALL MY FELLOW TOWNSMEN KNOW THAT YOU ARE A WOMAN OF NOBLE CHARACTER."

This is the exact SAME WORD that is USED OF BOAZ back in:

Ruth 2:1

Now Naomi had a relative on her husband's side, from the clan of Elimelech, a man of standing, whose name was Boaz.

(Encyclopedia of Good Clean Jokes by Bob Phillips) Eugene, Oregon: Harvest House. Copyright - Harvest House Publishers, 1992.

Your character is built on what you stand for—your reputation on what you fall for.

p. 17

Character is developed by two small words—yes and no.

Character is like a window-glass—even a little crack shows all the way through.

I am three persons: The person others think I am; the person I think I am; the person God knows I am.

p. 17

(The Message: Proverbs by Eugene H. Peterson) Colorado Springs, CO: NavPress. Copyright - Eugene H. Peterson, 1995.

Proverb 2

He keeps his eye on all who live honestly,
and pays special attention to his loyally
committed ones.

p. 13

In verse 11 Boaz gives a NEGATIVE COMMAND to start with to alleviate her fears:

“DON’T BE AFRAID.”

Then he gives a POSITIVE PROMISE:

“I WILL DO FOR YOU ALL THAT YOU ASK.”

The little phrase "FOR YOU"—he is not saying "I will do anything to you," but:

"I WILL DO FOR YOU ALL THAT YOU ASK [OF ME]."

The verse CONCLUDES with the REASON why Boaz is so positive:

"ALL MY FELLOW TOWNSMEN KNOW THAT YOU ARE A WOMAN OF NOBLE CHARACTER."

Demonstrating the Excellencies of Jesus

Every day there are opportunities for each of us to reach out to others to demonstrate the excellencies of Jesus. There are family members, colleagues at work, and strangers that happen to intersect the trajectory of our lives who are waiting to be touched by a [follower of Jesus]. In fact, my recommendation is that you plan to commit one intentional act of [goodness] every day just to stay in shape.

It was six o'clock in the morning, and I had just finished my early run. As I passed the local Starbucks, I decided to stop in and get a couple cups of our favorite lattes and take them home to [my wife], who would be waking up. Since the café had just opened, there was only one other person in line in front of me. But it wasn't your ordinary wait-in-line-for-coffee drill. The guy in front of me was in a tense argument with the clerk. In loud and no uncertain terms, the customer was complaining that all he wanted was the copy of the *New York Times* that he was holding in one hand while he was waving a fifty-dollar bill in the other. The fight was over the fact that the clerk did not have enough change yet to break the fifty-dollar bill, which made it impossible for him to sell the paper.

It dawned on me that this was an early morning opportunity to commit one intentional act of [goodness] by demonstrating the excellence of the generous spirit of Jesus. So I said to the clerk, "Hey, put the paper on my bill; I'll buy it for him." This immediately defused the tension, and the grateful *New York Times* guy walked away saying, "Thanks a lot. All I have is yours!" Which evidently did not include the fifty-dollar bill.

To my surprise, when the barista handed me my coffee, he said, "Mister, that was a really nice thing for you to do. This world would be a lot better place to live if more people were like you." What he didn't know was that if he really knew me, he probably wouldn't say that.

His comments caught me totally off guard, and I knew that I could say something at that point that would point the glory upward . . . but nothing came. So I made some self-deprecating remark and walked out, haunted that I had missed a great opportunity to glorify God. As I was walking down the sidewalk, it came to me. I should have said, "Well, this world would not be a better place if more people were like me. But it would be a better place if more people were like Jesus, because he taught me how to do that."

I turned around to go back and tell him that, only to remember that by the time I left there was a line waiting for coffee. It didn't seem to me that it would be a great idea to break into the line and make a religious speech. My only conclusion was the thought that I was wearing my Moody Bible Institute

hat. So I prayed that he would have noticed my hat. That he would always remember that Bible people do things like that, and that the world would be a better place if there were more Bible people around.

Joe Stowell, Jesus Nation (Tyndale, 2009), pp. 80-81

© 2010 PreachingToday.com & Christianity Today International

(PreachingToday.com)

**(In God We Still Trust by Dr. Richard G. Lee) Nashville, TN: Thomas Nelson.
Copyright – Thomas Nelson, Inc., 2009.**

DUTY—HONOR—COUNTRY

In his farewell speech to Corps of Cadets at West Point, General Douglas MacArthur gave a moving tribute to the ideals that inspire the great American soldier. For as long as other Americans serve their country courageously and honorably, his words will live on. The following excerpt from May 1962 is one small paragraph of his famous speech:

Duty—Honor—Country.

The code which those words perpetuate embraces the highest moral laws and will stand the test of any ethics or philosophies ever promulgated for the uplift of mankind. Its requirements are for the things that are right, and its restraints are from the things that are wrong. The soldier, above all other men, is required to practice the greatest act of religious training—sacrifice. In battle and in the face of danger and death, he discloses those divine attributes which his Maker gave when He created man in His own image. No physical courage and no brute instinct can take the place of the Divine help which alone can sustain him. However horrible the incidents of war may be, the soldier who is called upon to offer and to give his life for his country is the noblest development of mankind.

Douglas MacArthur

p. 45

(Lessons from a Third Grade Dropout: how the timeless wisdom of one man can impact an entire generation by Rick Rigsby, Ph.D.) Nashville, TN.: Thomas Nelson, Inc. Copyright—Rick Rigsby, Ph.D., 2006.

