

RUTH 3:1-5 (GO DOWN TO THE THRESHING FLOOR)

Introduction: Today we enter into the third chapter of Ruth, which continues the story of redemption and wedded love between Boaz and Ruth. In order to properly understand what this third chapter will relay, it needs to be compared with what already occurred in Chapter 2.

At that time, the two women, Naomi and Ruth, had just returned from Moab and they were in a state of distress. It was *Ruth* who stepped forward to accomplish the work necessary to sustain the life of the two of them. She offered to go glean in the fields of Bethlehem and Naomi consented, submitting to the will of Ruth.

Ruth wasn't sent into the fields, she volunteered to go into them. Now in chapter 3, when the time of hardships have lessened because of Ruth's efforts, Naomi now takes the lead by initiating the action to be taken. And it is an action directed toward securing a place of rest for Ruth in the house of her own husband.

And so there is the contrast which is evident. The idea of working in order to help Naomi originates with Ruth, but the thought of happiness and contentment for Ruth, and the carrying on of the family name originates with Naomi. Despite the originator of each idea though, it is Ruth in whom the mission is accomplished.

When she went to glean, it was as a widow and a foreigner, exercising her rights in that status to work in the fields of Israel. Four times in chapter 2, her Moabite origin was noted. She went with no definite place to glean, but merely where happenstance brought her. And with no set plan. Whatever happened would be at the providence of the Lord.

On the other hand, she will now be given definite instructions to go to a specific place and with a set plan. Instead of uncertainty in what she would do, she will have a set purpose and she will be determined in her mission. Instead of widows

garments, she will be wearing her finest apparel. And yet, she will be going with the redemption rights of a widow under the law of Israel.

Never in this chapter will her country of origin be mentioned. The last chapter showed her rights to glean in order for her and her mother to physically live. This chapter will show her rights to be redeemed so that their family name will continue to live. In both chapters though, there is a difficult task to undertake and in some ways, the second is actually more difficult than the first.

As a gleaner, she could have been physically abused or humiliated, and yet she found grace. In this chapter, though it is unlikely that she would be physically abused, she could still be humiliated or cause another to be humiliated.

In the previous chapter she acted openly and yet with humility, faithfully working to feed herself and her mother. In this chapter she will act secretly and with even greater humility to carry on the name of the family.

In the previous chapter she acted to overcome hunger and physical needs. In this chapter she will act to overcome love, to fulfill her emotional needs. In the previous chapter, she demonstrated her promised faithfulness to Naomi. In this chapter she will demonstrate obedience to her.

In both chapters, what is often mistaken as wrongdoing in Naomi for allowing Ruth to venture out, is actually a credit to her. The faithfulness of Ruth shows that Naomi had truly won her love and Ruth felt indebted to her for that affection.

And in both chapters, we cannot assign our modern code of ethics or law upon the actions of either woman. In both the gleaning and the attempt to secure a kinsman redeemer they are conducting themselves under the provisions of the law of Israel and within the accepted customs derived from that law.

Ruth had the right to glean, and the additional blessings which were heaped upon her were by the grace of the one who granted them. But in granting them, they led naturally to the hope of fulfilling the second right. If Boaz had been harsh to her, then Naomi and Ruth would never have entered into exercising this second right, the right of redemption.

Text Verse: "Thus says the LORD:

'The people who survived the sword
Found grace in the wilderness—
Israel, when I went to give him rest.'

³The LORD has appeared of old to me, *saying*:
'Yes, I have loved you with an everlasting love;
Therefore with lovingkindness I have drawn you.'" Jeremiah 31:2, 3

The Lord allows hardships into our lives for His own reasons, but He also intends for His people to find rest and grace in Him. These two are not contradictory. Instead, we often merely fail to see that the hardships are leading us *to* our place of rest.

