

# The Threshing Floor

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[ 0 : 0 0 ] now if we could look for a sort of title to describe this particular chapter then we might call it just in fact the threshing floor because here we have the threshing floor where Boaz goes down to have the sort of party of festivities that are held when there is the ingathering of the harvest the winnowing that is the separation of the wheat and the chaff or the barley and the chaff as it may be the kernels separated from the outward husks and all the store gathered in and it's the kind of celebration the ingathering celebration of harvest not unlike when we have described elsewhere in the Old Testament that there are sheep shearers that so and so has sheep shearers like Nabal that time when David sent his men to inquire if he could maybe have some food and provisions from him the reason he asked it at that point was because he knew Nabal would have plenty and abundance because he would have got in rich store to feed his own sheep shearers and his own employees because it was a time of celebration so likewise here this is a time of celebration for Boaz and for all those gathering in their harvest and they would have a sort of party at the end of it and then they would know that they were well stocked up for the winter and for the months ahead so it was a time of celebration to bring to an end all the work and slog of the harvest and it is almost certain that Ruth as if not one of the direct employees of Boaz but as one who had been privileged and treated as though she were allowed to gather amongst his maidens and telling his employees to drop handfuls of corn to her directly as we see in the previous chapter there that she would almost certainly have been invited because this party would have been for the reapers and for the workers and Boaz himself and so on so she would probably have been invited to it anyway but wisely, discreetly, at her mother-in-law's suggestion she doesn't go and sort of join in the party as such she waits until Boaz having eaten and drunk and taken his due part in the festivities goes to sleep afterwards and her presence there then which she might have been seen earlier in the evening about the place would not then have been remarkable nobody would have thought, what's this strange woman doing here they would rather have said, oh look, it's Ruth the Moe by text yes of course, she'd be invited too so nobody would think anything about it but Naomi's plan is not simply that her daughter-in-law should be part of the celebrations but rather, she says, my daughter, shall I not seek rest for thee that it may be well with thee now what does she mean by that?

obviously she means, I will seek to secure a future for you it doesn't mean, well, if you can get married off you can just be lazing about all day you can be in a state of permanent rest put your feet up, take it easy life wasn't like that for subsistence farmers in those days and in that culture you couldn't just put your feet up and take it easy life was work it was hard work it was work every single day in life except the Sabbath where they would rest in obedience to God's command but it was slog, it was hard work what does she mean when she says rest?

it means that she would find security protection, safety she would be brought within a household she would be again somebody's wife if there were children then she would be looked after and protected by them as they grew up she would always have somewhere to be in her present condition she is a widow the daughter-in-law of a widow she is also a stranger and a foreigner they have no means of subsistence when she goes gleaning in the fields after the reapers and so on what she brings home is what they eat and if she doesn't bring anything home they don't eat and if she doesn't bring much home they don't eat much what are they going to eat when the harvest is over and when the food is run out and when they have no means of income and no one to look after them you know things are presented here as though everything's just fine and Naomi's making a little sort of maternal schemes here these two women both widowed are in absolute penury they are in poverty they are in dire need they eat only what Ruth can gather and yet they retain their dignity their chastity their faithfulness to the Lord in this and the Lord sees and Ruth is able as it were to regain the capital of this virtue my daughter shall I not seek rest for thee that it may be well with

thee and as we're told in Hebrews chapter 4 verse 9 there remaineth therefore a rest to the people of God now when it's talking in that chapter about rest it's referencing the coming into the promised land it's pointing ultimately to the kingdom of heaven into which the Lord's people will enter that's not just lazing about doing nothing we will be engaged in the worship of God enjoying the presence of the Lord yes it will not be slogged and back breaking work like things sometimes are down here but it will not be just idleness and inactivity we will be gainfully employed if we may say that word we will rather be gainfully active in glory and yet there will be peace there will be rest there will be that safety that security that protection of being part of the Lord's family in glory there remaineth therefore a rest to the people of God this security this protection my daughter shall I not seek rest for thee that it may be well with thee and thou is not those of our kindred with whose maidens thou wast be holy when with barley tonight in the threshing floor wash thyself therefore and anoint thee and put thy raiment upon thee and get thee down to the floor that make not thyself known unto the man until he shall have done eating and drinking you're not to be part of the festivities you're not to be a sort of party girl of that part of Ruth's reputation here is that she has behaved herself with diligence with hard work with modesty with faithfulness as Boaz makes reference to further on at verse 10 as much as thou followest not young men whether poor or rich the whole city of my people that know that thou art a virtuous woman and this this accolade would have been given perhaps grudgingly because remember she was a law

