

The Tsunami Blessing: Inside and Out, Part 41

Working behind the scenes, God’s providence can be seen when just one thing in your life changes the trajectory of everything else. Discovering the right place at the right time delivers destiny to you. That’s Kairos! From that divinely inspired arrangement, you are repositioned to receive the fullness of the blessing that reproduces “saving health” in every area of your life at any stage in your life. Stay relentless about not moving your feet to wander off someplace else. Stay in position to receive the seasonless increase from your Kinsman-Redeemer.

Although God may bring His provision through a myriad of means as His resource, Yahweh always remains your True Source of Salvation. As you invoke The Blessing of the Lord that makes you rich and adds no sorrow with it, the climax of your dream will also be God’s dream. Mirror the days on earth as they are modeled in heaven.

Magnify God to Receive Maximum Recovery

Psalm 67 The Voice (VOICE)

For the worship leader. A song *accompanied* by strings.

Psalm 67 echoes the priestly blessing (Numbers 6:24–26) and invites all nations to join in praise to the one True God.

¹ May God pour His grace and blessings into us
and turn His face to shine *His light* on us.

[pause]^[a]

² So *all* those on earth will learn *to follow* Your way
and see Your saving power come to *redeem* all nations.

³ May all people *live to* praise You, Our True God;
may all come to praise You.

⁴ May *all* nations celebrate *together*, singing joy-filled songs *of praise to You*
because You judge the people fairly
and give guidance to *all* the nations of the earth.

[pause]

⁵May the people praise You *with their whole hearts*, O God;
may every man, woman, and child on the earth praise You.

⁶The land has supplied a *bountiful* harvest,
and the True God, our God, has poured out His blessings to us *all*.

⁷God is the source of our blessings;
may every corner of the earth respect and revere Him.

Footnotes:

- a. **67:1** Literally, *selah*, likely a musical direction from a Hebrew root meaning “to lift up”

Six (6) Constant Customs that the gift of Salvation provides

Aid – call for assistance to maintain a title, i.e., acquisition or requisition

Prosperity – advance or gain in anything good or desirable; successful progress in any business or enterprise;

Welfare – exemption from misfortune, sickness, calamity or evil; the enjoyment of health and the common blessings of life; prosperity; happiness

Help – strength or means furnished towards promoting an object, or deliverance from difficulty or distress; remedy; relief

Victory – conquest; the defeat of an enemy in battle, or of an antagonist in contest; a gaining of the superiority in war or combat.

Deliverance – Release from captivity, slavery, oppression or any restraint.

Above definitions extracted from 1828 Webster’s dictionary

Move Beyond the Misery

Naomi - Help – strength or means furnished towards promoting an object, or deliverance from difficulty or distress; remedy; relief

Ruth - Welfare – exemption from misfortune, sickness, calamity or evil; the enjoyment of health and the common blessings of life; prosperity; happiness

Ruth 1:6-9 Names of God Bible (NOG)

Departure from Moab

⁶Naomi and her daughters-in-law started on the way back from the country of Moab. (While they were still in Moab she heard that **Yahweh** had come to help his people and give them food. ⁷So she left the place where she had been living, and her two daughters-in-law went with her.) They began to walk back along the road to the territory of Judah.

Naomi's Appeal to Her Daughters-in-law

⁸Then Naomi said to her two daughters-in-law, "Go back! Each of you should go back to your mother's home. May **Yahweh** be as kind to you as you were to me and to our loved ones who have died. ⁹May **Yahweh** repay each of you so that you may find security in a home with a husband."

When she kissed them goodbye, they began to cry loudly.

Ruth 1:13 Names of God Bible (NOG)

¹³would you wait until they grew up and stay single just for them? No, my daughters. My bitterness is much worse than yours because **Yahweh** has sent me so much trouble."

Ruth 1:16-17 Names of God Bible (NOG)

¹⁶But Ruth answered, "Don't force me to leave you. Don't make me turn back from following you. Wherever you go, I will go, and wherever you stay, I will stay. Your people will be my people, and your **Elohim** will be my **Elohim**.

¹⁷Wherever you die, I will die, and I will be buried there with you. May **Yahweh** strike me down if anything but death separates you and me!"