Naomi and Ruth had hardships that most of us have never known, and yet, they were guided by the hand of God each step of the way. They truly found grace in Ruth's happenstance arrival in the fields of Boaz and today we will see them also look for rest in his care.

Whatever hardship you are facing, it is being used for a good end. And when the grace comes, it will be far sweeter than it would have been without first going through the hardship. These lessons continuously come forth as we read and contemplate God's superior word. And so let's go to that word again this morning and... May God speak to us through His word today and may His glorious name ever be praised.

I. Securing a Place of Rest (verses 1 & 2)

In the law of Moses, there is a provision that if a man dies without having a son, his brother is to go in to the woman and raise up a child in his dead brother's name. This is how it is recorded in Deuteronomy 25, something we also read last week -

"If brothers dwell together, and one of them dies and has no son, the widow of the dead man shall not be *married* to a stranger outside *the family*; her husband's brother shall go in to her, take her as his wife, and perform the duty of a husband's brother to her. ⁶ And it shall be *that* the firstborn son which she bears will succeed to the name of his dead brother, that his name may not be blotted out of Israel." Deuteronomy 25:5, 6

This right is actually the right of the *surviving widow*. It is something that *she* can demand of him and there is a provision that if the man doesn't fulfill her request, that he is to be marked as a public and open shame in Israel.

This was something that actually predated the law in a cultural sense as we saw in Genesis 38 in the account of Judah and Tamar. It, in essence shows the importance of preserving the family spirit and body within the nation of a people through propagation.

If this is so, and it is, then we can further contemplate who Naomi pictures, who Ruth pictures, and what the ultimate purpose of the book of Ruth is given for. Each chapter and each verse is leading us through a snapshot of a portion of redemptive history and showing us at the same time the marvelous work of God in and through His son, Jesus.

Although the law doesn't specifically mention the details of a close relative other than a brother fulfilling the rights of the widow, it is implied throughout this story

and thus it was an accepted custom in Israel. This is the basis for the verses we will see today as we begin with the first verse of chapter 3 -

¹Then Naomi her mother-in-law said to her,

Naomi initiates the details of this chapter. Boaz has shown an interest in Ruth and she may at the same time be disheartened, wondering where life was leading her. While gleaning, she would have seen Boaz daily and received his grace and felt productive and helpful towards Naomi.

And yet, at the same time, she may have been a lady who was downcast in her soul, desiring a husband to raise up the name of Mahlon. Naomi perceived this and so she decides it is time to take measures into hand for the benefit of her beloved Ruth.

^{1 (con't)} "My daughter, shall I not seek security for you, that it may be well with you?"

Her words here, though given as a question are actually a statement of affirmation. In essence, she says "My daughter, I shall seek security for you, that it may be well with you." As the parent, in this society and within the times of this culture, it is her duty and responsibility to arrange the marriage for the child.

And this is exactly what the idea of "seeking security" implies. The word in Hebrew is *manoakh* and it implies "rest" such as in a place of rest, like when Noah's ark settled on the mountains of Ararat, or a state of rest, such as when there is freedom from labor resulting in general ease and contentment, such as when Adam was placed in the Garden before the fall.

This is what Naomi is relaying. She intends for Ruth to be granted a place of rest in a marriage which would be for her comfort, contentment, and peace for both her

body and her soul. Ruth has steadfastly worked in the harvest field and now Naomi will look to give her body rest.

And she is certainly lonely, frustrated, and feeling like a fifth wheel as well. And so Naomi will look to find rest for her spirit also. The words from her to Ruth are exquisitely simple and to the point in what they imply - "Ruth, I am going to find you a good husband to take care of you."

In chapter 1, this was Naomi's desire for both of her beloved daughters in law. At that time, she said this to them -

"Go, return each to her mother's house. The LORD deal kindly with you, as you have dealt with the dead and with me. ⁹The LORD grant that you may find rest, each in the house of her husband." Ruth 1:8, 9

When she spoke those words, all of their hearts were filled with sorrow and uncertainty, but now there is comfort and hope. At that time, there was self-forgetting on Naomi's part in hopes of a better future in store for each of them.