During his induction speech into Major League's Baseball's Hall of Fame, Ozzie Smith shared a quote that guided his success on the field:

*Good enough is not good enough
if it can be better. And better is not
good enough if it can be best.*

pp. 86–87

(The Little Red Book of Wisdom by Mark DeMoss) Nashville, TN: Thomas Nelson. Copyright—Mark DeMoss, 2007.

*Do what you do so well that they will want to see
it again and bring their friends.*
Walt Disney

p. 76

v. 12 Although it is true that I am near of kin, there is a kinsman-redeemer nearer than I.

The NET Bible translates verse 12:

Now yes, it is true that I am a guardian, but there is another guardian who is a closer relative than I am.

Peterson paraphrases verse 12:

You're right, I am a close relative to you, but there is one even closer than I am.

The Bible Knowledge Commentary says:

The narrative, however, was not nearing the end. Still another complication had to be unraveled. Boaz had already looked into the legal aspects of the proposed marriage; perhaps he had anticipated her request. He knew that Ruth by her marriage into Elimelech's family had a relative who was more closely related to her than he was. But Boaz would do all he could to see that the outcome would be one that satisfied Ruth's request.

The HONESTY and INTEGRITY of Boaz at this point is very refreshing!

We now have a fuller understanding as to why Boaz had not taken the initiative earlier in the situation. He was not the #1 "KINSMAN-REDEEMER." There was someone else who had the option to fulfill this responsibility ahead of him.

"Ruth, this is a wonderful proposal, but we have a problem! We have someone in the family who is a nearer kinsman and it is his right and prerogative to function in this capacity. That situation must be dealt with before I can fulfill your requests."

v. 13 Stay here for the night, and in the morning if he wants to redeem, good; let him redeem. But if he is not willing, as surely as the Lord lives I will do it. Lie here until morning."

The NET Bible translates verse 13:

Remain here tonight. Then in the morning, if he agrees to marry you, fine, let him do so. But if he does not want to do so, I promise, as surely as the Lord lives, to marry you. Sleep here until morning."

Peterson paraphrases verse 13:

So stay the rest of the night. In the morning, if he wants to exercise his customary rights and responsibilities as the closest covenant redeemer, he'll have his chance; but if he isn't interested, as God lives, I'll do it. Now go back to sleep until morning."

Boaz, in this situation, COMMANDS HER:

1. "STAY HERE FOR THE NIGHT."

Then he tells her:

"IN THE MORNING IF HE [that is, the nearer kinsman] WANTS TO REDEEM, GOOD; LET HIM REDEEM. BUT"

in CONTRAST

"IF HE IS NOT WILLING [and then he promises] AS SURELY AS THE LORD LIVES, [promise] I WILL DO IT."

Then he concludes his remarks with another COMMAND:

2. "LIE HERE UNTIL MORNING."

The Bible Knowledge Commentary says:

Boaz acted responsibly in two ways: (1) He did not send her home in the middle of the **night**. He would protect her and he would touch her only if she could be rightfully his. (2) Also he protected the rights of her nearer kinsman. If the other relative wanted to **redeem**, that was his right. But if the nearer kinsman was **not willing**, Boaz would **surely** do so. He covered his pledge with a **vow**. There was no doubt about how Boaz wanted the matter to eventuate.

Bush says:

... “Stay here tonight.” As Sasson (90) observes, the verb . . . denotes the passage of time rather than expressing the manner in which that time is spent, such as . . . “lie down.” As such, it avoids the possible sexual connotations of the latter, signaling that they met the temptation of such a setting with the same integrity that characterized their conduct throughout (cf. Hubbard, 218). As Boaz’s next words will disclose, whether Ruth will marry Boaz or the just-revealed “nearer redeemer” will wait for the morning to decide. In the meantime, no taint of scandal will further complicate the matter. Many commentators speculate on the reason for Boaz’s injunction, most expressing the danger inherent in a woman journeying home alone at night (cf. Cant 5:7). Our narrator, however, leaves the reason totally to his reader’s imagination, another of the ways that he leaves his narrative ambiguous and hence somewhat provocative.

p. 175

Harris, Brown & Moore say:

Stay here for the night. Boaz goes into protection mode because he does not want Ruth to navigate her way home unaccompanied. Doubtless there are other inebriated men sleeping on this threshing floor who might want to spread their skirt over this unescorted young woman.

p. 357

Hubbard says:

First, he ordered her to *stay here the rest of tonight*. Cleverly, the narrator used the verb *lūn* (“to lodge”) for two purposes. On the one hand, since it had no sexual connotations . . . the verb removed all ambiguity concerning sexual relations between the pair. It signaled that, thrown together in the crucible of temptation, the two proved themselves righteous by placing integrity above passion.

p. 218

Hubbard also says:

Righteous man that he was, Boaz would settle things through proper means and leave the outcome to God. That in the end Boaz himself might not marry Ruth, of course, made the audience uneasy—but also kept it curious about the sequel.

p. 219

MacArthur says:

3:13 I will perform the duty. Boaz willingly accepted Ruth’s proposal, if the nearer relative was unable or unwilling to exercise his levirate duty. **as the LORD lives.** This is the most solemn, binding oath an Israelite could vow.

p. 295

Parker says:

Looking at the Book of Ruth as a whole, we are struck with the marvellous working of providence.

p. 211

Boaz's response to the nearer kinsman-redeemer, "IF HE WANTS TO REDEEM," his RESPONSE is:

"GOOD."

