

Ruth 3 “A Case for Arranged Marriages?” [**](#)

Main Idea: The fact that God is in control doesn't negate human responsibility. Ruth 3 shows us that God works through the choices of His people to accomplish His good plan.

I. Scene #1: The Wedding Plans (1-6)

A. Naomi demonstrated love for Ruth (1-4).

1. True love focuses on the needs of another person.
2. True love takes steps to meet those needs.

B. Ruth demonstrated love for Naomi (5-6).

1. Ruth is not desperate for a man.
2. Ruth is determined to do all she can to see the Lord's will accomplished.

C. Both women demonstrated love for the Lord.

1. God is pleased when people take marriage seriously.
2. God is pleased when people take redemption seriously.

II. Scene #2: The Wedding Proposal (7-15)

A. Ruth entrusted herself to the kinsman redeemer (7-9).

1. She knew what God promised in His Word.
2. She acted upon what she knew.

B. The kinsman redeemer pledged himself to care for Ruth (10-15).

1. Boaz gave Ruth a promise (10-11a).
2. Boaz gave Ruth a compliment (11b).
3. Boaz gave Ruth a shock (12).
4. Boaz gave Ruth assurance of her redemption (13).
5. Boaz gave Ruth a reminder of the importance of purity (14).
6. Boaz gave Ruth a provision (15).

III. Scene #3: Waiting for the Wedding Day (16-18)

Make It Personal: We learn the following lessons from Ruth 3...

1. We learn about priorities.
2. We learn about God's purpose for marriage.
3. We learn about our need for a Redeemer.

God is sovereign. What a comforting truth! Nothing just happens. God is in absolute control of every detail that occurs in His universe. Yet it's one thing to hear those words. It's another thing to *see* the reality of those words in action. That's what we find when we come to the book of Ruth.

About twelve centuries before Christ, a Jewish woman named Naomi moved with her husband and two sons away from their home in Bethlehem to Moab in search of food. While in Moab Naomi lost her husband and eventually her two sons as well, leaving her destitute with two Moabite daughters-in-law, Orpah and Ruth.

But as we saw two weeks ago in our study of Ruth 1, God was in control of those losses and used them to set in motion a chain of events that resulted in good, not only for Naomi but for the entire nation of Israel and even the world. Naomi moved back to her homeland with Ruth, now a believer in the God of Israel, at her side.

In chapter two God demonstrated His providential care through a series of gains. As we saw last time Ruth went searching for food and came home not only with food but with a new friend, a godly man by the name of Boaz who invited her to glean alongside his servants throughout the barley and wheat harvest.

Today we come to the third chapter of Ruth where we see *providence in a predicament*. Do you believe in arranged marriages? The fact is, every marriage is arranged, and that by a sovereign God. To reiterate, nothing just "happens" in God's universe, not one thing, and that includes the uniting of two people in marriage.

You say, "Belief in the sovereignty of God leads to passivity, even fatalism, doesn't it?" Not if we keep this doctrine in its biblical balance. Ruth 3 can help us.

The fact that God is in control doesn't negate human responsibility. Ruth 3 shows us that God works through the choices of His people to accomplish His good plan. We'll see this truth illustrated in the following three scenes.

I. Scene #1: The Wedding Plans (1-6)

Valerie Runyan tells the following story. "Soon after our last child left home for college, my husband was resting next to me on the couch with his head in my lap. I carefully removed his glasses. 'You know, honey,' I said sweetly, 'without your glasses you look like the same handsome young man I married.' 'Honey,' he replied with a grin, 'without my glasses, you still look pretty good too!'"^[1]

A good marriage is a wonderful thing! As our first scene begins, wedding plans are brewing in the mind of Naomi. Listen to verse 1, "One day Naomi her mother-in-law said to her, 'My daughter, should I not try to find a home [Heb. *manoah*, 'rest' as in 1:9] for you, where you will be well provided for?'"

In contrast with the mother-in-law jokes that abound in our day, notice the beautiful relationship that's developed between this daughter-in-law and her mother-in-law. A mutual love is seen in the first scene. First...

A. Naomi demonstrated love for Ruth (1-4). How? She began with a question in verse 1, "Should I not try to find a home for you, where you will be well provided for?" Naomi appreciates Ruth's company but she knows that it's not in Ruth's best interest to stay with her much longer. She needs a home of her own, and Naomi takes it upon herself to do what she can to provide such a home. That's what love does, these two things...

