

CRYSTALLIZATION-STUDY OUTLINES JOSHUA, JUDGES, RUTH, Week 11**Boaz and Ruth Typifying Christ and the Church**

Scripture Reading: Scripture Reading: Ruth 1:16-17; 2:1-3, 13-16;
3:9, 12, 15; 4:1-17, 21-22

- 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 1:17 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 2:1 Now Naomi had a relative of her husband's, a man of great wealth, from Elimelech's family; and his name was Boaz.
- Ruth 2:2 And Ruth the Moabite said to Naomi, Let me go to the field and glean among the ears of grain after him in whose sight I find favor. And she said to her, Go, my daughter.
- Ruth 2:3 So she went. And she came and gleaned in the field after the reapers; and she happened to glean in a portion of the field belonging to Boaz, who was from Elimelech's family.
- Ruth 2:13 And she said, Let me find favor in your sight, my lord; for you have comforted me and have spoken kindly to your servant girl, though I am not like even one of your servant girls.
- Ruth 2:14 And Boaz said to her at mealtime, Come here and eat some food; and dip your morsel in the vinegar. And she sat beside the reapers, and he extended some parched grain to her. And she ate and was satisfied, and she had some left.
- Ruth 2:15 And when she rose up to glean, Boaz charged his young men, saying, Let her glean even among the sheaves, and do not reproach her.
- Ruth 2:16 And also pull out some from the bundles for her, and leave it for her to glean; and do not rebuke her.
- Ruth 3:9 And he said, Who are you? And she said, I am Ruth, your female servant. Spread your cloak over your female servant, for you are a kinsman.
- Ruth 3:12 And now it is true that I am a kinsman, yet there is a kinsman closer than I.
- Ruth 3:15 And he said, Bring the cloak that is on you, and hold it open. And she held it open, and he measured out six measures of barley and laid it on her. And he went into the city.
- Ruth 4:1 Then Boaz went up to the gate and sat there. And just then the kinsman of whom Boaz had spoken came by. And Boaz said, Turn aside and sit here, friend. And he turned aside and sat down.
- Ruth 4:2 And he took ten men from among the elders of the city and said, Sit here. And they sat down.
- Ruth 4:3 - And he said to the kinsman, Naomi, who has returned from the country of Moab, has put up for sale the portion of the field that belonged to our brother Elimelech.
- Ruth 4:4 - So I thought that I should disclose this to you and say, Buy it in the presence of those sitting here and in the presence of the elders of my people. If you can redeem it, redeem it; but if you cannot redeem it, tell me so that I will know; for there is no one to redeem it ahead of you, and I am after you. And he said, I will redeem it.
- Ruth 4:5 - Then Boaz said, On the day you buy the field from Naomi's hand, you must also acquire Ruth the Moabite, the wife of the dead man, in order to raise up the dead man's name upon his inheritance.
- Ruth 4:6 - And the kinsman said, I cannot redeem it for myself, or else I will mar my own inheritance. You redeem for yourself what I should redeem, for I cannot redeem it.
- Ruth 4:7 - Now such was the custom formerly in Israel concerning redeeming and exchanging that to establish any matter a man would draw off his sandal and give it to his neighbor; this was the way of attesting it in Israel.
- Ruth 4:8 - So when the kinsman said to Boaz, Buy it for yourself, he drew off his sandal.
- Ruth 4:9 - And Boaz said to the elders and all the people, You are witnesses today, that I buy from Naomi's hand all that was Elimelech's and all that was Chilion's and Mahlon's.
- Ruth 4:10 - Furthermore Ruth the Moabite, the wife of Mahlon, I acquire as my own wife so that I may raise up the dead man's name upon his inheritance and the dead man's name may not be cut off from among his brothers and from the gate of his place. You are witnesses today.
- Ruth 4:11 - And all the people who were in the gate and the elders said, We are witnesses. May Jehovah make the woman who has come into your house like Rachel and like Leah, the two who built the house of Israel. And prosper in Ephrathah, and gain a name in Bethlehem.
- Ruth 4:12 - And may your house be like the house of Perez, whom Tamar bore to Judah, through the seed that Jehovah gives you by this young woman.
- Ruth 4:13 - So Boaz took Ruth, and she became his wife; and he went in unto her, and Jehovah made her conceive; and she bore a son.
- Ruth 4:14 - And the women said to Naomi, Blessed be Jehovah, who has not left you today without a kinsman; and may his name be famous in Israel.

