

LESSON 4: FINDING FAVOR

Intro:

BIG IDEA: God moves through His people to provide for His person.

Now Naomi had a relative of her husband's, a worthy man of the clan of Elimelech, whose name was Boaz.

- Boaz was from the same \_\_\_\_\_ as Elimelech. Clan was in between extended \_\_\_\_\_ and \_\_\_\_\_.
- Boaz was a “worthy” man. Better translated “\_\_\_\_\_ man of \_\_\_\_\_ or power.”
- Boaz could be translated “\_\_\_\_\_.” We’ll see that Boaz doesn’t waste much time.

“... most often means “war hero”, it also connotes “capable person” and “wealthy man”. ... military prowess and wealth go together because the capable military man must have the resources to equip and maintain himself. ... for the description contrasts Boaz with the rather weak men of chapter 1.” **Robert Hubbard**<sup>27</sup>

<sup>2</sup> And Ruth the Moabite said to Naomi, “Let me go to the field and glean among the ears of grain after him in whose sight I shall find favor.” And she said to her, “Go, my daughter.”

- The question of “what’s next?” is addressed. Ruth wants to \_\_\_\_\_ the fields.
- She has faith that she will find favor, or \_\_\_\_\_ (\_\_\_\_\_), in someone’s eyes.
- She is more \_\_\_\_\_ than Naomi that God will provide from them.
- She has to move quickly because the harvest can last only a \_\_\_\_\_ days.

“God doesn’t promise to give us the grace to survive all the scenarios we can dream up- but only to give us the grace to enable us to make it through whatever he actually brings into our lives. ... Faith doesn’t simply sit around waiting for provision to drop down from heaven; we are called to do what we can do, and as we do, to trust God will provide for our needs.” **Iain Duguid**<sup>28</sup>

**Gleaning: God’s Provision for the Poor**

<sup>9</sup>“When you reap the harvest of your land, you shall not reap your field right up to its edge, neither shall you gather the gleanings after your harvest. <sup>10</sup> And you shall not strip your vineyard bare, neither shall you gather the fallen grapes of your vineyard. You shall leave them for the poor and for the sojourner: I am the LORD your God. **Leviticus 19**

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<sup>27</sup> Hubbard, pp. 133.  
<sup>28</sup> Duguid, pp. 156-7.

<sup>22</sup>“And when you reap the harvest of your land, you shall not reap your field right up to its edge, nor shall you gather the gleanings after your harvest. You shall leave them for the poor and for the sojourner: I am the LORD your God.” **Leviticus 23**

<sup>19</sup>“When you reap your harvest in your field and forget a sheaf in the field, you shall not go back to get it. It shall be for the sojourner, the fatherless, and the widow, that the LORD your God may bless you in all the work of your hands. <sup>20</sup>When you beat your olive trees, you shall not go over them again. It shall be for the sojourner, the fatherless, and the widow. <sup>21</sup>When you gather the grapes of your vineyard, you shall not strip it afterward. It shall be for the sojourner, the fatherless, and the widow. <sup>22</sup>You shall remember that you were a slave in the land of Egypt; therefore I command you to do this. **Deuteronomy 24**

- This is given in the context of loving your \_\_\_\_\_ as yourself.
- You were not to harvest every last bit to \_\_\_\_\_ your yield.
- God often put \_\_\_\_\_ in their economy to limit the effects of \_\_\_\_\_.
- The leftovers and scraps were for the \_\_\_\_\_, the sojourner and \_\_\_\_\_.
- Gleaning was not easy \_\_\_\_\_, or an easy \_\_\_\_\_.
- Not everyone obeyed the law, and many \_\_\_\_\_ foreigners.
- Ruth was poor, a sojourner & a widow.
- This was given by each farmer (no set amount) but \_\_\_\_\_ by the poor. They \_\_\_\_\_ instead of just receiving a handout.

**App:** Lausanne Conference (1972)

“Grace and graciousness were written in the commandments he had given his people.” **Sinclair Ferguson**<sup>29</sup>

“God’s provision for his people frees them to look out for the interests of others and thereby treat others as God has treated them. Thus, economics had a missional outlook and so functioned as a ‘covenantal thermometer’ to measure the vitality of Israel’s love for God and neighbor.” **Dean Ulrich**<sup>30</sup>

<sup>3</sup>So she set out and went and gleaned in the field after the reapers, and she happened to come to the part of the field belonging to Boaz, who was of the clan of Elimelech. <sup>4</sup>And behold, Boaz came from Bethlehem. And he said to the reapers, “The LORD be with you!” And they answered, “The LORD bless you.” <sup>5</sup>Then Boaz said to his young man who was in charge of the reapers, “Whose young woman is this?” <sup>6</sup>And the servant who was in charge of the reapers answered, “She is the young Moabite woman, who came back with Naomi from the country of Moab. <sup>7</sup>She said, ‘Please let me glean and gather among the sheaves after the reapers.’ So she came, and she has continued from early morning until now, except for a short rest.”

<sup>29</sup> Ferguson, pp. 58.

<sup>30</sup> Ulrich, pp. 57.