The REASON he says that is because RUTH WOULD BE CARED FOR. That was his major concern.

He tells her in verse 11 that he will:

"do for you all you ask."

He tells her again in verse 13 that once the way is made clear and everything is brought out into the light, then he takes an OATH:

"SURELY AS THE LORD LIVES I WILL DO IT. LIE HERE UNTIL MORNING."

There are TWO THINGS that the *Bible Knowledge Commentary* brings to our attention that Boaz does:

- (1) He did not send her home in the middle of **the night**. . . .
- (2) Also he protected the rights of her nearer kinsman.

(Lone Survivor: The Eyewitness Account of Operation Redwing and the Lost Heroes of Seal Team 10 by Marcus Luttrell with Patrick Robinson) New York, NY: Back Bay Books / Little, Brown & Company. Copyright—Marcus Luttrell, 2007.

Their lives stand as a testimony to the central paragraph of the philosophy of the U.S. Navy SEALs:

"I will never quit. I persevere and thrive on adversity. My Nation expects me to be physically harder and mentally stronger than my enemies. If knocked down, I will get back up, every time. I will draw on every remaining ounce of strength to protect my teammates and to accomplish our mission. I am never out of the fight."

p. 7

(My Utmost For His Highest by Oswald Chambers) Grand Rapids, MI:
 Discovery House. Copyright– Oswald Chambers Publications
 Association, 1992.

The only thing that truly provides protection is the redemption of Jesus Christ. If I will simply hand myself over to Him, I will never have to experience the terrible possibilities that lie within my heart. Purity is something far too deep for me to arrive at naturally. But when the Holy Spirit comes into me, He brings into the center of my personal life the very Spirit that was exhibited in the life of Jesus Christ, namely, the *Holy Spirit*, which is absolute unblemished purity.

(July 26)

(High Calling: The Courageous Life and Faith of Space Shuttle Columbia Commander Rick Husband by Evelyn Husband with Donna VanLiere)
 Nashville, TN: Thomas Nelson. Copyright – Evelyn Husband, 2003.

Leadership: It's not only about what you do, but what you do next.

On the next page he wrote,

We need to have a high threshold of tolerance for: uncertainty and diversity.

p. 115

Man Finally Gets to Thank Police Sergeant

Alfred Edmond was stuck in Overland Park, Kansas. His motorcycle had run out of gas, and Edmond had run out of money after a long trip from Las Cruces, New Mexico. He was just 14 miles from his destination of Olathe, Kansas, where he was supposed to have an important job interview. Enter Overland Park police sergeant Dan Carney. Carney pulled up in his squad car, handed Alfred \$8 to fill the tank in his motorcycle, and then drove away. Alfred wrote down Sergeant Carney's name, but somewhere along the way, he lost the piece of paper.

Fast forward 21 years. One day Alfred stumbled across that old piece of paper with Sergeant Carney's name on it, and he decided to send his "Good Samaritan" an \$8 money order with a note thanking him for his help in a time of great need. "Unbelievable," said Carney in a news report for KMBC.com. "One little comment, or a little thing here or there can mean so much to somebody. That's wonderful."

Brian Lowery, managing editor, PreachingToday.com; source: KMBC.com Press, "21 Years Later, Man Thanks Sergeant for \$8," KMBC.com (2-26-09)

© 2010 PreachingToday.com & Christianity Today International

(PreachingToday.com)

I can just hear Boaz singing with the McQuire Sisters, as he goes back to sleep:

Sugartime

McGuire Sisters

Sugar in the morning
 Sugar in the evening
 Sugar at suppertime
 Be my little sugar
 And love me all the time

Honey in the morning
 Honey in the evening
 Honey at suppertime
 So by my little honey
 And love me all the time

Put your arms around me
 And swear by stars above
 You'll be mine forever
 In a heaven of love

Sugar in the morning
 Sugar in the evening
 Sugar at suppertime
 Be my little sugar
 And love me all the time

Now Sugartime
 Is anytime
 That you're near
 'Cause you're so dear
 So don't you roam
 Just be my honeycomb
 And live in a heaven of love.

Sugar in the morning
 Sugar in the evening
 Sugar at suppertime
 Be my little sugar
 And love me all the time

Be my little sugar
 And love me (love me)
 all (all), all the time

(Sugartime, sugartime) Sugartime!

<http://www.lyricsdownload.com/mcguire-sisters-sugartime-lyrics.html>

(In Search of the Proverbs 31 Man: The One God Approves and a Woman Wants by Michelle McKinney Hammond) Colorado Springs, CO: WaterBrook Press. Copyright— Michelle McKinney Hammond, 2003.

I am reminded of Sandra Bullock's challenging line to Hugh Grant's character in the movie *Two Weeks Notice*. "It is far easier for you to remain the person you are," she told him, "rather than becoming the man that you should be." Here's another secret: The call a man hears to raise the bar in his life does not come from the woman; it is the still small voice of God. God wants His men to be more than the average man settles for being. God wants him to be a man of godly standards, a man who sets a worthy course for others to follow.

p. 96

(When the Game Is Over, It All Goes Back In The Box by John Ortberg) Grand Rapids, MI: Zondervan. Copyright— John Ortberg, 2007.

The ancient prophecy said the Messiah would be born in Bethlehem. But Joseph and Mary didn't live in Bethlehem. They never would have gone there. Except—"it came to pass in those days, that there went out a decree from Caesar Augustus . . ."

Why did it come to pass?

