

The Book of Ruth- Part 4

Ruth 1:8 "And Naomi said to her two daughters-in-law, "Go, return each to her mother's house.....**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;**18** When she saw that she was determined to go with her, she stopped speaking to her.

In Vs. 14 Orpah kissed her mother-in-law and turned back **to her mother's house**. She turned to that which is familiar, an opposite direction to that being taken by Naomi and Ruth.

- It's important to remember that 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.
- Please note that when Orpah turns back to her mother's house, she is not seen in the Book of Ruth again. There is no need for Orpah to be seen again as issues surrounding the unfaithful Christian (Orpah being the type) appear many other places in the scriptures and it is to those places we must go to see this detail.
- 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.

Ruth provides the type for the faithfully obedient Christian who will be found worthy at the Judgment Seat of Christ and one who will hear the words recorded in – **Mat 25:21** "His lord said to him, 'Well done, good and faithful servant; you were faithful over a few things, I will make you ruler over many things. Enter into the joy of your lord.'

- The choice we see Ruth making here is the same choice after the same fashion as one seen made in another foundational type in Genesis by Rebekah –
But please note that the return to 'her mother's house' is tangible and concrete – we can imagine, 'There is your house, there is your mother, [probably waiting with open arms] just go back', and in this whole thought we can find echoes from Gen. 24:55 (**Please read the entire chapter**)

Gen 24:51 "Here is Rebekah before you; take her and go, and let her be your master's son's wife, the LORD has spoken." **52** And it came to pass, when Abraham's servant heard their words, that he worshiped the LORD, bowing himself to the earth. **53** Then the servant brought out jewelry of silver, jewelry of gold, and clothing, and gave them to Rebekah. He also gave precious things to her brother and to her mother. **54** And he and the men who were with him ate and drank and stayed all night. Then they arose in the morning, and he said, "Send me away to my master." **55** But her brother and her mother said, "Let the young woman stay with us a few days, **at least ten**; after that she may go." **56** And he said to them, "Do not hinder me, since the LORD has prospered my way; send me away so that I may go to my master." **57** So they said, "We will call the young woman and ask her personally." **58** Then they called Rebekah and said to her, "Will you go with this man?" And she said, "I will go."

- 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."

❖ **The Question and the challenge for you and I is " Will you/I go?"**

- Going back to Ruth and Orpah, the decisions they make have a very clear outcome. In the book of Ruth, it's only Ruth who we see being rewarded on Boaz's threshing floor, whereas nothing more is said of Orpah. And to find the complete picture for Orpah, and indeed Ruth for that matter, we would need to do that which Isaiah instructs; putting precept upon precept, line upon line and taking here a little and there a little.
- Now as we look at the separation that takes place in v14 we will realize that there is not only a separation between Orpah and Ruth but also between Orpah and Naomi.

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- As Ruth continues on the journey with Naomi, she continues to receive that which Naomi, forming a type of the word of God given to Israel, instructs her. And these instructions are received with a very particular end in view.
- So, as we consider Ruth continuing to receive and Orpah not receiving that pictured through Naomi's instructions we will be drawn to a parable that parallels this situation and adds more detail to it.

Mat 25:1 "Then the kingdom of heaven shall be likened to ten virgins who took their lamps and went out to meet the bridegroom. **2** Now five of them were wise, and five were foolish. **3** Those who were foolish took their lamps and took no oil with them, **4** but the wise took oil in their vessels with their lamps. **5** But while the bridegroom was delayed, they all slumbered and slept. **6** "And at midnight a cry was heard: 'Behold, the bridegroom is coming; go out to meet him!'

✓ Some points to note:

1. 10 being the number of ordinal completion indicates that this is all of the virgins and therefore all Christians, and we see that they all, the wise and the foolish, have lamps which contain oil and they all take their lamps as they go out to meet the Bridegroom
2. Going out to meet the Bridegroom is not a reference to the resurrection/rapture of the Church, but rather to the period of time leading up to that event. In this sense each and every one of us is in the process of going out to meet the Bridegroom, a meeting to take place in a day yet future at His Judgment Seat.
3. The period of time leading up to that event is this present dispensation when all Christians are supposed to be preparing themselves for that meeting.
4. Midnight in scripture is used to picture judgement (will dwell on this at a future time)

- Let us review the similarities and the differences between the 5 wise, and the 5 foolish virgins..

-All the wise and the foolish virgins, have lamps and all have oil in their lamps. This addresses the same picture as Orpah and Ruth becoming and remaining a part of the Jewish family and gives us another facet of eternal salvation.

- In the **lamp** each one carries we would also see the **word of God as pictured through Naomi** –

Psalms 119:105 "Your word is a lamp to my feet And a light to my path"

-The oil in each lamp is pointing to the indwelling of the Holy Spirit; the experience of every Christian who has believed on the Lord Jesus Christ. Symbolically, oil in scripture is used as a picture of the Holy Spirit.

