

CRYSTALLIZATION-STUDY OF RUTH

Message Eleven

Boaz and Ruth

Typifying Christ and the Church

Hymns:

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 Moabitess 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 Moabitess, 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 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.

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.

Ruth 4:21 And Salmon begot Boaz, and Boaz begot Obed,

Ruth 4:22 And Obed begot Jesse, and Jesse begot David.

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:

Josh. 1:1 After the death of Moses the servant of Jehovah, Jehovah spoke to Joshua the son of Nun, Moses' attendant, saying,

Ruth 4:21 And Salmon begot Boaz, and Boaz begot Obed,

Ruth 4:22 And Obed begot Jesse, and Jesse begot David.

- 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).

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 2:14	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 3:15	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.
Eph. 3:8	To me, less than the least of all saints, was this grace given to announce to the Gentiles the unsearchable riches of Christ as the gospel
Luke 10:33	But a certain Samaritan, who was journeying, came upon him; and when he saw him, he was moved with compassion;
Luke 10:34	And he came to him and bound up his wounds and poured oil and wine on them. And placing him on his own beast, he brought him to an inn and took care of him.
Luke 10:35	And on the next day he took out two denarii and gave them to the innkeeper and said, Take care of him; and whatever you spend in addition to this, when I return, I will repay you.
Phil. 1:19	For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ,

- 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).

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 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 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 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.
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.

Eph. 5:23 For a husband is head of the wife as also Christ is Head of the church, He Himself being the Savior of the Body.

Eph. 5:24 But as the church is subject to Christ, so also let the wives be subject to their husbands in everything.

Eph. 5:25 Husbands, love your wives even as Christ also loved the church and gave Himself up for her

Eph. 5:26 That He might sanctify her, cleansing her by the washing of the water in the word,

Eph. 5:27 That He might present the church to Himself glorious, not having spot or wrinkle or any such things, but that she would be holy and without blemish.

Eph. 5:28 In the same way the husbands also ought to love their own wives as their own bodies; he who loves his own wife loves himself.

Eph. 5:29 For no one ever hated his own flesh, but nourishes and cherishes it, even as Christ also the church,

Eph. 5:30 Because we are members of His Body.

Eph. 5:31 For this cause a man shall leave his father and mother and shall be joined to his wife, and the two shall be one flesh.

Eph. 5:32 This mystery is great, but I speak with regard to Christ and the church.

John 3:29 He who has the bride is the bridegroom; but the friend of the bridegroom, who stands and hears him, rejoices with joy because of the bridegroom's voice. This joy of mine therefore is made full.

John 3:30 He must increase, but I must decrease.

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:

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.

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Ruth 4:22 And Obed begot Jesse, and Jesse begot David.

Matt. 1:5 And Salmon begot Boaz of Rahab, and Boaz begot Obed of Ruth, and Obed begot Jesse,

Matt. 1:6 And Jesse begot David the king. And David begot Solomon of her who had been the wife of Uriah,

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.

Eph. 3:2 If indeed you have heard of the stewardship of the grace of God which was given to me for you,

1 Pet. 4:10 Each one, as he has received a gift, ministering it among yourselves as good stewards of the varied grace of God.

1 Pet. 4:11 If anyone speaks, as speaking oracles of God; if anyone ministers, as ministering out of the strength which God supplies; that in all things God may be glorified through Jesus Christ, to whom is the glory and the might forever and ever. Amen.

Matt. 24:45 Who then is the faithful and prudent slave, whom the master has set over his household to give them food at the proper time?

Matt. 24:46 Blessed is that slave whom his master, when he comes, will find so doing.

Matt. 24:47 Truly I say to you that he will set him over all his possessions.

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.

Ezek. 34:2 Son of man, prophesy against the shepherds of Israel, prophesy and say to them, to the shepherds, Thus says the Lord Jehovah, Woe to the shepherds of Israel who feed themselves! Should not the shepherds feed the sheep?