Now there is again self-forgetting in hopes of a better life for Ruth. Because Ruth refused to forget Naomi and instead clung tightly to her, Naomi is returning the love and looking for her to be united to a man whom she can now cling to.

Naomi's words, though stated as a question, should be taken as a statement which expresses an intentional result. To be a wife who is secure and at rest is assumed to be a good thing. And so the words "that it may be well with you" convey the idea of intent.

And so we can see that Boaz isn't just a close relative, but he is a place of security and rest. As Parker notes about this verse, "Menuchah [meaning rest] means an asylum of rest, a protection of honour, a security that cannot be violated; and

then in its last signification it means the very omnipotence and pavilion of God. In this respect Boaz was the type of Christ."

Understanding this, we certainly see a glimpse of the work of the Lord. In Him is our rest, our contentment, and our peace. This idea of rest as a stated aim is given in Isaiah 63 -

"As a beast goes down into the valley,
And the Spirit of the LORD causes him to rest,
So You lead Your people,
To make Yourself a glorious name." Isaiah 63:14

And again, in the New Testament, we see that joining to Him through faith is what brings us to our state of rest. In Hebrews 4:3, it is explicitly stated -

"For we who have believed do enter that rest..." Hebrews 4:3

When we understand who Ruth pictures and who Boaz pictures, we can see very clearly the beauty of Naomi's words to her realized in our relationship with Jesus.
(LIFE APP - ADAM'S REST IN GARDEN)

*O! Precious rest of God, blissful and filled with joy
As we trust in Jesus, and place our souls in His hands
By faith we call out to Him and His grace He does employ
He bestows it upon all who trust, from all nations and all lands*

*In Him we find our rest because in Him we do believe
He fulfilled the law and died to give us life
And in Him alone do we eternal life receive*

Because in Him has ended all our enmity and strife

Yes, O God! We praise You for the marvelous work of Jesus

We thank You for this wondrous Gift which You bestowed on us

² Now Boaz, whose young women you were with, is he not our relative?

What is probably very happy news for Ruth, Naomi mentions Boaz in the context of her *rest*. Though he's older, he has demonstrated exceptional kindness to her and she is probably more attached to him than any other man that she had met. In Naomi's words, she implies that she has a right to recommend the course of action she will now convey to Ruth by using a term *modaath* to describe him.

He is a relative who is aware of her circumstances and who should be aware of his obligations to her family. This is the only time the word is used in this manner in the Bible, which is in the feminine form. It comes from the idea of "to know." In chapter 2, the word in its masculine form was used in this verse -

"There was a **relative** of Naomi's husband, a man of great wealth, of the family of Elimelech. His name *was* Boaz." Ruth 2:1

So here we have a gender discord. In chapter 2, Boaz is called a relative using the masculine word *mowda*. Now in chapter 3, he is called a relative using the feminine word *modaat*. Scholars are perplexed about this and I've read no comment clearly explaining why this is the way it is. So I spent all night this past Tuesday thinking about it. Here is what I believe is why:

In chapter 2, Boaz is connected to Naomi's husband, Elimelech, as the relative, but now in this chapter, he is called "our relative." Yes, he is Naomi's relative through Elimelech, but he is also Ruth's relative through marriage. There is a

connection between the two which implies there should be knowledge on the part of Boaz towards his responsibilities as their relative.

An example of the word's meaning can be found right at the beginning of the Bible which speaks of the tree of the knowledge of good and evil. The word for "knowledge" is the word *daath*, to which *modaat* is connected.

The word *daath*, according to the Haw Theological Wordbook of the Old Testament, is knowledge "possessed by God from whom nothing can be hidden. He teaches it to man. It appears parallel with wisdom and understanding, instruction and law... *daath* is also used for moral cognition." They go on like this for several detailed paragraphs concerning the word *daath*.

