

Introduction

Last week I mentioned those who love cheesy rom-coms. You know, bad love stories which feature highly improbable events and grand declarations of love that wrap up the story so neatly. The problem with romantic comedies is they don't really reflect reality all that well. Who here has ever rented out a quaint Italian restaurant for a memorable evening dining alone? Or who has organized a flash mob in a coffee shop to declare your love to her? Who sends a dozen roses a day to a loved one? These are the sorts of things that happen in these movies and they aren't...well, *real*.

When Dawnae and I were first married I was surprised by a number of things, but one thing in particular stood out to me. No, it wasn't that she never left the toilet seat up, forcing me to always have to raise it. It wasn't that she would make spaghetti for supper a good ten or twelve times a week. (Or so it seemed.) What really stood out to me in those early months and even years of marriage was how *ordinary* it was.

We would do laundry twice a week. We would have to run to Meijer to buy groceries. We would have to figure out what to have for supper that one, singular night a month in which we didn't have spaghetti. We would sigh when the dishes started to pile up in the sink and then set about washing them. We would deal with the little globs of toothpaste left in the sink. I would try really hard to not be irritated that she had to be twenty minutes early *everywhere*. Marriage was delightfully *ordinary*.

"Ordinary" is saying "Thank you" when she brings me a bowl of low-carb Rocky Road ice cream or her saying "Thank you" when I carry the heavy basket of laundry to the basement. Will shared a few weeks ago his misunderstanding of marriage when he and Sara were first married. He said he assumed "faithfulness" in marriage simply meant not committing adultery. I got that! I, too, went into marriage thinking it was avoiding the really bad stuff and holding to the really big stuff.

Our media often romanticize the big grand gestures we see in rom-coms and imply these are normal. Real, genuine love isn't about organizing flash mobs to say "I love you" or booking a surprise international flight with no preparation whatsoever. It isn't about running through an airport to say "I love you" before he or she gets away. It isn't about hijacking a TV station's broadcast to stop her from marrying the wrong guy. It certainly isn't about fixing the huge misunderstanding that was the bulk of the movie with a single two-minute fix.

Marriage is largely about ordinary faithfulness to one another, about life lived *together*, especially in those in-between, humdrum sorts of events such as diaper changes and laundry baskets and long days at work and cleaning up after the dog vomited in the middle of the night. Today we are going to see the beauty of this very ordinary sort of faithfulness.

Before we read our text, let's remind ourselves where we are in history. God has called Israel to be his people, in partial fulfillment of his covenant with Abraham. He made this covenant with them at Mount Sinai after rescuing them from slavery in Egypt. Along

the way God demonstrated his power again and again, providing for them miraculously, destroying the Egyptian army while sparing Israel, defeating those who would attack them in the wilderness. Israel responded to God's kindness and love by worshiping a golden calf they made.

Because of sin, that generation had to die in the wilderness; the children of the exodus generation would be given the land of Canaan. Joshua led that generation in and God once again demonstrated his power as he caused those who would engage in armed resistance against Israel to be utterly defeated—and some would even run in fear, refusing to engage in battle. Thus Israel began to settle in to their new home. Then we come to Judges 2.

Judges
2:8–13

Jdgs 2:8 And Joshua the son of Nun, the servant of the LORD, died at the age of 110 years. ⁹ And they buried him within the boundaries of his inheritance in Timnath-heres, in the hill country of Ephraim, north of the mountain of Gaash. ¹⁰ And all that generation also were gathered to their fathers. And there arose another generation after them who did not know the LORD or the work that he had done for Israel.

¹¹ And the people of Israel did what was evil in the sight of the LORD and served the Baals. ¹² And they abandoned the LORD, the God of their fathers, who had brought them out of the land of Egypt. They went after other gods, from among the gods of the peoples who were around them, and bowed down to them. And they provoked the LORD to anger. ¹³ They abandoned the LORD and served the Baals and the Ashtaroth.

Judges 2:8–13

The generation that experienced the exodus rebelled against God and died in the wilderness. The generation that experienced the conquest died and their children rebelled against God. This is the time of the judges. To discipline his people God raised up oppressors who would treat them harshly, so that Israel would come to their senses and cry out to God for deliverance. God would faithfully raise up a judge who would rescue them. Then they would forget the Lord once again.