Caesar would have told you that it was because of him. Caesar made a call. Caesar was in control. But Luke raises a question: What king is at work here? Whose will is actually being done? Who is the real Master of the Board?

This account is really the tale of two cities. Rome is the site of one kind of kingdom, peace, and glory. Bethlehem is a kingdom of another kind. Money, soldiers, palaces, titles, Boardwalk, and Park Place are all in Rome. Bethlehem was all stables and mangers and donkeys and shepherds.

But the angels weren't singing in Rome. They were singing in Bethlehem.

Caesar thought his throne in Rome was as secure as a throne could be. But the kingdom was lying in a manger in Bethlehem.

Caesar has one palace left in the world. It's not in Rome but in Vegas, its glory is its glitter, and it's funded by control-deluded suckers who have yet to learn the one rule that odds makers got from John Calvin: in the long run, you can't beat the house. The baby in the manger is enthroned in hearts and lives and houses of worship on every continent in the world. How did that come to pass?

60: "And it came to pass": Luke 2:1 KJV.
pp. 60–61

(Morning and Evening by Charles H. Spurgeon) Peabody, Massachusetts:
Hendrickson. Copyright – Unknown.

The delight which the mariner feels, when, after having been tossed about for many a day, he steps again upon the solid shore, is the satisfaction of a Christian when, amidst all the changes of this troublous life, he rests the foot of his faith upon this truth—*“I am the Lord, I change not.”*

The stability which the anchor gives the ship when it has at last obtained a hold-fast, is like that which the Christian’s hope affords him when it fixes itself upon this glorious truth. With God “is no variableness, neither shadow of turning.” Whatever His attributes were of old, they are now; His power, His wisdom, His justice, His truth, are alike unchanged. He has ever been the refuge of his people, their stronghold in the day of trouble, and He is their sure helper still. He is unchanged in His *love*.

p. 614

(In God We Still Trust by Dr. Richard G. Lee) Nashville, TN: Thomas Nelson.
Copyright – Thomas Nelson, Inc., 2009.

A FIREMAN'S PRAYER

*When I am called to duty, God,
Wherever flame may rage,
Give me the strength to save some life,
Whatever be its age.*

*Help me embrace a little child
Before it is too late,
Or save an older person from
The horror of that fate.*

*Enable me to be alert
And hear the weakest shout,
And quickly and efficiently
To put the fire out.*

*I want to fill my calling and
To give the best in me,
To guard my every neighbor
And protect his property.*

*And if according to my fate,
I am to lose my life,
Please bless with Your protecting hand
My children and my wife.*

Author Unknown
p. 70

BOAZ'S LAST WORDS before Ruth and he sleep through the night are naturally uppermost in both of their minds:

"AS SURELY AS THE LORD LIVES, I WILL DO IT. LIE HERE UNTIL MORNING."

v. 14 So she lay at his feet until morning, but got up before anyone could be recognized; and he said, “Don’t let it be known that a woman came to the threshing floor.”

The NET Bible translates verse 14:

So she slept beside him until morning. She woke up while it was still dark. Boaz thought, “No one must know that a woman visited the threshing floor.”

Peterson paraphrases verse 14:

Ruth slept at his feet until dawn, but she got up while it was still dark and wouldn’t be recognized. Then Boaz said to himself, “No one must know that Ruth came to the threshing floor.”

The Bible Knowledge Commentary says:

Ruth **lay at his feet until early morning**. She arose before daylight. Boaz did not want her life complicated by village gossips, so he urged her not to **let it be known** she had been at **the threshing floor**. Nothing had happened that was improper but gossipers are not careful about facts.

Patrick & Lowth say:

Let it not be known that a woman came into the floor.] Some think he was spake this to his servants; but they were not yet stirring: and if they were, they could not discover whether she was man or woman. It was spoken therefore to her, whom he would have to be careful both of her own fame and of his; for, as Josephus here notes, “Great caution is to be used to prevent such rumours, especially when there is some ground for them,” . . .

p. 104

He says "Although nothing improper has happened if the GOSSIPERS or the PRESS GET A HOLD OF THIS, it could really MESS UP OUR NEGOTIATIONS. So don't tell anybody you were here."

The two of them are functioning with ECCLESIASTES 3:11 dominate in their thinking:

Ecclesiastes 3:11

He has made everything beautiful in its time . . .

Delayed gratification is going to bring its own rewards as we wait for the Lord to make His will and way clear.

And Alfred Whitney Griswold, who was president of Yale University, said: "Self-respect cannot be hunted. It cannot be purchased. It is never for sale. It cannot be fabricated out of public relations. It comes to us when we are alone, in quiet moments, in quiet places, when we suddenly realize that, knowing the good, we have done it; knowing the beautiful, we have served it, knowing the truth, we have spoken it."

(From Parson's Bible Illustrator 1.0)

(Perilous Pursuits by Joseph M. Stowell) Chicago, IL: Moody Press. Copyright - Joseph M. Stowell, 1994.

Longing for God and longing for the mismanaged passions of our souls are mutually exclusive. But when we long first and foremost for Him, He helps us manage our passions and their relationship to others around us and to the material order. It keeps us within God's boundaries and opens us to the wonderful world of procreation, rule, and provision without regret.

p. 158

(Perilous Pursuits by Joseph M. Stowell) Chicago, IL: Moody Press. Copyright - Joseph M. Stowell, 1994.