Ruth 1:20-21 Names of God Bible (NOG)

²⁰She answered them, "Don't call me Naomi [Sweet]. Call me Mara [Bitter] because **Shadday** has made my life very bitter. ²¹I went away full, but **Yahweh** has brought me back empty. Why do you call me Naomi when **Yahweh** has tormented me and **Shadday** has done evil to me?"

Ruth 1 The Voice (VOICE)

1 A long time ago, when judges still ruled over *Israel* and the land was dried up with famine, a man from Bethlehem, *which ironically means "place of bread,"* left his home in Judah to live as a foreigner in the land of Moab. He traveled with his wife and their two sons. ²His name was Elimelech, and his wife was Naomi; their two sons were called Mahlon and Chilion. They were *descendants* of Ephraim's tribe from Bethlehem in Judah. They had settled and made lives for themselves in Moab, ³but *soon after*, Elimelech died leaving Naomi in the care of her sons. ⁴Each son married a woman from Moab—one was named Orpah, the other Ruth—and they lived together for 10 years ⁵before Mahlon and Chilion died also. Naomi was left alone, without her husband and two sons.

⁶⁻⁷Word had reached Moab that the Eternal One had *once again brought life back to the land of Israel and blessed* His people with food. Naomi prepared to return with her daughters-in-law. With Orpah and Ruth at her side, she began her journey back to Judah, leaving the place where she had lived.

Naomi (to Orpah and Ruth): ⁸*You have accompanied me far enough; you must both return to Moab. Go home to your mothers' care and your people. May the Eternal show His loyal love to you just as you demonstrated it to my dead sons and me. ⁹I hope He will bring you new husbands and that you will find the rest you deserve in their homes.*

She *drew close*, kissed them, and *turned to go on her way, alone*. But Orpah and Ruth wailed and sobbed, crying out to her.

Orpah and Ruth: ¹⁰*Do not leave us! We insist you take us with you to live with you and your people.*

Naomi: ¹¹*Go back to your homes, my daughters. What possible reason would you have for returning with me? Do you think there are more sons*

inside of me? Will you marry these unborn sons? ¹²*Listen to me, daughters, and go back. I am too old; I will not marry again because I cannot conceive. But even if I could—if I still believed there was hope for me, or if I had a husband and conceived sons tonight—* ¹³*would you waste a lifetime waiting for them to grow up? Would you let this hope for the future keep you from remarrying now? Of course not, my dear daughters. It is obvious that the Eternal has acted against me. My life is much too bitter for you to share with me.*

¹⁴At this Orpah and Ruth wailed and wept again. Then Orpah kissed Naomi, *said goodbye, and returned the way she had come.* Yet Ruth refused to let go of Naomi.

Naomi: ¹⁵Look at your sister-in-law. She has returned to *live with* her people and to *worship* her gods; go and follow her.

¹⁶**Ruth:** Stop pushing me away,
insisting that I stop following you!
Wherever you go, I will go.
Wherever you live, I will live.
Your people will be my people.
Your God will be my God.

¹⁷ Wherever you die, I will also die
and be buried there *near you.*
May the Eternal One punish me—
and even more so—
if anything besides death comes between us.

¹⁸When Naomi *heard this and* saw Ruth's resolve, she stopped trying to talk her out of returning *to Judah.* ¹⁹The two women went on together to Bethlehem.

News of their arrival spread throughout Bethlehem. In fact, the whole community was humming with the report, with the women exclaiming, "Could it really be *the same Naomi who left us so long ago?*"

²⁰**Naomi:** Do not call me Naomi *ever again, for I am no longer pleasant.* Call me Mara *instead, for I am filled with bitterness* because the Highest One^[a] has treated me bitterly.

There is a Hebrew wordplay here from Naomi, “pleasant,” to Mara, “bitterness.” Even Orpah (“neck”) turns her back on Naomi.

²¹ I left this place full, *in spite of the famine*,
but the Eternal has brought me back empty *from a plentiful land*.
Why would you call me “Pleasant”
when the Eternal has testified against me,
and the Highest One has brought disaster upon me?

Naomi’s story is similar to the story of Job. God tests them, as Job and Naomi have full lives. Then they go from emptiness to vindication, and finally to redemption.

²²This was how Naomi came into Bethlehem with her daughter-in-law, Ruth, from Moab. It was at the beginning of the barley harvest when they returned *to the land*.