- Ruth 4:15 - And he will be to you as a restorer of life and a sustainer in your old age; for your daughter-in-law, who loves you and is better to you than seven sons, has borne him.
- Ruth 4:16 - And Naomi took the child and laid him on her bosom, and she became his nurse.
- Ruth 4:17 - And the women neighbors gave him a name, saying, A son has been born to Naomi; and they called his name Obed. He is the father of Jesse, the father of David.

In the Old Testament, God used a number of men to typify Christ, such as Adam, Isaac, Joseph, Moses, Boaz, and David. These persons are prominent types of Christ in the Old Testament; furthermore, their wives typify the church. Eve, the wife of Adam, typifies the church in how she was produced and in her nature. Rebecca, the wife of Isaac, typifies the church in her being chosen from the world. Asenath, the wife of Joseph, typifies the church in her being gained out of the world. Zipporah, the wife of Moses, typifies the church in the wilderness, where Moses spent forty years. Ruth, the wife of Boaz, typifies the church in her being redeemed. Finally, Abigail, the wife of David, typifies the warring church in the midst of suffering. Among all these pairs, Boaz and Ruth are probably the richest and the most profound type of Christ and the church. May we all have an open spirit and a sober mind to understand the details of these two types. (*The Ministry of the Word, Vol. 25, No. 04: Crystallization-study of Joshua, Judges, Ruth*)

Day 1

- Joshua 1:5-6** No man will be able to stand before you all the days of your life. As I was with Moses, I will be with you; I will not fail you nor forsake you. Be strong and take courage, for you will cause this people to inherit the land which I swore to their fathers to give to them.
- Ruth 4:9-10** And Boaz said to the elders and all the people, You are witnesses today, that I buy from Naomi's hand all that was Elimelech's and all that was Chilion's and Mahlon's. Furthermore Ruth the Moabitess, the wife of Mahlon, I acquire as my own wife so that I may raise up the dead man's name upon his inheritance and the dead man's name may not be cut off from among his brothers and from the gate of his place. You are witnesses today.

I. At the beginning and at the end of the portion of Israel's history from **Joshua to Ruth** are two prominent persons **typifying Christ**; these persons are Joshua and Boaz, who signify two aspects of one person— Josh. 1:1; Ruth 4:21-22:

- A. At the beginning **Joshua** typifies Christ in **bringing God's chosen people into God's ordained blessings**; as typified by Joshua, Christ has brought us into the good land, has taken possession of the land for us, and has allotted the land to us as our inheritance for our enjoyment; Christ has gained the good land for us, and eventually, He is the good land for us to enjoy.
- B. At the end **Boaz** typifies **Christ as our Husband for our satisfaction**.

II. In the book of Ruth, **Boaz typifies Christ** in the following aspects:

- A. As a **man**, rich in wealth and generous in giving (2:1, 14-16; 3:15), Boaz typifies Christ, **whose divine riches are unsearchable and who takes care of God's needy people with His bountiful supply** (Eph. 3:8; Luke 10:33-35; Phil. 1:19).
- B. As the **kinsman** (Ruth 2:3; 3:9, 12) who redeemed the lost right to Mahlon's property and took Mahlon's widow, Ruth, as his wife for the producing of the needed heirs (4:9-10, 13), Boaz typifies Christ, **who redeemed the church and made the church His counterpart for His increase** (Eph. 5:23-32; John 3:29-30).
- C. According to the book of Ruth, Boaz redeemed Ruth and **redeemed her birthright**; hence, he became a notable forefather of Christ— 4:1-17, 21-22; Matt. 1:5-6:
 1. As a brother and a Boaz, **you should take care of others' birthright of Christ**, not only your own birthright; in other words, you should not only take care of your own enjoyment of Christ but also others' enjoyment of Christ—Eph. 3:2; 1 Pet. 4:10-11; Matt. 24:45-47.
 2. Suppose some dear ones in the church life become like Ruth, losing the enjoyment of their birthright, their enjoyment of Christ; we need to have a number of Boazes in the church life to **bring these dear saints back into the enjoyment of Christ**.
 3. The book of Ruth tells us that there was another kinsman who was even closer to Ruth than Boaz was, but that man was **selfish**; **he only took care of his own birthright**:
 - a. Some brothers should take care of ones who are like poor "Ruths" in the church life, but they are **selfish** in the spiritual enjoyment of Christ—Ezek. 34:2-23.
 - b. Someone who is a real Boaz and is **rich in the enjoyment of Christ will pay the price to bring such saints into the full enjoyment of Christ**; by shepherding others in this way, he will have even more enjoyment of Christ, the greatest enjoyment of Christ; day by day we should take care of others' enjoyment of Christ—Prov. 11:25; Acts 20:35; 1 Pet. 5:1-4.

