

GAINING ACCEPTANCE Sunday School- March 28, 2010

Unifying Topic: ACCEPTANCE IN COMMUNITY

Lesson Text

I. Living By Faith (Ruth 2:5-9)

III. Ruth Respond With Humility (Ruth 2:10-12)

III. Ruth's Proposal (Ruth 3:9-11)

The Main Thought: And now, my daughter, fear not; I will do to thee all that thou requirest: for all the city of my people doth know that thou art a virtuous woman. (Ruth3:11, KJV).

Unifying Principle: Most of us long for acceptance in our communities. How does one go about gaining acceptance? Ruth, who felt she was a foreigner in a strange land, took the initiative to let Boaz know that she was willing to be part of the community.

Lesson Aim: If God is to work in our lives and accomplish His purpose, we must be willing to do as He wills.

Life aim: God's purpose in life is not to make us comfortable, but to conform us to the image of His Son. A good reputation is a valuable asset.

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- 2:5 Then said Boaz unto his servant that was set over the reapers, Whose damsel is this?
- 2:6 And the servant that was set over the reapers answered and said, It is the Moabitish damsel that came back with Naomi out of the country of Moab:
- 2:7 And she said, I pray you, let me glean and gather after the reapers among the sheaves: so she came, and hath continued even from the morning until now, that she tarried a little in the house.
- 2:8 Then said Boaz unto Ruth, Hearst thou not, my daughter? Go not to glean in another field, neither go from hence, but abide here fast by my maidens:
- 2:9 Let thine eyes be on the field that they do reap, and go thou after them: have I not charged the young men that they shall not touch thee? and when thou art athirst, go unto the vessels, and drink of that which the young men have drawn.
- 2:10 Then she fell on her face, and bowed herself to the ground, and said unto him, Why have I found grace in thine eyes, that thou shouldest take knowledge of me, seeing I am a stranger?
- 2:11 And Boaz answered and said unto her, It hath fully been shewed me, all that thou hast done unto thy mother in law since the death of thine husband: and how thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore.
- 2:12 The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust.
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- 3:9 And he said, Who art thou? And she answered, I am Ruth thine handmaid: spread therefore thy skirt over thine handmaid; for thou art a near kinsman.
- 3:10 And he said, Blessed be thou of the Lord, my daughter: for thou hast shewed more kindness in the latter end than at the beginning, inasmuch as thou followedst not young men, whether poor or rich.
- 3:11 And now, my daughter, fear not; I will do to thee all that thou requirest: for all the city of my people doth know that thou art a virtuous woman.

HISTORY:

As we continue—**Chapter 1** of the book of Ruth **verse 17** brings us to Ruth's continued pledge: "*I want to die where you die, and be buried there. May the Lord do terrible things to me if I allow anything but death to separate us*" (TLB). Ruth's affection for her mother-in-law was sincere. She still desired to remain part of that family. Above all, her devotion to the God of Israel was real. Naomi was impressed and persuaded by Ruth's impassioned speech. "*When Naomi saw that she made up her mind, and could not be persuaded otherwise, she stopped urging her*" **1:18**. She was silent and was convinced that she did not want to show disrespect to Ruth nor to the Lord by trying to persuade her otherwise. So she surrendered to the sincere vow of her daughter-in-law. Ruth had made the choice, not because of human ties but on the grounds of faith that they were going to the "*house of bread*"—Bethlehem.

¹1:19-22 Call Me Mara

Naomi came to Bethlehem after ten years in Moab. Ten years that had consisted from a move to an idolatrous

¹ <http://rondaniel.com/library/08-Ruth/Ruth0101.html>
<http://www.pitwm.net/pitwm-sundayschool.html>

nation to avoid famine, the death of her husband's, the death of a son, then the death of another son. She had lost everything, and it seemed that things couldn't get any worse. As she came into town the women began to say, "*Is it really Naomi?*" **1:19**. She was angry and bitter. She felt that the Lord had given her a raw deal. She said, "*Don't call me Naomi. Call me Maw-RAW. Don't call me Sweetness anymore. Call me Bitter*" **1:20**. When difficulty came, her trust in God left. When things got bad, she got bitter. She wanted to go back home but coming back brought back bad memories of her lost, not of her plenty.