- Ezek. 34:3 You eat the fat, and you clothe yourselves with the wool; you slaughter the fatlings, but you do not feed the sheep.
- Ezek. 34:4 The weak you have not strengthened, and the sick one you have not healed, and the broken one you have not bound up, and the one that was driven away you have not brought back, and the lost one you have not sought; but with strength and rigor you have ruled over them.
- Ezek. 34:5 And they were scattered without a shepherd, and they became food to all the beasts of the field and were scattered.
- Ezek. 34:6 My sheep wandered through all the mountains and upon every high hill. Indeed My sheep were scattered over all the surface of the earth; not even one searched for or sought after them.
- Ezek. 34:7 Therefore, O shepherds, hear the word of Jehovah.
- Ezek. 34:8 As I live, declares the Lord Jehovah, surely inasmuch as My sheep became prey, and My sheep became food to all the beasts of the field because there was no shepherd, nor did My shepherds search for My sheep, but the shepherds fed themselves and did not feed My sheep;
- Ezek. 34:9 Therefore, O shepherds, hear the word of Jehovah:
- Ezek. 34:10 Thus says the Lord Jehovah, Indeed I am against the shepherds, and I will require My sheep at their hand and stop them from feeding the sheep, and the shepherds will no longer feed themselves; but I will deliver My sheep from their mouth so that they may not be food for them.
- Ezek. 34:11 For thus says the Lord Jehovah, I Myself, even I, will search for My sheep and seek them out.
- Ezek. 34:12 As a shepherd seeks out his flock on the day when he is among his sheep which are scattered, so I will seek out My sheep; and I will deliver them from all the places where they have been scattered on a day of clouds and thick darkness.
- Ezek. 34:13 And I will bring them out from the peoples and gather them from the countries and bring them into their own land, and I will feed them upon the mountains of Israel by the streams and in all the inhabited places of the land.
- Ezek. 34:14 I will feed them with good pasture, and their dwelling place will be upon the mountains of the heights of Israel; there they will lie down in a good dwelling place, and on rich pasture they will feed upon the mountains of Israel.
- Ezek. 34:15 I Myself will shepherd My flock, and I will cause them to lie down, declares the Lord Jehovah.
- Ezek. 34:16 I will seek the lost one and bring back the one that was driven away and bind up the broken one and strengthen the sick one; but the fat one and the strong one I will destroy—I will feed them with judgment.
- Ezek. 34:17 And as for you, O My flock, Thus says the Lord Jehovah, I will judge between one sheep and another, between the rams and the male goats.
- Ezek. 34:18 Is it not enough for you to feed on the good pasture and trample down the rest of your pasture with your feet and drink the clear water and foul the rest with your feet?
- Ezek. 34:19 Meanwhile My flock must feed on what is trampled by your feet and drink what is fouled by your feet.

Ezek. 34:20 Therefore thus says the Lord Jehovah to them, It is I who am about to judge between the fat sheep and the thin sheep.
Ezek. 34:21 Because you pushed with flank and shoulder, and butted all the weak with your horns until you scattered them abroad,
Ezek. 34:22 I will rescue My flock, and they will no longer be prey; and I will judge between one sheep and another.
Ezek. 34:23 And I will set up over them one Shepherd, My Servant David, and He will feed them; He will feed them, and He will be their Shepherd.

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.

Prov. 11:25 The blessing soul will prosper, / And he who waters will also be watered himself.
Acts 20:35 In all things I have shown you by example that toiling in this way we ought to support the weak and to remember the words of the Lord Jesus, that He Himself said, It is more blessed to give than to receive.
1 Pet. 5:1 Therefore the elders among you I exhort, who am a fellow elder and witness of the sufferings of Christ, who am also a partaker of the glory to be revealed:
1 Pet. 5:2 Shepherd the flock of God among you, overseeing not under compulsion but willingly, according to God; not by seeking gain through base means but eagerly;
1 Pet. 5:3 Nor as lording it over your allotments but by becoming patterns of the flock.
1 Pet. 5:4 And when the Chief Shepherd is manifested, you will receive the unfading crown of glory.