Momentum begins when you are headed in the right direction

Ruth - Help – strength or means furnished towards promoting an object, or deliverance from difficulty or distress; remedy; relief

Boaz - Deliverance – Release from captivity, slavery, oppression or any restraint.

Ruth 2:4 Names of God Bible (NOG)

⁴Just then, Boaz was coming from Bethlehem, and he said to his reapers, "May **Yahweh** be with all of you!"

They answered him, "May **Yahweh** bless you!"

Ruth 2:12 Names of God Bible (NOG)

¹²May **Yahweh** reward you for what you have done! May you receive a rich reward from **Yahweh Elohim** of Israel, under whose protection you have come for shelter."

Ruth 2:20 Names of God Bible (NOG)

²⁰Naomi said to her daughter-in-law, "May **Yahweh** bless him. **Yahweh** hasn't stopped being kind to people—living or dead." Then Naomi told her, "That man is a relative of ours. He is a close relative, one of those responsible for taking care of us."

Ruth 2 The Voice (VOICE)

2 Now Naomi's *deceased* husband, Elimelech, had a relative *in Bethlehem*, an *honorable*, wealthy man named Boaz. ²One day Ruth (the *foreign* woman who returned with Naomi from Moab) approached Naomi with a request.

Ruth: Let me go out into the field and pick up whatever grain is left behind *the harvesters*. Maybe someone will be merciful to me.

Naomi: Go ahead, my daughter.

³Ruth left and went into the fields to pick up the gleanings, *the grain that had been left behind* by the harvesters. And so it was that the portion of the field she was working in belonged to Boaz, who was a part of Elimelech's family.

⁴*As she was working in his field*, Boaz happened to arrive from Bethlehem, and he greeted the harvesters.

Boaz: The Eternal One be with you.

Harvesters: May the Eternal **ble**ss you!

⁵Then *seeing Ruth*, Boaz spoke to the young man in charge of the harvesters.

Boaz: Whom does this young woman belong to?

Overseer: ⁶She is the Moabite woman who came back with Naomi from Moab. ⁷She came and asked my permission to pick up the grain our harvesters leave behind and gather *it all into sheaves for herself*. Except for one small break she has been here all day, working *in the field* from the morning until now.

When God gives His law to the Israelites, He establishes a culture of generosity. Knowing there will be people such as widows, orphans, and resident aliens who will be too poor to farm for themselves, He set limits on how much each farmer should harvest from his own land. In [Leviticus 19:9–10](#), farmers are told not to harvest the corners of their property or return to already-harvested rows to pick up any grain that may have been left. The remaining grain in the field is called gleanings, and those are left for the poor. In a similar law, [Deuteronomy 24:19–22](#) explains that God does this to remind His people that once they were all poor and resident aliens themselves in Egypt. The gleaners face hard labor every day, so Ruth isn't expecting the kindness Boaz shows her.

Boaz (to Ruth): ⁸Listen to me, my daughter. Do not go and glean in any other field. In fact, do not go outside my property at all but stay with the young women who work for me *following the harvesters and bundling the grain into sheaves*. ⁹Watch the harvesters, and see which field they are

working in. Follow along behind these servants of mine. I have warned the young men not to touch you. If you are thirsty, go and get a drink from the water jars my young men have filled *for the harvesters*.

¹⁰*Overwhelmed*, Ruth bowed down *before Boaz*, putting her face to the ground *in front of him*.

Ruth: I am just a foreigner. Why have you noticed me and treated me as if I'm one of your favorites?

Boaz: ¹¹I have heard your story. I know about everything you have done for your mother-in-law since your own husband died. I know you left your own mother and father, *your home and your country*, and you have come to live in a culture that must seem strange to you. ¹²May the Eternal repay you *for your sacrifices* and reward you richly for what you have done. It is under the wings of Israel's God, the Eternal One, that you have sought shelter.

Ruth: ¹³I pray you will continue to look upon me with such favor, my lord. I am comforted by your kind words, even though I am not *as worthy of them* as even one of your servant girls.

¹⁴*Later* during the meal, Boaz spoke to Ruth *again*.

Boaz: Come over here and have some of my food. Dip your piece of bread in the vinegar wine.