POINT:

This is where we must stop and reflect. We must pause for some perspective. God had not forsaken Naomi. At the risk of giving away the story, God has nothing but good in His heart toward her. He has plans to restore her husband's land to her, bless her abundantly, continue her family name to King David, and ultimately to Jesus Christ. But these were the steps that the Lord had to take to bring this about.

Maybe today you're feeling like a Maw-RAW. You're angry because God allowed someone you loved to die. You're upset because He allowed you to enter into financial difficulty. You're mad at God because things haven't happened the way you'd hoped. You're bitter because it seems that the very hand of God is against you, and nothing is going right. As if you've not been blessed, but cursed.

Let me assure you, Rom. 8:28 "And we know that God causes all things to work together for good to those who love God, to those who are called according to His purpose." Without faith, you will become bitter. But with the eyes of faith, you will be better.

In **1:21**, she says: "*I went out full, and the Lord hath brought me home again empty: why then call ye me Naomi, seeing the Lord hath testified against me, and the Almighty hath afflicted me?*" Naomi's confession is the confession of a typical backslider,* a person who has started off well with God. Like Naomi, "*pleasant one*" meaning, you have known the joys of the Lord; but because of the path that you have taken in your own wisdom, not God's, you find yourself "*Mard*", "*Bitter*". The joy has disappeared. She came back a widow, childless, along with her daughter-in-law. What she was saying, is "*My life has been ruined because I have turned my back on God and His people.*"

NOTE:

*You see, the backslider have tasted and seen that the Lord is good, they know that God is real, and instead of repenting, they find out something else other than God doesn't work; and they know it doesn't work and they soon become bitter, blaming God!

1:22, at last, Naomi and Ruth arrive in Bethlehem, in the beginning of barley harvest, which was the first of their Harvests and after that the wheat follows. When Naomi heard of the truth in the country of Moab—that the Lord had visited His people in giving them bread, her eyes of understanding had truly convinced her that God had forsaken her. She still wanted to be called "*Mara*." While Ruth with her eyes of understanding might have seen this good land in its best state and now they both have opportunity to provide for winter. Our times are in God's hand, both the events and the time of them. Barley crop was a revelation of God's faithfulness. If only Naomi could see the joy in that.

²There were several steps in the process of the harvest of any grain:

1. The ripe, standing stocks of grain are cut down, usually by men with hand sickles (*Deut. 16:9 23:25 Jer. 50:16 Joel 3:13*). Often, only the very tops of the grain would be cut off, and the remaining stock left for cattle to graze upon. The harvester's were not to harvest the corners of the field, but to leave that for the poor (*Lev. 19:9*).
2. The grain is then gathered and bundled into sheaves, which job is generally performed by women (*Lev. 21:10*).
3. There are generally stocks of grain which are missed in this process. When a person went through a harvested field and gathered these stocks, this is a process known as *gleaning* (*Lev. 19:9 Ruth 2:7*). The Israelite farm owners were not allowed to glean their own fields; that was left for the poor to do (*Lev. 19:9*).
4. The sheaves were then transported by donkey or by cart to the threshing floor (*Amos 2:13*).
5. The threshing floor itself was generally hard, compact clay soil, with a circle of rocks around it, generally located at the top of a hill. It would be large enough to accommodate an ox or two. Threshing is the process by which the grain is loosened from the straw or the chaff—the inedible portion of the grain stalks. The threshing floors,

² [http://kukis.org/Ruth/Ruth01.htm#Naomi returns to Judah with her daughter-in-law, Ruth](http://kukis.org/Ruth/Ruth01.htm#Naomi%20returns%20to%20Judah%20with%20her%20daughter-in-law,%20Ruth)
<http://www.pitwm.net/pitwm-sundayschool.html>

where the grain was both threshed and then winnowed, were hard, smooth, open places, prepared on either rock or clay and carefully chosen for favorable exposure to the prevailing winds.