I guess she was a foreigner she was one who had taken away one of their young men who had then died and then now she's coming back here she's with Naomi who what she wanted to do is she tried to move in in our town or whatever and the normal sort of hostility if you might say or resistance to a foreigner would have been there with her but she has evidenced such diligence faithfulness loyalty to her mother-in-law quiet and humble worship of the true God of Israel and all this she has evidenced all this she has shown for the whole city of my people that know that thou art a virtuous woman the way in which she had conducted herself amongst the reapers amongst the the workers in the fields would have been noted as she was working amongst the men and the women boys young men and handmaidens and so on no doubt there would be all manner of chatter and banter and so on and no doubt a bit of banter passing between the men and the women and so on there's no evidence that Ruth was party to that she behaved herself with discretion with virtue with faithfulness and where he says you know and as much as I follow it's not young men whether poor or rich you know okay why is a poor man going to be in any sense desirable well human beings being what they are the only way that a young woman might find a poor man desirable is if he's handsome or if he's attractive or something to attract her in that way it's not money he's not got anything to offer her but she might fall in love with him if he looks good to her if he's kind to her what have you likewise if she herself has nothing to offer she is poverty stricken she's a widow she's a foreigner why would any poor man or rich man or old man or young man look her way if she's a foreigner and a widow and in poverty well again human nature being what it is the most obvious reason is she must have had that which men would count desirable she must have been quite a looker in that sense so if she is a beautiful young widow in that sense she would have been noticed by men she could probably have engaged in yes chatter and banter and so on with the young men the reapers or perhaps have fluttered her eyelashes at those who own the fields and perhaps tried to work her ways to their good graces or whatever but she was known not to have done any of that she had her charms no doubt she had their attractiveness otherwise why would she be considered an asset to anyone as a poverty stricken foreign widow unless she had that which all men would consider desirable but blessed be thou of the lord my daughter for thou hast showed more kindness in the latter end than at the beginning as much as thou followest not young men whether poor or rich and now my daughter fear not but I will do to thee all that that requires for all the city of my people that know that thou art a virtuous woman they could observe her behavior in the fields in the city with her mother-in-law with the men with the women they could see the way that she conducted herself this woman of apparent beauty virtue chastity and modesty is the one who now her mother-in-law sends to bullets at night at the end of all the festivities something which to us looks a little bit you know that's a wee bit iffy that's a wee bit suggestive isn't it inappropriate risky would you not think this is perhaps taking a fearful risk but no doubt

Naomi would know the customs and the expected behaviour in these circumstances of what was right for a widow with regard to a kinsman who would be expected to take on the family debt land responsibility and to marry the widow's concern and raise up children for the deceased that was the way things were done and it is clearly not inappropriate that it be the woman herself who makes the

approach again we might think wouldn't it have been better for Naomi to go to Boaz in broad daylight to his house and say look you know I'm a relative of yours you're pretty near in kinsmanship to us you're the kinsman redeemer you're the one that should actually be buying up our land paying our debts looking after the roof and so on so I'd like to make some kind of arrangement if you don't mind this is my daughter-in-law introduce her to him and so we would think surely that's the better way to do it but it would seem that in these circumstances it is sometimes the woman herself who would make the approach certainly we know from

[12:19] Deuteronomy that if the man concerned is unwilling to fulfill his duties it was the woman herself who would approach the elders of the city Deuteronomy 25 verse 7 if the man like not to take his brother's wife then let his brother's wife go up to the gate unto the elders and say my husband's brother refuses to raise up unto his brother a name in Israel he will not perform the duty of my husband's brother then the elders of his city shall call him and speak to him and if he stand to him and say I like not to take her then shall his brother's wife come unto him in the presence of the elders and lose his shoe from off his foot and spit in his face and shall answer and say so shall it be done unto the man that will not build up his brother's house and his name shall be called in Israel the house of him then at his shoe loose so perhaps surprisingly might say the woman herself makes the approach certainly if the contract is not to be honoured and probably in the first instance as well hence

