

Lesson Five — The Bride for Boaz, Part I

Day One — The Book of Ruth

Day Two — Ruth's Journey

Day Three — Ruth's Work

Days Four — The Anti-type of the Journey

Day Five — The Anti-type of the Work

Last week we studied the details given to us in Genesis concerning Joseph and his bride, and in Exodus concerning Moses and his bride. While each of the stories of both of these men offers very much information concerning various facets of the person and work of Christ (in the type/anti-type structure of Scripture), each story offers only a little information concerning the Bride. Still, that detail which each story does offer concerning the Bride is necessary, as these two Old Testament types fill in some valuable information in the overall picture.

We noted that:

- **Both Joseph and Moses took Gentile wives.**
- **Both Joseph and Moses took wives *after* they had been rejected by their brethren, but *prior* to the time and events wherein they were used by God to deliver their brethren from distress.**
- **Neither wife was present with her husband when he was instrumentally used by God to effect this work of deliverance.**

As we continue our study, we will continue gathering more information on the overall picture of marriage. (Be sure to keep the type/anti-type structure of Scripture in mind as you study the OT pictures given of marriage!) This week and next we will study the Book of Ruth, striving to see what more we can learn about the ultimate purpose of marriage from this Old Testament book. As we study through the book, it is interesting to note that Boaz's bride, Ruth, was also a Gentile. Keep this in mind!

People who know anything at all about the Bible should have no trouble considering Boaz, the *kinsman* redeemer, as a type of Christ. But there is so much more we can learn from the Book of Ruth beyond the simple understanding that Boaz represents Christ as our Kinsman Redeemer. This short Old Testament

Understanding the Picture of Marriage — From Beginning to End

Lesson Five A Bride for Boaz, Part I

Book of Ruth is replete with detail *concerning the Bride* in the anti-type — the Bride of Christ. So study well! It will be well worth your investment of time.

Day One — The Book of Ruth¹

Today's homework is simple, but very important! Today we are going to read through the Book of Ruth. (It's only four short chapters!) It is important for you to read through the whole book today at least once. If you have more time (I hope you do!), it would be beneficial if you could read through the book several times. Remember, the more familiar you are with the beginning, the middle, and the end of a book, the more you will be able to grasp the main idea and intent of it, especially when we begin to look at the anti-type. (Days Three and Four both in this week's and next week's study will deal with the anti-type.) Since there is so *much* for us to learn from these four chapters of Ruth, two weeks of study will be taken up with this book; even then, we will hardly scratch the surface!

The Book of Ruth is printed in the Appendix for your study purposes. The margins are wide for you to make notes. After you are done reading through the book at least once, write out the impressions you have of the book in the space below.

That's it for the day. See you tomorrow.

Day Two — Ruth's Journey

Please stop for a moment and pray for the Holy Spirit to be your Teacher.

Yesterday we read through the Book of Ruth. Today and tomorrow we will look more closely at the various sections of chapters one and two. At the end of each of these sections, you will be asked to answer quite a few questions. This is to insure that you have acquired a good grasp on the details given in the type, so that you can understand the anti-type more fully, *for an understanding of one is based upon an understanding of the other*.

Now let's look at the circumstances in which three women, one Hebrew and two Gentiles, find themselves.

¹ For a very good and comprehensive study of the Book of Ruth go to www.lampbroadcast.org, on the Internet; and reference the .pdf page.

Ruth 1

1 Now it came about in the days when the judges governed, that there was a famine in the land. And a certain man of Bethlehem in Judah went to sojourn in the land of Moab with his wife and his two sons. 2 And the name of the man was Elimelech, and the name of his wife, Naomi; and the names of his two sons were Mahlon and Chilion, Ephrathites of Bethlehem in Judah. Now they entered the land of Moab and remained there. 3 Then Elimelech, Naomi's husband, died; and she was left with her two sons. 4 And they took for themselves Moabite women as wives; the name of the one was Orpah and the name of the other Ruth. And they lived there about ten years. 5 Then both Mahlon and Chilion also died; and the woman was bereft of her two children and her husband.

What is the time frame for the setting of this book?

What was the condition of the land in v. 1?

Where was Elimelech from, and where did he go?

Who was Naomi?

What happened to Elimelech?

Who were Ruth and Orpah?

What happened to their husbands while in Moab?