1. *True love focuses on the needs of another person.* And then...

2. *True love takes steps to meet those needs.* That's not the way it is in Hollywood, for sure. The popular notion of love in nearly every 'love story you'll ever see is, "I need you. I can't live without you. I want you in my life." But that's not love. Love focuses on the *other* person. Look at Naomi. *Shouldn't I try to find a home for you where you will be provided for?* She's not thinking about herself, but Ruth.

And since true love involves more than thought and talk, it's not surprising to see Naomi taking action to do something to help her beloved daughter-in-law. She asks a question in verse 2, "Is not Boaz, with whose servant girls you have been, a kinsman of ours?"

Ruth has been working in the fields of Boaz now for about three months, first during the barley harvest and more recently in the wheat harvest (2:27). Naomi brings an important piece of information to Ruth's attention. *Is not Boaz a kinsman of ours?*

Why that question? Boaz was related to Naomi and consequently to Ruth, not by blood, but by marriage. According to 2:1 Boaz was kin to Elimelech, Naomi's deceased husband and Ruth's deceased father-in-law. Naomi already informed Ruth back in 2:21 that Boaz is one of their *kinsman-redeemers*.

Next Naomi proposes a plan involving Boaz in verses 2b-4—"Tonight he will be winnowing barley on the threshing floor. Wash and perfume yourself, and put on your best clothes. Then go down to the threshing floor, but don't let him know you are there until he has finished eating and drinking. When he lies down, note the place where he is lying. Then go and uncover his feet and lie down. He will tell you what to do."

If Naomi's plan sounds strange to us it's because we don't understand two important laws God gave to Israel to help widows like Naomi and Ruth.

The first law concerns *levirate marriage*. Yahweh gave Israel this law to explain what was to happen if the man of the house died without a son to perpetuate the family name and land inheritance. Deuteronomy 25:5 explains, "If brothers are living together and one of them dies without a son, his widow must not marry outside the family. Her husband's brother shall take her and marry her and fulfill the duty of a brother-in-law to her." The law of *levirate marriage* was not intended to be a punishment, but a gracious provision for a vulnerable widow and a means whereby family love could be demonstrated.

That's in Naomi's mind. So is another law, one that pertains to the *kinsman redeemer* (the Hebrew word *goel*). We read about this law in Leviticus 25:25, "If one of your countrymen becomes poor and sells some of his property, his nearest relative is to come and *redeem* what his countryman has sold." Legally, land could not be sold permanently out of a family in Israel. Since God owned the land, and since He gave it to particular clans and families as their inheritance, God expected that land should be returned to those rightful families. In the case where a family temporarily lost control of their land (due to excessive debt or a famine, for instance), it was the responsibility of the *kinsman redeemer* to see that the land returned to the proper family.^[2]

You can tell Naomi gave some thought to this plan. *Wash and perfume yourself*, she told Ruth. *Put on your best clothes*. In any culture we know what that means. "Please notice me! I'm interested in you!" *Go to the threshing floor. Approach him after he is asleep. Uncover his feet. Lie down and wait.*

Apparently, those actions meant something in that culture different from what they would mean today. We can be sure there were no immoral connotations. As we've already seen in chapter two, Ruth is not that kind of a woman (2:11-12) and Boaz is not that kind of man (2:9).

If this sounds strange to us, think for a moment how strange our customs would seem to Naomi. After all, we have our customs too, like giving an engagement ring that will be placed on the fourth finger on the left hand (instead of in the nose as Isaac's servant did with Isaac's fiancée Rebekkah in Genesis 24:47), and throwing rice at the couple at their wedding ceremony.

We may not fully understand the cultural meaning of Naomi's plan, but we can't miss the significance. With her plans Naomi demonstrated her love for Ruth. And Ruth reciprocated...

Verses 5-6—"I will do whatever you say," Ruth answered. So she went down to the threshing floor and did everything her mother-in-law told her to do."

B. Ruth demonstrated love for Naomi (5-6). We see that in Ruth's submissive response as well as in her

obedient actions. She said she would obey her mother-in-law's instructions, and she did.

Allow me to make a couple of observations about Ruth. First...

1. *Ruth is not desperate for a man.* Ruth is no mindless pushover. Remember, just a few months earlier she left her mother and father, her country, her gods, and came to Israel. Think of the courage and strength that took. Think of the pressure her extended family and probably her village put on her. "You're going *where*? You're a fool, Ruth! If you leave, there's no coming back!"