Naomi sends Ruth rather than making any kind of approach herself in broad daylight but it does seem to us a little bit perhaps on the risky side however here's her warning to wash thyself therefore anoint thee and put thy raiment upon me and get thee down to the floor but make not thyself no matter the man until he shall have done eating and drinking now notice what she said make yourself neat and tidy wash anoint yourself whatever they anointed with the oils or perfumes they would anoint with would be lightly scented they wouldn't be kind of really honking of artificial kind of scent in this sense that would be too overpowering but they would be naturally scented lightly scented oils and so on which after washing would just give that slight pleasant fresh scent to the person who is thus washed wash yourself put on thy raiment upon me well you think well why put your clothes on you

I would suggest to you the emphasis here should be put thy raiment upon me in other words you're not dressing up like somebody you're not it's not to be anything seductive or inappropriate nothing flashy just put your own clothes back on you yes you've washed yes you've anointed yourself you're trying to be fresh and clean but modest you're not doing you know like for example Jezebel where she knew her life was going to an end when Jehu that appalling thug who became king of Israel came to seek out her life having killed her husband and various other people in slaughtering just about everybody concerned we read that when Jehu was come to Jezreel Jezebel heard of it and she painted her face and tired her head and looked out of the window and as Jehu entered into the gate she said had Zimri peace who slew his master and then of course a few moments later she was killed but she faced that impending death for a certain kind of hard faced courage but she painted her face she worked for want of a colloquial expression she parted herself up if we can say that without indelicacy to be the brazen faced pagan queen that she was

Ruth is not to do any of that don't put on anything artificial don't put on any false seductive dress or clothes or just your own clothes wash anoint yourself put on your own clothes and go down to the freshen floor in the evening until he's done eating and drinking don't make yourself known when he lies down thou shalt mark the place where he shall lie and thou shalt go in and uncover his feet and lie down and lay down and he will tell thee what thou shalt do now Ruth remember is a stranger she doesn't know what it is she is meant to do she is taking everything her mother in law says as gospel truth and in a sense she'll have her own customs she'll have come from Moab she'll know what they would do but they were pagans Naomi will know what the practice and what the customs are in Bethlehem amongst the Israelites in a sense in a sense we all come to the

Lord our kinsman redeemer ignorant none of us is born with knowledge of how we are to approach the Lord what we are to do a child that is born in heathen ignorance who is never instructed in the ways of the Lord will live and go up and die as a completely ignorant heathen in spiritual terms a savage until or unless they are taught and instructed the ways of the Lord now that they learn from the family of the Lord's people hopefully within their own personal family but also from the family of the Lord's people the church the church is described many times in history as being the mother of the Lord's people the church is our mother in the same way the Lord is our father but when we are

taught of what we are meant to do there comes a point in which all our instruction eventually is not enough and we have to depend simply upon the response of the

[ 17 : 48 ] Lord to us when Saul of Tarsus remember was floored by the light that came from heaven when he was blinded by it when the Lord spoke to him and he said to him who art thou Lord and the Lord said I am Jesus whom thou persecuted it is hard for thee to kick against the priests and he trembling and astonished said Lord what wilt thou have me to do and the Lord said to him arise go into the city shall be told thee what thou wilt do and Saul knew the scriptures he knew the prophets he knew the law he knew the rabbis he knew all the culture and history and teachings of his people and yet Saul is there helplessly blind on the road to Damascus saying to the risen Christ Lord what wilt thou have me to do he doesn't know what to do now this is uncharted territory for him he has taken all the instruction of his people all the instruction of the scriptures and all the teachings of those who have gone before him but now suddenly it's not enough and Ruth can only go so far on the instruction of her mother-in-law and then eventually she has to trust lay thee down and he will tell thee what thou shalt do just as