So Ruth sat down among the harvesters. Boaz also offered her some roasted grain. She ate as much as she wanted and even had some left over. ¹⁵*When her meal was finished*, she got back up and returned to work. Then Boaz *pulled some of the young harvesters aside* and gave them instructions *about her*.

Boaz: Let her pick up grain from among the sheaves. Do not reprimand or *humiliate her for gleaning where it is usually forbidden*. ¹⁶Instead, periodically pick out a stalk or two from the sheaves that have already been bound, and leave them for her to gather *for herself*. Make sure that no one gives her a hard time.

¹⁷So Ruth worked in the field *all day* until the sun had nearly set. *When she finished picking up the leftover ears*, she beat her gathered *barley* grains from the stalks with a stick. *All that work* resulted in over 20 quarts of grain. ¹⁸Then she carried it back to the city where her mother-in-law saw how much she had gleaned. Ruth took out the leftover food from what she could not eat *of her midday meal* and gave it to Naomi.

Naomi (to Ruth): ¹⁹Where did you go to work today? Where did you glean *all this from*? May God **ble**ss the person who gave you this kind of attention.

So Ruth told Naomi *the story of all that had happened to her that day and* on whose land she had worked.

Ruth: The man I worked with today is named Boaz.

Naomi: ²⁰May the Eternal **ble**ss this man. He has not given up showing His *covenant* love toward the living and the dead.

This man is *closely* related to us—he is a kinsman-redeemer of our family.

The kinsman-redeemer is the closest relative and has the responsibility to save his family members from any evil or hardship.

Ruth^[b]: ²¹That is not all he did. Boaz also instructed me to stay with his *young* workers for the remainder of his grain harvesting season.

Naomi: ²²It is best that you *do as he says*. Stay with his young women *who bind the sheaves*. *They will keep you* safe from the hostility and danger of working in another's field.

²³So *that is what Ruth did*. She kept close to Boaz's young female servants and picked up everything they dropped. *She worked hard* throughout the *seven weeks of the* wheat and barley seasons until the harvest was complete *in early summer*. And *this whole time* she lived at her mother-in-law's home.

Mold Designed for the Masterpiece

Naomi - Aid – call for assistance to maintain a title, i.e., acquisition or requisition

Boaz - Help – strength or means furnished towards promoting an object, or deliverance from difficulty or distress; remedy; relief

Ruth 3:10 Names of God Bible (NOG)

¹⁰Boaz replied, "May **Yahweh** bless you, my daughter. This last kindness—that you didn't go after the younger men, whether rich or poor—is better than the first.

Ruth 3:13 Names of God Bible (NOG)

¹³Stay here tonight. In the morning if he will agree to take care of you, that is good. He can take care of you. But if he does not wish to take care of you, then, I solemnly swear, as **Yahweh** lives, I will take care of you myself. Lie down until morning."

Ruth 3 The Voice (VOICE)

3 Naomi (*to Ruth*): My child, it is my responsibility to find a *husband and* place of rest for you—a place where you will find *rest and* contentment. ²You have been *working* alongside the young women who serve Boaz. Is he not a part of our family? *Early* this evening, *during the late afternoon wind*, he will be on the threshing floor winnowing the barley.

They toss the stalks into the wind with a fork and watch the grain fall at their feet as the stalks blow away.

³Bathe and perfume yourself. Put on your best dress, then go down onto the threshing floor. *Be careful, though*. Don't let him know you are there until he has finished eating and drinking. ⁴*Once he is relaxed*, he will lie down *to sleep*. Make sure you notice where he is. Once he has lain down, go to him. Uncover his feet and lie down. He will tell you what to do.

The Hebrew euphemism “to uncover the feet” is a sexual expression; but in this context, and in light of the honorable character of Boaz and Ruth, it is clear that she is simply making herself available for marriage.

Ruth: ⁵I will do everything you have told me to do.

⁶So she went down to the threshing floor and followed through with everything her mother-in-law told her to do. ⁷Not much later, Boaz finished eating and drinking and was in good spirits. He made his way to the end of a pile of grain and lay down there *to sleep*. Then *very quietly*, Ruth snuck *to where he was lying down*. She uncovered his feet and lay down *at his feet*. ⁸Later, *sometime* in the middle of the night, Boaz was startled *and woke up*. When he rolled over *and looked around*, he discovered there was a woman lying at his feet!