So I believe there are two possible reasons for using the feminine word instead of the masculine. The first is that Boaz pictures Christ who possesses all knowledge. Therefore, the word is being tied, not so much to his relationship between him and these women, but to the knowledge which is being conveyed concerning the process of redemption. For example, the Hebrew word for "instruction" or "law," which is *Torah*, is feminine.

The second reason, which may be idle speculation, is that it may be making a pun (which puns often occur in the Bible) on the words "Moab" and *daath*, thus *modaath*. Ruth is a Moabite and is the one Naomi is indicating will be redeemed, and Boaz possesses the knowledge of the redemption process. Boaz has the knowledge concerning them as close family and what he is to do for them.

But this knowledge doesn't imply an obligation on him which he is required to act on first. One of the women has the right of the marriage and Naomi is implying that it is to be Ruth's. As Ruth has this right, then the first step towards such a marriage doesn't begin with or belong to Boaz. Such assertion of a right belongs to the possessor of the right.

An example of this is the act of gleaning. Boaz owned a field, and it was his obligation under the law to allow those who desired to glean to let them do so - he could not forbid them from gleaning. But, he was under no obligation to go after them in order to glean. The gleaners possessed the right and so they had to initiate the exercising of the right. TALK ABOUT THIS - BOAZ OUT IN TOWN MAKING ALL THE POOR FOLK COME GLEAN

Ruth possessed the right to a near-relative redeemer, which means *she* had to initiate the exercising of being redeemed as the law provided. In this, we can see the biblically evident truth that salvation which is *provided* by God, and which is in accord with His law, is a right which *we* possess, and which requires an action that *we* must initiate in order for it to be acted upon.

A good example of this would be God's redemption of Israel at the Exodus. He gave them a law to place blood on the lintels of the doors on their houses. When He did, He also said,

"And when I see the blood, I will pass over you; and the plague shall not be on you to destroy *you* when I strike the land of Egypt." Exodus 12:13

The Lord gave the law, but the people had to respond to the law. They could have skipped this step and died. And when they were brought through the sea, they could have turned back and stayed in Egypt. God allows us to be obedient to Him and He allows us to initiate the actions which His law requires and offers in the redemptive process.

It is a picture of man's free-will in election. Though God knows what our free-will choice will be, it does not negate that we have to make it. God doesn't selectively choose some for salvation and some for condemnation as Calvinist doctrine incorrectly states.

Instead, the right to redemption is in the hands of the one to whom the right belongs *after* the law allows the right. *We must choose* to exercise our right to

redemption in order to be redeemed... And you thought this was just a story about a guy meeting a lovely young girl from Moab. Rather, it is a story of you and me as we come before the gracious Redeemer, our Lord Jesus.

It should be noted here that if the marriage proposal works, it will not only ensure that Ruth finds her rest, but that any children born in the marriage will raise up the seed of Naomi's dead son and thus preserve the family name.

² (con't) **In fact, he is winnowing barley tonight at the threshing floor.**

Having noted that she was looking for a husband for Ruth, and then noting the fact that Boaz was in the know concerning her status and relationship to him, she now goes further in her match-making plans by noting that "Oh boy, I happen to know where he will be this very evening!"

It is an exceptional excuse for her to meet him as it was nighttime, outside of the city, and away from where he lived. And, he would be out there working alone.

And on top of all that, it would be after a feast with the day-workers. After harvesting and bringing in the sheaves, they would have a meal before going home. The owner however would stay at the threshing floor to guard the grain.

At such a time, he would be in good spirits, satisfied with the day behind him, having a full stomach, and happy from the wine. He would be in a good mood because of the satisfaction of an excellent day of harvesting. He would lay among the grain content with the labor of his hands. It would make for the perfect moment and place for Ruth to exercise the right of redemption.