Listen to Oswald Chambers once more: "Passion is usually taken to mean something from which human nature suffers; in reality it stands for endurance and high enthusiasm, a radiant intensity of life, life at the highest pitch all the time without any reaction." That's what awaits us when we focus our God-given passions on Him and find them fully satisfied.

p. 163

(American Soldier by General Tommy Franks with Malcolm McConnell) New York, NY: Regan Books. Copyright – Tommy Franks, 2004.

"Good. My final point is this: Use adult common sense. This is the beginning of tomorrow's history. I want you to focus on two things: Accomplish the mission, and protect the force."

p. 285

(My Utmost For His Highest by Oswald Chambers) Grand Rapids, MI: Discovery House. Copyright– Oswald Chambers Publications Association, 1992.

A practical help in keeping your personal purity unblemished in your relations with other people is to begin to see them as God does. Say to yourself, "That man or that woman is *perfect in Christ Jesus!* That friend or that relative is *perfect in Christ Jesus!*"

(March 26)

The **BOTTOM LINE** for verse 14 is:

"Don't tell anybody you are here, it could mess up negotiations."

v. 15 He also said, "Bring me the shawl you are wearing and hold it out." When she did so, he poured into it six measures of barley and put it on her. Then he went back to town.

The NET Bible translates verse 15:

Then he said, "Hold out the shawl you are wearing and grip it tightly." As she held it tightly, he measured out about eighty pounds of barley into the shawl and put it on her shoulders. Then he went into town,

Peterson paraphrases verse 15:

So Boaz said, "Bring the shawl you're wearing and spread it out." She spread it out and he poured it full of barley, six measures, and put it on her shoulders. Then she went back to town.

The Bible Knowledge Commentary says:

Into Ruth's shawl Boaz put **six measures of barley** for her and Naomi. Naomi was entering more and more into the fullness of her wise decision to return to Bethlehem. The "measure" was probably the seah (one-third of an ephah or about 10 pounds). Thus six seahs would equal about 60 pounds. Ruth was a strong woman to be able to carry such a heavy load. Probably Boaz placed the burden **on her head**.

Some Hebrew manuscripts read, **Then he went back to town**, but others have "she" in place of "he." Since Ruth returned to Bethlehem at that time and Boaz a bit later that morning (4:1), both renderings ("she" and "he") fit the facts.

Henry says:

Bishop Hall thus sums up this matter: "Boaz, instead of touching her as a wanton, blesseth her as a father, encourageth her as a friend, promiseth her as a kinsman, rewards her as a patron, and sends her away laden with hopes and gifts, no less chaste, more happy, than she came."

p. 279

Lange says:

If notwithstanding every precaution, Ruth was recognized when she returned from the threshing-floor, her appearance, laden with grain, would be less suspicious, than if she were met dressed up as a fine lady. Thus laden, it was usual to see her come from the fields of Boaz. Thus, the last occasion of possible suspicion was cut off. Still, the whole significance of the proceeding is not exhausted with this.

p. 43

Commentators estimate that the load of grain that was given to Ruth on this occasion was somewhere between **60 and 80 lbs.** Ruth was a strong woman. One thing you can be sure of, she is not a weak, wimpy woman.

Baxter says:

... we see the Ruth who, having no hope in anyone other than Boaz, goes to the threshing floor, risking everything, believing in his kindness, staking her all on his honour and grace and his power to redeem; coming to him poor and friendless, yet loving him because he had first loved her; lying at his feet, praying the shelter of his name, asking the protection of his arm, seeking the provision which only his love could give; and finding in him more than hope had dared to expect.

p. 41

(Don't Shoot, It's Only Me by Bob Hope and Melville Shavelson) New York, NY:
Jove Books. Copyright - Bob Hope and Llenroc Productions, Inc., 1990.

In blinding snow that prevented Allied air support, the U.S. 101st Airborne, which had been dropped into the fight, was surrounded at Bastogne during what became known as the Battle of the Bulge. When the German general gave General McAuliffe of the 101st an ultimatum to surrender or be annihilated, MrAuliffe's answer went down in history as World War II's best and shortest one-liner: "Nuts!"

I don't know how that translated into German, but the 101st held out until Patton and his men could break through and free them on Christmas Day. Santa Claus arrived in a Sherman tank.

p. 131

Christmas came early for Naomi and Ruth in this situation.

Boaz would function both as a:

PROVIDER and

PROTECTOR.

He would not ask Ruth to go to the nearer kinsman and negotiate these things.
He would settle the issue for her.

His deep love and respect for her had been expressed through his control over
his desires. She knew he walked with God and she could entrust herself to
him.

I can just hear Boaz singing to Ruth as she departs:

"The Servant Song"

by Richard Gillard:

[Sister], let me be your servant
 Let me be as Christ to you
 Pray that I may have the grace
 To let you be my servant, too

We are pilgrims on a journey
 We are brothers on the road
 We are here to help each other
 Walk the mile and bear the load

I will weep when you are weeping
 When you laugh I'll laugh with you
 I will share your joy and sorrow
 Till we've seen this journey through

When we sing to God in heaven
 We shall find such harmony
 Born of all we've known together
 Of Christ's love and agony

Brother, let me be your servant
 Let me be as Christ to you
 Pray that I may have the grace
 To let you be my servant, too

(source unknown)

v. 16 When Ruth came to her mother-in-law, Naomi asked, “How did it go, my daughter?” Then she told her everything Boaz had done for her

The NET Bible translates verse 16:

and she returned to her mother-in-law. When Ruth returned to her mother-in-law, Naomi asked, “How did things turn out for you, my daughter?” Ruth told her about all the man had done for her.

