

Title: **Providence and Patience**
Passage: **Ruth 3:16-18**
Theme: **Providence and patience**
Number: **0413Ru3.16-18(13)**
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{Read Passage}

Finally get back to t/BOR . . . Due to circ. - foreseen & unforeseen - it's been nearly 2 mo. since we left off toward t/end of ch. 3.

Since it has been a while . . .

I thought I'd delight you w/a little quiz as to where we've been & what we've learned in so far. (refresh your mem.)

Little warm up first . . .

1. How do you put a giraffe into a refrigerator?

Correct: Open the refrigerator put in the giraffe and close the door.

This question tests whether you tend to do simple things in an overly complicated way.

2. How do you put an elephant into a refrigerator?

Wrong: Open the refrigerator put the elephant in?

Correct: Open the refrigerator, take out the giraffe, put in the elephant and close the door.

This tests your ability to think through the repercussions of your previous actions.

3. The Lion King is hosting an animal conference. All the animals attend except one. Which animal does not attend?

Correct: The Elephant. (he's in the refrigerator). *Tests your memory.*

One more

4. There is a narrow river you must cross. There is no boat or bridge. Could swim across but it is inhabited by crocodiles. What do you do? Correct: You swim across. All the crocodiles are attending the Animal Meeting. *Tests whether you learn quickly from your mistakes*

As t/story goes (take that w/a grain of salt) around 90% of the professionals they tested got all questions wrong. But many preschoolers got several correct answers. . . . which *disproves* the theory that most professionals have the brains of a four year old.

1. Who wrote the book of Ruth?

If you said Ruth, cower in shame!

Acc. to Jewish tradition = prophet Samuel which is poss. but that's about all we can say. Fact is we don't know. Like t/book of Esther, t/only other book in t/Bible named after a woman, only God knows who the human author was.

2. When was the book of Ruth written?

Around a) 2000 BC; b) 600 BC; c) 1000 BC.

Around 1000 BC.

Keep in mind – when something was written is diff. than when t/things happened that are being written about (common when you are dealing with events of history).

There are some hints that t/BOR was written quite a few years after t/events described in it.

Clues at t/end of t/book & at t/beginning.

Look at 4:7 (explains a cultural practice that he assumes his readers may not be familiar with).

Take note of 1:1 ==>

Now it came about in the days when the judges governed . . .

Author is referring to a specific block of time, implication being that this block of time (period of the Judges of Israel) is past.

When did t/judges govern (judges=political military leaders of Israel)
Roughly 1375-1020 BC. Around a 350 yr. period. Long time (cf. USA = approaching 250 yrs.)

Don't know exactly when over the course of this 350 year time-frame the events we read about in R. occurred. Some scholars = Samson (1100 BC) - only 300-400 years after t/Exodus.

Written by an unknown author around 1000 BC describing events that happened 100 years or so beforehand. B like someone today writing about a key event from 1913 (year Ford motor co. began using an assembly line to manuf cars reducing t/time to build 1 auto from 12.5 hrs to < 3).

3. Do you remember anything of overall theme of Ruth?

Main brushstrokes? (any of this sound familiar?).

Genealogical / Family theme

Ruth tells us about the genealogical history of King David. How did this great king emerge from t/darkness of t/Judges.

Ruth connects t/dots between King David (of Judah, born in Bethlehem) & Son of God, JC (also born in Bethlehem).

Matthew 1:1,5 ==>

1 The record of the genealogy of Jesus the Messiah, the son of David, the son of Abraham . . . 5 Salmon was the father of Boaz by Rahab, Boaz was the father of Obed by Ruth, and Obed the father of Jesse.

No surprise ==>

Redemptive Theme

Foreshadows the Gospel – Sinners saved from God's wrath by grace apart from the works of the law. Speaks of faith/trust.

It's a reminder that the Gospel is for all men, not just the Israelites. Ruth was a Moabite (Gentile). As we'll see – She becomes an ancestor of David (ggm) & ultimately of JC. Gentile blood courses through t/veins of t/SOG demonstrating that He is not only a Messiah for t/Jews, but for t/entire world. Rom. 3:29.

Good news is for all men everywhere.

Rem: BOR was (still is) read by t/Jews as part of t/celebration of FF (Pentecost).

Acts 2. The Day of Pentecost – t/birth of t/NT CH. Peter declares => What Joel prophesied was being fulfilled, "Everyone who calls on t/name of the Lord shall be saved." [everyone = Jews and Gentiles]

Covenant Faithfulness of God – Hope during Hard Times

The book answers the ? of how King David emerged out of the dark period of Israel's history known as "The Judges."

Good came out of bad. Despair gave rise to Hope.

Post Tenebras Lux (true corporately & individually).

You may walk through t/valley of t/shadow of death today, but you fear no evil knowing that your God controls your destiny.