Boaz: ⁹Who are you?

Ruth: I am your servant Ruth. Spread out *the hem of your garment* so that it covers your servant. You are a near relative *of our family*.

Boaz: ¹⁰May the Eternal **ble**ss you, my daughter, for the loyal love you are showing now is even greater than what you showed before. You have not pursued a younger man—either a rich one or a poor one. ¹¹*You may rest easy*. You have nothing to fear, my child. I will do everything you ask. Everyone in this city agrees you are a woman of virtuous character. ¹²You are right that I am in line as a near relative *of your family*. But *I am not the only one, nor the most likely*. There is another man who is more closely related to you than I am.

If ever a landowner needs to lease out his land for money, then his closest relative, called the “kinsman-redeemer,” is supposed to buy the land back for his relative. The same is true if a man has to sell his family members into indentured servitude—the kinsman-redeemer is to buy back the slave. This system reflects God’s relationship with Israel; God continually saves His people from subservience to other nations. Since both Naomi and Ruth are widows without male sons, they are left in poverty. Naomi will have to lease out her husband’s land to support them, and she may eventually have to sell herself and Ruth just to stay fed. By redeeming Elimelech’s land, marrying

Ruth, and eventually giving her a son, Boaz keeps the family intact as it would have been had Elimelech or either of his sons survived.

Boaz: ¹³Spend the rest of the night here. In the morning, *I will give him the chance to act as your kinsman-redeemer and redeem you and your family.* If he is willing to do this, good. But if he is not willing to fulfill his responsibility, then as the Eternal One lives, *I promise I will redeem your family by marrying you.* Now remain here until morning comes.

¹⁴So Ruth lay at his feet until *early* morning—then she got up *to leave while it was still dark*, before she could be recognized by anyone, because Boaz realized no one should know the woman was on the threshing room floor.

Boaz: ¹⁵Now bring me the outer garment you are wearing. Hold it out, *and hold on tightly.*

She did so, and Boaz filled her garment with six measures of barley grain. He handed it to her; then he ^[c] *left her and went into the town to conduct his business.*

¹⁶When Ruth returned to Naomi's home, her mother-in-law asked her daughter what happened. Ruth related all that Boaz had *said and done.*

Ruth: ¹⁷He even gave me these six measures of barley grain saying to me, "You can't go back to your mother-in-law empty-handed."

Naomi: ¹⁸Now you must wait, daughter. *We must wait and see what happens. Be at **peace**.* That man will not rest today until this is resolved.

Miracle in the Making

Boaz - Aid – call for assistance to maintain a title, i.e., acquisition or requisition

Ruth - Prosperity – advance or gain in anything good or desirable; successful progress in any business or enterprise;

Naomi - Victory – conquest; the defeat of an enemy in battle, or of an antagonist in contest; a gaining of the superiority in war or combat.

Ruth 4:11-14 Names of God Bible (NOG)

¹¹All the people who were at the gate, including the leaders, said, “We are witnesses. May **Yahweh** make this wife, who is coming into your home, like Rachel and Leah, both of whom built our family of Israel. So show your strength of character in Ephrathah and make a name for yourself in Bethlehem. ¹²Also, from the descendant whom **Yahweh** will give you from this young woman, may your family become like the family of Perez, the son whom Tamar gave birth to for Judah.”

Ruth Gives Birth to David’s Ancestor

¹³Then Boaz took Ruth home, and she became his wife. He slept with her, and **Yahweh** gave her the ability to become pregnant. So she gave birth to a son.

¹⁴The women said to Naomi, “Praise **Yahweh**, who has remembered today to give you someone who will take care of you. The child’s name will be famous in Israel.

Ruth 4 The Voice (VOICE)

4 At that same time, Boaz went to the *city* gate and he sat down. Just then, the kinsman-redeemer *of the family* he had told *Ruth* about walked by.

Normally the city gate is where the business of the city is conducted.

Boaz: My friend, come and sit down with me *for a while*. *We have some business.*

So the man came and sat down *beside Boaz*. ²*Before he spoke further to the man*, he gathered together 10 elders from the city and asked them to preside there, which they did.