Saul prostrate upon the ground said Lord what wouldst thou have me to do she can only present herself in that supplicant helpless portion lying at his feet the widow who is in need of the kinsman redeemer's help lay thee down and he will tell thee what thou shalt do ask and it shall be given and she said unto it all that thou sayest unto me I will do she went down to the floor did according to all that her mother-in-law paid her and Boaz had eaten him drunk his heart was merry he went to lie down at the end of the heap of corn she came softly and uncovered his feet no doubt lifted up the blanket that was covering him and just lay down covered with it and he came to pass at midnight the man was afraid and turned himself something disturbed him in a dream or whatever and behold a woman lay at his feet notice the chastity of this she lies as it were perpendicular along with his feet she's not snuggling in beside him she's not putting temptation or undue temptation in his way although a lesser man a man that didn't have the

Lord in his heart might well have taken advantage in the dark of such a situation but rather the situation is not intended to defy the chastity of either of them it is simply to fulfil that obligation that each in a sense owes to the other I am Ruth thy handmaid spread therefore thy skirt over thy handmaid for thou art a near kinsman and he said blessed be thou the Lord my daughter for thou showed more kindness in the latter end than at the beginning again as we mentioned before this would imply that Ruth could perhaps have used her charms to wheel her way into the good graces of rich men or perhaps simply good looking younger men to get herself another marriage somewhere else to take care of herself but she hasn't done that it is conspicuous the modesty the chastity the faithfulness the diligence with which she has adhered to her mother-in-law with which she has conducted herself all the city of my people know that thou art a virtuous woman she can only go so far and now she is bringing herself to Boaz with her mother-in-law's instructions and the fact that he says that follows not young men whether poor or rich this perhaps implies that Boaz himself is no longer a young man we don't know that he's old we don't know that he's ancient but certainly when we read of his dealings in chapter 4 with the nearer kinsman he says well he can't marry Ruth he can't take the land because it might marr his own inheritance we notice that Boaz doesn't have that kind of worry now that is most likely to mean that Boaz has already been married and is either widowed or already has another wife of his own with children so his inheritance is already secure and that whatever he may whatever children he may have with Ruth will be raised up technically to inherit that which was Malam's her deceased first husband and likewise her own father-in-law's inheritance so technically Boaz is raising up Obed and his descendants to inherit not that which belonged to Boaz but that which belonged to Malam but he's not worried about doing that which would imply that his own inheritance is already secure which would imply in turn probably he already has children of his own he's already been married in the past maybe he's widowed now maybe his wife still lives but this is simply a duty that he is taking on and he's taking it on in obedience to the

Lord it implies verse 10 that he is no longer a young man himself and clearly then Ruth is not laying herself at Boaz's feet just for her own pleasure or enjoyment or what she hopes to get out of it it is simply in obedience to her mother-in-law tarry this night and it shall be in the morning that if he will perform unto thee the part of the kinsman well let him do the kinsman's part but if he will not do the part of the kinsman to thee then will I do the part of the kinsman to thee as the Lord liveth lay thee down until the morning so what he's saying is either way you'll be saved you'll be looked after either

the first kinsman will do the part of the kinsman to you he'll marry you he'll look after you and he'll take care of you but if he won't I will I guarantee it one way or the other you'll be safe you'll be looked after trust me lie down until the morning and she lay down at his feet until the morning and she rose up before one could know another and he said let it not be known that a woman came into the floor now the fact that he says this does that then imply that is there something inappropriate in what's going on here is it a little bit risky well we know that the

[ 24 : 24 ] Lord teaches us in the New Testament not only to abstain from evil but as 1