6. Then we have a process known as winnowing—the grain is still on the threshing floor (which is at the top of a hill) and it is tossed into the air using winnowing forks (a rake-sized, five-pronged, wooden fork), and the wind will pick up and take away the lighter straw and chaff, or the waste. The heavier grain falls to the ground at the winnower's feet (*Jer. 15:7 Psalm 1:4*). The wind generally began in the late afternoon and continued till dusk and even past midnight. The person doing the winnowing, would continue to stay out there in the breeze as long as he could. He did not really have to see exactly what he was doing, as the wind did the separating. If the grain and chaff fell through the winnowing fork's prongs, then a shovel was used to throw it into the air. The chaff was then used to light fires in their domestic stoves and the straw was used to feed their animals.
7. The grain is then sifted to remove any remaining foreign matter (*Amos 9:9*). Everything which remained after threshing was placed into a large sieve, and the grain was sifted out. Both the wheat and barley mixed with whatever was on the threshing floor, as well as with darnel grains (which are called *tares* or *weeds* in the N.T.).
8. Once the grain had been threshed and/or sifted, then often a religious feast was held to celebrate the harvest and the completion of the harvest process, and to thank God for the yield.
9. After the harvest, the farmer often camped out with the grain, to insure that it be not stolen (*Ruth 3:2–4*).
10. Finally, the grain is bagged and then transported or stored (*Gen. 42–44*). It was generally stored in earthenware receptacles which were named according to their capacity. The grain was poured into the pots or jars until it overflowed (see *Luke 6:38*). Larger quantities were placed into a dry pit or cistern, into a room attached to a house, into a barn, or even into public storage granaries

³**Ruth 2:1-3 Ruth Is Not Afraid To Work**

Ruth knows no one there. In fact, she is probably looked upon with some suspicion by the townspeople because she is an outsider; yes, she is an outcast being a Moabite. She realized that she had a responsibility to provide for the needs of her mother-in-law. It should be obvious that Ruth and Naomi are in great poverty. Naomi still owns the land which was originally her husband's by inheritance. However, she does not have enough money to even work the land. How could they even eat? They are so poor that the only way that Ruth can provide for them is to go out to someone else's field and pick up the grain which the reapers drop onto the ground. God, in His infinite love and wisdom, had made provision for the poor in His law. In Leviticus 19, the Lord commanded, *Lev. 19:9-10 "Now when you reap the harvest of your land, you shall not reap to the very corners of your field, neither shall you gather the gleanings of your harvest. Nor shall you glean your vineyard, nor shall you gather the fallen fruit of your vineyard; you shall leave them for the needy and for the stranger. I am the Lord your God."* There was only one thing for her to do. She must go out and work in the fields to secure whatever she could find to satisfy the physical hungers which she and Naomi had.

Gleaning was God's plan: farmers weren't allowed to pick their fields bare during the harvest. They had to leave the corners of the property, and couldn't harvest with more than one pass through the field. This would leave enough "leftovers" for any poor people that needed food. You know everyone did not adhere to God's plan. Some farmers would throw obstacles in the way of the poor and others would even forbid them from gleaning in their fields. That's why Ruth said, *"...in whose sight I shall find grace."* She had no idea of where to go to glean. She had no friends to protect her from the rowdiness which always seemed to be present in the fields. She was new in the community. Who would give her a helping hand? Ruth's situation takes you back to her statement in verse 17 of Chapter one, where she expresses her confidence and her trust in the Lord God. As she headed out to the fields that day, she prayed to God asking that He might guide her footsteps to the right fields where she might glean grain to provide for her and Naomi's needs.