Boaz (*to the kinsman-redeemer*): ³You have heard of Naomi? She is the woman who *recently* returned from Moab. She is transferring her rights to the plot of land belonging to *her deceased husband*—our relative—Elimelech. ⁴I wanted you to know about it *because as a close family member, you have the first right to purchase it*. *If you want to do so*, we have enough elders sitting here to witness the transaction. If you want to *become the guardian and redeem this land*, it is yours. But if you^[a] are not interested in doing this, tell me *now*. The right belongs to you, *but if you refuse it*, I am next in line.

Kinsman-Redeemer: *Of course*, I exercise my option to redeem this land.

Boaz: ⁵*Now, just so you know*, on the day you buy this *plot of land* [from Naomi, you will also acquire Ruth the Moabitess; she is]^[a] the dead man's widow. *It will be your responsibility to make sure she has children* so that they can carry on her dead husband's name with the inheritance.

Kinsman-Redeemer: ⁶Then I will not be able to redeem it. I will not put my own property at risk. I relinquish my right to redeem the land. You do it.

⁷Now in the old days of Israel *when this story was playing out*, land was redeemed and *property was transferred legally* when a man *involved in the sale* removed one of his sandals and gave it to the other. This was how contracts were sealed in Israel. ⁸So the kinsman-redeemer took off his sandal *and handed it to Boaz*.

Kinsman-Redeemer: It's now your responsibility.

Boaz (*to the elders and all the people*): ⁹Every one of you have witnessed *what happened here* today. I secured the rights to everything that belonged to Elimelech and *his sons*, Mahlon and Chilion, from Naomi. ¹⁰I have also taken responsibility for Ruth—the woman from Moab who was married to Mahlon. She will become my wife. I will see to it that

his family and this city remember Mahlon. I will *raise children who will bear his name and* make sure his property stays in the family. You are all witnesses *to this* today.

Elders and People: ¹¹We are witnesses *of what has happened here today*. May the Eternal take this woman who is becoming a part of your family *today* and make her like Rachel and Leah, the two women responsible for building the nation of Israel *with their children*. And may your reputation become well known and well respected throughout Ephrathah and Bethlehem. ¹²May the children the Eternal gives you and this woman make your family like the family of Perez, who was born from *a Levirate union between Judah and Tamar*.^[1]

¹³Then Boaz took *responsibility of Ruth*, and they married. After they came together, Ruth conceived by the Eternal's provision, and *later* she gave birth to a son.

Women (to Naomi): ¹⁴Praise the Eternal One. *He has not abandoned you*. He did not leave you without a redeeming guardian. May your offspring become famous all through Israel. ¹⁵May this child give you a new life. May he *strengthen you and* provide for you in your old age. Look at your daughter-in-law, Ruth. She loves you. *This one devoted daughter* is better to you than seven sons would be. She is the one who gave you this child.

¹⁶Then Naomi held the child tightly in her arms and cared for him. ¹⁷All around her, friends cried out, "Naomi has a son!" They named the child Obed *because he would provide for his grandmother*. Obed *grew up and* became the father of Jesse. Jesse, too, became *a father one day*, the father of David.

¹⁸Here is the genealogy of Perez's family: Perez was Hezron's father. ¹⁹Hezron was Ram's father. Ram was Amminadab's father. ²⁰Amminadab was Nahshon's father. Nahshon was Salmon's^[2] father. ²¹Salmon was Boaz's father. Boaz was Obed's father. ²²Obed was Jesse's father. And Jesse was the father of David.

Methods that Reposition you to receive the Fullness of the Blessing

Matthew 1:5 The Voice (VOICE)

⁵Salmon was the father of Boaz (and Boaz’s mother was Rahab);

Rahab was a Canaanite prostitute who heroically hid Israelite spies from hostile authorities who wanted to kill them.

Boaz was the father of Obed (his mother was Ruth, *a Moabite woman who converted to the Hebrew faith*); Obed was the father of Jesse;

Proverbs 15:33 King James Version (KJV)

³³The fear of the LORD is the instruction of wisdom; and before honour is humility.

Proverbs 18:12 King James Version (KJV)

¹²Before destruction the heart of man is haughty, and before honour is humility.

Proverbs 22:4 King James Version (KJV)

⁴By humility and the fear of the LORD are riches, and honour, and life.