Thessalonians tells us chapter 5 verse 22 abstain from all appearance of evil and whilst neither Boaz nor Ruth are doing anything inappropriate they're not doing anything wrong but there would always be people who would talk there would always be people who would suggest that why else would she have gone to the threshing floor why else would they have slept in such close proximity to each other however chaste it might have been you know come on look at Boaz there's he's been eating and drinking and so on his heart was merry this young woman comes and lies down in the street what are you going to do of course things but people would always talk for those who are of a mind to be that way in spite or in gossip or whatever it just isn't worth the trouble he's not sending her away in the middle of the night because that wouldn't be safe she wouldn't be safe going in the dark back to her mother in law's house anything could happen to her so she stays at his feet in the dressing floor amongst everybody else who's no doubt sleeping there too and then in the morning first leg he sends her away with an abundance six measures that would be a huge amount for her to carry in fact you could almost wonder how on earth would she have the strength to do it because that would be a huge amount some translations say that a measure would be a seer that's a certain amount of litres like two and a half litres or something each so if you're staggering along like six litres and more of this seed it's going to be a hugely heavy amount to carry but clearly whatever it is the amount she's able to take it back but it is abundant generosity

Boaz does not want to send Ruth back to her mother-in-law with any impression that he is displeased with her to send her away empty would give the impression that he had rejected her and to send her away with just a paltry amount would imply that okay he's not completely rejecting her but nor is he that pleased with her he sends her back with abundance of blessing so that whether or not anything will come of this he is pleased with her approach he approves of what she has done she has received blessing from him in abundance but as some commentators have pointed out as well the number of measures that he gives her is recorded which implies to some commentators here that Boaz is a man who takes care of his own business affairs he is there with the winnowers and threshers he is there at the party sleeping at the end of his heap of wheat there he is keeping an eye on all his business affairs he remembers how many measures of wheat or barley whatever it is that he gives to her he keeps note of everything he is careful which is one reason no doubt why he is so successful in his land and in his business so he gives her these six measures she comes back to her mother and says who are my daughter there why she says who in this sense it's not quite entirely clear but rather it's most likely so are you a bride now or not has he accepted you or not are you

Boaz's next wife or not who art thou my daughter and she told her all that the man had done to her then she said these six measures of barley gave he to me for he said to me go not empty unto thy mother-in-law he doesn't want her to have nothing then she said sit still my daughter until I know how the matter will fall for the man will not be in rest until he have finished the thing this day now she has gone she has made her case she has done all that has been required of her but what follows now is no longer in their hands it is not up to me only now it's not up to Ruth it will be dependent on what Boaz does and they are dependent on him following through on what he has promised now there is a sense in which of course this is how we are with the Lord we can only do so much we can follow the instructions of our mother of the church we can put our faith and trust in the Lord we can ask and hope that he will respond to us but at the end of the day we can't make God do anything we can't twist his arm or force him to respond to us in a certain way at the end of the day we have to trust at the end of the day we have to have faith and wait upon the Lord now faith is the substance of things hoped for the evidence of things not seen we are out with the control of what will happen it is ultimately up to the Lord Jesus says ask and it shall be given you seek and ye shall find knock and it shall be opened unto you he says this in Luke 11 from verse 9 for everyone that ask hath receiveth he that seeketh findeth and to him that knocketh it shall be opened if a son shall ask bread of any of you that is a father will he give him a stone or if he ask a

fish will he for a fish give him a serpent or if he shall ask an egg will he offer him a scorpion if ye then being evil that is we're all sinners know how to give good gifts unto your children how much more shall your heavenly father give the holy spirit to them that ask him now without God's spirit we remain simply dead in trespasses and sins it is the spirit of Christ that awakens us to the things of the Lord it is the spirit of Christ that motivates and moves us to desire

Christ to ask for him to desire him to long to be one with him in that sense if we are conscious of our deadness of our distance from Christ of our emptiness of our desire for more then instead of simply bemoaning the fact oh I'm such a sinner oh God's not going to want anything to do with me oh why should he bother with me look at me I'm just the equivalent of a foreigner a widow a stranger in poverty nobody's going to want anything to do with me ask and it shall be given seek and you shall find go and lie down at the feet of the master lie down at the foot of the cross lie down at the feet of Jesus remember Mary who knelt and sat at the feet of Jesus soaking up everything he said Mary has chosen that good part which shall not be taken away from her and poor Martha who yes get such a hard time and a bad press and was simply doing her best to try work away and prepare the best possible meal for Jesus do all that she could do bustling and busy and so on at the end of the day there is only so much busyness and bustling and preparation we can make there comes the point when we must simply sit still at the feet of