Day 2 & Day 3

1 Kings 7:21	And he erected the pillars at the portico of the temple. When...he erected the left pillar, he called its name Boaz.
Revelation 3:12	He who overcomes, him I will make a pillar in the temple of My God, and he shall by no means go out anymore, and I will write upon him the name of My God and the name of the city of My God, the New Jerusalem, which descends out of heaven from My God, and My new name.
Galatians 2:20	I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith of the Son of God, who loved me and gave Himself up for me.
Matthew 6:28-30	And why are you anxious concerning clothing? Consider well the lilies of the field, how they grow. They do not toil, neither do they spin thread. But I tell you that not even Solomon in all his glory was clothed like one of these. And if God so arrays the grass of the field, which is here today and tomorrow is cast into the furnace, will He not much more clothe you, you of little faith?

- D. Those who become like Boaz are **pillars in the church life** (one of the pillars in the temple was named “Boaz”—1 Kings 7:21); in the Scriptures the pillar is a sign, a testimony, of God’s building through transformation in practicing the Body life—Gen. 28:22a; 1 Kings 7:15-22; Gal. 2:9; 1 Tim. 3:15; Rev. 3:12; Rom. 12:2; Eph. 4:11-12:
- Those who are pillars in the church life are **constantly under God’s judgment** (bronze), realizing that they are men in the **flesh, worthy of nothing but death and burial**—Psa. 51:5; Exo. 4:1-9; Rom. 7:18; Matt. 3:16-17:
 - We must **judge ourselves as nothing** and as being qualified only to be crucified; whatever we are, we are by the grace of God, and it is not we who labor **but the grace of God**—1 Cor. 15:10; Gal. 2:20; 1 Pet. 5:5-7.
 - The reason for both **division and fruitlessness** among believers is that there is no bronze, nothing of God’s judgment; instead, there is **pride, self-boasting, self-vindication, self-justification, self-approval, self-excuse, self-righteousness, condemning others, and regulating others** instead of shepherding and seeking them—Matt. 16:24; Luke 9:54-55.
 - When we love the Lord and experience Him as the **man of bronze** (Ezek. 40:3), He will become our **extraordinary love, boundless forbearance, unparalleled faithfulness, absolute humility, utmost purity, supreme holiness and righteousness**, and our **brightness and uprightness**—Phil. 4:5-8.
 - On the capitals of the pillars in the temple, there were “nets of checker work [like a trellis] with wreaths of chain work”; these signify the **complicated and intermixed situations** in which those who are pillars in God’s building live and bear responsibility—1 Kings 7:17; 2 Cor. 1:12; 4:7-8.
 - On the top of the capitals were **lilies and pomegranates**—1 Kings 7:18-20:
 - Lilies signify a life of faith in God, a life of living by what God is to us**, not by what we are; the bronze means “not I,” and the lily means “**but Christ**”—S. S. 2:1-2; Matt. 6:28, 30; 2 Cor. 5:4; Gal. 2:20.
 - The **pomegranates** on the wreaths of the capitals **signify the fullness, the abundance and beauty, and the expression of the riches of Christ as life**—Phil. 1:19-21a; Eph. 1:22-23; 3:19.
 - Through the crossing out of the network and the restriction of the chain work, **we can live a pure, simple life of trusting in God** to express the riches of the divine life of Christ for God’s building in life.