Proverbs 18:24 King James Version (KJV)

²⁴A man that hath friends must shew himself friendly: and there is a friend that sticketh closer than a brother.

Proverbs 18:24 The Passion Translation (TPT)

²⁴Some friendships don’t last for long,^[a]
but there is one loving friend who is joined to your heart^[b]
closer than any other!

Footnotes:

- a. [Proverbs 18:24](#) Or “A man with too many friends may be broken to pieces.”
- b. [Proverbs 18:24](#) The Hebrew word used here can be translated “joined together,” “stick close,” “to cleave,” “to pursue,” or “to overtake.”

Proverbs 18:24 Common English Bible (CEB)

²⁴There are persons for companionship,
but then there are friends who are more loyal than family.

Matthew 7:11-14 The Message (MSG)

⁷⁻¹¹“Don’t bargain with God. Be direct. Ask for what you need. This isn’t a cat-and-mouse, hide-and-seek game we’re in. If your child asks for bread, do you trick him with sawdust? If he asks for fish, do you scare him with a live snake on his plate? As bad as you are, you wouldn’t think of such a thing. You’re at least decent to your own children. So don’t you think the God who conceived you in love will be even better?

¹²“Here is a simple, rule-of-thumb guide for behavior: Ask yourself what you want people to do for you, then grab the initiative and do it for *them*. Add up God’s Law and Prophets and this is what you get.

Being and Doing

¹³⁻¹⁴“Don’t look for shortcuts to God. The market is flooded with surefire, easygoing formulas for a successful life that can be practiced in your spare time. Don’t fall for that stuff, even though crowds of people do. The way to life—to God!—is vigorous and requires total attention.

Matthew 6:30-33 The Message (MSG)

³⁰⁻³³“If God gives such attention to the appearance of wildflowers—most of which are never even seen—don’t you think he’ll attend to you, take pride in you, do his best for you? What I’m trying to do here is to get you to relax, to not be so preoccupied with *getting*, so you can respond to God’s *giving*. People who don’t know God and the way he works fuss over these things, but you know both God and how he works. Steep your life in God-reality, God-initiative, God-provisions. Don’t worry about missing out. You’ll find all your everyday human concerns will be met.

Matthew 5:2-12 The Voice (VOICE)

There on the mountain Jesus teaches them all. And as He is teaching, crowds gather around and overhear His teachings, listen in, and are captivated. This, the Sermon on the Mount, is the first of the five Mosaic-like sermons in Matthew.

²And He began to teach them.

³**Jesus:** Blessed are the spiritually poor—the kingdom of heaven is theirs.

⁴ Blessed are those who mourn—they will be comforted.

⁵ Blessed are the *meek and gentle*—they will inherit the earth.

⁶ Blessed are those who hunger and thirst for righteousness—they will be filled.

⁷ Blessed are the merciful—they will be shown mercy.

⁸ Blessed are those who are pure in heart—they will see God.

⁹ Blessed are the peacemakers—they will be called children of God.

¹⁰ Blessed are those who are persecuted because of righteousness—the kingdom of heaven is theirs.

¹¹And blessed are you, *blessed are all of you*, when people persecute you or denigrate you or despise you or tell lies about you on My account. ¹²*But when this happens*, rejoice. Be glad. Remember that God’s prophets have been persecuted in the past. And know that in heaven, you have a great reward.

Philippians 1:6 The Voice (VOICE)

⁶I am confident that the Creator, who has begun such a great work among you, will *not stop in mid-design but will* keep perfecting you until the day Jesus the Anointed, *our Liberating King, returns to redeem the world.*

Philippians 1:6 The Passion Translation (TPT)

⁶*I pray with great faith for you*, because I’m fully convinced that the One who began this glorious work^[a] in you will faithfully continue the process of maturing you^[b] and will put his finishing touches to it until the unveiling^[c] of our Lord Jesus Christ!

Footnotes:

- a. [Philippians 1:6](#) Or “good [worthwhile] work.” Paul uses language here that sounds similar to Gen. [1:2](#). When God created the heavens and the earth, he declared it to be “good.” And now with the new creation life within us, God again sees our growth in grace as something good.
- b. [Philippians 1:6](#) Or “he will see to it that you remain faithful.”
- c. [Philippians 1:6](#) Literally “day of Christ.” This is the day of his unveiling, his appearing.