But she did leave. And she left with the full realization that she might never marry again. What Jewish man would ever want her, a Gentile woman? She was prepared to be single the rest of her life. Listen to her commitment as expressed to Naomi in Ruth 1:16-17: "Don't urge me to leave you or to turn back from you. Where you go I will go, and where you stay I will stay. Your people will be my people and your God my God. Where you die I will die, and there I will be buried. May the LORD deal with me, be it ever so severely, if anything but death separates you and me."

No, Ruth is not desperate for a man. That's not what's driving Ruth. This is.

2. *Ruth is determined to do all she can to see the Lord's will accomplished.* Her obedience to Naomi reflects her personal commitment to the Lord and to His revealed will. She's thinking about Naomi and her care. She's thinking about her deceased father-in-law and the Lord's instruction that a family in Israel was to have an heir. Ruth did not live for herself but for the Lord and others. That's what love is all about.

Do you know what destroys relationships? Selfishness does. Self-centeredness does. Putting self first does. It kills marriages. It fractures parents from their teens. But it doesn't have to be that way. When there is love, and that by God's grace, there is abundant joy in the relationship!

We saw a moment ago that the law of *levirate marriage* stipulated that a surviving brother was to marry the widow. But what if the surviving brother refused? Deuteronomy 25:7-10 tell what was to happen then, "However, if a man does not want to marry his brother's wife, she shall go to the elders at the town gate and say, 'My husband's brother refuses to carry on his brother's name in Israel. He will not fulfill the duty of a brother-in-law to me.' Then the elders of his town shall summon him and talk to him. If he persists in saying, 'I do not want to marry her,' his brother's widow shall go up to him in the presence of the elders, take off one of his sandals, spit in his face and say, 'This is what is done to the man who will not build up his brother's family line.' That man's line shall be known in Israel as The Family of the Unsandaled."

Naomi and Ruth could have done that. They could have forced the hand of their kinsman redeemer publicly at the town gate. But they didn't. They chose instead to make private contact with Boaz.

Again, that's what love does. Love always thinks about the *other* person.

Naomi demonstrated her love for Ruth. Then Ruth demonstrated her love for Naomi. And here is what made both women tick.

C. Both women demonstrated love for the Lord. Indeed, it's love for the Lord that makes possible the kind of love we're seeing between Ruth and Naomi. Only those who know the Lord can truly love as the Lord commands. He gives the power.

Naomi and Ruth valued two things that please God. Let's learn from them...

1. *God is pleased when people take marriage seriously.* Marriage is a good gift from God. That's why Naomi proposed her plan to Ruth. It's also why Ruth implemented the plan. God is pleased when His people value the institution of marriage.

2. *God is pleased when people take redemption seriously.* God set up the law of the kinsman redeemer. He

did so not only to provide for families in Israel that lost their land, but also to illustrate our greatest need. We all have lost something. In Adam we've lost paradise. We enter this world cut off from God. We need a Redeemer. We need to be redeemed. And God provided for us, by sending His Son, Jesus, into the world.

1 Peter 1:18-21 “For you know that it was not with perishable things such as silver or gold that *you were redeemed* from the empty way of life handed down to you from your forefathers, but with the precious blood of Christ, a lamb without blemish or defect. He was chosen before the creation of the world, but was revealed in these last times for your sake. Through him you believe in God, who raised him from the dead and glorified him, and so your faith and hope are in God.”

If you want to please God, you must take *redemption* seriously. You must accept the Redeemer and put your trust in His redeeming work.

So ends scene one, *the wedding plans*.

II. Scene #2: The Wedding Proposal (7-15)

Two things happened in scene two...

A. Ruth entrusted herself to the kinsman redeemer (7-9). Here's how she did it.

Verse 7—“When Boaz had finished eating and drinking and was in good spirits, he went over to lie down at the far end of the grain pile.”^[3]

James Patch describes the threshing scene: “The threshing floors are constructed in the fields, preferably in an exposed position in order to get the full benefit of the winds. If there is a danger of marauders they are clustered together close to the village. The floor is a level, circular area twenty-five to forty feet in diameter, prepared by first picking out the stones, and then wetting the ground, tamping or rolling it, and finally sweeping it. A border of stones usually surrounds the floor to keep in the grain. The sheaves of grain which have been brought on the backs of men, donkeys, camels, or oxen, are heaped on this area, and the process of tramping out begins. In some localities several animals, commonly oxen or donkeys, are tied abreast and driven round and round the floor... Until the wheat is transferred to bags some one sleeps by the pile on the threshing floor.”^[4]

With that picture in mind, watch Boaz. He goes to the far end of the grain pile, lies down, and soon drifts off.