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:

1 Kings 7:21 And he erected the pillars at the portico of the temple. When he erected the right pillar, he called its name Jachin; and when he erected the left pillar, he called its name Boaz.
Gen. 28:22 And this stone, which I have set up as a pillar, will be God’s house; and of all that You give me I will surely give one tenth to You.
1 Kings 7:15 And he formed the two bronze pillars; eighteen cubits was the height of each pillar, and a line of twelve cubits encompassed each pillar.
1 Kings 7:16 And he made two capitals of molten bronze to set upon the tops of the pillars; the height of the one capital was five cubits, and the height of the second capital was five cubits.
1 Kings 7:17 There were nets of checker work with wreaths of chain work for the capitals that were at the top of the pillars, seven for the one capital, and seven for the second capital.

- 1 Kings 7:18 So he made the pillars; and there were two rows of pomegranates around the one network, to cover the capitals that were at the top of the pillars. And he did the same for the second capital.
- 1 Kings 7:19 And the capitals that were at the top of the pillars in the portico were of lily work, four cubits in diameter.
- 1 Kings 7:20 So then the capitals that were on the two pillars were above and close to the bulge that was beside the network. And there were two hundred pomegranates, in rows around both capitals.
- 1 Kings 7:21 And he erected the pillars at the portico of the temple. When he erected the right pillar, he called its name Jachin; and when he erected the left pillar, he called its name Boaz.
- 1 Kings 7:22 And at the top of the pillars was lily work. And the work on the pillars was completed.
- Gal. 2:9 And perceiving the grace given to me, James and Cephas and John, who were reputed to be pillars, gave to me and to Barnabas the right hand of fellowship that we should go to the Gentiles, and they, to the circumcision.
- 1 Tim. 3:15 But if I delay, I write that you may know how one ought to conduct himself in the house of God, which is the church of the living God, the pillar and base of the truth.
- Rev. 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.
- Rom. 12:2 And do not be fashioned according to this age, but be transformed by the renewing of the mind that you may prove what the will of God is, that which is good and well pleasing and perfect.
- Eph. 4:11 And He Himself gave some as apostles and some as prophets and some as evangelists and some as shepherds and teachers,
- Eph. 4:12 For the perfecting of the saints unto the work of the ministry, unto the building up of the Body of Christ,

1. 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:

- Psa. 51:5 Behold, I was brought forth in iniquity, / And in sin did my mother conceive me.
- Exo. 4:1 Then Moses answered and said, What if they do not believe me or listen to my voice, but say, Jehovah has not appeared to you?
- Exo. 4:2 And Jehovah said to him, What is this in your hand? And he said, A staff.
- Exo. 4:3 And He said, Throw it on the ground. And he threw it on the ground, and it became a serpent; and Moses recoiled from it.
- Exo. 4:4 And Jehovah said to Moses, Stretch out your hand, and take it by its tail—so he stretched out his hand and seized it, and it became a staff in his hand—
- Exo. 4:5 That they may believe that Jehovah, the God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has appeared to you.
- Exo. 4:6 And Jehovah further said to him, Now put your hand into your bosom. And he put his hand into his bosom, and when he took it out, there his hand was, leprous, as white as snow.
- Exo. 4:7 And He said, Put your hand into your bosom again—so he put his hand into his bosom again, and when he took it out of his bosom, there it was, restored like the rest of his flesh—
- Exo. 4:8 And if they do not believe you or heed the first sign, then they may believe the next sign.