Naomi's words indicate that she had paid close attention to the movements of Boaz and also to the kindness that he had shown to Ruth. Her proposal was

certain to have a positive outcome because she could tell that his heart was in no way unsympathetic to Ruth.

Ruth began her gleaning at the start of the harvest and now she begins a new undertaking during the time of threshing and winnowing of barley. During the intervening time, Naomi had observed enough to know that both of them were suited for each other and that both of them were inclined toward one another. And so she directs Ruth to the threshing floor of Boaz.

A threshing floor was a place where the grain was taken. It would often have a covered top to keep rain off the grain, but the sides would be open. It would be situated where the breezes would come through the best - either on an open field or on a the top of a hill.

In the land of Israel, the winds start to rise from the sea about four o'clock or so, just like in Florida, and it continued until after sunset. The floor of a threshing floor would be mixed with chalk to both keep weeds from growing up and to keep the ground from cracking during the dry season. This would be compacted and perfectly flat.

In the middle of the floor, the stalks would be threshed to separate them from the grain and also to break the kernels of grain open. After that, the grain would be tossed into the air and the wind would blow away the lighter chaff as the heavier grain fell back down on the floor, thus purifying it.

Here in this spot of labor and industry, Boaz, the "man of great wealth" participated along with his laborers in the winnowing of his barley and then he would lay down by his large heap of grain and sleep for the night, satisfied and content.

II. Go Down to the Threshing Floor (verses 3 & 4)

³Therefore wash yourself and anoint yourself, put on your *best* garment and go down to the threshing floor;

Since the death of her husband, Ruth had probably worn widow's garments. For the first time since that occasion, she will now adorn herself in beautiful raiment and be prepared in a most radiant way. Her clothes would smell wonderful, her face would glow from the bath, and her hair would be shiny from a handful of olive oil.

If she caught the notice of Boaz while hot, sweaty, and wearing widow's clothes as she gleaned, imagine how naturally lovely she must have been. And so with the added beauty, only the word *radiant* could accurately describe her. At the time of the covenant with Israel, God through Ezekiel describes them in a similar way -

"When I passed by you again and looked upon you, indeed your time *was* the time of love; so I spread My wing over you and covered your nakedness. Yes, I swore an oath to you and entered into a covenant with you, and you became Mine,' says the Lord GOD. ⁹Then I washed you in water; yes, I thoroughly washed off your blood, and I anointed you with oil." Ezekiel 19:8-9

If the covenant with Israel was comparable to Ruth's appearance, then Ruth, a gentile who is meeting with Boaz must be picturing a New Covenant with the Lord. Again, we are brought to ask why this story is included in the Bible. Listen to how Paul describes us as the church and how closely it matches what we would think of Ruth at this time -

"Husbands, love your wives, just as Christ loved the church and gave himself up for her ²⁶ to make her holy, cleansing her by the washing with water through the word, ²⁷ and to present her to himself as a radiant church, without stain or wrinkle or any other blemish, but holy and blameless." Ephesians 5:25-27 (NIV)

If this story were merely to introduce Ruth as an ancestor of David and Jesus, then a short note in a genealogical record somewhere in Chronicles would have sufficed. But instead, more detail is given to this story than any other such story of its type in the Bible.

Every word and every detail is given to show us of a greater story of love, redemption, and restoration. Every person mentioned is emblematic of another figure or precept which leads to the work of Jesus Christ. It is truly a work of beauty. God has taken these real people with their truly human needs and desires, and has used them as examples of His redemption for the people of the world.

As an appropriate parallel thought to this verse, Starke says, "The bride of Christ is pleasing to her Bridegroom only when anointed with the Spirit and clothed in the garments of salvation." Without these, we cannot be a part of God's plan of redemption, but with them, we are His - once and forever redeemed.