-The only thing then that distinguishes the wise from the foolish is that the wise possess an extra supply of oil which the foolish do not.

-The extra supply of oil is a metaphor for having an 'extra supply' of the Holy Spirit, the very thing that we are admonished to do in –

Eph 5:17 "Therefore do not be unwise, but understand what the will of the Lord is. **18** And do not be drunk with wine, in which is dissipation; but be [continually] filled with the Spirit, **19** speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord,"

And the means by which we are to be continually filled with the Spirit is given to us in the Book of Colossians-

Col 3:16 "Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord"

- In comparing these two scriptures, we can see that having the extra supply of oil, being continually filled with the Spirit through 'the word of Christ' found in the scriptures, is exactly what we see pictured through Ruth clinging to Naomi and continuing the journey with her.

- For Ruth, as a result of her action, there is recognition at Boaz's threshing floor, a redeemed inheritance and marriage with regality in view.

-This is the exact same thing seen with regards to the wise virgins –

Mat. 25:10 "And while they [the foolish] went to buy, the bridegroom came, and those who were ready [those who were properly prepared] went in with him to the wedding; and the door was shut."

-For Orpah after she separates herself from Ruth and Naomi, we do get detail with regards to her and the Christians she typifies through the foolish virgins whom she parallels –

Mat 25:11 "Afterward the other virgins came also, saying, 'Lord, Lord, open to us!' **12** "But he answered and said, 'Assuredly, I say to you, I do not know you.' Now, the Lord being omniscient means that He knows perfectly well who these 'other virgins' are, but He does not know them with respect to faithfulness and a position with Him in His Kingdom.

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As you read vs 11 and 12, does Mat. 7:21 echo in your ears? **Mat. 7: 21** "Not everyone who says to Me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of My Father in heaven. **22** Many will say to Me in that day, 'Lord, Lord, have we not prophesied in Your name, cast out demons in Your name, and done many wonders in Your name?' **23** And then I will declare to them, 'I never knew you; depart from Me, you who practice lawlessness!' **1Cor. 12:3**"... no one can say that Jesus is Lord except by the Holy Spirit."

- ❖ And please remember that what we see pictured through Ruth and Orpah and the wise and foolish virgins has nothing whatsoever to do with eternal salvation – the Christian's eternal destination has already been determined through the finished work of Christ at Calvary and nothing can change that.
- ❖ What we see here is all to do with the 7th Day, a marriage relationship and positions of rulership in Christ's Millennial Kingdom, the final age before the endless ages of what we call eternity.
- ❖ And the teaching derived from this is very clear – the faithful Christian who is properly prepared, pictured through Ruth, Rebekah and the wise virgins etc, will be rewarded with a position of rulership in Christ's Millennial Kingdom as Christ's co-heirs in a marriage relationship, whereas the unfaithful Christian who has not made the proper preparations pictured through Orpah, the foolish virgins etc. will be denied a position of rulership within the Kingdom Age.
- ❖ As we come to the end of this parable we find once again a familiar admonition – **Mat. 25:13** "Watch therefore, for you know neither the day nor the hour in which the Son of Man is coming"

What about the parable of the sower?

Mat 13:18 "Therefore hear the parable of the sower: **19** "When anyone hears the word of the kingdom..."

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 just like Ruth and Orpah.

The distinction between them comes from what each group chooses to do based upon what they have heard. Although they all hear 'the word of the kingdom' only one group is fruitful.

What about the parables of the talents and the minas?

All the servants are given their Master's goods to work with but a distinction is seen between the servants based on those who made an increase on that which they were given and those who don't.

Luke 19:16 "Then came the first, saying, 'Master, your mina has earned ten minas.' **17** "And he said to him, 'Well done, good servant; because you were faithful in a very little, have authority over ten cities.'

18 And the second came, saying, 'Master, your mina has earned five minas.' **19** Likewise he said to him, 'You also be over five cities.'

27 But bring here those enemies of mine, who did not want me to reign over them, and slay them before me.'"

Mat 25:20 "... 'Lord, you delivered to me five talents; look, I have gained five more talents besides them.' **21** His lord said to him, 'Well done, good and faithful servant; you were faithful over a few things, I will make you ruler over many things. Enter into the joy of your lord.'

22 ... 'Lord, you delivered to me two talents; look, I have gained two more talents besides them.' **23** His lord said to him, 'Well done, good and faithful servant; you have been faithful over a few things, I will make you ruler over many things. Enter into the joy of your lord.'

