

## Book of Ruth-The Journey(Part 2)

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- ✓ We saw last time that Orpah and Ruth, both Gentiles, became members of a Jewish family. This is the beginning point for them previously seen in the light shining out of the darkness in Gen. 1.  
**Jonah 2:9** *"But I will sacrifice to You With the voice of thanksgiving; I will pay what I have vowed. Salvation is of the LORD."*  
**John 4:22b** *"...for salvation is of the Jews".*
- ✓ We also saw that at the point of our eternal salvation, the redemption of our spirit, we become part of the Jewish family by being grafted 'in Christ' and therefore part of a 'Jewish family' and partakers of the promises given to Abraham (**Gal. 3:26-29; Rom. 11:16-21**).
- ✓ This was the promise made to Abraham:  
**Gen. 22:17** *"blessing I will bless you, and multiplying I will multiply your descendants as the stars of the heaven and as the sand which is on the seashore; and your descendants shall possess the gate of their enemies. 18 "In your seed all the nations of the earth shall be blessed, because you have obeyed My voice."*
- ✓ From **Rom. 11:16-21**, the olive tree is consistently used in scripture to represent the nation of Israel and in these verses we see a 'natural' olive tree and a 'wild' olive tree. The natural olive tree is Israel and the Gentiles are represented as 'a wild olive tree' some of whom have been grafted in to be partakers of the root and fatness of the natural olive tree in place of the branches which were 'broken off'. This is God calling out of the Gentiles a people for His name to receive the offer of the kingdom of the heavens which Israel had rejected (**Acts 15:14**)  
**Mat. 21:43** *"Therefore I say to you, the kingdom of God will be taken from you and given to a nation bearing the fruits of it."* The heavenly realm of the Kingdom would now be given to those who would primarily come from the Gentile nations pictured in Orpah and Ruth becoming part of a Jewish family.
- ✓ And we can see clearly in **Romans 11:18** that we 'do not support the root, but the root supports' us. We can of course see 'the root' as a reference to the Lord, but let's also remember that the scriptures we possess, particularly in reference to the OT, are the Word which 'became flesh and dwelt among us' and these were given to the Jews - **Rom 3:2** *".....because to them were committed the oracles of God".*
- ✓ The very scriptures that we possess that teach us the Word of the Kingdom and show us the 'great and precious promises', that work in us the metamorphosis; the scriptures which we study to know God's purpose for us and the means by which that purpose will be accomplished have come to us by the hands of Jewish writers under inspiration of the Holy Spirit. And it is faithful obedience to that which is taught through the scriptures that is pictured in the relationship between Ruth and Naomi  
  
**Ruth 1:6** *"Then she arose with her daughters-in-law that she might return from the country of Moab, for she had heard in the country of Moab that the LORD had visited His people by giving them bread. 7 Therefore she went out from the place where she was, and her two daughters-in-law with her; and they went on the way to return to the land of Judah. 8 And Naomi said to her two daughters-in-law, "Go, return each to her mother's house. The LORD deal kindly with you, as you have dealt with the dead and with me. 9 "The LORD grant that you may find rest, each in the house of her husband." Then she kissed them, and they lifted up their voices and wept. 10 And they said to her, "Surely we will return with you to your people."*
- ✓ Immediately following the verse telling of the deaths of Mahlon and Chilion we find the beginning of a journey that will end in the land of Judah. For Naomi this is a return journey, but for Orpah and Ruth this is entirely new. Note vs. 7- her two daughters-in-law.