In short, what is the situation for these women now?

Notice what we have here — a Jewish husband, along with his wife and two sons, traveling from Bethlehem to Moab due to a famine in the land of Judah during the time of the Judges. (The time of the Judges lasted about 300 years from the death of Joshua until the time God raised up Samuel, who was the last judge and first prophet. The events in the Book of Ruth occurred during the time of the Judges.)

While in Moab, Elimelech's sons took Gentile women as their wives. Over the course of several years, all three men died, leaving Naomi bereft of her husband and two sons. Naomi is the only Jew; the other two women (her daughters-in-law) are both Gentiles. And though the husbands of the young women have also died, these Gentile women remain within and connected to this Jewish family. (The emphasis throughout this book is not so much on the marriage into the family as much as it is on the fact that these women remained a part of the family after the death of their husbands. Keep that in mind as we continue.)

Continuing —

6 Then she arose with her daughters-in-law that she might return from the land of Moab, for she had heard in the land of Moab that the LORD had visited His people in giving them food. 7 So she departed from the place where she was, and her two daughters-in-law with her; and they went on the way to return to the land of Judah. 8 And Naomi said to her two daughters-in-law, “Go, return each of you to her mother’s house. May the LORD deal kindly with you as you have dealt with the dead and with me. 9 May the LORD grant that you may find rest, each in the house of her husband.” Then she kissed them, and they lifted up their voices and wept. 10 And they said to her, “No, but we will surely return with you to your people.”

Name all who had departed from Moab and began the journey to the land of Judah.

Along the way, what did Naomi say to both of her daughters-in-law?

What did Naomi want her daughters-in-law to be granted by the Lord through finding another husband (v. 9)? Just to make the point, write out the answer in large capital letters.

What was Orpah’s response to Naomi?

What was Ruth’s response to Naomi?

However, Naomi encouraged each to turn back, giving reasons as to why they should do so —

11 But Naomi said, “Return, my daughters. Why should you go with me? Have I yet sons in my womb, that they may be your husbands? 12 Return, my daughters! Go, for I am too old to have a husband. If I said I have hope, if I should even have a husband tonight and also bear sons, 13 would you therefore wait until they were grown? Would you therefore refrain from marrying? No, my daughters; for it is harder for me than for you, for the hand of the LORD has gone forth against me.”

According to the text, what was Naomi’s reasoning that they should turn back?

On the surface, the reason for Naomi to encourage them to return to their homeland can be understood through a particular section of the message Moses gave to the Children of Israel in the Book of Deuteronomy. Read what Moses told them —

Deuteronomy 25

5 “When brothers live together and one of them dies and has no son, the wife of the deceased shall not be married outside the family to a strange man. Her husband’s brother shall go in to her and take her to himself as wife and perform the duty of a husband’s

brother to her. 6 And it shall be that the first-born whom she bears shall assume the name of his dead brother, that his name may not be blotted out from Israel.

7 “But if the man does not desire to take his brother’s wife, then his brother’s wife shall go up to the gate to the elders and say, ‘My husband’s brother refuses to establish a name for his brother in Israel; he is not willing to perform the duty of a husband’s brother to me.’ 8 Then the elders of his city shall summon him and speak to him. And if he persists and says, ‘I do not desire to take her,’ 9 then his brother’s wife shall come to him in the sight of the elders, and pull his sandal off his foot and spit in his face; and she shall declare, ‘Thus it is done to the man who does not build up his brother’s house.’ 10 And in Israel his name shall be called, ‘The house of him whose sandal is removed.’

If one is to understand the story of Ruth, this Old Testament issue noted in the preceding passage has to do with the family inheritance. This is something that must be understood. Please go back and reread the passage from Deuteronomy and rewrite what the passage says in your own words.

Naomi had no other sons to offer her daughters-in-law as husbands. Therefore the girls would be left without an heir and an inheritance, and would have no one to give them rest (1:9). (We can see the cultural and historical aspect of this issue being dealt with as Moses spoke to the second generation of Israelites who were just about to go into the land to receive their inheritance. Each family was to receive and maintain a piece of the land as an inheritance.)

When Naomi suggested a second time that they turn back (vv. 11-13), notice the responses of each:

14 And they lifted up their voices and wept again; and Orpah kissed her mother-in-law, but Ruth clung to her. 15 Then she said, “Behold, your sister-in-law has gone back to her people and her gods; return after your sister-in-law.”