Peterson paraphrases verse 16:

When she came to her mother-in-law, Naomi asked, “And how did things go, my dear daughter?” Ruth told her everything that the man had done for her,

The Bible Knowledge Commentary titles the remaining verses and then says:

An anticipation of redemption (3:16-18)

Naomi eagerly sought to know the outcome of Ruth’s adventure and predicted that Boaz would quickly resolve the issues that day. Whatever the outcome as to who the redeemer would be, it would be Ruth’s day of redemption.

3:16-17. Naomi sought to know how it had gone with **Ruth**. As before, she called Ruth **my daughter** . . . Ruth gave her a full report . . .

"WHEN RUTH CAME TO HER MOTHER-IN-LAW, NAOMI ASKED"
QUESTION #4 in the passage.

QUESTION #4:

"HOW DID IT GO MY DAUGHTER?"

You could interpret that:

"How do things stand with you?"

"THEN SHE TOLD HER EVERYTHING BOAZ HAD DONE FOR HER"—
you notice not "to her."

v. 17 and added, “He gave me these six measures of barley, saying, ‘Don’t go back to your mother-in-law empty-handed.’”

The NET Bible translates verse 17:

She said, “He gave me these eighty pounds of barley, for he said to me, ‘Do not go to your mother-in-law empty-handed.’”

Peterson paraphrases verse 17:

adding, “And he gave me all this barley besides—six quarts! He told me, ‘You can’t go back empty-handed to your mother-in-law!’”

The Bible Knowledge Commentary says:

... and added that **Boaz had** given her the **barley** so that Naomi could share in Ruth’s future fulfillment. Naomi had done her matchmaking well and had earned a reward. The aged widow could then rest assured that she would not be forgotten in the future.

Barker & Kohlenberger say:

Ruth told her mother-in-law all that had happened. She pointed to the barley Boaz had given her and repeated his admonition, “Don’t go back to your mother-in-law empty-handed” (her “empty” days were about to end; cf. 1:21). These are the last recorded words of Ruth in the book.
pp. 374-5

Younger says:

The narrator telescopes all of the events from the previous night into one statement, "Then she told her everything Boaz had done for her." This allows the narrator to focus attention on only one of the things that Boaz said—in fact, something attributed to Boaz only through a quote by Ruth in her response to Naomi's question: "He gave me these six measures of barley, saying, 'Don't go back to your mother-in-law empty-handed'" (3:17).

There can be little doubt that the writer's use of the word "empty" is meant to reflect the reversal of Naomi's "emptiness" expressed in 1:21: "I went away full, but the LORD has brought me back empty." By putting it on the lips of Ruth (rather than on the lips of Boaz in the previous scene), there is a rich irony since it was Ruth who heard the word used for the first time by Naomi as an expression of her deep despair, even though Ruth was present and already foreshadowed Naomi's relief. Campbell reasons: "With a single word the resolution of one part of Naomi's plight is accomplished." Moreover, the narrator is able to throw all the stress on the gift and, in particular, on the reason for it.

pp. 465-6

This is DRAMATIC TESTIMONY to the fact that Boaz is not only going to want to take care of Ruth, he is also going to want to take care of Naomi.

v. 18 Then Naomi said, “Wait, my daughter, until you find out what happens. For the man will not rest until the matter is settled today.”

The NET Bible translates verse 18:

Then Naomi said, “Stay put, my daughter, until you know how the matter turns out. For the man will not rest until he has taken care of the matter today.”

Peterson paraphrases verse 18:

Naomi said, “Sit back and relax, my dear daughter, until we find out how things turn out; that man isn’t going to fool around. Mark my words, he’s going to get everything wrapped up today.”

The Bible Knowledge Commentary says:

Naomi and Ruth had done all they could. The initiative now rested with Boaz. Boaz would **not rest** till he had **settled the matter** that day.

Ruth, I can tell you this. All you need to do is wait. He is going to get right on it. You can be sure of that!

You are first on his agenda for the day!!

Yes, Boaz did get right on it. He knew how to negotiate and make things happen. He put the proposal together and got a decision that day. I am sure as soon as he got the decision, he called Ruth and made marriage plans for the next afternoon.

Alexander Whyte says:

Ruth from first to last had nothing in her heart but pride, and respect, and love for Boaz. And he had neither act, nor word, nor look, nor wish to repent of, though Ruth had been found at his feet when his heart was merry. A happy pair, with a romantic history behind them, and with a future before them that it had not entered into their sweetest dreams to dream.

p. 206

Grant says:

Ah, but His heart will not have its rest till the matter is finished, and redemption is found for Ruth,—“shepherd-tended” Ruth!

p. 279

Kroll says:

Waiting Grace

How difficult is it for you when God asks you to wait? Next time you're called on to wait, take note of how you respond and make a conscious effort to trust God.

p. 27

Younger says:

This dialogue between Ruth and Naomi comprises the last words that either of them utter in the story. Posed on the threshold of fulfillment, they both step aside with Boaz taking center stage. His action will now dominate the story's resolution.

p. 466

"THEN NAOMI SAID, 'WAIT MY DAUGHTER.'"

That **TAKES US BACK** to Ruth's response to Naomi and her instructions in the first part of the chapter:

Ruth responded in verse 5—"I will do whatever you say."

Waiting is the hardest part of the whole deal.