- Exo. 4:9 And if they will not believe even these two signs or listen to your voice, then you shall take some of the water of the River and pour it on the dry ground, and the water that you take out of the River will become blood upon the dry ground.
- Rom. 7:18 For I know that in me, that is, in my flesh, nothing good dwells; for to will is present with me, but to work out the good is not.
- Matt. 3:16 And having been baptized, Jesus went up immediately from the water, and behold, the heavens were opened to Him, and He saw the Spirit of God descending like a dove and coming upon Him.
- Matt. 3:17 And behold, a voice out of the heavens, saying, This is My Son, the Beloved, in whom I have found My delight.
- a. 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.
- 1 Cor. 15:10 But by the grace of God I am what I am; and His grace unto me did not turn out to be in vain, but, on the contrary, I labored more abundantly than all of them, yet not I but the grace of God which is with me.
- Gal. 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.
- 1 Pet. 5:5 In like manner, younger men, be subject to elders; and all of you gird yourselves with humility toward one another, because God resists the proud but gives grace to the humble.
- 1 Pet. 5:6 Therefore be humbled under the mighty hand of God that He may exalt you in due time,
- 1 Pet. 5:7 Casting all your anxiety on Him because it matters to Him concerning you.
- b. 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.
- Matt. 16:24 Then Jesus said to His disciples, If anyone wants to come after Me, let him deny himself and take up his cross and follow Me.
- Luke 9:54 And seeing this, the disciples James and John said, Lord, do You want us to command fire to come down from heaven and consume them?
- Luke 9:55 But turning, He rebuked them and said, You do not know of what kind of spirit you are.
- c. 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.
- Ezek. 40:3 And He brought me there, and there was a man, whose appearance was like the appearance of bronze, with a line of flax and a measuring reed in His hand, standing in the gate.
- Phil. 4:5 Let your forbearance be known to all men. The Lord is near.
- Phil. 4:6 In nothing be anxious, but in everything, by prayer and petition with thanksgiving, let your requests be made known to God;

- Phil. 4:7 And the peace of God, which surpasses every man's understanding, will guard your hearts and your thoughts in Christ Jesus.
- Phil. 4:8 Finally, brothers, what things are true, what things are dignified, what things are righteous, what things are pure, what things are lovely, what things are well spoken of, if there is any virtue and if any praise, take account of these things.
2. 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.
- 1 Kings 7:17 There were nets of checker work with wreaths of chain work for the capitals that were at the top of the pillars, seven for the one capital, and seven for the second capital.
- 2 Cor. 1:12 For our boasting is this, the testimony of our conscience, that in singleness and sincerity of God, not in fleshly wisdom but in the grace of God, we have conducted ourselves in the world, and more abundantly toward you.
- 2 Cor. 4:7 But we have this treasure in earthen vessels that the excellency of the power may be of God and not out of us.
- 2 Cor. 4:8 We are pressed on every side but not constricted; unable to find a way out but not utterly without a way out;
3. On the top of the capitals were lilies and pomegranates—1 Kings 7:18-20:
- 1 Kings 7:18 So he made the pillars; and there were two rows of pomegranates around the one network, to cover the capitals that were at the top of the pillars. And he did the same for the second capital.
- 1 Kings 7:19 And the capitals that were at the top of the pillars in the portico were of lily work, four cubits in diameter.
- 1 Kings 7:20 So then the capitals that were on the two pillars were above and close to the bulge that was beside the network. And there were two hundred pomegranates, in rows around both capitals.
- a. 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.
- S.S. 2:1 I am a rose of Sharon, / A lily of the valleys.
- S.S. 2:2 As a lily among thorns, / So is my love among the daughters.
- Matt. 6:28 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.
- Matt. 6:30 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?
- 2 Cor. 5:4 For also, we who are in this tabernacle groan, being burdened, in that we do not desire to be unclothed, but clothed upon, that what is mortal may be swallowed up by life.
- Gal. 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.
- b. 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.

- Phil. 1:19 For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ,
- Phil. 1:20 According to my earnest expectation and hope that in nothing I will be put to shame, but with all boldness, as always, even now Christ will be magnified in my body, whether through life or through death.
- Phil. 1:21 For to me, to live is Christ and to die is gain.
- Eph. 1:22 And He subjected all things under His feet and gave Him to be Head over all things to the church,
- Eph. 1:23 Which is His Body, the fullness of the One who fills all in all.
- Eph. 3:19 And to know the knowledge-surpassing love of Christ, that you may be filled unto all the fullness of God.

