

## CRYSTALLIZATION-STUDY OUTLINES JOSHUA, JUDGES, RUTH, Week 10

**Ruth's Choosing for Her Goal, Exercising Her Right, Seeking for Her Rest, and Receiving a Reward for God's Economy**

Scripture Reading: Scripture Reading: Ruth 1—4

**Day 1**

**Genesis 2:2** And on the seventh day God finished His work which He had done, and He rested on the seventh day from all His work which He had done.

**Hebrews 4:9** So then there remains a Sabbath rest for the people of God.

**I. Judges is a book of Israel's miserable history, dark and foul; Ruth, as an appendix to the book of Judges, is the record of a couple's excellent story, bright and aromatic; the main character in this story, Ruth, is like a lily growing out of brambles and a bright star in the dark night—Ruth 1—4.**

**II. Chapter 1 of the book of Ruth speaks of Elimelech's swerving from the rest in God's economy (vv. 1-2), Naomi's returning to the rest in God's economy (vv. 3-7, 19-22), and Ruth's choosing for her goal (vv. 8-18):**

- A. Ruth is a book of rest; the Sabbath rest is Christ as our rest, typified by the good land of Canaan—Deut. 12:9; Heb. 4:8-9:
1. God rested on the seventh day because He had attained what He desired; the desire of God's heart is to have man on earth expressing Him in His image and representing Him with His dominion—Gen. 1:26-28; Rom. 8:28-29; 2 Cor. 3:18; Rom. 5:17, 21; Rev. 5:9-10; 22:5.
  2. In the Old Testament the good land was a rest because the temple could be built there; the temple was the ultimate consummation of the entering into the good land by the children of Israel; with the temple God could have His expression and His representation for His kingdom, government, and administration—1 Kings 8:1-11.
  3. Christ is rest to the saints in three stages:
    - a. **In the church age the heavenly Christ**, the One who has expressed, represented, and satisfied God and who rests from His work and sits at the right hand of God in the heavens, is the rest to us in our spirit; as our rest, He is our perfect peace and full satisfaction—Matt. 11:28-29.
    - b. **In the millennial kingdom**, after Satan has been removed from the earth (Rev. 20:1-3), God will be expressed, represented, and satisfied by Christ and the overcoming saints; then Christ with the kingdom will be the rest in a fuller way to the overcoming saints, who will be co-kings with Him (vv. 4, 6) and share and enjoy His rest.
    - c. **In the new heaven and new earth**, after all the enemies, including death, the last enemy, have been made subject to Him (1 Cor. 15:24-27), Christ, as the all-conquering One, will be the rest in the fullest way to all of God's redeemed for eternity.

**Day 2**

**Ruth 1:16** But Ruth said, 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.

**Ruth 1:19** So the two of them traveled until they came to Bethlehem. And when they came to Bethlehem, all the city was stirred because of them; and the women said, Is this Naomi?

**Matthew 2:1** Now after Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, magi from the east arrived in Jerusalem,

- B. For Elimelech to leave the good land meant that he was **swerving from the rest in God's economy**, thus **cutting himself off from God's economy**; he swerved from Bethlehem, the birthplace of the coming Christ (Micah 5:2; Luke 2:4-7), in Judah, the top part of the good land (Gen. 49:8-10; Exo. 3:8b; Deut. 8:7-10), to Moab, a country of idolatry (Judg. 10:6).
- C. Naomi's returning to the Holy Land was her **returning to the rest in God's economy** from Moab, the country of idolatry, to Judah, the land of Immanuel (Isa. 8:8), to arrive at Bethlehem, the birthplace of Christ (Ruth 1:19a, 22b); she returned with Ruth, her daughter-in-law given to her by God **for the accomplishing of His economy concerning Christ** (v. 22a).
- D. Ruth **chose the goal of participating with God's elect in the enjoyment of Christ**, and she became an important ancestor of Christ, one who helped bring forth Christ into mankind; this was her choosing God and His kingdom for the carrying out of God's economy concerning Christ—Matt. 1:5-6.

For Elimelech to leave the good land meant that he was **swerving from the rest in God's economy**, thus **cutting himself off from God's economy**; he swerved from Bethlehem, the birthplace of the coming Christ, in Judah, the top part of the good land, to Moab, a country of idolatry. Do you see the contrast? Elimelech did not merely swerve from the land. He swerved from Bethlehem, the birthplace of the coming Christ.... On our part, we do not want to swerve from bringing Christ back. Naomi and Ruth were in the line of the genealogy of Christ by their returning to the good land. If they had not returned to the good land, Christ would not have had a way to be incarnated.