As we saw in the book of Judges, this was the spiraling pattern, and it was a pattern that spiraled downward. By the end of that book we saw even the judges were corrupt. Yet in the midst of this evil and wickedness and corruption we see God's hand, for during the time of the judges there was a woman named Naomi, her daughter-in-law Ruth, and a man named Boaz. Whereas the nation seemed to be filled with rebellious and stiff-necked Israelites, there was a remnant, a faithful few who worshiped the Lord and trusted him.

This is the setting for the book of Ruth. It begins with the words, "In the days when the judges ruled". As we've seen, Elimelech went to Moab during a famine—likely the time the Midianites were stealing the crops right as they were harvested. While there Elimelech died and his two sons married Moabite women. Then his sons died, leaving his wife Naomi and her two daughters-in-law. One returned to her family home, hoping to remarry. The other insisted that Naomi's people would be her people and Naomi's God would be her God.

When they returned to Israel, it just so happens that Ruth began to glean in a field owned by a man named Boaz. The law of Moses provided for widows and foreigners and the poor by allowing them to harvest a portion of the crops grown by others. Boaz did not stick

to the letter of the law but chose to act like God himself and was overwhelmingly generous to Ruth.

We saw last week that Naomi hatched a terrible plan that resulted in Ruth proposing to Boaz. Boaz was delighted yet because of his integrity he understood there was a redeemer closer than he. That is, because Naomi was forced to sell her husband's property due to poverty, the law enabled a close relative to purchase that land—*redeem* it—so that it may stay in the family line. Boaz would gladly marry Ruth and redeem the land, but he must first allow the closer relative the opportunity to do so. We now come to chapter 4.

Ruth
4:1–12

Ruth 4:1 Now Boaz had gone up to the gate and sat down there. And behold, the redeemer, of whom Boaz had spoken, came by. So Boaz said, “Turn aside, friend; sit down here.” And he turned aside and sat down. ² And he took ten men of the elders of the city and said, “Sit down here.” So they sat down. ³ Then he said to the redeemer, “Naomi, who has come back from the country of Moab, is selling the parcel of land that belonged to our relative Elimelech. ⁴ So I thought I would tell you of it and say, ‘Buy it in the presence of those sitting here and in the presence of the elders of my people.’ If you will redeem it, redeem it. But if you will not, tell me, that I may know, for there is no one besides you to redeem it, and I come after you.” And he said, “I will redeem it.” ⁵ Then Boaz said, “The day you buy the field from the hand of Naomi, you also acquire Ruth the Moabite, the widow of the dead, in order to perpetuate the name of the dead in his inheritance.” ⁶ Then the redeemer said, “I cannot redeem it for myself, lest I impair my own inheritance. Take my right of redemption yourself, for I cannot redeem it.”

⁷ Now this was the custom in former times in Israel concerning redeeming and exchanging: to confirm a transaction, the one drew off his sandal and gave it to the other, and this was the manner of attesting in Israel. ⁸ So when the redeemer said to Boaz, “Buy it for yourself,” he drew off his sandal. ⁹ Then Boaz said to the elders and all the people, “You are witnesses this day that I have bought from the hand of Naomi all that belonged to Elimelech and all that belonged to Chilion and to Mahlon. ¹⁰ Also Ruth the Moabite, the widow of Mahlon, I have bought to be my wife, to perpetuate the name of the dead in his inheritance, that the name of the dead may not be cut off from among his brothers and from the gate of his native place. You are witnesses this day.” ¹¹ Then all the people who were at the gate and the elders said, “We are witnesses. May the LORD make the woman, who is coming into your house, like Rachel and Leah, who together built up the house of Israel. May you act worthily in Ephrathah and be renowned in Bethlehem, ¹² and may your house be like the house of Perez, whom Tamar bore to Judah, because of the offspring that the LORD will give you by this young woman.”

Ruth 4:1–12

Boaz's Strategy

Ruth left the threshing floor after proposing to Boaz with the assurance that he will settle the matter quickly. She left before dawn so as to not be recognized. Boaz also left the threshing floor to return to the city. Such legal matters were handled by the city elders at the city gate. Boaz is not going to break custom so he went up to the gate to wait for the nearer redeemer to happen by.