Psalm 40:1–4 1 I waited patiently for the LORD; And He inclined to me and heard my cry. 2 He brought me up out of the pit of destruction, out of the miry clay, And He set my feet upon a rock making my footsteps firm. 3 He put a new song in my mouth, a song of praise to our God; Many will see and fear And will trust in the LORD. 4 How blessed is the man who has made the LORD his trust, And has not turned to the proud, nor to those who lapse into falsehood.

Another theme . . .

God's Providence

So evident t/o t/book of Ruth.

Great doctrine that isn't talked about so much anymore. Providence.

LBC of 1689 ==>

Divine Providence. God the good Creator of all things, in His infinite power and wisdom, upholds, directs, disposes and governs all creatures and things, from the greatest to the least, by His most wise and holy providence, to the end for which they were created.

Providence vs. Sovereignty . . . Sov. refers to God's Kingship. He is sovereign. Attribute He alone possesses. Providence is an aspect of His sovereignty. More of a verbal idea / God's sov. in action. God's sov. fused together w/His wisdom, love, mercy, holiness, goodness. God's providence is a demonstration of God's pleasure in being God.

English word P = Latin “pro” + “videre” - but not simple prescience. Cf. El Roi. Not just God watching us – but watching over us. Diff.

Providence ==> "Provide" "Provision".

Go back to t/story of Abraham. (way back) 2100 BC, over 4k yrs. ago. Over 1k yrs. before Ruth, Naomi, Boaz. Cradle of civ.

Abraham b4 whom God appeared saying, "I will make you t/father of a great people" (Not just t/Jews - A. = FOF for all who believe).

A. thru whom came a son, Isaac, t/child of t/coventant. The heir.

Gen. 22

Genesis 22:1–18 (NASB95)

1 Now it came about after these things, that God tested Abraham, and said to him, "Abraham!" And he said, "Here I am." 2 He said, "Take now your son, your only son, whom you love, Isaac, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I will tell you."

Astounding. Isaac? Child of promise, born to Sarah in her old age. God is specific: Not Ishmael (Abrahams' son thru H.), but Isaac.

3 So Abraham rose early in the morning

Danish philosopher Soren Kierkegaard wrote in a book in which he pondered this statement [^]. Why? Was he anxious to "get it over with"? Was it because his soul was filled w/so much torment that he couldn't sleep?

3 So Abraham rose early in the morning and saddled his donkey, and took two of his young men with him and Isaac his son; and he split wood for the burnt offering, and arose and went to the place of which God had told him.

A. - a wealthy man w/servants, saddled his own donkey and
'split wood'

3 days they travel together

4 On the third day Abraham raised his eyes and saw the place from a distance. 5 Abraham said to his young men, “Stay here with the donkey, and I and the lad will go over there; and we will worship and return to you.”

Hebrews 11:17–19 17 By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises was offering up his only begotten son; 18 it was he to whom it was said, “IN ISAAC YOUR DESCENDANTS SHALL BE CALLED.” 19 He considered that God is able to raise people even from the dead, from which he also received him back as a type.

6 Abraham took the wood of the burnt offering and laid it on Isaac his son, and he took in his hand the fire and the knife. So the two of them walked on together.

Wait a minute - Isaac notes something is missing!

7 Isaac spoke to Abraham his father and said, “My father!” And he said, “Here I am, my son.” And he said, “Behold, the fire and the wood, but where is the lamb for the burnt offering?”

8 Abraham said, “God will provide for Himself the lamb for the burnt offering, my son.” So the two of them walked on together.

2 things: 1) YHWH Yireh + 2) Hebrew understood reflexive (for himself). Speaks much about t/nature of God / sacrifice (looking forward to X).

9 Then they came to the place of which God had told him; and Abraham built the altar there and arranged the wood, and bound his son Isaac and laid him on the altar, on top of the wood.

10 Abraham stretched out his hand and took the knife to slay his son.

He hears t/voice of YHWH-Yireh . . .

11 But the angel of the LORD called to him from heaven and said, “Abraham, Abraham!” And he said, “Here I am.” 12 He said, “Do not stretch out your hand against the lad, and do nothing to him; for now I know that you fear God, since you have not withheld your son, your only son, from Me.” 13 Then Abraham raised his eyes and looked, and behold, behind him a ram caught in the thicket by his horns; and Abraham went and took the ram and offered him up for a burnt offering in the place of his son. 14 Abraham called the name of that place The LORD Will Provide, as it is said to this day, “In the mount of the LORD it will be provided.”

That is providence. That is Patience in Providence. Hope.

Interesting isn't it that it was TAOTL that appeared, stopping A. from killing his son? Why is that signifi. Theologically we refer to t/AOTL in t/OT as a Christophany {def.}.