According to the book of Ruth, **Boaz redeemed Ruth and redeemed her birthright**; hence, he became a notable forefather of Christ. Boaz was such a wonderful person—rich, willing, caring, and generous. To redeem someone’s property is one thing, but to redeem that person’s wife to become your wife is another thing. I do not know if any of us in our natural being would do something like this. Boaz was willing to take as his wife a Gentile, a Moabitess, a person who was forbidden to enter God’s congregation for ten generations. She was of a cursed source. One may not mind redeeming the property of a dead person, but one must think very carefully about redeeming a person to be one’s counterpart. This is the reason that the other kinsman rejected the opportunity to redeem Mahlon’s widow. Initially, he thought that he could redeem the properties, but when he learned that he also had to acquire the wife, he did not do it because it would have been too bothersome, it was too involved, and it would have marred his own inheritance. This indicates that this relative was selfish; he cared only for his own interest and his own gain. Praise the Lord for Boaz as a type of Christ! **Christ was not only a kinsman of like kind as us, but He was also very compassionate and caring, disregarding our pitiful source so that He could redeem us and even marry us, making us His counterpart.** (*The Ministry of the Word, Vol. 25, No. 04: Crystallization-study of Joshua, Judges, Ruth*)

Day 4

Romans 7:4 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.

III. In this bright and aromatic story, **Ruth typifies the church in the following ways:**

- A. Ruth, being a woman in Adam in **God's creation** and a **Moabitess** (a **sinner**) in man's fall, thus becoming an old man with these two aspects, typifies the church, before her salvation, **as men in God's creation** and **sinners in man's fall** being "our old man"—Rom. 6:6.
- B. Ruth, being the widow of the dead husband, redeemed by Boaz, who cleared the indebtedness of her dead husband for the recovery of the lost right of her dead husband's property (Ruth 4:9-10), typifies the church with her old man as her crucified husband (Rom. 7:4a; 6:6) **redeemed by Christ, who cleared away her old man's sin** (John 1:29) for the recovery of the lost right of her fallen natural man created by God (Gen. 1:26; Isa. 54:5).
- C. Ruth, after being redeemed by Boaz, becoming a new wife to him (Ruth 4:13) **typifies the church, after being saved, through the regeneration of the church's natural man** (John 3:6b), **becoming the counterpart of Christ** (v. 29a; Rom. 7:4).
- D. Ruth, choosing to follow Naomi to the land of Israel (Ruth 1:16-17) and being united to Boaz, typifies the Gentile sinners **being attached to Christ** (2 Cor. 1:21) **that they may partake of the inheritance of God's promise** (Eph. 3:6).

Surely in Ruth, this short book of four chapters, there is a bright and aromatic story, compared to the dark background we see in Judges. Ruth typifies the church in a very rich way. In the Life-study of Ruth Brother Lee mentions that from his study he found that Ruth has ten statuses. The significances of Ruth as a type are not simple. She has ten statuses.

First, Ruth was a **God-created person** who was very good. **Second**, she was a **fallen person** in Adam who was condemned by God and constituted a sinner. This is because she was of Moab; she was a Moabitess. **Third**, **she became an old man by forsaking God** as her Husband, so she became an old husband. She became the old man to become an old husband to herself. **Fourth**, **she became a debtor** due to the sin of her old husband. **Fifth**, she was a Moabitess, an **incestuous Gentile abandoned by God**. She was not just a common sinner; she was from an incestuous source. **Sixth**, she became **one who joined God's elect**, Israel, in partaking of God's promises. **Seventh**, she was **redeemed by her kinsman Boaz to be a new wife to him**, her new husband. She was an old wife, and her husband died. Then she was married to Boaz, the new husband, to be his new wife. **Eighth**, she was one who **kept the line of Christ's incarnation**. **Ninth**, she was the great-grandmother of David, who **brought forth the royal family of the God-ordained government on the earth**. **Tenth**, she became a **crucial ancestor of Christ** who brought forth Christ, the embodiment of God, to men on earth. (*The Ministry of the Word, Vol. 25, No. 04: Crystallization-study of Joshua, Judges, Ruth*)

Day 5

Romans 6:6-8 Knowing this, that our old man has been crucified with Him in order that the body of sin might be annulled, that we should no longer serve sin as slaves; for he who has died is justified from sin. Now if we have died with Christ, we believe that we will also live with Him.