- c. 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.

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.

Rom. 6:6 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;

- 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).

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 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.

Rom. 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.

Rom. 6:6 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;

John 1:29 The next day he saw Jesus coming to him and said, Behold, the Lamb of God, who takes away the sin of the world!

- Gen. 1:26 And God said, Let Us make man in Our image, according to Our likeness; and let them have dominion over the fish of the sea and over the birds of heaven and over the cattle and over all the earth and over every creeping thing that creeps upon the earth.
- Isa. 54:5 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.
- 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).
- 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.
- John 3:6 That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.
- John 3:29 He who has the bride is the bridegroom; but the friend of the bridegroom, who stands and hears him, rejoices with joy because of the bridegroom's voice. This joy of mine therefore is made full.
- Rom. 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.
- 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).
- 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.
- 2 Cor. 1:21 But the One who firmly attaches us with you unto Christ and has anointed us is God,
- Eph. 3:6 That in Christ Jesus the Gentiles are fellow heirs and fellow members of the Body and fellow partakers of the promise through the gospel,

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:

- Rom. 7:1 Or are you ignorant, brothers (for I speak to those who know the law), that the law lords it over the man as long as he lives?
- Rom. 7:2 For the married woman is bound by the law to her husband while he is living; but if the husband dies, she is discharged from the law regarding the husband.
- Rom. 7:3 So then if, while the husband is living, she is joined to another man, she will be called an adulteress; but if the husband dies, she is free from the law, so that she is not an adulteress, though she is joined to another man.
- Rom. 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.
- Rom. 7:5 For when we were in the flesh, the passions for sins, which acted through the law, operated in our members to bear fruit to death.
- Rom. 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.

- 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.

Isa. 54:5 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. 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.

Rom. 6:6 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;

Rom. 7:2 For the married woman is bound by the law to her husband while he is living; but if the husband dies, she is discharged from the law regarding the husband.

Rom. 7:3 So then if, while the husband is living, she is joined to another man, she will be called an adulteress; but if the husband dies, she is free from the law, so that she is not an adulteress, though she is joined to another man.

Rom. 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.

- 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.

Isa. 54:5 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.

2 Cor. 11:2 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.

2 Cor. 11:3 But I fear lest somehow, as the serpent deceived Eve by his craftiness, your thoughts would be corrupted from the simplicity and the purity toward Christ.

- 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).

Gal. 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.

Rom. 6:6 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;

- 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.

Rom. 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.

- 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.

Rom. 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.

- 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.

Rom. 7:5 For when we were in the flesh, the passions for sins, which acted through the law, operated in our members to bear fruit to death.

- 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):

Rom. 8:16 The Spirit Himself witnesses with our spirit that we are children of God.

1 Cor. 6:17 But he who is joined to the Lord is one spirit.

1. We should have our whole being turned to and set on this joined spirit—Rom. 8:6b.

Rom. 8:16 The Spirit Himself witnesses with our spirit that we are children of God.

2. We should also live and walk according to this joined spirit—v. 4.

Rom. 8:4 That the righteous requirement of the law might be fulfilled in us, who do not walk according to the flesh but according to the spirit.

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.

Eph. 1:23 Which is His Body, the fullness of the One who fills all in all.

Eph. 3:21 To Him be the glory in the church and in Christ Jesus unto all the generations forever and ever. Amen.

1 Cor. 10:31 Therefore whether you eat or drink, or whatever you do, do all to the glory of God.

1 Pet. 4:11 If anyone speaks, as speaking oracles of God; if anyone ministers, as ministering out of the strength which God supplies; that in all things God may be glorified through Jesus Christ, to whom is the glory and the might forever and ever. Amen.

- Rev. 21:10 And he carried me away in spirit onto a great and high mountain and showed me the holy city, Jerusalem, coming down out of heaven from God,
- Rev. 21:11 Having the glory of God. Her light was like a most precious stone, like a jasper stone, as clear as crystal.