

**Outline of
the Messages for the Full-time Training
in the Spring Term of 2010**

**GENERAL SUBJECT:
STEWARDS OF THE MYSTERIES OF GOD**

Message Twenty-Six

**The Church as the Counterpart of Christ—the Type of Ruth
(1)**

Scripture Reading: Ruth 1:1, 8-18, 20-22; 2:1-3, 8, 11-12, 22; 3:1, 10-11, 18; 4:3-6, 13;
Lev. 25:25; Deut. 23:3; 24:19; 25:5; 2 Cor. 11:2; Eph. 2:12-14

I. The book of Ruth, being a record of a couple's excellent story, bright and aromatic, is a complete prefigure of the Gentile sinners' being brought, with Israel, God's elect, into the divine inheritance through the redemption of Christ in their union with Him—Eph. 2:12-14:

- A. As an appendix to the book of Judges, the book of Ruth is an excellent, bright, and aromatic story against a background of miserable, dark, and stinking history.
- B. The book of Ruth is an important part of the genealogy of Christ—Matt. 1:5, footnote 3.

II. Elimelech's swerving from the rest in God's economy—Ruth 1:1-2:

- A. The book of Ruth is a book of rest—v. 9a; 3:1:
 - 1. Elimelech swerved from the rest.
 - 2. Boaz redeemed Ruth back to the rest.
 - 3. Ruth's marriage to Boaz and her conceiving of Obed brought her rest with absolute satisfaction and full expectation.
 - 4. Her descendants under David enjoyed rest.
 - 5. Christ as her ultimate descendant brought in the real rest.
- B. Elimelech left the rest due to a famine, the result of forsaking God as the source and Husband—1:1.

III. Naomi's returning to the rest in God's economy—vv. 3-7, 19-22:

- A. Naomi did not rebel against God's dealing but admitted that God had dealt not only with her husband but also with her—vv. 20-21.
- B. Naomi acted as a "middleman" in order to prod Ruth to get married; the genuine ministers of the New Testament are like Naomi in that they stir up the believers in Christ to love Him as their Bridegroom so that they may take Him as their Husband (2 Cor. 11:2; Rev. 19:7; 21:9-10)—Ruth 3:1.
- C. Naomi acted in faith and believed that Boaz would not rest until he had sought rest for Ruth—v. 18.

IV. Ruth's choosing for her goal—1:8-18:

- A. As a Moabitess (v. 4), Ruth was excluded from the congregation of God's people (Deut. 23:3).

- B. Ruth chose God and His kingdom for the carrying out of God's economy concerning Christ—this was more than just a resolution; it was a goal, a choosing.
- C. Orpah left Naomi, but Ruth clung to her—Ruth 1:14; Deut 4:4; Isa. 14:1.
- D. “Do not entreat me to leave you and turn away from following after you. For wherever you go, I will go, and wherever you dwell, I will dwell; and your people will be my people, and your God will be my God. Where you die, I will die; and there will I be buried. Jehovah do so to me, and more as well, if anything but death parts me from you”—Ruth 1:16-17.

V. Ruth's exercising of her right—2:1-23:

- A. Ruth exercised her right to partake of the rich produce of the inheritance of God's elect by gleaning in the field after the reapers (Lev. 23:22; Deut. 24:19)—Ruth 2:3:
 - 1. Her gleaning was not her begging; it was her right.
 - 2. The book of Ruth portrays the way, the position, the qualification, and the right of sinners to participate in Christ and to enjoy Christ.
- B. Ruth obeyed Boaz's invitation and Naomi's charge by not gleaning in another field—vv. 8, 22.
- C. Boaz, rich in wealth (v. 1), typifies Christ, who is rich in the divine grace (2 Cor. 12:9).
- D. The field of the God-promised good land (Ruth 2:2-3) typifies the all-inclusive Christ, who is the source of all the spiritual and divine products as the life supply to God's elect (Phil. 1:19b).
- E. Barley and wheat (Ruth 2:23) typify Christ as the material for making food for both God and His people (Lev. 2; John 6:9, 33, 35).
- F. Ruth, a Moabitess (Deut. 23:3), a heathen sinner alienated from God's promises (Eph 2:12), typifies the Gentile “dogs” who are privileged to partake of the crumbs under the table of the portion of God's elect children (Col. 1:12; Matt. 15:25-28).

VI. Ruth's seeking for her rest—Ruth 3:1-18:

- A. The only way for us to have rest is to take Christ as our Husband—v. 1; 2 Cor. 11:2.
- B. We need to know Christ not just as our Landlord but as our Husband.
- C. We need to do more than to glean the field; we need to take Him as our Husband.
- D. Ruth was obedient to Naomi—“All that you say, I will do”—Ruth 3:5.
- E. Ruth followed the God-ordained way to approach Boaz—vv. 7-9; 4:5; Lev. 25:25; Deut. 25:5-10.
- F. Boaz was pure in conduct (Ruth 3:14), wise in decision (vv. 12-13), and faithful in keeping God's ordination (Lev. 25:25; Deut. 25:5-10).

VII. Ruth's reward for God's economy—Ruth 4:1-22:

- A. Gaining a redeeming husband—vv. 10-13.
- B. Redeemed from the indebtedness of the dead husband—vv. 1-9.
- C. Becoming a crucial ancestor in the genealogy to bring in the royal house of David for the producing of Christ—vv. 13b-22; Matt. 1:5-16.
- D. Continuing the line of the God-created humanity for the incarnation of Christ.