In verse 1 Boaz spots him. He says to him, “Turn aside, friend; sit down here”. The word “friend” is something like, “So-and-so”. The narrator doesn’t quote Boaz in the way we tend to understand quoting. Boaz surely knew his relative’s name but the narrator quotes him saying something like, “Hey...*you*...Sit down here”. The point is the man’s name is quite irrelevant. The author is quick to name important people but not others. He does not name the closer relative.

We must pay attention to the pacing of the story. Boaz spots the man and tells him to sit. It’s clear there’s a legal matter to be discussed but Boaz doesn’t tell the man what it is. He then goes to find ten elders—or ten “bearded men”. The term “elder” in Hebrew has this idea. It refers to older men who have gained wisdom with life experience. We see in Judges 11 that elders governed the nation of Israel at the tribal and clan level, in the absence of any centralized government. It’s unlikely Boaz grabbed the first ten men with beards. He finds ten good men, wise men of the city and asks them to join him and So-and-so.

Bethlehem wasn’t a large city, though it was large enough to have a city gate. This was a public space where legal matters were settled. During harvest “rush hour” would begin when the sun came up. They needed the light of the sun to work safely so as soon as the sun was up people were heading out of the city to work. Others would have noticed the gathering and would have been interested, given Boaz’s influence in the city of Bethlehem, and even *nationally*, though we’ll see more about that next week.

When he has the ten elders together he finally gets around to telling So-and-so why he called the meeting. He was direct: Naomi has come back from Moab and is selling the land that belonged to her husband Elimelech. She is poor and destitute. It’s likely Elimelech sold the usufruct rights to the land. It means “use of fruit”. It is the right to use and profit off something belonging to another. That’s the right you have, for example, when you rent a home from someone. You don’t own the home, but you can live there. You cannot, say, tear it down and build a bigger one, but you have sole use of that property. That means the owner cannot simply show up to use the kitchen while you are renting it, for *you* have usufruct rights.

If Elimelech had sold usufruct rights then Naomi cannot profit from land she technically owns, which is why the land must be redeemed. Redemption is the idea of purchasing a thing or a person. To redeem the land would be to repay the person who purchased the right to farm that land, restoring the ability to grow crops for herself. Without the land she has no means of providing for herself so the only recourse available to her is that provided by the law of Moses: a redeemer.

Boaz informs So-and-so that Naomi is seeking to do this very thing. She is selling the land, which is to say, seeking a redeemer who will purchase it. First Boaz instructs him to sit down. Then he tells the man to buy the field. If he will not, Boaz instructs him to tell him so, in front of these ten elders, so that he himself may purchase it. His language, though

Smarty
Word:
usufruct

direct, is a bit coy. He's saying, "Hey, she needs to sell the land and because you're closer relation to her than I am, it's your responsibility. And if you don't want to redeem the land then I guess it'll fall to me..."

So-and-so declares he will buy the land. Why wouldn't he? He doesn't have to work the land himself! There are already workers who have been plowing and planting and harvesting from that land all along. That could be *his* profit. Instead of working for themselves, they could be working for him. Then Boaz drops the bombshell: the day you buy that land you also must marry Ruth the Moabite, so that your firstborn son will carry on the memory of Elimelech. Oh, and that son will inherit the land—not you.

At this So-and-so balks. To marry Ruth would mean the land isn't really his. The profits from it would be his for a time, until they had a son. Further, to redeem the land and marry Ruth would also require providing for Ruth *and for Naomi*, with no promise of profiting off the land for long.

Boaz wisely doesn't mention this up front. He could have told So-and-so what was happening while he was gathering ten elders to confirm the transaction, giving him some time to think through the situation. Boaz presses the issue and the man realizes redeeming the land wouldn't be worth it. He's not interested in Ruth, but in the land. To add Ruth (and Naomi) into the equation changes the outcome. He tells Boaz to redeem it for himself. Notice the emphasis is on the *land*: redeem *it* for yourself.

Redemption

The narrator then inserts some helpful information. This was written some time after David became king and by then the custom for legal transactions had changed, likely on account of having a centralized government structure in place. Prior to that, in former times, the custom for buying and selling land and other property was to remove one's shoe and hand it to the buyer. This indicated a relinquishing of power and authority.

This idea that taking off shoes indicated submission carried on. For example, in 2 Samuel 15 when David's son Absalom tried to usurp his throne, David went up the Mount of Olives weeping and barefoot. At that moment he knew he had no control, no real authority. When Moses was standing at the burning bush he was told to remove his sandals because he was standing on holy ground. It wasn't that his shoes were unclean anymore than his feet were; it's that in the presence of a holy God, Moses had to fully and completely submit to the Lord's authority and control over his life.