[ 32 : 04 ] Jesus lie down as Ruth does at the feet of Boaz sit still my daughter until thou knowest that the thing shall fall for the man will not be at peace until he has finished the thing this day if ye then being evil know how to give good gifts unto your children how much more shall your heavenly father give the holy spirit to them that ask him now the context of this in Luke chapter 11 this reference that we just referred to here in Luke 11 is the disciples asking Jesus to teach them to pray came to pass that as he was praying in a certain place when he ceased one of his disciples said Lord teach us to pray as John also taught his disciples and he said unto them when ye pray say our father which art in heaven and so on now this is in a circle all reverence one of the very few occasions when

Jesus actually gives a straight immediate answer to a straight question when the disciples said Lord increase our faith he doesn't say well this is how you do it and so he said oh if you just had faith as a grain of mustard seed you could say that this mountain be removed and cast in the sea you could say this tree be uproot and so on and you can imagine the disciples say yes yes so how do we get that faith how do we get and he doesn't really answer them and time and again when people ask him searching or straight questions he'll tell them a story and he'll give them a parable which yes illustrates the point but it is rare for Jesus to give an immediate straight answer to an immediate straight question usually he wants people to look beyond the question that they're asking so I say it with all reverence but that is in fact the evidence of the new testament usually he will take them off at a spiritual tangent but sometimes like with the case of the lawyer who says what is the greatest commandment and Jesus answers right away the greatest commandment is this thou shalt love the Lord thy God with all thy heart and soul and mind and strength and the second this is the most commandment most important commandment and the second is like it thou shalt love thy neighbor as thyself and these two hang all the law and the prophets gives him an immediate straight answer and here the disciples say Lord teach us to pray and he gives them a straight answer right away when you pray begin our father which are not in heaven and he goes on to give them Luke's version of the Lord's prayer slightly different from the Matthew version but still it's the same basic content and then he goes on to explain why they should ask because if somebody comes to you and a friend is in need even if he won't give him his help because he asks and he'll give him because he asks and asks and keeps on asking and I say unto you ask and it shall be given seek and you shall find knock and it shall be opened unto you the Lord wants you to ask the Lord wants you to seek the Lord wants to be found of you and the Lord desires to give his

Holy Spirit to them that ask him if ye then be in evil know how to give good gifts unto your children how much more shall your heavenly father give the Holy Spirit to them that ask him now if you don't ask you don't get no matter how virtuous Ruth may have been no matter how much she may have been noticed and approved of in Bethlehem there because although Naomi might not have known it Boaz would have known that he was not the nearest kinsman redeemer that he was in fact one removed that would be one reason why he wouldn't have made the offer that would be one reason why he wouldn't have thought that it was appropriate to move in on somebody else's territory because there was somebody else near who had that obligation that opportunity and privilege to

help these widows in need but so far he hadn't done it he hadn't done it so Boris didn't feel presumably that Peter was born but Ruth then asked she came she lay at the stage she said spread your skirt over me because you're a near kinsman to me as her mother-in-law had told her and he then knew and had the evidence that she wasn't trying to pull a fast one she wasn't trying to make personal gain she wasn't trying to free her way into the good graces of those who could make her rich or give her a happy time in this life she was doing that which was the right and good and virtuous thing to do and as far as she knew as the outsider as the foreigner this was her nearest kinsman redeemer because that is what her mother-in-law had told her and she was acting as far as she could with rectitude with faithfulness according to what she had been taught and it shall be given all our asking is mixed with imperfection roots asking is mixed with imperfection if it had been perfect she'd have gone straight to the right person right away she didn't know she didn't know to do that she didn't aware of the customs of the practices in Bethlehem she did all that she could and then it had to be left afterwards with boys sit still my daughter until I know how the matter will fall for the man will not be in rest until he have finished the thing this day but it's not Ruth who can finish the thing it's not Naomi who can finish the thing it is only Boaz who can finish it and likewise it is not you and me who can finish and secure our salvation it is only Christ and that is what he pronounces with his dying breath upon the cross is it not it is finished it is finished for all who will put their trust in him in every age it is finished it is secure it is safe now for all those who will believe in Christ because he knows at that hour that he has not only offered up that perfect sinless life but now with his dying breath he knows that there is no more opportunity now for the devil to try and tempt him or distract him or turn him away from this holy divine purpose it is fulfilled his dying breath has come it is finished the perfect life has been offered up the perfect sacrifice has been made the salvation has been secured for all who will trust and believe in his name but it is he who has finished it and not us we may act perfectly in line with the instructions of the church our mother which says believe in the Lord