Now there is an interesting statement in **verse 3**. The KJV expresses it this way, *"and her "hap" (chanced upon, happened or fortune) was to light on a part of the field belonging unto Boaz."* There was a lot riding on Ruth's choice of gleaning location. If she hadn't chosen Boaz's field, they never would have met; King David and King Solomon never would have been born; Jesus wouldn't have been born in Bethlehem! All of this, riding on which field Ruth decided to glean in! We might say that this was quite a coincidence. But you will have to believe in God's leading. God directed her to the field of a man who would not only have compassion on her need for food, but also compassion on her need for a redeemer. Isn't that just like God! As He is providing for our immediate need, He is often orchestrating to meet our greater need.

³ <http://rondaniel.com/library/08-Ruth/Ruth0201.html>
<http://www.pitwm.net/pitwm-sundayschool.html>

You will note in **verse 4** as Boaz greets the servants that he is very *"hands on"* in his prosperity and with his servants. Notice the relationship that the landowner Boaz has with the reapers: He speaks blessing to them, saying, *"May the Lord be with you."* And see what their response is: *"May the Lord bless you."* Boaz and those who worked for him understood that the source of their prosperity was God. Although they planted and then harvested the field, the watering and the yield came from God. Boaz is wealthy and notice where he is—he is out in the field with his foreman and his concern is to his workmen and the harvest. This also reveals a little about the character of Boaz as a man who followed the Law and cared for the poor. If you want to know a man's relation with God, you need to find out how far God has saturated to the details of his everyday life.

LESSON:

Ruth 2:5-9 Living By Faith

2:5-7 A Hard Worker

Ruth was just a woman in the fields of Boaz, then Boaz turns his concern to this woman he sees in his field and asked about her. It was apparently unusual for an attractive woman to be gleaning the fields after the reapers; and it is obvious that Ruth was particularly attractive, catching the eye of Boaz. The servant in charge of the reapers told him *"It is the Moabitish damsel that came back with Naomi out of the country of Moab."* He also told how she worked: *"...she came and hath continued even from the morning until now."* We are called to good works and to have good work ethics - that alone is a tremendous witness.

- *First*, we see Ruth's initiative to care for her mother-in-law.
- *Second*, we see Ruth's humility. She knows how to take initiative without being presumptuous. She asked for permission.
- *Third*, she went behind the reapers.
- *Fourth*, we see her hard work. She is an amazing worker.

She does not demand a handout. She does not presume the right even to glean. She had said, *"Pray, let me glean and gather among the sheaves after the reapers."* She is like another foreign woman who came to Jesus and said, *"Lord, even the dogs under the table eat the children's crumbs"* to which Jesus responded by extolling her faith.

2:8-9 Provisions Secured

She happened to come to a part of the field belonging to Boaz, who was of the family of Elimelech. Ruth happened to come to Boaz's field because God is gracious and sovereign even when He is silent. As *Prov. 16:9* says, *"A man's mind plans his way, but the Lord directs his steps."* Boaz approaches Ruth and shows her great kindness, even though she is a foreigner. He provides food by telling her to work in his field and stay close behind his maidens. He provides protection by telling the young men not to molest her (v.9). And he provides for her thirst by telling her to drink from what the men have drawn. So all of Boaz's wealth and godliness begin to turn for Ruth's favor, securing every provision she would ever need. He only asks her to stay in this field, *"Go not to glean in another field."* ⁴The Lord also has promised that He will provide our needs with the same condition of looking to Him. Naomi had to learn this lesson earlier the hard way down in Moab when she had doubted the provision of God and wandered off, back to the world. But Ruth was single-minded and dedicated living by faith – firstly to Naomi and to Naomi's God—whom she had made her God; and soon to come, showing that same dedication to Boaz.