IV. The picture of Boaz (typifying **Christ as our new Husband**) and Ruth (typifying the **church with her old man as her crucified husband**) is spoken of by Paul in Romans 7:1-6:

- A. In God's creation man's original position was that of a **wife**; Isaiah 54:5 says that God our Maker is our Husband; as a **wife to God, we must depend upon Him and take Him as our Head**.
- B. When man fell, he took another position, the **self-assuming position of the old man** (our very being which was created by God but became fallen through sin); the man created by God was a wife, but the **fallen man became independent of God and made himself the head as the husband**.
- C. Since our old man, who was the old husband, has been **crucified with Christ** (Rom. 6:6), **we are freed from his law** (7:2-4) and **are joined to the new Husband, Christ, as the ever-living One**.
- D. As believers, we have two statuses:
 1. We have our old status as the **fallen old man**, who **left the original position of a wife**, dependent on God, and **took the self-assuming position of a husband and head, independent of God**.
 2. We have our new status as the **regenerated new man**, **restored to our original and proper position as the genuine wife to God** (Isa. 54:5; 2 Cor. 11:2-3), **dependent on Him and taking Him as our Head**.

- E. We no longer have the old status of the husband, for **we have been crucified** (Gal. 2:20; Rom. 6:6); we now have only the **new status of the proper wife**, in which we **take Christ as our Husband**, and should no longer live according to the old man (no longer taking the old man as our husband).

Day 6

Romans 7:4	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.
Romans 7:6	But now we have been discharged from the law, having died to that in which we were held, so that we serve in newness of spirit and not in oldness of letter.

- F. In Romans 7:4 Paul puts together a funeral and a wedding; on the one hand, we were buried; on the other hand, we were married; **we were made dead according to our old status that we might marry another according to our new status**; according to our new status, we marry Him who has been raised from the dead, that we might bear fruit to God.
- G. Our old man, our old husband, has been crucified with Christ, so that we “might be joined to another, to Him who has been raised from the dead, that we might bear fruit to God” (v. 4); this joining indicates that **in our new status as a wife, we have an organic union in person, name, life, and existence with Christ in His resurrection**.
- H. As the regenerated new man and the wife to Christ, **everything we are and do is now related to God**, and God is brought forth by us as the fruit, the overflow, of our life; this is in contrast to the fruit born to death (v. 5), which was previously brought forth by us as the old man, the old husband.
- I. **We are now joined to the resurrected Christ as the life-giving Spirit in our spirit**; this is the joining of “the Spirit...with our spirit” (8:16) as “one spirit” (1 Cor. 6:17):
1. We should have our whole being **turned to and set on this joined spirit**—Rom. 8:6b.
 2. We should also **live and walk according to this joined spirit**—v. 4.
 3. **When we thus live in this joined spirit, we can live out the Body of Christ to become the corporate expression of Christ for the glory of the Triune God**—Eph. 1:23; 3:21; 1 Cor. 10:31; 1 Pet. 4:11; Rev. 21:10-11.

As the **regenerated new man and the wife to Christ**, everything we are and do is now **related to God**, and **God is brought forth by us as the fruit, the overflow, of our life**; this is in contrast to the fruit born to death, which was previously brought forth by us as the old man, the old husband. Formerly, when we were **married to the old man, our old husband, we bore fruit to death**. Everything that we did issued in death. **Everything around us was death**. The fruit that we bore in that union with the old husband, the old man, was death. But now, after the old man has been **crucified**, the old husband is dead, **we are married to this new husband, Christ, and we can bear fruit to God**.

What does it mean to bear fruit to God? It means that **God is being brought forth**. It is not that we are bearing some fruit to be given to God. We are bringing God forth to God. Through this union with Christ we bring forth God as our fruit. **God is being produced**. God is issuing out of this union between the new wife and the new husband. This is very rich. How do we bring forth God and all the riches of life? It is through this **union**, but in order to have this union, the old man must die. (*The Ministry of the Word, Vol. 25, No. 04: Crystallization-study of Joshua, Judges, Ruth*)