[ 39 : 22 ] Jesus Christ and thou shalt be saved and we try to believe it with all our heart and all that we have and we read the Bible and we come to church and we try to pray and so on but we know there is this emptiness we know there is this deadness there is something missing other people who are converted or born again they seem to have this kind of spiritual grace and strength and there is something alive in them that we know isn't in us and we don't know why it is not there ask and it shall be given it may not be that moment in that hour it is not that hour in the dark on the threshing floor where Ruth is made Boaz's wife it is not that very moment what she asks that she receives but it is taken in hand that hour she is given an abundant gift and assurance of his approval she goes back to her mother in law who says wait now wait and see what he will do you have asked and he has it in hand it is finished what Christ has done it may or may not yet be applied to your soul or to your life but if you ask you will receive if you wait you will be rewarded sit still my daughter until I know how the matter will fall for the man will not be in rest until he have finished the thing this day

Psalms 27 of course concludes with this wonderful verse wait on the Lord be of good courage courage and he shall strengthen thine heart wait I say on the Lord and the preceding verse says I have fainted unless I had believed to see the goodness of the Lord in the land of the living unless I expected God to come through for me I wouldn't be alive anymore I would just have given up the gods wait on the Lord however be of good courage which means you need courage to do that having asked you need courage to hold in there to hang in there until you get the answer that comes through until the Lord fulfills and applies to your own heart that which you have asked for be of good courage and he shall strengthen thy heart wait I say on the Lord in the threshing floor Ruth has done all that flesh and blood can do and that that she can do likewise is the culmination of all those months of quiet faithful diligence not turning to the right hand or to the left not fluttering her eyelashes at young men or either side of her not getting bitchy or catty with the other women reapers and the maidens working in the fields with her just quietly focused on the working hand taking all that she's gathered home to

Naomi each night and each day seeking that they have enough to feed upon and to stay alive she has worked she's been faithful she's been diligent and we think yeah well what hope for me I haven't done all these things I'm not a saint of the Lord I'm just a lost hopeless sinner I'm a foreigner I'm absent from the Lord I'm not closed Jesus has come into the world to save sinners to save those who don't have virtues of their own but nothing of all your previous life is lost nothing of all your

previous life is unnoticed when Boaz says all the city of my people that know that thou art a virtuous woman it means that all those anonymous days when nobody seemed to be noticing her they actually were when nobody seemed to all that you tried to do the

Lord remembers it it's not what secures your salvation that is only Christ but having asked then wait sit still my daughter until I know how the matter will fall for the man will not be in rest until he have finished the thing this day wait on the Lord be of good courage and he shall strengthen thine heart wait I say upon the Lord time of the communion season there will be this time of preparation there will be times of prayer in the early mornings there will be times of services as we gather as we seek to be fed to be prepared to make ourselves ready for the Lord's day in a sense we'll never be ready but we can only do what our mother of the church tells us and gives us the opportunity to do all the years you now what matters now is the

Christ at whose feet we lay and to whom we beg spread your spirit over us he that dwelleth in the secret place of the most high shall abide under the shadow of the almighty spread your spirit over us for you are a kinsman to us you are the one in whom alone we can trust wait on the Lord and he will fulfill all that thou hast he will not be at rest until he finished the thing this day where is your threshing floor where is the place where you will come when is the hour when you will come in the dark and lie down at the feet of Christ and make yourself dependent of his grace for it is he who must do it and not me just lay your burdens down lay your resistance down and give yourself completely into his care his charge and his protection he will not be at peace till he hath finished the thing this day that is good to it to are the hole cannot cushionify to fuck because the heart the heart she meant to the heart with him to