Ruth 2:10-12 Ruth Respond With Humility

2:10-12 Boaz' Blessing

You can't help but fall on your face in humility to the ground with all these blessing. Proud people don't say thanks. Humble people are made even more humble by being treated graciously. Ruth is shaking her head - *"I don't get it. I just do not get it! Why are you so kind to me? I'm a Moabite!"* She was amazed.

Moab was the son of an incestuous relationship between Lot (who was drunk) and his oldest daughter and as a nation the Moabites were Israel's enemy, having opposed Israel when she came out of Egypt.

So why was Boaz so kind? Well, in the natural it was probably because he was pretty keen on Ruth; But what about the spiritual? Have you come to the point in your Christian life where you just have to stop and shake your head in disbelief at the grace of God? You've seen what you are like in your own nature, yet you still find yourself blessed by God. That is why grace is so amazing. Boaz had given her free access to his field,

⁴ <http://www.jesusplusnothing.com/studies/online/ruthchapter2.htm>
<http://www.pitwm.net/pitwm-sundayschool.html>

protection from the young men, and water from the well. All she wanted to know is why me? Hallelujah!

Boaz answers by saying, *"It hath fully been shewed me..."* What we discover is that Boaz knew all about Ruth and her commitment before she knew anything about him! He knew of her heart and the sacrifice she had made to follow Naomi and the Lord. This again pictures the Lord Jesus who already knows all that we are, even before we have begun to know Him. Ruth was someone who was dedicated and loyal without trying to draw attention to herself, as well as humble and dependant upon grace. Boaz did not dwell on where she came from but where her faith has brought her now. We can also look at Abraham and Sarah, following after God!

Boaz is only an instrument of God. Boaz says in verse 12 that God is really the One who is rewarding Ruth for her love to Naomi. But now notice the words spoken by Boaz, *"The Lord recompense you for what you have done, and a full reward be given you by the Lord, the God of Israel, under whose wings you have come to take refuge."* This verse gives us a picture of God as a great winged Eagle and Ruth as a threatened little eaglet coming to find safety under the Eagle's wings. The implication of verse 12 is that God will reward Ruth because she has sought refuge under His wings. She has not earned mercy from God or Boaz. She is not their employee. They are not paying her wages for her work. On the contrary, she has honored them in her response of humility, by simply taking refuge in their generosity. Wherever Ruth went or whatever she did, her character remained the same by her responding in humility (a humble heart) because of the grace of God. She has bowed herself before a Holy and Awesome God, who has brought her into a place of blessings.

Ruth 3:9-11 Ruth's Proposal

We have skipped some verses in Chapter 2 and 3 and have dropped to the 9th verse of Chapter 3. So read Chapter 2:13-23—3:1-8. There are some strategic moves which lead to this part of the story. Naomi takes the initiative to find a husband for Ruth (read 3:1-4).

3:9 Spread Your Covering

Following the instructions of her mother-in-law, Ruth went to the threshing floor* where Boaz had fallen asleep.

NOTE:

*The threshing floors were located on a hill; this one outside the city. The threshing floor is where all of the chaff was beaten out of the grain and was blown away by the night wind. That is the reason they did their threshing at night and not in the day.

She turned back the blanket at his feet and lay down. This was how a widow claimed her right to a *"Levirate"** Marriage. Now we should not interpret this as any sort of immoral or even sexual situation.

NOTE:

*Dying without a son to continue both his name and his life was considered by the Hebrews a particularly terrible tragedy. Because the inheritance of the land of Israel was tied to the family, it was necessary for a widow to marry within the family. Thus the kinsman would need both the resources and the desire to support a new wife. It seems from reading Deuteronomy 25 that it was actually the widow's duty to instigate the proceeding, not the kinsman, and the marriage not only gave her the opportunity to have children but it also meant food, clothing and shelter that might otherwise have been hard to find. What Ruth is doing is proper in the eyes of God and His Law.