26 "But his lord answered and said to him, 'You wicked and lazy servant, you knew that I reap where I have not sown, and gather where I have not scattered seed. **27** 'So you ought to have deposited my money with the bankers, and at my coming I would have received back my own with interest. **28** 'Therefore take the talent from him, and give it to him who has ten talents. **29** 'For to everyone who has, more will be given, and he will have abundance; but from him who does not have, even what he has will be taken away. **30** 'And cast the unprofitable servant into the outer darkness. There will be weeping and gnashing of teeth.'

What about the parable of the tares and the dragnet?

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Mat. 13:40 Therefore as the tares are gathered and burned in the fire, so it will be at the **end of this age**. **41** The Son of Man will send out His angels, and they will gather out of His kingdom all things that offend, and those who **practice lawlessness**, **42** and will cast them into the **furnace of fire**. **There will be wailing and gnashing of teeth**. **43** Then the **righteous will shine forth as the sun** in the kingdom of their Father. He who has ears to hear, let him hear! **47** **“Again, the kingdom of heaven** is like a dragnet that was cast into the sea and gathered some of every kind, **48** which, when it was full, they drew to shore; and they sat down and gathered the good into vessels, but threw the bad away. **49** So it will be at the end of the age. The angels will come forth, separate the wicked from among the just, **50** and cast them into the **furnace of fire**. **There will be wailing and gnashing of teeth.**”

What about the sheep and goat separation?

Mat. 25:33 “And He will set the sheep on His right hand, but the goats on the left. **34** Then the King will say to those on His right hand, ‘Come, you blessed of My Father, **inherit the kingdom** prepared for you from the foundation of the world:” **41** “Then He will also say to those on the left hand, ‘Depart from Me, you cursed, into the **everlasting fire** prepared for the devil and his angels”

Rev.20:4 And I saw thrones, and they sat on them, and judgment was committed to them. Then I saw the souls of those who had been beheaded for their witness to Jesus and for the word of God, who had not worshiped the beast or his image, and had not received his mark on their foreheads or on their hands. And they lived and reigned with Christ for a thousand years. **5** But the **rest of the dead did not live again** until the thousand years were finished. This is the first resurrection. **6** Blessed and holy is he who has part in the first resurrection. Over such the **second death** has no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years”.

Note:

- ❖ The separation that we see in the parables has nothing to do with our eternal salvation as Christians will not be judged at the same time with the eternally lost. The eternally lost will appear at the Great White Throne Judgment after the end of the Millennial Kingdom Age(after the 1000 yrs)while all the eternally saved will appear at the Judgment Seat of Christ at the end of this age before the tribulation (redemption of the inheritance) and before the Millennial Kingdom Age.
- ❖ When the scriptures deal with the judgment of the eternally lost in Rev. 20, only the lake of fire is used as their final place for all of eternity. For the eternally saved (Christians), the outer darkness, furnace of fire, everlasting fire, second death etc, are all metaphors (figurative language) referring to a place outside of Christ's Kingdom rule. Death is always separation, and those unfaithful Christians will find themselves separated from the purpose of their creation where there will be deep grief (wailing and gnashing of teeth) after realizing what they forfeited by failing to prepare for His appearing during this dispensation.
- ❖ **May the Lord help us to prepare accordingly. Any day we are given is another opportunity to wash ourselves, anoint ourselves as we prepare our wedding garment. It's all about faithful obedience to the scriptures brethren! Let us be diligent to study, hear, listen, watch and pray. The bridegroom is coming soon; may we choose to be the wise 5!**
Rev. 19:7 Let us be glad and rejoice and give Him glory, for the marriage of the Lamb has come, and His wife has made herself ready.” **8** And to her it was granted to be arrayed in fine linen, clean and bright, for the fine linen is the righteous acts of the saints.

1. Which scripture did we look at that echoes the same choice presented in Ruth? What was the outcome?
2. What is the significance of 10 days in Gen. 24:55 and what would that mean?
3. What do Ruth and Rebekah have in common and who do they picture? (it will help to read all of Gen. 24)
4. Read Matthew 25:1-13. What do the wise and foolish virgins have in common?
5. How do we see that in relation to Ruth and Orpah?

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6. What would be the difference between them? Do we see that difference in Ruth and Orpah?
7. At the time of the bridegroom's return will those pictured by the foolish virgins borrow oil from those pictured by the wise virgins? ☺
8. What do the parables that we looked at and the sheep and goat teach us?
9. In the parables, are we dealing with the free gift and would we know?
10. What seems to you to be the most significant thing we need to learn from this study and why would you say so?
11. Please read 2 Cor. 5:9-10 and 1 Cor. 3:11-15. How do we understand them in the light of what we have studied in this lesson?
12. What about Mat. 10:32? "Therefore whoever confesses Me before men, him I will also confess before My Father who is in heaven. 33 But whoever denies Me before men, him I will also deny before My Father who is in heaven."