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- ✓ Both Orpah and Ruth set out with Naomi to go to the land of Judah and at the outset Naomi challenges them to return to their 'mother's house', that each might find 'rest' in the house of her husband. Naomi gives them both a goodbye kiss, but both women 'lifted up their voices and wept' and declared to Naomi, 'Surely we will return with you to your people'.
- ✓ What we see here is a test and what is pictured through it is the choice faced by every Christian to leave the land of their birth, this present world system, in wholehearted pursuit of Christ's Millennial Kingdom or instead to continue to embrace the things of this world.
- ✓ Within the account of Ruth the literal choice is between that which is familiar and feels safe, the country of Moab, or trusting Naomi and following her to another land which is completely unfamiliar. A land for which there is no tangible proof only that which Naomi has said about it.
- ✓ And it is good for us to note here that at the time Naomi issues her challenge to choose both Orpah and Ruth are in possession of exactly the same information. Naomi has spoken to both of them and told them about the land of Judah and the reason for returning there – it is a level playing field in that respect. Both have heard and both have to choose based upon that which they have heard and it is only in the choice they make that a distinction is seen between them.
- ✓ This is exactly the same picture that the Lord presents in His explanation of the parable of the sower - **Mat 13:18** *"Therefore hear the parable of the sower: 19 "When anyone hears the word of the kingdom..."* **(Please read the entire parable of the sower. We will discuss)**
- ✓ And we will remember that what follows on from this is the description of 4 groups of Christians, all of whom have heard 'the word of the kingdom', all of whom have been given the same information and the same opportunity. The distinction between them comes from what each group choose to do based upon what they have heard. Although they all hear 'the word of the kingdom' only one group is fruitful.

**Ruth 1:11** *But Naomi said, "Turn back, my daughters; why will you go with me? Are there still sons in my womb, that they may be your husbands? 12 "Turn back, my daughters, go-for I am too old to have a husband. If I should say I have hope, if I should have a husband tonight and should also bear sons, 13 "would you wait for them till they were grown? Would you restrain yourselves from having husbands? No, my daughters; for it grieves me very much for your sakes that the hand of the LORD has gone out against me!" 14 Then they lifted up their voices and wept again; and Orpah kissed her mother-in-law, but Ruth clung to her. 15 And she said, "Look, your sister-in-law has gone back to her people and to her gods; return after your sister-in-law." 16 But Ruth said: "Entreat me not to leave you, Or to turn back from following after you; For wherever you go, I will go; And wherever you lodge, I will lodge; Your people shall be my people, And your God, my God. 17 Where you die, I will die, And there will I be buried. The LORD do so to me, and more also, If anything but death parts you and me." 18 When she saw that she was determined to go with her, she stopped speaking to her.*

- ✓ **V11-15 continues the test** and again the choice is presented between having your best life now or looking to a future hope. And faced with this choice both women again lift up their voices and weep once more, but this time we see Orpah kissing Naomi, a goodbye kiss, as she turns back to that which is familiar, an opposite direction to that to be taken by Naomi and Ruth, and Orpah is not seen in the Book again.

**Note:** Although Orpah turns back, she remains no less a part of the Jewish family than she did previously. What we see here has nothing whatsoever to do with eternal issues, these were dealt with by becoming part of the Jewish family in the first place, but these are issues to do with being approved at Christ's Judgment Seat. Ruth provides the type for the faithfully obedient Christian who will be found worthy at the Judgment Seat.