By taking off his sandal, So-and-so indicated he was relinquishing his right to redeem the land for himself. He surrendered his right to do so. This is why Boaz gathered the ten elders. Ten elders were necessary to witness the transaction taking place. Boaz tells the elders—and all the other people who had gathered around to watch—they were witnesses that Boaz now has the right to redeem the land. He is purchasing the land from Naomi in order to pass it on in the name of his relative Elimelech.

Boaz was not concerned for the land. He was already wealthy and powerful. Adding a field was not his interest in this matter. In verse 10 Boaz declares his true prize in this "transaction". He says, "I have bought Ruth the Moabite, the widow of Mahlon, to be my wife, to perpetuate the name of the dead in his inheritance".

The real prize for Boaz wasn't land or its ability to generate more income for him. The real prize was Ruth. He was pursuing Ruth. Ruth was the treasure hidden in the field, so to speak, and Boaz was the man willing to sell everything he has in order to acquire that treasure.

When he says he "bought" her, he doesn't mean purchase in the sense of acquiring property. She is not property to be owned. It means he is willing to pay the price to care for her. To do this meant he must redeem—purchase—the land, and purchasing the land comes with the responsibility for caring for Naomi for the rest of her life, and it means marrying Ruth. He certainly desired to provide for Naomi; we've seen his generosity on display long before marrying Ruth seemed to be a possibility. The real treasure here, though, is Ruth. He desires to be her husband.

Remember that Boaz seemed to hand-pick the elders who witnessed this transaction and made it legally binding. He had already told Ruth "all my fellow townsmen know you are a worthy woman". Surely these ten men thought so. Based on the response of the rest of the folk there, it is clear the entire city knows she is a worthy woman. What they say is very revealing.

In verse 11 we read that all the people who were there, along with the ten elders who were there in an official capacity, declared they were witnesses. The land now belonged to Boaz, and even more, Ruth was his wife. Look at verses 11 and 12 again.

Ruth
4:11–12

Ruth 4:11 Then all the people who were at the gate and the elders said, "We are witnesses. May the LORD make the woman, who is coming into your house, like Rachel and Leah, who together built up the house of Israel. May you act worthily in Ephrathah and be renowned in Bethlehem,¹² and may your house be like the house of Perez, whom Tamar bore to Judah, because of the offspring that the LORD will give you by this young woman."

Ruth 4:11–12

Rachel and Leah were the ancestors of the people of Israel. They were the wives of Abraham's grandson Jacob, who was renamed Israel. From his two wives (and their two handmaids) came all twelve of his sons. These twelve would go to become the twelve tribes of Israel. The people invoke a blessing on Ruth, that she may become like Rachel and Leah: mothers to a great host of people. That's why they say together these two "built up the house of Israel".

They also invoke a blessing on Boaz. May he act worthily and be renowned in Bethlehem, and may Boaz's house "be like the house of Perez, whom Tamar bore to Judah", through the sons and daughters Ruth would give to him.

Tamar was actually Judah's daughter-in-law. Her husband died and his brother—Judah's son—refused to give her a child. If you know the story it's a bit sordid. He would enjoy the benefit of trying to have a son while preventing her from having one. She then disguises herself and gets pregnant by Judah. We'll see next week more of why they invoke her name, but for now, know that Ruth is a Moabite, and the Moabites have a similar origin story. Lot's daughter got him drunk one night. The result was her son named Moab.

Perez was the son Tamar had. Perez was the direct ancestor of those who lived in and around Bethlehem. Elimelech's clan, and therefore Boaz's clan, was the clan of Ephrath.

We're told in the beginning of the book they were Ephrathites. There was first Israel, then Judah. Judah's son was Perez. Perez had Hezron, and so on. They are, essentially, granting to Boaz and Ruth patriarchal and matriarchal blessings! They recognize the significance of this union and call upon the Lord to bless it and cause them to be fruitful and multiply, that an entire people might come from them. The people are being prophetic, perhaps without realizing they were.

Ordinary

It is common to preach Old Testament narratives in a way that makes heroes—or *anti-heroes*—out of those in the story. If a character is faithful or does a brave thing, then the message is to be like this person. For example, the story of David and Goliath is often told as if David were the hero and Goliath represents the giants we face in our lives. The message is clear: be brave and stay faithful and you, too, can slay the giants.