Habakkuk 2:3 (NLT)

But these things I planned won't happen right away. Slowly, steadily, surely, the time approaches when the vision will be fulfilled. If it seems slow, wait patiently for it, for it will surely take place. It will not be delayed.

Isaiah 30:18 (NLT)

But the Lord still waits for you to come to him so he can show you his love and compassion. For the Lord is a faithful God. Blessed are those who wait for him to help them.

Psalm 27:13-14 (NLT)

Yet I am confident that I will see the Lord's goodness while I am here in the land of the living.

Wait patiently for the Lord.

Be brave and courageous.

Yes, wait patiently for the Lord.

Isaiah 49:23 (NLT)

. . . Those who wait for me will never be put to shame.

Isaiah 64:3-4 (NLT)

When you came down long ago, you did awesome things beyond our highest expectations. And oh, how the mountains quaked! For since the world began, no ear has heard, and no eye has seen a God like you, who works for those who wait for him!

Isaiah 40:31 (NLT)

But those who wait on the Lord will find new strength. They will fly high on wings like eagles. They will run and not grow weary. They will walk and not faint.

WAITING

“Make haste to help me, O Lord!” the psalmist David prayed (Ps. 70:1). Like him, we don’t like to wait. We dislike the long lines at super-market checkout counters, and the traffic jams downtown and around shopping malls. We hate to wait at the bank or at a restaurant.

And then there are the harder waits: a childless couple waiting for a child; a single person waiting for marriage; an addict waiting for deliverance; a spouse waiting for a kind and gentle word; a worried patient waiting for a diagnosis from a doctor.

What we wait for, however, is far less important than what God is doing while we wait. In such times He works in us to develop those hard-to-achieve spiritual virtues of meekness, kindness, and patience with others. But more important, we learn to lean on God alone and to “rejoice and be glad” in Him (v.4).

F. B. Meyer said, “What a chapter might be written of God’s delays! It is the mystery of the art of educating human spirits to the finest temper of which they are capable. What searchings of heart, what analyzings of motives, what testings of the Word of God, what upliftings of soul. . . . All these are associated with those weary days of waiting, which are, nevertheless, big with spiritual destiny.” — David H. Roper

*Be still, My child, and know that I am God!
 Wait thou patiently—I know the path you trod.
 So falter not, nor fear, nor think to run and hide,
 For I, thy hope and strength, am waiting by thy side. —Hein
 God stretches our patience to enlarge our soul.*

(From *Our Daily Bread*, Friday, November 7, 2008)

(Morning and Evening by Charles H. Spurgeon) Peabody, Massachusetts: Hendrickson. Copyright – Unknown.

Grasp these sweet promises, thresh them out by meditation and feed on them with joy.

p. 428

(365 Days of Hope: Encouragement for Those Facing Loss, Pain, and Disappointment by Joni Eareckson Tada and Dave & Jan Dravecky) Federal Way, WA: World Vision. Copyright – Joni Eareckson Tada, Dave Dravecky, and Jan Dravecky, 2005.

Something amazing often happens, however, to those whose days are filled with waiting. They discover that life is best observed and cherished in the wait. Our waiting gives God time—time to speak to us, to bring us to reflection, surrender, and peace. Waiting allows us to gather the strength and courage we need to face whatever comes.

Dave and Jan Dravecky

(March 30)

(The Red Sea Rules: Ten God-Given Strategies for Difficult Times by Robert J. Morgan) Nashville, TN: Thomas Nelson. Copyright – Robert J. Morgan, 2001.

Dr. Martyn Lloyd-Jones once preached a sermon on the terror of the disciples during the storm on Galilee. He ended with a sharp conclusion: “I do not care what the circumstances may be, the Christian should never be agitated, the Christian should never be beside himself, the Christian should never be at his wit’s end, should never be in a condition in which he has lost . . . It implies a lack of trust and confidence in Him.”

p. 54

(Sit Still Until by Mrs. Charles Cowman) Los Angeles, CA: Cowman Publications. Copyright – Mrs. Charles Cowman, 1957.

Where is faith without trials to test it, or patience with nothing to bear, or experience without tribulation to develop it? These qualities could not be perfected in our Lord without suffering, and shall we escape the chastening rod?

Not in each shell the diver brings to air
Is found the priceless pearl: but only where
Mangled and torn, bruised well-night to death,
The wounded mollusk draws its laboring breath.
O tried and suffering soul, gauge here your gain;
The pearl of patience is the fruit of pain.

If we will look back upon the past, many of us will find that the very time our Father has chosen to do the kindest and loveliest things for us and give us the richest blessings has been the time when we were strained and shut in on every side—in tunnels as black as midnight.

p. 7

CONCLUSION:

What are some of the lessons we can learn from this particular study?

LESSON #1: The Lord really does make all things beautiful in His time.

LESSON #2: Naomi is a good, gracious, godly woman.

LESSON #3: Naomi is a woman of courage, conviction, commitment, and caring.

LESSON #4: Ruth, her disciple, is a woman of courage, conviction, commitment, and caring.

LESSON #5: Every decision a person makes has eternal consequences.

LESSON #6: Discouragement is the illegitimate child of false expectations.

LESSON #7: Ruth expresses the obedient heart by saying, “I will do whatever you say” (verse 5).

LESSON #8: Boaz is a good, gracious, and godly gentleman.

LESSON #9: It is better to prepare for an opportunity and not have one than to have an opportunity and not be prepared.

LESSON #10: True love is pure, unselfish, loyal, and courageous.

LESSON #11: True love is displayed in beautiful ways through sacrificial servanthood.