- The author wants us to know \_\_\_\_\_ was at \_\_\_\_\_ here.
- We see the \_\_\_\_\_ hand of providence at work here. The author doesn't think this is \_\_\_\_\_ and happenstance.
- The field she picked, \_\_\_\_\_ to her, was that of Boaz.
- This is the doctrine of \_\_\_\_\_: God wills that Ruth go there, and Ruth wills that she go there (Proverbs 16:9).
- Ruth is just there for \_\_\_\_\_. God has a far \_\_\_\_\_ goal in mind.
- Process: hired \_\_\_\_\_ would cut the stalks with a sickle. Hired \_\_\_\_\_ would gather the grain stalks they lay down together into bundles.
- Boaz doesn't recognize Ruth. Or was it her \_\_\_\_\_?
- The foreman identifies her as the "*young Moabite woman*" who returned with Naomi.
- She was courteous, asking permission to glean from the field. To glean from between the sheaves was a bold request. She's got guts!
- She was a \_\_\_\_\_ who has only taken a short rest OR she's been \_\_\_\_\_ this whole time for the answer to her bold request. That would make her \_\_\_\_\_.

"They may know that God is sovereign, but they have no idea how he will demonstrate his sovereignty. That is the position we ordinarily occupy in our own lives. We do not have direct access to the mind of God to know the details of his plans and purposes." **Sinclair Ferguson**<sup>31</sup>

### **Finding Favor**

<sup>8</sup>Then Boaz said to Ruth, "Now, listen, my daughter, do not go to glean in another field or leave this one, but keep close to my young women. <sup>9</sup>Let your eyes be on the field that they are reaping, and go after them. Have I not charged the young men not to touch you? And when you are thirsty, go to the vessels and drink what the young men have drawn."

- Boaz approaches Ruth. What do you think she thought when he was approaching?
- Boaz uses words referring to her that \_\_\_\_\_ the \_\_\_\_\_ between them: "young woman," & "daughter."
- Boaz wants her to be \_\_\_\_\_. He wants Ruth to follow his workers in his fields. Staying close, cleaving (!) to them puts her first in line to gather gleanings. She will get more.
- He extends her \_\_\_\_\_ beyond the day. She has found \_\_\_\_\_ in his eyes.
- He has warned the young men not to "*touch*" or "\_\_\_\_\_ " Ruth. He offers her \_\_\_\_\_ & \_\_\_\_\_.

<sup>31</sup> Ferguson, pp. 53.

- She may have been \_\_\_\_\_ or abused for being a Moabite. She may have been \_\_\_\_\_ as an unprotected young woman.
- She doesn't have to bring her own \_\_\_\_\_, but can drink from what he provides.
- The grace of God enabled Boaz to lay aside normal \_\_\_\_\_.

“What an interesting touch: a foreign woman who customarily would draw water *for* Israelites was welcome to drink water drawn **by** Israelites.” **Robert Hubbard**<sup>32</sup>  
“While an Israelite might have legal right to glean on another's property, a Moabite man or woman would not.” Dean Ulrich<sup>33</sup>

### A Gracious Response

<sup>10</sup>Then she fell on her face, bowing to the ground, and said to him, “Why have I found favor in your eyes, that you should take notice of me, since I am a foreigner?” <sup>11</sup>But Boaz answered her, “All that you have done for your mother-in-law since the death of your husband has been fully told to me, and how you left your father and mother and your native land and came to a people that you did not know before. <sup>12</sup>The LORD repay you for what you have done, and a full reward be given you by the LORD, the God of Israel, under whose wings you have come to take refuge!” <sup>13</sup>Then she said, “I have found favor in your eyes, my lord, for you have comforted me and spoken kindly to your servant, though I am not one of your servants.”

- Ruth \_\_\_\_\_ herself, bowing to the ground.
- She acknowledges his grace, and asks why he'd take notice of a foreigner.
- A foreigner (*nokri*) had a lower \_\_\_\_\_ than a resident alien (*ger*) or sojourner.
- Take notice is to \_\_\_\_\_ or pay attention to.
- Boaz tells her he has heard of her \_\_\_\_\_ of Naomi.
- His blessing echoes the blessing given to \_\_\_\_\_. She has blessed an Israelite, and shall be blessed by the Lord.
- She has taken \_\_\_\_\_ under His \_\_\_\_\_.
- His prayer is for God to \_\_\_\_\_ what he has \_\_\_\_\_ in her (Phil. 1:6)
- She doesn't work for him, but sees herself as his \_\_\_\_\_ - lowly position. The “handmaid” or “servant” was usually a virgin slave belonging to the \_\_\_\_\_ class.
- Boaz is seen as a “righteous man” who cares for the \_\_\_\_\_ & sojourner, even a Moabite.

“God does not help those who help themselves. Rather, he helps those who cannot help themselves, know it, and rely on him.” **Dean Ulrich**<sup>34</sup>  
“To take refuge under the Lord's wings is simply another way of describing the experience of God's salvation and providence.” **Sinclair Ferguson**<sup>35</sup>

### Conclusion:

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<sup>32</sup> Hubbard, pp. 160.

<sup>33</sup> Ulrich, pp. 59.

<sup>34</sup> Ulrich, pp. 85.

<sup>35</sup> Ferguson, 1985, pp. 137.