Naomi's returning to the Holy Land was her **returning to the rest in God's economy** from Moab, the country of idolatry, to Judah, the land of Immanuel, to arrive at Bethlehem, the birthplace of Christ; she returned with Ruth, her daughter-in-law given to her by God for the accomplishing of His economy concerning Christ.

Ruth **chose the goal of participating with God's elect in the enjoyment of Christ**, and she became an important ancestor of Christ, one who helped bring forth Christ into mankind; **this was her choosing God and His kingdom for the carrying out of God's economy concerning Christ**. (*The Ministry of the Word, Vol. 25, No. 04: Crystallization-study of Joshua, Judges, Ruth*)

### Day 3 & Day 4

<b>Leviticus 32:22</b>	And when you reap the harvest of your land, you shall not completely reap the corners of your field, nor shall you gather the gleanings of your harvest; you shall leave them for the poor and for the sojourner: I am Jehovah your God.
<b>Colossians 1:12</b>	Giving thanks to the Father, who has qualified you for a share of the allotted portion of the saints in the light.
<b>Ruth 2:8</b>	And Boaz said to Ruth, Listen, my daughter. Do not go to glean in another field, and also do not pass from here but stay close to my young women.
<b>Ruth 2:11-12</b>	And Boaz answered and said to her, All that you have done for your mother-in-law since the death of your husband has been fully told me, as well as how you left your father and mother and the land of your birth, and came to a people whom you did not know before. May Jehovah recompense your work, and may you have a full reward from Jehovah the God of Israel, under whose wings you have come to take refuge.

### III. Chapter 2 of the book of Ruth speaks of Ruth, as **one who had returned to God from her heathen background, exercising her right to partake of the rich produce of the inheritance of God's elect**:

- A. According to her threefold status as a sojourner, a poor one, and a widow, Ruth **exercised her right to glean the harvest**; her gleaning was not her begging but her right.
- B. God's ordinance concerning the reaping of the harvest was that Jehovah would **bless** the children of Israel if they left the corners of their fields and the gleanings for the poor, the sojourners, the orphans, and the widows—Lev. 23:22; 19:9-10; Deut. 24:19.
- C. Boaz **obeyed** this ordinance, thereby **testifying to his great faith in Jehovah**; under God's sovereignty, this ordinance seems to have been written for one person—Ruth.
- D. Just as Ruth had the right to enjoy the produce of the good land after coming into the land, so **we have the right to enjoy Christ as our good land after believing into Him**; Ruth's exercising of her right to gain and possess the produce of the good land signifies that, after believing into Christ and being organically joined to Him in our "joined" spirit (Rom. 8:16; 1 Cor. 6:17), **we must begin to pursue Christ in order to gain, possess, experience, and enjoy Him** (Phil. 3:7-16).

- E. The book of Ruth portrays the way, the position, the qualification, and the right of sinners to participate in Christ and to enjoy Christ; according to God's ordination, **we who have believed into Christ have been qualified and positioned to claim our right to enjoy Christ** (Col. 1:12; Rev. 2:7; 22:14).
- F. As a narration, the book of Ruth is **lovely, touching, convincing, and subduing**; in the aromatic story in chapter 2, four types are implied:
1. **Boaz**, rich in wealth (v. 1), typifies **Christ, who is rich in the divine grace** (2 Cor. 12:7-9).
  2. 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 for the life supply of God's elect (Phil. 1:19-21a).
  3. **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).
  4. **Ruth**, a Moabitess, a heathen sinner alienated from God's promises (Deut. 23:3; cf. Eph. 2:12), being given the right to partake of the gleanings of the harvest of God's elect typifies the **Gentile "dogs" who are privileged to partake of Christ as the crumbs under the table of the portion of God's elect children** (Matt. 15:21-28 and footnote 1 on v. 27).