Verse 7 continues, “Ruth approached quietly, uncovered his feet and lay down.” In the ancient near east, it was not uncommon for immoral practices to occur at harvest time, since many of the pagan religions practiced fertility rites.^[5] But Ruth is not doing anything indiscreet and certainly nothing with immoral connotations. By her actions she is simply taking steps to put God's revealed will into practice. She is about to let Boaz know that she would be willing to accept him as the *goel*, the kinsman redeemer, to take Mahlon's place in a levirate marriage. Again, as McGee makes clear, “Ruth could have gone before the elders of the city and demanded that he do it, and she would have been within her legal rights. But the method adopted by her, at the suggestion of Naomi, was a quiet and reticent manner of proceeding. It was so interpreted by Boaz, as we shall see.”^[6]

Verses 8-9—“In the middle of the night something startled the man, and he turned and discovered a woman lying at his feet. ‘Who are you?’ he asked. ‘I am your servant Ruth,’ she said. ‘Spread the corner of your garment over me, since you are a kinsman-redeemer.’”

You'll note that Ruth's request was not in Naomi's original instructions. When Ruth moved to Israel she put herself under the protective wings of Yahweh, something for which Boaz commended her in chapter two (12). Now Ruth seeks to put herself under the protective care of Boaz. By her request she is letting Boaz know she is willing to marry him should he so desire. She is entrusting herself to a man qualified to be her kinsman redeemer.

It's worth noting that God Himself used that image of speech in Ezekiel 16:8, "Later I passed by, and when I looked at you and saw that you were old enough for love, *I spread the corner of my garment over you* and covered your nakedness. I gave you my solemn oath and entered into a covenant with you, declares the Sovereign LORD, and you became mine."

Again, Ruth is not desperate. She is certainly not being immoral. She did what she did for two reasons.

1. *She knew what God promised in His Word.* Consequently...

2. *She acted upon what she knew.* Ruth is taking God at His word and acting upon it. This is about God's reputation more than Ruth's personal dream for a man. God is concerned about the care of widows. God is concerned about His land staying in the proper family in Israel. And what God is concerned about matters to Ruth.

By her actions, Ruth entrusted herself to the kinsman redeemer. Then she waited. Now the ball was in his court. His response?

B. The kinsman redeemer pledged himself to care for Ruth (10-15). Verse 10—

"The LORD bless you, my daughter," he replied." Boaz is a godly man and his first response is to bring the Lord into the situation.

"This kindness is greater than that which you showed earlier." He's apparently referring to the kindness she showed Naomi by coming to Israel in the first place.

"You have not run after the younger men, whether rich or poor." The implication is that Ruth *could have* married a rich younger man had she so desired. But she didn't.

What does that tell us about Ruth? Ruth didn't live by her natural desires but with a supernatural ambition. She made choices based on what was *right* rather than based on emotion or some personal whim. She could have married someone else, but then Naomi would have been left homeless and her family name would have died. Yet if she married a kinsman of Elimelech, then she would have a husband *and* Naomi would have a kinsman redeemer. Ruth is asking Boaz to marry her because he is qualified to care for both Ruth and Naomi. Again, there were other eligible bachelors for Ruth to marry, but Boaz was a *goel* who could care for Naomi and preserve the family name.

In his response Boaz gave Ruth five things...

1. *Boaz gave Ruth a promise (10-11a).* Verse 11—"And now, my daughter, don't be afraid. I will do for you all you ask." Boaz is a selfless provider. He promises to take action that will result in Ruth's care even if, as we'll see in a moment, he does not have the privilege of giving that care. *I will do it.* That's a promise.

2. *Boaz gave Ruth a compliment (11b).* "All my fellow townsmen know that you are a woman of noble character." Ruth has been in town only a few months but Boaz says in that time she earned quite a reputation in Bethlehem. He says that everybody in town knows that Ruth is a "woman of noble character." The Hebrew word (which is used of the ideal woman in Prov. 31:10) speaks of "moral worth" and can be translated "virtuous." It's worth noting that the same word was used in reference to Boaz in 2:1, there translated "a man of standing." Talk about the perfect couple! A virtuous man and a virtuous woman, a match made in heaven!