JC, t/eternal 2nd person of t/Trinity appeared b4 Abraham as YHWH-Yireh & made provision. A lamb. Prefiguring t/fact that one day, 2k years after this event, t/supreme heir of Abraham, t/supreme heir of all creation, JC, God incarnate, would be introduced by JTB as "the lamb of God...."

He would die on a mountain called Calvary. Tradition locates Calvary on t/exact same site as Mt. Moriah. There God t/Father would place His only Son on a wooden altar known as a cross.

This time t/AOL would not cry out, "Stop!"

Thru t/sacrifice of JC, , God provided "for himself" (for His glory) & for us (for our salvation) His own son to die in our place.

That's providence.

That child of Bethlehem was destined to be born. To be born a son of David.

But we're back in Ruth. This is t/time of t/Judges. A dark time. An awful time. A time when so many who claimed to follow God (not unlike our time) in reality followed themselves, doing what they thought right in their own eyes.

After darkness, light. God would provide a descendant through whom would be born David.

Even in t/midst of our sin and suffering – God is at work. He is able. he who brought light out of darkness is able to turn your mourning into dancing. Your sorrow into joy.

Like Abraham, we must simply trust Him. He will provide.

Hope.

I read recently that when some animals (domestics) lose their eyesight, even from a temporary injury, they quickly lose their will to live.

Perhaps your eye of faith has grown dim // you are suffering from a degree of spiritual myopia - and as your sight has dimmed - perhaps because of injury - you are hurting - so has your hope. With Abraham believe, childlike trust, God will provide. He will anoint your eyes with salve so that they see clearly again. He is your hope.

4. What about the book's Structure? How does it flow together?
"4 act drama" (each chapter serves as a sep. "Act")

I. Act One: The Royal Line with Hope in Ruin (1:1-22)

II. Act Two: The Royal Line with Hope Renewed (2:1-23)

III. Act Three: The Royal Line with Hope at Risk (3:1-18)

IV. Act Four: The Royal Line with Hope Restored (4:1-17)

briefly wrap up t/3d and last scene of this third act.

III. Act Three: The Royal Line with Hope at Risk (3:1-18)

A. Scene One: Remedy Proposed (vv. 1-5)

B. Scene Two: Reception or Rejection (vv. 6-15)

Last line of v. 15 ==>

. . . Then she went into the city.

Most Hebrew MSS have "he went into the city." Preferred would be "he" connecting Boaz to 4:1 (cf. 3:13a) -- showing that he was intent on taking action.

C. Scene Three: Resting in Providence (vv. 16-18)

Concluding scene - a brief dialogue between Ruth and Naomi.

And when she came to her mother-in-law, she said, "How did it go, my daughter?"

Wonder if Ruth and Boaz got much sleep that evening.

Begs t/? what about Naomi?!

One limitation with written narrative is that we are often left to conclude for ourselves t/tone behind t/words. [^]

Great expectancy!

It was N. who set the plan in motion; she must be dying to know what happened. (after all, this was some very risky righteousness).

And she told her all that the man had done for her.

What had he done for her?

And she said, "These six measures of barley he gave to me, for he said, 'Do not go to your mother-in-law empty-handed.'"

While the words attributed to Boaz are not recorded in v. 15 there's no reason to think that Ruth was making them up.

Fitting that t/reader see this aspect first revealed directly to Naomi.

Ruth would have also shared w/Naomi how Boaz, ever t/man of integrity, had said ==> 12-13a

Then she said, “Wait, my daughter, until you know how the matter turns out; for the man will not rest until he has settled it today.”

v. 13 (morning); v. 15b (he went into t/city).

This last v. of chapter 3 serves as a hinge to chapter 4.

"Be patient" or "wait" translates what is literally in Hebrew “sit down,” -- upon being quiet, patient, resting, calm

With this statement the curtain falls on Act 3. All the characters have played their roles perfectly. Naomi has taken the initiative and gotten the ball rolling, Ruth has carried out her delicate and daring scheme, and Boaz has responded right on cue. The reader as witness to the drama waits with Ruth to see “how the matter will fall.” [Block]

Matthew Henry: Much more reason have good Christians to be careful for nothing, but cast their care on God, because he has promised to care for them . . . Sit still, and see how the matter will fall, for the Lord will perfect that which concerns you, and will make it to work for good to you. . . Your strength is to sit still. . . .

If you like Ruth // Naomi. If you've apprec. their roles as they have performed on this grand stage of God's working, I have to sadly inform you that these words are t/last that they speak.

They step aside as we see how things conclude in chapter 4.

Spurgeon: Commit your way to the Lord. Roll the whole burden of life upon [Him]. Leave with Jehovah not [your] present fretfulness [only], but all [your] cares; in fact, submit the whole tenor of [your] way to him. Cast away anxiety, resign [your] will . . . leave all with the God of all. What a medicine is this . . . !