The widow first had to claim her right to what was called a *"Levirate Marriage."* There was, of course, an order of precedence with the oldest brother of the deceased first in line. If he refused then the second brother could accept. Then comes the opportunity of other male relatives in their turn. A cousin could inherit the deceased's property only by marrying the widow and offering her a chance to produce a son with genes as close as possible to those of her husband. As she made the decision to marry, she then had to accept the first man on the list who said yes. When a son was born to this union, it would not be counted as the son of the surviving brother, but as, son to the deceased brother. If the brothers of the deceased man refused to take this responsibility, they were to be called to open shame by the widow, as she declares he will not perform the duty of the husband's brother. The shame was compounded as they would remove his sandal and the widow would spit in his face.

POINT:

There are two laws that come into play in the Book of Ruth, the law of the Kinsman Redeemer (Lev. 25:25)—when a relative went into debt, it was the obligation of the nearest kinsman to help out, to buy the farm and keep the property in the family.

And where Ruth takes the imitative by claiming the right of the "Levirate" marriage and Boaz invokes the Levirate Law (Deut.25:5-10), requiring the near kinsman not only to buy the land, but take Ruth to be his wife and raise up an inheritance for Elimelech.

When Boaz woke up and realized there was a woman lying at his feet, he was surprised, and asked who she was. Did you notice where it was that Ruth finally lodged? She lodged at the feet of Boaz. She said v.9 ...*"I am Ruth your maid. So spread your covering (skirt) over your maid, for you are a close relative."* She asked him to spread his covering over her. There is no sex going on. She lay at his feet. What does this mean? The uncovering of, and lying at, his feet indicates not forwardness, but humility. The word for "skirt" is the Hebrew word for "wing." Literally, she said, *"Spread your wings over your maid."* This was the same expression that Boaz had used when he spoke to her back in *Chapter 2:12 "May the Lord reward your work, and your wages be full from the Lord, the God of Israel, under whose wings you have come to seek refuge."* Boaz had said, *"You have taken refuge under God's wings."* Now Ruth is saying, *"Spread your wings over me and give me refuge."* Or literally, *"You are the redeemer: the one who can redeem our inheritance and our family name from being lost. I want you to fill that role for me. I want to be your wife."* She doesn't say it outright. Ruth was making a proposal to him for marriage.

A Woman Of Excellence

3:10 "Blessed be thou of the Lord, my daughter: for thou hast showed more kindness in the latter end than at the beginning, inasmuch as thou followedst not young men, whether poor or rich." Boaz was a lot older than Ruth - probably old enough to be a father or uncle to her. He thought she was being very kind in choosing him. Boaz praised Ruth's devotion to Naomi. He was grateful for her kindness. The kindness at the beginning was:

- Leaving her homeland and coming to live with and care for Naomi. Her complete and total surrender to her mother-in-law, Naomi, was not a fluctuating thing. It was a continuous thing until it reached the point of total surrender because she was willing to have Boaz as her husband.

The kindness at the end is:

She showed more kindness at the end than at the beginning, in

- That she did not just go after any young man whether poor or rich. She gave up the chance to marry a younger man so that Naomi would be cared for. She chose Boaz.

3:11 "And now, my daughter, fear not; I will do to thee all that thou requirest: for all the city of my people doth know that thou art a virtuous woman." Boaz knew Ruth was an exceptional woman who had gained a good reputation in Bethlehem—and she wasn't even Jewish. Her presence and godly character served as an example to God's people of what He expected from them. Ruth had the reputation in town as being excellent, and virtuous, although she was a Moabite. Boaz had no reservations about marrying her. Notice that he was willing to do whatever she asked. Boaz was an unselfish man. He had much to lose by honoring Ruth's proposal, especially since their first child would be Naomi's heir, not his according to the "Levirate Law."

However, Ruth's reputation in the city was one of a woman of excellence. His description of her is "excellent," or "virtuous," as the King James Version renders it, and agreed to act on her behalf. Boaz was honored to have the interest of a young woman, but he would not marry her for her beauty or youth. He returned interest in her because of her godly qualities.