Samson, on the other hand, is an anti-hero. Don't be like Samson! Don't spend your life pursuing pleasure above all else or you'll end up under the rubble of a fallen temple, or something. Samson is often portrayed as an exemplar—a *negative* exemplar.

There is some validity in this. We should certainly seek to emulate some folk in Scripture and we should certainly seek to avoid emulating others in Scripture. The apostle Paul told the Corinthians to imitate him, but not because he was so great. They should imitate the apostle because the apostle was seeking to imitate *Christ*. There are those in our lives who serve as great examples. I want to be like Mike and Shelley when I grow up! I want to be filled with that same practical wisdom and love for God and others and his insight into Scripture, and I want Shelley's enthusiasm about seeing God at work and her deep concern for integrity. I don't need to pastor the fastest-growing church in whatever demographic. I want to be faithful like they've been faithful in various seasons of life.

When we look at Boaz and Ruth we find two people who have been described by the people of Bethlehem as worthy. In chapter 2 Boaz is introduced as "a worthy man of the clan of Elimelech". In chapter 4 Boaz told Ruth "all my fellow townsmen know that you are a worthy woman". Both were hard working people who loved the Lord, the God of Israel. Both sought to live honorable lives. There is a real sense in which we should strive to be like them, but we need to understand what it is that makes them *worthy*.

What strikes me in this story is how very ordinary it is. Yes, in the midst of the wickedness on display in the time of the judges, when men and women worshiped and served other gods and engaged in behaviors that were appropriate to such idolatry, living a faithful life would stand out as *extraordinary*. What that actually means, however, is still quite ordinary.

Boaz was faithful in his time. The custom for legal transactions was to meet at the city gate with ten elders and conduct business. Boaz does this. There is nothing flashy going on here. Yes, it was a public event, but it was supposed to be a public event. The entire town were witnesses along with the ten elders. There is nothing, well, *special* about this. It was an ordinary sort of legal transaction.

Boaz did not engage in some incredible and profound act of bravery. He wasn't facing imminent danger from an enemy. He didn't gather an army and against overwhelming odds drive back an invader. There is no heroic fight scene in which he defeats a vastly superior enemy. Boaz simply instructed his men to make sure a poor woman who needed to glean

in his fields would be safe from harm. He simply offered grain to her generously. He simply offered her all that she might need, and a bit more. He simply did what Israel was instructed to do!

Boaz did nothing in order to be seen a certain way. He didn't call the public gathering to attest to his greatness. He didn't post a selfie, signaling his virtue to the entire world. He simply did what he was supposed to do: publicly declare his desire to redeem the land, provide for Naomi, and marry Ruth. He did what was customary in that day. No one would have seen this as a man seeking his fifteen minutes of fame. He was not trying to stand out in any way. He was simply being faithful—*ordinarily faithful*.

Too often we think of faithfulness as some extraordinary effort we must exert. We often think of those who have done truly great things for the Lord as those we should emulate, but for every Othniel or Ehud or Gideon, there are countless men and women like Boaz and Ruth, those who do not seek to draw attention to themselves but who seek to remain faithful. Just plain ol' ordinary faithfulness.

Countless men and women became missionaries as a result of the story of five missionaries to Ecuador. These men sought to take the gospel of Jesus to the Waorani people and were martyred. They were killed while serving the Lord. Yes, these five men are great heroes of the faith, but for every Nate Saint or Jim Elliott, there are countless men and women who have taken the gospel around the world and remain largely unknown, save for those to whom they brought the gospel.

We're Americans, and one of our American sins is vanity—we want to be *seen*. Whether it's yet another duck-lips selfie to post on social media or the desire to be famous, one of our national sins is the need to stand out. We bring this vanity into the church for we often want to be seen, to be recognized for what we do. We think that unless a ministry is profoundly fruitful—by that we mean we get lots and lots of people to show up and therefore recognition for it—we have failed.

The truth is we don't need to be seen—except by the Lord. As John the Baptist said, he must increase and I must decrease. If our legacy is to be forgotten while Christ is exalted, we will have lived a life worth living. Even Christians get caught up in this idea that we need to be remembered. The Lord knows us. He sees us, even when others do not.