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- ❖ The names Orpah and Ruth within the context of the faithful/unfaithful Christian reveal enormous spiritual truth. Orpah = stiff necked / Ruth = a female associate, one plus another. From a root word meaning 'to rule'.
  - ✓ The Book of Hebrews addresses the choice to go back or go on this way - **Heb 11:15** "And truly if they had called to mind that country from which they had come out, they would have had opportunity to return. **16** But now they desire a better, that is, a heavenly country. Therefore God is not ashamed to be called their God, for He has prepared a city for them."
  - ✓ For Ruth there was no turning back to the country from which she had come out, she left behind the land of her birth and all that was associated with that land looking instead to the hope set before her and as a result in order to see this hope realized she clung to Naomi - **2Tim 1:13** "Hold fast the pattern of sound words which you have heard from me, in faith and love which are in Christ Jesus."
  - ❖ And this is not the first journey we find in the scriptures that follows this exact same pattern:  
**Gen. 12:1** "Now the LORD had said to Abram: "Get out of your country, From your family And from your father's house, To a land that I will show you." Abraham was to leave the land of his birth to go to a land that God would show him where an inheritance awaited him and we will note that Abraham is given instructions about his journey and told where he is going before he begins.
  - ❖ The children of Israel were to leave the land of their dispersion to go to the land promised to Abraham where an inheritance awaited them. And they are told the reason for this journey prior to beginning it.  
**Exod. 6:6** "Therefore say to the children of Israel: 'I am the LORD; I will bring you out from under the burdens of the Egyptians, I will rescue you from their bondage, and I will redeem you with an outstretched arm and with great judgments. 7 'I will take you as My people, and I will be your God. Then you shall know that I am the LORD your God who brings you out from under the burdens of the Egyptians. 8 'And I will bring you into the land which I swore to give to Abraham, Isaac, and Jacob; and I will give it to you as a heritage: I am the LORD.'"
  - ❖ And for ourselves, we are to leave the land of our birth to go to the land of our calling where an inheritance awaits us.  
**1Pet. 1:3** "Blessed be the God and Father of our Lord Jesus Christ, who according to His abundant mercy has begotten us again to a living hope through the resurrection of Jesus Christ from the dead, 4 to an inheritance incorruptible and undefiled and that does not fade away, reserved in heaven for you, 5 who are kept by the power of God through faith for salvation ready to be revealed in the last time." Let us note that we have been called with a heavenly calling (**Heb.3:1**)
  - ❖ Now as Abraham went on his journey he was tested, the Children of Israel were tested, Orpah and Ruth were tested and so are we, as we see by continuing in **1 Peter - 1Pet 1:6** "In this you greatly rejoice, though now for a little while, if need be, you have been grieved by various trials, 7 that the genuineness of your faith, being much more precious than gold that perishes, though it is tested by fire, may be found to praise, honor, and glory at the revelation of Jesus Christ, 8 whom having not seen you love. Though now you do not see Him, yet believing, you rejoice with joy inexpressible and full of glory, 9 receiving the end of your faith--the salvation of your souls."
- (Heb.3:1)** "Therefore, holy brethren, partakers of the heavenly calling" Let us know that we have been called with a heavenly calling.

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**2Pet. 1:10-11** "Therefore, brethren, be even more diligent to make your call and election sure, for if you do these things you will never stumble; 11 for so an entrance will be supplied to you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ."

**Phil. 3:20-21** "For our citizenship is in heaven, from which we also eagerly wait for the Savior, the Lord Jesus Christ, 21 who will transform our lowly body that it may be conformed to His glorious body, according to the working by which He is able even to subdue all things to Himself."

**Ephe. 1:17** "that the God of our Lord Jesus Christ, the Father of glory, may give to you the spirit of wisdom and revelation in the knowledge of Him, 18 the eyes of your understanding being enlightened; that you may know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints, 19 and what is the exceeding greatness of His power toward us who believe..."

**Heb. 12:1** "...let us run with endurance the race that is set before us, 2 looking unto Jesus, the author and finisher of *our* faith...". God bless you and let us meet next time God willing!

1. Does Ruth know everything there is to know about what awaits her at the start of the journey and if not what does this teach us?
2. Read Ruth 1:8-10 – What do we see in these verses and what is the choice being presented?
3. What did Orpah and Ruth choose and what would have to be the basis for the choice they made?
4. Read Ruth 1:11-14 – What do we see in these verses and what is it that makes a distinction between Orpah and Ruth?
5. Where did we see this same distinction made in the Matthew 13 parables?
6. In which other parables do you think can we see this exact same thing? (not in the notes)
7. What do we learn from this for ourselves?
8. What do the names Orpah and Ruth tell us about the choices each one would make and what should we learn from this?
9. What does Hebrews 11:15-16 have to say about this?
10. What other journeys did we look at that follow this exact pattern?
11. What do both Abraham and his descendants Israel experience in common on their journeys and what would this teach us about our own?