The book of Ruth portrays the way, the position, the qualification, and the right of sinners to participate in Christ and to enjoy Christ; according to God's ordination, **we who have believed into Christ have been qualified and positioned to claim our right to enjoy Christ**. In Colossians 1:12 Paul is very clearly referring back to the good land: "*Giving thanks to the Father, who has qualified you for a share of the allotted portion of the saints in the light.*" When God gave the children of Israel the good land, it was apportioned to them by lot. **Each one was given a certain portion, or allotment, of the land.** When it comes to enjoying our portion of Christ, Revelation 22:14 says, "*Blessed are those who wash their robes that they may have right to the tree of life and may enter by the gates into the city.*" Although this verse speaks of eternity, it may also be applied to our present, indicating that **we need to live out and work out the New Jerusalem today.** (*The Ministry of the Word, Vol. 25, No. 04: Crystallization-study of Joshua, Judges, Ruth*)

### Day 5

<b>Ruth 3:1</b>	And Naomi, her mother-in-law, said to her, My daughter, I must seek some resting place for you, that it may go well with you.
<b>2 Corinthians 11:2</b>	For I am jealous over you with a jealousy of God; for I betrothed you to one husband to present you as a pure virgin to Christ.

### IV. Chapter 3 of the book of Ruth speaks of Ruth's **seeking for her rest**:

- A. "Naomi, her [Ruth's] mother-in-law, said to her, My daughter, **I must seek some resting place for you, that it may go well with you**"—v. 1:
1. Naomi realized that the proper person to be Ruth's husband was Boaz; hence, Naomi acted as a "middleman" in order to prod Ruth to get married.
  2. 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 that they may take Him as their Husband**—2 Cor. 11:2; Rev. 19:7; 21:9-10.
  3. The only way for us to have rest is to **take Christ as our Husband**; we must know Him as our Husband and take Him as our Husband, living in the closest and most intimate contact with Him—1 Cor. 2:9; cf. 16:22.
  4. If we marry Christ, taking Him as our Husband, our life will be changed; we will realize that we must have a wife's fidelity, and **we will learn how to enjoy Christ as our life and our person, walking and behaving in oneness with Him**—2 Cor. 2:10.
- B. After coming to the good land and exercising her right to enjoy its rich produce, Ruth still needed a home so that she could have rest; this **kind of rest could come only through marriage**:
1. Although we may be saved and love the Lord, **in order to have a home for our rest we must marry the Lord Jesus**, taking Him as our Husband, and live together with Him in the church as our home—Rom. 7:4; 2 Cor. 11:2; Eph. 5:25-27.
  2. Christ as our Husband and the church as our home are a **complete unit for us to have a proper and adequate rest** (v. 32).

After coming to the good land and exercising her right to enjoy its rich produce, Ruth still needed a home so that she could have rest; this kind of rest could come only through **marriage**. Although we may be saved and love the Lord, **in order to have a home for our rest we must marry the Lord Jesus, taking Him as our Husband, and live together with Him in the church as our home**.

In Psalm 27:4 the psalmist says, “*One thing I have asked from Jehovah; / That do I seek: / To dwell in the house of Jehovah / All the days of my life, / To behold the beauty of Jehovah, / And to inquire in His temple.*” The **house of Jehovah is our home**. If we look at the entire Scriptures, we can say that Christ is the house of Jehovah. Psalm 90:1 says, “*O Lord, You have been our dwelling place / In all generations.*” John 1:14 says that Christ as the Word tabernacled among us. In John 2:19 Christ referred to His body as the true temple. **He is the temple, and the church is our home**. First Timothy 3:15 says that the **church is the house of the living God**. Then Revelation 21:3 says that the **New Jerusalem will be our home**: “*I heard a loud voice out of the throne, saying, Behold, the tabernacle of God is with men, and He will tabernacle with them, and they will be His peoples, and God Himself will be with them and be their God.*” In order to apply all of this practically, we need to see that **ultimately our spirit is the house of Jehovah**. We need to link together these two—the **church and our spirit**. This is practical. The **church is our home, and our spirit is our home**. Ephesians 2:22 says, “*In whom you also are being built together into a dwelling place of God in spirit,*” showing that the habitation of God is in our spirit. **When we are in our spirit, we are at home, and when we are in the church, especially the church meetings, we have the feeling that we are at home**. (The Ministry of the Word, Vol. 25, No. 04: Crystallization-study of Joshua, Judges, Ruth)

### Day 6

<b>Matthew 1:5-6</b>	And Salmon begot Boaz of Rahab, and Boaz begot Obed of Ruth, and Obed begot Jesse, And Jesse begot David the king. And David begot Solomon of her who had been the wife of Uriah,
<b>Isaiah 54:5</b>	For your Maker is your Husband; / Jehovah of hosts is His name. / And the Holy One of Israel is your Redeemer; / He is called the God of all the earth.
<b>Romans 7:4</b>	So then, my brothers, you also have been made dead to the law through the body of Christ so that you might be joined to another, to Him who has been raised from the dead, that we might bear fruit to God.