SUMMARY:

Ruth was an outsider trying to gain acceptance in a new community. We can choose to run away unprotected, or take refuge in the shadow of His wings. That is what Ruth had done by choosing the land of Israel with Naomi rather than going back to the homeland of Moab. This was a challenge for Ruth and her mother-in-law Naomi—both widows—without husbands to protect and provide for them. So, going to a field and not knowing which field to go to, and if they would accept her, was a step of faith. But, God had a plan. You might think it was Naomi's plan, or you may think it's your plan at times, "but God...!"

Due to God's plan in place—gleaning (to go over a field or area that has just been harvested and gather by hand any usable parts of the crop that remain), was for the poor. The field she went to glean in belonged to Naomi's kinsman redeemer, Boaz. Gleaning after the reapers to provide food for her and Naomi proves her sincere dedication to Naomi and her continued trust in God—that God would provide. She showed extraordinary humility by asking permission to glean in this particular field and in turn kindness was showed to her.

She took it upon herself to go out in a strange land, among strange people. Gaining acceptance with people

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is not easy. However, when God is in the picture and you're in the position to hear by the spirit that He can work the impossible out, God will show you that **His** acceptance is the most important acceptance you will ever need. To that one that's reading this right now, you're in the right position to gain an understanding of God's Word; You're in the right position to gain the favor of God; You're in the right position to see things from the another's prospective and continue to trust and lean on God by humbling yourself. You'll find out that all things are possible in and through God. That's right, you have to be **in Christ Jesus following after Him**.

- Ruth followed after Naomi.
- She followed after Naomi's God.
- She followed after the reapers after they had harvested their crops.
- She followed after hard work.
- She then followed after Naomi's instructions of claiming her right to the kinsman redeemer.

Boaz blesses Ruth by treating her kindly. He knew all about her and told her to stay in his field. It is a blessing based on her blessing Naomi. It is a blessing based on the fact that she left her idolatrous, immoral country, and takes refuge in the Lord. God will have others take notice of you, when you're in the right position. This was her season and her time!

We can't gain acceptance by doing things in our own way or old way. **Going to God in prayer** is the first step and **patience and time** is the second step. God can move fast or He can move slowly, that is, according to our timing. However, it's **His** timing which is outside of our timing in getting others ready for us. Waiting on God is a time of testing. Waiting on God assumes that God is working.

For ten years God was working. He had been getting Naomi ready to go back to Bethlehem-Judah. In that process of time, He had gotten Ruth ready to go back with Naomi and she accepts Him as her God. And here we are, seeing that Boaz is ready for a wife. A wife coming from a foreign country and she's accepted his God—Yahweh! Boaz says,

^{3:10} *...Blessed be you of the Lord, my daughter. For you have made this last loving-kindness greater than the former, for you have not gone after young men, whether poor or rich.*

^{3:11} *And now, my daughter, fear not. I will do for you all you require, for all my people in the city know that you are a woman of strength (worth, bravery, capability) (AMP).*

He blesses her and lets her know he's ready, and so are the towns' people ready to accept her. Nobody but God can do that! She gained acceptance when she accepted God first and then she accepted God's people! Her latter was truly better than the former.

^{1:16} *And Ruth said, Urge me not to leave you or to turn back from following you; for where you go I will go, and where you lodge I will lodge. Your people shall be my people and your God my God.*

^{1:17} *Where you die I will die, and there will I be buried. The Lord do so to me, and more also, if anything but death parts me from you (AMP).*

APPLICATION:

Have you accepted Christ in your life yet? Will you accept Him today? That will be the first step in gaining a relationship with God in your life. Then God will have a chance to take care of every need in your life. Saying "Yes" to God, changes our destiny. Salvation is only in Christ Jesus! Be the woman or man of excellence God is looking for. For God will allow others to see and call you "Blessed."