Application

Living an ordinary life does not mean living a boring life and it certainly doesn't mean living an insignificant life. Doing the ordinary thing well makes it stand out. It removes the emphasis from the act and places it on the faithfulness driving the act.

The truth is 95% of your life is going to be ordinary—maybe the percentage is even higher than that. Less than five percent of your life will be births and deaths, weddings, career changes, moving, and other significant events. This means the vast majority of your life will be small acts of worship as you are faithful in these very ordinary things.

When the apostle tells us in Romans 12 to present our bodies as living sacrifices he didn't mean we must seek to be like Jim Elliott and the others who gave their lives as martyrs. It may come to that, but that's hardly what the apostle had in mind. We know this because as Paul continues his instructions to present our bodies as living sacrifices he writes about

serving one another in the body of Christ with our spiritual gifts. We teach, we exhort, we serve, we give, we show mercy, we lead.

Again, our minds often will go to extraordinary displays of giftedness, thinking those who are highly gifted are who Paul has in mind here, but he's writing this to the Christians in Rome—the ordinary Christians in Rome. Paul urges ordinary Christians to present their ordinary lives as spiritual sacrifices in ordinary ways of serving other ordinary Christians.

This means the ordinary routine of our lives is to be offered to the Lord as our spiritual worship, our bodies presented to him as living sacrifices. If your days are filled with changing diapers and laundry and washing dishes as you try to corral children, then be faithful in these things for to do so is to honor the Lord. If your days are filled with long hours of TPS reports and meetings and such, then be faithful in these things for to do so is to honor the Lord. If your days are filled with grandchildren and volunteering and spending time with neighbors, then be faithful in these things for to do so is to honor the Lord.

If your service in the church seems quite ordinary, whether you pray for your brothers and sisters in Christ or you help others financially as you are able or you show up on Thursday night to help maintain our building or you serve in the nursery or you read Scripture or you sing or play an instrument, what makes this worthwhile is not that your single act of service somehow changes the world. It is that your act of faithfulness honors the Lord, and the Lord will change the world in his time.

Boaz's faithfulness was very ordinary. Yes, we can praise his generosity and we can recognize his hard work and good character, but he was otherwise very ordinary. What is extraordinary, however, is how he points us to Christ. We often think of the Lord Jesus and his act of tremendous faithfulness at the cross. His death and resurrection is central to our faith, but it's easy to forget all those long years of ordinary faithfulness as he grew up in Nazareth, learning to read, doing household chores, helping Joseph in his work.

It's amazing how God uses very ordinary faithfulness to accomplish his purpose and mission for the world. In the time of the judges this is what was missing: ordinary faithfulness. There were times of *extraordinary* faithfulness, particularly when a judge engaged in battle in faith, but ordinary, everyday faithfulness was largely missing.

God's people were faithless. They chose to adapt to the culture around them and follow after other gods. This is why the story of Boaz and Ruth is so powerful. It isn't that they did some extraordinary thing. It's that in their day they were faithful. They lived to honor the Lord and were a blessing to those around them.

Their ordinary choices to do the right thing had to happen in this way in order for God to bring about his extra-ordinary plan for the Messiah, the coming King who would rescue his people. We needed to see Naomi's life of pain and bitterness. We needed to learn about Ruth's struggle with her identity and her reception of a new identity. We needed to witness Boaz's generosity to his workers and to those who gleaned in his fields. Finally, we needed to be reminded again of God's incredible kindness, his *hesed*, that is on display in this story.

We also live in a time in which our culture tempts us to follow other gods, though instead of Baal and Ashtoreth, they are pleasure and money and fame and acceptance and popularity and security and power—gods that have left many of us feeling broken and bitter, for they never give what they promise. Like Ruth and Naomi we are searching for a new identity and like Ruth and Naomi we can find it in the *hesed* of Christ. Boaz gives us a hint of his generosity for he gives grace in abundance.

In the church we can live out the truth of who we are in Christ in very ordinary ways, without needing to stand out. It is in the church we can serve and love and engage in life together in community and show others what Jesus is like. Through our ordinary faithfulness we can show others our extraordinary Savior.

God doesn't need superheroes. He doesn't need heroic acts of bravery. He doesn't need extraordinary sacrifices to accomplish his purposes. He doesn't need carefully crafted public displays of "faithfulness". God works through ordinary folk to do extraordinary things.