- C. Considered in the light of Matthew 1:5-6 and 16, Ruth’s seeking for her rest was actually for the **continuation of the genealogy to bring in Christ**.
- D. Boaz told Ruth, “I am a kinsman, yet there is a kinsman closer than I”—Ruth 3:12:
  1. In this verse the **first kinsman** of Ruth’s husband, Ruth’s closest kinsman, typifies our **natural man, who cannot and will not redeem us from the indebtedness (sin) of our old man** (4:1-6).
  2. Boaz, the **second kinsman** of Ruth’s husband, typifies **Christ**, who partook of blood and flesh (Heb. 2:14) to be our **Kinsman and who can redeem us from our sin, recover the lost right of our natural man in God’s creation**, be our new Husband in His divine organic union with us, and take us as His counterpart for His increase (Ruth 4:7-13).

### V. Chapter 4 of the book of Ruth speaks of Ruth’s **receiving a reward for God’s economy**:

- A. As part of her reward for God’s economy, **Ruth gained a redeeming husband**, who typifies **Christ as the redeeming Husband of the believers**; now as believers in Christ, we have a Husband who is our **eternal, present, and daily Redeemer, rescuing us, saving us, delivering us**, from all our troubles.
- B. In addition to gaining a redeeming husband, Ruth was **redeemed from the indebtedness of her dead husband** (vv. 1-9); this typifies the **believers being redeemed from the sin of their old man**:
  1. According to Romans 6:6 and 7:2-4, the dead husband, our old husband, is our old man; God created us to be His wife, but we **rebelled** against Him; we **gave Him up** and **assumed the position of a husband for ourselves**.
  2. Our sinful husband encumbered us with many debts, but on the day we married Christ, **we received a Husband who is our almighty, omnipotent Redeemer**; we all need Christ to be such a Husband to us, and we should **habitually come to Him and simply say, “Lord Jesus, I need You.”**
- C. Another aspect of Ruth’s reward is that she became a crucial ancestor in the genealogy to bring in the royal house of David for the producing of Christ (Ruth 4:13b-22; Matt. 1:5-16); this indicates that she **had an all-inclusive and all-extensive gain with the position and capacity to bring Christ into the human race**; she is thus a great link in the chain that is **bringing Christ to every corner of the earth**.

- D. Ruth not only became a crucial ancestor in the genealogy for the producing of Christ, but she also [continued the line of the God-created humanity for the incarnation of Christ](#); the incarnation of Christ was a matter of His being brought out of eternity into time and with His divinity into humanity:
1. Every day of our Christian life should be a [continuation of Christ's incarnation](#), with Christ being brought forth in order to be born into others [through our ministering Christ as the Spirit into them](#)—2 Cor. 3:6.
  2. In order for this to happen, [we all need to speak for Christ](#), to [speak forth Christ](#), and to [speak Christ into others](#); ministering Christ in this way will surely change us, and the ones for whom we care, in a metabolic way for our transformation into His image—v. 18; 4:1.

In order for this to happen, we all need to [speak for Christ](#), to [speak forth Christ](#), and to [speak Christ into others](#); ministering Christ in this way will surely change us, and the ones for whom we care, in a metabolic way for our transformation into His image. Whenever we behold Christ, we are infused with Christ. Then when we reflect Christ, we are ministering the Christ that has been infused into us into others. [We are being transformed, and those to whom we minister are in the process of being transformed](#). The verse following 3:18 is 4:1, which says, *"Having this ministry as we have been shown mercy, we do not lose heart."* This ministry refers back to 3:18. "This ministry" is [our turning our hearts to the Lord in our spirit, beholding Him to be infused with Him, and reflecting Him to infuse Him into others for His corporate glory, His complete and full expression in this universe, which is the reality of the Body of Christ today, consummating in the New Jerusalem in the millennium and in eternity future](#). This is the intrinsic significance of the entire book of Ruth. (The Ministry of the Word, Vol. 25, No. 04: Crystallization-study of Joshua, Judges, Ruth)