^{3 (con't)} **but do not make yourself known to the man until he has finished eating and drinking.**

One could ask why would she bother with her best garments if she were only to come to him in the dark of the night. That assumes that Naomi's words mean that he would *only* see her at that time. Rather, she probably went at the time of the evening feast in order to be seen by him and maybe eat with him, but that she wouldn't make herself and her intentions known until after that time.

The term "known" here then is referring to the intentions of the evening, not the seeing of the person. She would be seen and it would be seen in such a *ka-pow* loveliness that the meal and the drink would only make his sleep sweeter.

As the bearer of the right to request redemption, she could do so publically, but the approach recommended by Naomi is one which is of heartstrings and human

urges, not just one of legal propriety. The question is, why would she do it this way? And the answer is that Boaz is *not the closest relative to Ruth*.

There is one who is closer, as we will see in a few verses. If she were to abruptly claim her right to Boaz based on the law, he could just as abruptly say that she had to follow the letter of the law. However, if she were to follow the intent of the law mixed with a pleasing and humble manner, Boaz would still follow the letter of the law, but he would do it in a way much more conducive to a favorable outcome for a marriage.

If that doesn't sound like us before the law, relying on the work of Christ rather than on our own works, I'm not sure what better picture could ever be made. LIFE APP - Christ fulfills the law, He is our rest.

⁴ Then it shall be, when he lies down, that you shall notice the place where he lies;

At the end of the work, Boaz would be alone to watch the grain and it would be getting dark or it would already be dark. Any lamp he used would be put out and he would hit the proverbial hay. At this time, she would need to mark the spot mentally and to know it because it would otherwise be too dark to avoid stepping on him as she went to finish her instructions.

⁴ (con't) and you shall go in, uncover his feet, and lie down;

To uncover his feet is literally "the places of his feet." It would be comparable to saying, "the foot of his bed." Boaz would probably be sleeping in his clothes and merely have a cover over his feet to keep them warm through the night.

With this cover, she could lay next to his feet and cover herself as a sign of submission. It would be as a servant might do when sleeping in a room with their

master. Some scholars take great offense against this particular instruction and find blame in both Naomi and Ruth for being so unwise and acting in such an unbiblical manner.

This is what happens when we insert our own cultural norms into someone else's cultural setting. The action, as instructed by Naomi and carried out by Ruth, would have been perfectly acceptable in the culture.

She is offering herself to the one who has the right to redeem her by taking advantage of the very law of redemption which the culture was guided by. Boaz had meticulously cared for Ruth and had revealed his intentions to her through his actions, but it was *her* right of redemption, not his.

He is the one to perform the redemption if so asked. And he had implicitly demonstrated his desire to do so through his care of her, maybe hoping that she would respond. And so it is with the Spirit. He calls us in anticipation of us responding, but it is we who must respond to the call.

Christ has the power to redeem, but He allows us the choice to ask for it. This is perfectly evident here and throughout the rest of Scripture. It makes no sense to say that one would call on the name of the Lord to be saved if the Lord were first to have regenerated them to call on the name of the Lord. Boaz offered in his own way and waited for Ruth to respond.

Having said that, it is certain that Ruth, the hard yet humble gleaner in the field, would never have summoned up the courage to go to Boaz, even at Naomi's instruction, unless she wanted to have him in marriage and unless she knew that she would be received favorably by him. In essence, Boaz gave her the faith to come forward to be redeemed by his actions toward her. It is an exact match to Paul's words in Ephesians 2:8, 9 -

"For by grace you have been saved through faith, and that not of yourselves; *it is* the gift of God, ⁹ not of works, lest anyone should boast."

Through His loving actions towards us, we are given the faith to call out to Him for salvation. And through His grace, we are saved when we call out. The entire process is credited to the Lord. This is seen in the story of Boaz and Ruth.

Nothing improper or vulgar can be deduced from this passage. It is the culmination of a demonstration of interest by both parties for a legitimate union provided for by the law under which they both lived. Naomi knew that both parties were in favor of it and she simply followed the cultural norms in order for their hearts to be united as one.

