

**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-Seven

**The Church as the Counterpart of Christ—the Type of Ruth
(2)**

Scripture Reading: Ruth 1:16-17; 2:2, 11-12; 4:9-13; Rom. 6:6; 7:1-4; Gal. 2:19-20

I. In the book of Ruth there are six statuses concerning Ruth that typify the statuses of the believers in Christ:

- A. As a God-created person with her status of a natural person with its rights by birth, Ruth typifies the believers as a natural man.
- B. By her status as a fallen person—as a Moabitess, a descendant of an incestuous race—Ruth typifies the believers as the fallen man with all his corruption in nature.
- C. In her status as the wife of her old husband with his indebtedness—that is, as a person involved with sin and indebted because of it—Ruth typifies the believers as the old man:
 1. We should never regard Ruth the Moabitess and her husband as two persons but as one person.
 2. According to the viewpoint of the entire Scriptures, the husband in Romans 7 refers to the created yet fallen old man—Rom. 6:6; 7:1-4.
 3. As the old man, we were the husband; as the new man, we are the wife.
 4. The old man is composed of the fallen man and the natural man.
 5. The fallen man is involved with sin and indebted because of sin, but the natural man is good and desires to do what is good—vv. 19, 21.
- D. In her status as a person redeemed by her kinsman, Ruth typifies the believers as those who have been terminated by the cross in the fallen part of their old man and redeemed back to God in the God-created part, with all the indebtedness of sin cleared up and with the birthright recovered—Gal. 2:19-20.
- E. In her status as the wife of Boaz in the marriage union, Ruth typifies the believers in God's new creation as parts of the new man to be the counterpart of Christ in the organic union.
- F. In her status as an ancestor of Christ to bring forth Christ to the human race and to minister Christ to all the people on earth, Ruth typifies the believers as ministers of Christ, who bring and present Christ to all men, supplying them with Christ universally.
- G. Stated simply, as a type of the church, Ruth was a natural person, a fallen person, a person involved in sin, a redeemed person, a person united to a new husband, and a person who brought Christ to humanity.

II. The book of Judges and the book of Ruth show us God's move with two sides—His move in the Spirit of power and His move in the Spirit of life:

- A. Samson is a typical illustration of one who moves in the Spirit of power but not in the Spirit of life:
 - 1. Jehovah's Spirit came upon Samson (Judg. 13:25; 14:6, 19); there is no doubt that he had the real power of God.
 - 2. Even though Samson was a Nazarite, he did not know how to restrain the lust of his flesh.
 - 3. He was full of power and also full of lust; this shows that he was not a person in life.
 - 4. Samson as the last judge, the conclusion of the judges, indicates that the entire situation of the judges consummated in the exercising of power without anything of life.
- B. Other judges also had no control over their indulgence in lust:
 - 1. Gideon had seventy-one sons of many wives and a concubine—8:30-31; 9:5.
 - 2. Jair had thirty sons—10:3-4.
 - 3. Ibzan had thirty sons and thirty daughters, and he brought in thirty foreign daughters from abroad for his sons—12:8-9.
 - 4. Abdon had forty sons and thirty grandsons—vv. 13-14.
- C. Naomi moved in life by not rebelling against God's dealing:
 - 1. She believed in God, regarded God, and feared God.
 - 2. She moved back to the rest in God's economy to participate again in the enjoyment of the God-promised land—Ruth 1:6.
 - 3. She encouraged Ruth in spite of her own bitter situation—vv. 13, 20; 3:1.
 - 4. She acted in faith and believed that Boaz would not rest until he had sought rest for Ruth—v. 18.
 - 5. She became a nurse to Obed—4:16-17.
- D. Ruth moved in life in her clinging to Naomi, obeying Naomi, and in her approaching Boaz:
 - 1. Ruth would go with Naomi forever, being with her in poverty—1:16-18.
 - 2. "All that you have done for your mother-in-law since the death of your husband has been fully told me"—2:11; cf. 1 Thes. 1:8.
 - 3. She was diligent in her work—Ruth 2:17.
 - 4. She obeyed Naomi in all things—3:5.
 - 5. Her approaching Boaz (vv. 7-9) was based on God's ordination (4:5; Lev. 25:25; Deut. 25:5-10).
- E. Boaz moved in life in his contact with Ruth:
 - 1. Boaz was absolutely restrained, not moved, in his lust—Ruth 3:7-15.
 - 2. He was willing to bear his responsibility according to God's ordinance to redeem Elimelech's inheritance, yet he would not overstep the one who was ahead of him in this matter—vv. 12-13.
 - 3. He was lawful in every way, and his being lawful was not based on power but on life.
- F. Only life can bring Christ forth; only life can keep the lineage, maintaining the thin line to bring God into humanity, to produce Christ and to minister Christ and to supply the entire human race with Christ.