Jackman says:

Perhaps the words of a woman can best express Ruth's confidence. Written nearly one hundred and fifty years ago by Anna L. Waring, a Welsh woman from Glamorgan, before she was thirty, her words are still a powerful expression of the calm assurance of any disciple who knows the love of the Good Shepherd, who lays down His life for His sheep.

Wherever He may guide me,
No want shall turn me back;
My Shepherd is beside me,
And nothing can I lack.
His wisdom ever waketh;
His sight is never dim.
He knows the way He taketh,
And I will walk with Him.”²

2. From “In Heavenly Love Abiding,” by Anna L. Waring.
p. 339

Phillips outlines principles and applications from the passage:

PRINCIPLES

- Even more than you do, God wants his will done in your life.
- We have seen, over and over, that God is at work behind the so-called “chance” details of the lives of his people.
- God has a way of overcoming obstacles and allowing stumbling blocks to become stepping stones.
- People who love God naturally want to do God’s will; his will becomes their will—even when it includes hardships.

APPLICATIONS

- Do you give *of yourself* to Christ, or do you give *yourself* to Christ? Do you want parts of God, or do you want God? Give all of who you are to all of who God is.
- Be aware that faith involves risk!
- Be encouraged that your risks are anchored in God’s character and based on God’s promises.

p. 336

Thinking through the passage I would like to pay tribute to the THREE KEY CHARACTERS in the passage:

1. NAOMI,
2. RUTH, and
3. BOAZ.

Boaz, from the very first encounter, makes PROVISIONS FOR RUTH for:

- FELLOWSHIP,
- SUSTENANCE,
- PROTECTION, and
- REFRESHMENT.

The FOUR R'S are true in a marriage relationship. There is:

- a willingness to ACCEPT THE RESPONSIBILITY for the relationship,
- RESPECT for the other person,
- RELATIONSHIP that involves the
 - SPIRITUAL,
 - EMOTIONAL,
 - PHYSICAL, and
 - MENTAL, and
- a REDEEMER—God at the center of this relationship.

Ruth is a STALWART WOMAN filled with initiative. She:

- LISTENS TO ADVICE,**
- IS LOYAL,**
- KEEPS HER PROMISES,**
- IS INDUSTRIOUS,**
- IS HUMBLE,**
- IS PURE, and**
- IS RADIATING LOVE.**

There are FOUR THINGS that we can say of TRUE LOVE and it is true of both Ruth and Boaz:

1. Love is **PURE**.
2. Love is **UNSELFISH**.
3. Love is **LOYAL**.
4. Love is **COURAGEOUS**.

But above everything else:

5. Love is **TRUSTWORTHY**.

In trying to pay tribute to RUTH, I have come up with these words:

SERVANT,

UNSELFISH,

LOYAL,

GIVING,

SACRIFICIAL,

SUBMISSIVE,

HONEST,

FAITHFUL, and

OBEDIENT.

For BOAZ I have written down the words:

INTEGRITY,
ABOVE REPROACH,
HONESTY,
DISCIPLINED,
SELF-CONTROL,
SACRIFICIAL,
UNSELFISH,
KIND,
GENEROUS,
CARING,
CONSIDERATE, and
GENTLE.

When you PUT THE TWO OF THEM TOGETHER, like we will next week, both of them are:

DEDICATED,
DEVOTED,
DEVOUT,
DEPENDABLE,
ABLE TO EXERCISE RESTRAINT, and
THE EPITOME OF VIRTUE.

A New Year's Challenge

It is a mistake to be always turning back to recover the past. The law for Christian living is not backward, but forward; not for experiences that lie behind, but for doing the will of God, which is always ahead and beckoning us to follow. Leave the things that are behind, and reach forward to those that are before, for on each new height to which we attain, there are the appropriate joys that befit the new experience. Don't fret because life's joys are fled. There are more in front. Look up, press forward, the best is yet to be!

F. B. Meyer in Our Daily Walk. Christianity Today, Vol. 40, no. 1.

© 2010 PreachingToday.com & Christianity Today International

(PreachingToday.com)

**(Morning and Evening by Charles H. Spurgeon) Peabody, Massachusetts:
Hendrickson. Copyright – Unknown.**

The joy of the saints in heaven is comprised in this: *Jesus chose us, loved us, bought us, cleansed us, robed us, kept us, glorified us: we are here entirely through the Lord Jesus.*

p. 432

**(A Year With Jesus: Daily Readings and Meditations by Eugene H. Peterson)
San Francisco, CA: HarperCollins. Copyright – Eugene H. Peterson,
2006.**

I want to go where you go, Jesus. I think I am willing to do anything. Then you confront me with where you are going and what you are doing, and I am not so sure. Give me, along with the desire to be with you, the courage to stay with you. Amen.

p. 94

(The Furious Longing of God by Brennan Manning) Colorado Springs, CO:
David C. Cook. Copyright—Brennan Manning, 2009.

Abba was calling Jesus home to an intimacy of life and love that defied description, a home where every tear is wiped away, where there is no more mourning, no more sadness. And Jesus seems to hear the voice of His Abba because His last word on the cross is a response from the powerful profound intimacy of His own heart, Jesus cries:

“Abba. Abba, I’m coming. I’m coming home. Into Your hands I command My spirit; into Your heart I command My heart. Abba, it’s finished, consummated. I’m coming home.”

And the torn, broken, lacerated body of Jesus the Son is swept up into the reckless, raging fury that they call the love of God.

p. 52