3. *Boaz gave Ruth a shock (12).* "Although it is true that I am near of kin, there is a kinsman-redeemer nearer than I." In other words, *I would if I could but I can't.* The closest male relative had the right to marry a widow. Now we know why Boaz hadn't initiated this marriage proposal to Ruth. He couldn't. There was another kinsman who had first dibs. The fact that Boaz knew this indicates he has already been thinking about the subject, he's been thinking about Ruth!

4. *Boaz gave Ruth assurance of her redemption (13).* "Stay here for the night, and in the morning if he wants to redeem, good; let him redeem. But if he is not willing, as surely as the LORD lives I will do it. Lie here until

morning.” Did you catch that? Even if Boaz doesn’t get the privilege of marrying Ruth, he is going to take steps to make sure someone does. Ruth’s care was his number one concern. That’s real love.

Early this past Wednesday morning the Lord took Shirley Literal from this world into His eternal presence. I talked with Bob on the phone and after sharing my condolences I said to Bob, “Thank you. You and Shirley demonstrated for all of us who know you that God is sufficient even for a terrible disease like Alzheimers.” And He is. By God’s grace Bob selflessly cared for his beloved Shirley for some fifteen years, towards the end providing total care as you would for a baby.

A few months ago Bob sent me a book entitled, *A Promise Kept*. The author, Robertson McQuilkin, also faced the challenges of caring for a wife with Alzheimers. In fact, he resigned from the presidency of a college in the prime of his working career in order to care for his beloved, Muriel. He explains:

“The decision was made, in a way, 42 years ago when I promised to care for Muriel ‘in sickness and in health...till death do us part.’ So...as a man of my word, integrity has something to do with it. But so does fairness. She has cared for me fully and sacrificially all these years; if I cared for her the next 40 years I would not be out of her debt. Duty, however, can be grim and stoic. But there is more: I love Muriel. She is a delight to me—her childlike dependence and confidence in me, her warm love, occasional flashes of that wit I used to relish so, her happy spirit and tough resilience in the face of her continual distressing frustration. I don’t *have* to care for her. I *get* to! It is a high honor to care for so wonderful a person.”^[7]

Do you love your spouse like that, with a selfless love that thinks of the other person’s needs ahead of your own? That’s the kind of love that Boaz exhibited for Ruth, a selfless love that thought of her good even if he was out of the picture.

5. *Boaz gave Ruth a reminder of the importance of purity (14)*. “So she lay at his feet until morning, but got up before anyone could be recognized; and he said, ‘Don’t let it be known that a woman came to the threshing floor.’”

Why did Boaz tell Ruth to stay with him, but then tell her to let no one know? The reason has to do with the high moral standards of this man. He encouraged her to remain until morning since it would be dangerous for her to leave and walk home alone in the middle of the night. On the other hand, he made sure she left before daybreak so that their meeting on the threshing floor would remain their secret. If that information became public it might mar Ruth’s reputation and his own—there is actually a provision in the Mishnah that if a man was suspected of having intercourse with a Gentile woman he could not perform levirate marriage with her.^[8] Furthermore, if the nearer kinsman had any idea that Boaz was interested in marrying Ruth, he might have exploited the situation.^[9]

How refreshing to see a man and woman committed to purity! May I speak candidly? Sex is good, a gift from our Creator to mankind. And sex is enjoyable by God’s design, a good gift to be enjoyed within the marriage relationship. It’s like fire. Fire is good when it stays in the fireplace, but it becomes destructive when a burning log rolls out of the fireplace onto the family room carpet. Our society mocks purity but in so doing it cheapens sex. Sex becomes hollow when experienced before or outside of marriage. That’s why true love waits until marriage. And once married, true love flees from every form of sexual immorality and chooses to use this gift as a way to serve one’s spouse.

6. *Boaz gave Ruth a provision (15)*. “He also said, ‘Bring me the shawl you are wearing and hold it out.’ When she did so, he poured into it six measures of barley and put it on her. Then he went back to town.”

Boaz is constantly providing for Ruth. Again, that’s what love does. It looks for needs and then takes action to meet those needs.

Boaz gave Ruth “six measures” of wheat. The Hebrew text doesn’t specify which measure is being used to calculate the amount. The Hebrew text simply says, “six of barley.” Which raises the question, “Six *what?*” In 2:17 the ephah is used, but six ephahs would amount to 24 gallons which would be way too much for Ruth to carry. If the measure was the *seah* (which was a third of an ephah), this would be about 88 pounds, “not impossible for a strong young woman,” as Morris concludes.^[10] The text says Boaz poured the grain into Ruth’s shawl and then ‘put it on

her,' probably meaning he helped her position it for travel on her head.