⁴ (con't) **and he will tell you what you should do.”**

With her offer made as she was instructed to do, Boaz would in turn fill in the finer points of what would occur. Naomi had no fear that Boaz would act in an irresponsible matter. Whatever he did, would be an act which would be followed up on in the manner appropriate to the actions he took that night towards Ruth.

At the threshing floor where the chaff from the grain is parted

There the grain is made pure and ready to eat

The chaff is blown away as the winnowing is started

Until it is all gone and the process is complete

And so it is with the harvest field of man as well

There is good grain and there is chaff also

And the two are separated, destined for heaven or for hell

Let us decide now that to heaven we will go

It is a choice and the choice should be to receive Jesus

Who is gracious enough to leave the choice up to us

III. Ruth Agrees (verse 5)

***⁵ And she said to her, “All that you say to me I will do.”**

It's obvious to Ruth that Naomi desires her to claim the right of redemption and that she believes she will benefit from it just as if she were to exercise it herself. The name of her husband and two dead sons can live through the wife of the dead son.

It is also evident that Boaz has an affection for Ruth and that Ruth probably felt that same affection for Boaz. Having received his grace certainly led to feelings of affection for him by her. None of this would have escaped Naomi's eyes and she knew that Boaz would be willing to go to extra lengths to procure Ruth as a wife.

In this hopeful union then there is the chance for the family line to continue despite the sad times of the past. And so, because of these things she has given instructions to Ruth which are in line with the norms of the culture and are in no way improper or immodest.

Instead, they are instructions which have used the law and have also used the charm of Ruth to bring about a good end to the matter. As we proceed on, we will see more specifics which should lead us to an even clearer picture of why God included this book in the Bible.

And yes, each of those specifics will show us hints of the work of Jesus. He is the Lord not only to the Jews, but to the Gentiles as well. Though foreigners to the covenant at Sinai, we can be grafted into the commonwealth of Israel through the work of the Redeemer. In Him, Jew and Gentile alike have equal standing before God.

Closing Verse: "For thus says the High and Lofty One Who inhabits eternity, whose name *is* Holy: 'I dwell in the high and holy *place*, With him *who* has a contrite and humble spirit, To revive the spirit of the humble, And to revive the heart of the contrite ones.'" Isaiah 57:15

Next Week: Ruth 3:6-13 (Midnight at the Threshing Floor) (8th Ruth Sermon)

The Lord has you exactly where He wants you. He has a good plan and purpose for you. He knows your trials, troubles, and woes and He is there with you through them. So cling to Him and let Him do marvelous things for you and through you.

Go Down to the Threshing Floor

Then Naomi, her mother-in-law, to her said

“My daughter, shall I not seek security for you

That it may be well with you and not difficult instead?

I will give instruction on what you are to do

Now Boaz, whose young women you were with

Is he not our relative whom we know?

In fact, he is winnowing barley tonight

At the threshing floor. Yes! It is so

Therefore wash yourself and anoint yourself also

Put on your best garment and go down to the threshing floor

But do not make the man yourself to know

Until he has finished eating and drinking, and is ready to snore

Then it shall be, when he lies down for his rest so sweet
That you shall notice the place where he lies too
And you shall go in, uncover his feet
And lie down; and he will tell you what you should do

And she said to her, "All that you say to me I will do
Ruth's actions showed a daughter-in-law both faithful and true

Like Ruth we are to submit ourselves to the Lord
And to walk before Him in the Spirit and in righteousness
To learn how we can, we should attend to His word
And in doing so, our souls He will bless

Yes, God has given this wondrous treasure to us
In hopes that we will daily seek His face
And to fellowship with Him through our Lord Jesus
Living in His blessings and showered with His grace

Thank You, O God, for all You have done for us
Yes, heavenly Father, we thank You through Your Son
Our Lord, our Savior, our Redeemer, Jesus

Hallelujah and Amen...