Which brings us to scene three. One, the wedding plans; two, the wedding proposal...

III. Scene #3: Waiting for the Wedding Day (16-18)

Verse 16—"When Ruth came to her mother-in-law, Naomi asked, 'How did it go, my daughter?' Then she told her everything Boaz had done for her..." What a conversation that must have been!

Verse 17—"And added, 'He gave me these six measures of barley, saying, 'Don't go back to your mother-in-law empty-handed.'" It's not mere coincidence that chapter one ended with the same word 'empty' telling us that Naomi came back to Bethlehem 'empty.' But now her 'empty' days are over.

Verse 18—"Then Naomi said, 'Wait, my daughter, until you find out what happens. For the man will not rest until the matter is settled today.'" Waiting is hard, but in this case, Ruth didn't have to wait long. "He'll take care of it *today*," Naomi insisted. And as we'll see in chapter four, he did! Within twenty-four hours Ruth became a bride!

Make It Personal: We learn the following lessons from Ruth 3...

1. *We learn about priorities.* Because of God's grace in her life Ruth took a very simple approach to life. She put the Lord first. She put others next. She thought of herself last. And God blessed her richly by giving her a son who was in the lineage of Messiah Jesus! Are your priorities in order? What choice should you make today to bring your priorities back in line, so that it's the Lord first, then others, and then self?

2. *We learn about God's purpose for marriage.* Marriage is about serving. Does that word describe what is happening in your home? Are you seeking day by day to *give* or to *get*? Men, let's learn from Boaz how to be selfless providers. And ladies, learn from Ruth how to have a godly influence on those God has called you to serve.

There's one more lesson we must glean from Ruth 3. I see it in the statement Naomi made concerning Boaz, "The man will not rest until the matter is settled." That reminds me of someone else, another man who would not rest until the matter was settled, another Redeemer, indeed the *final* Redeemer who said in John 5:17, "My Father is always at his work to this very day, and I, too, am working." This Redeemer had a work to do, a work of rescuing helpless sinners, and He did it as He testified in His prayer in John 17:4, "I have brought you glory on earth by *completing the work* you gave me to do." This Redeemer did not stop working until He cried out from the cross, "It is finished!" (John 19:30)

D. A. Leggett comments, "In the actions of Boaz as *goel* we see foreshadowed the saving work of Jesus Christ, his later descendant. As Boaz had the right of redemption and yet clearly was under no obligation to intervene on Ruth's behalf, so it was with Christ. As Boaz, seeing the plight of the poor widows, came to their rescue because his life was governed by Yahweh and his laws, so also of the Messiah it is prophesied that his life would be governed by the law of God and that he would deal justly and equitably with the poor and with those who were oppressed."^[11] Yes, in our final lesson...

3. *We learn about our need for a Redeemer.* Hebrews 4:9-10 declares, "There remains, then, a Sabbath-rest for the people of God; for anyone who enters God's rest also rests from his own work..." Are you resting in the finished work of the Redeemer, my friend?

**Note: This is an unedited manuscript of a message preached at Wheelersburg Baptist Church . It is provided to prompt your continued reflection on the practical truths of the Word of God.

- [\[1\]](#) Valerie L. Runyan, in *Reader's Digest*, December, 1992
- [\[2\]](#) That also happened every fifty years in the Year of Jubilee (Lev. 25:28).
- [\[3\]](#) J. Vernon McGee says that the threshing floor was a public place, out in the open. Entire families gathered there to work and celebrate God's provision. Consequently, there wasn't much privacy.
- [\[4\]](#) Taken from J. Vernon McGee, p. 80.
- [\[5\]](#) Leon Morris, p. 287.
- [\[6\]](#) J. Vernon McGee, p. 82.
- [\[7\]](#) Robertson McQuilkin, *A Promise Kept*, pp. 22-23.
- [\[8\]](#) Morris, p. 293. Granted, the Mishnah was written centuries later than Ruth, but it's possible this was an unwritten custom before it was written law.
- [\[9\]](#) Observation by Rowley in Atkinson, p. 105.
- [\[10\]](#) Morris, p. 294.
- [\[11\]](#) In David Atkinson, p. 97.