According to v. 14, what did both of the daughters do?

Then according to v. 15, what did Orpah decide?

In 1:10, both young women had the same reaction to Naomi’s suggestion to turn back. But did you notice the different actions on the part of each woman the second time Naomi suggested that they turn back? Orpah kissed her mother-in-law goodbye, and turned back! And according to the passage, what did Orpah turn back to?

According to v. 14, what did Ruth do?

Understanding the Picture of Marriage — From Beginning to End

Lesson Five A Bride for Boaz, Part I

In v. 15, Naomi tried *one more time* to see if Ruth would indeed turn back (v. 15b). But Ruth prevailed! Read Ruth's stated commitment to Naomi:

16 But Ruth said, "Do not urge me to leave you or turn back from following you; for where you go, I will go, and where you lodge, I will lodge. Your people shall be my people, and your God, my God. 17 Where you die, I will die, and there I will be buried. Thus may the LORD do to me, and worse, if anything but death parts you and me." 18 When she [Naomi] saw that she [Ruth] was determined to go with her, she said no more to her.

Reread and underline *exactly* what Ruth said. Go back and double-underline the phrase "I will go..."

In the way of a review, look back in the Appendix in Genesis 24:58 and write out what Isaac's bride-to-be, Rebekah, said when asked if she would leave her home land and go with Abraham's servant to another land. What did she say?

Now re-phrase Ruth 1:18:

In your own words, *compare* Ruth's actions with Rebekah's actions:

Now, *contrast* Ruth's actions with Orpah's actions.

At this point, it would be interesting to understand what their names mean. Ruth means *friend, companion*. Orpah comes from the Hebrew word *oreph*, which means *the nape or back of the neck*. This Hebrew word was often used as a description of what Israel did to God in the way of turning their backs to Him, or becoming stiff necked.

So we have two women in this story, whose very names are representative of their very actions.

Up to this point in the historical events, were there any stated differences between the two young woman concerning their actions and relationship to Naomi? If so, what were the differences?

Continuing —

19 So they both went until they came to Bethlehem. And it came about when they had come to Bethlehem, that all the city was stirred because of them, and the women said, "Is this Naomi?" 20 And she said to them, "Do not call me Naomi; call me Mara, for the Almighty has dealt very bitterly with me. 21 I went out full, but the LORD has brought me back empty. Why do you call me Naomi, since the LORD has witnessed against me and the

Almighty has afflicted me?” 22 So Naomi returned, and with her Ruth the Moabitess, her daughter-in-law, who returned from the land of Moab. And they came to Bethlehem at the beginning of barley harvest.

The last thing that we will consider from chapter one is the final sentence in the chapter. When did they arrive in Bethlehem?

We'll close today with these thoughts. Notice that *both* Ruth and Orpah were brought into the same family in an identical way — they *both* had married into the family. In spite of both women losing their husbands, they were *both* still a part of Naomi's family. The family relationship had not changed, even though their husbands had died! *Both* were called Naomi's daughters-in-law; and *both* began the journey with Naomi to Bethlehem. Naomi encouraged *both* to turn back, and at first, *both* were determined to go on with Naomi. Up to this point, there were no differences between the two. Agree?

But now a separation occurs.

As Naomi tests her daughters a *second* time as to their commitment to go on with her, Orpah turns back to her people and her gods; but Ruth clung to her. Once Orpah had turned back, Naomi tries once more to see if Ruth would turn back, at which time Ruth makes her final and strong determination — “I will go!” Let's read it again —

“Do not urge me to leave you or turn back from following you; for where you go, I will go, and where you lodge, I will lodge. Your people shall be my people, and your God, my God. Where you die, I will die, and there I will be buried. Thus may the LORD do to me, and worse, if anything but death parts you and me.”

What a commitment! Any thoughts?

If you have the time, why don't you read Ruth chapter one again? Then I'll see you tomorrow.

Day Three — Ruth's Work

Yesterday we made our way through Ruth chapter one. Today we will work our way through Ruth chapter two.

In chapter one we saw that both Ruth and Orpah had the opportunity to follow Naomi to Bethlehem. Along the way, Orpah decided to turn back to her people and her gods; Ruth committed to go on. The remainder of the Book of Ruth *deals solely with the one who committed to go on*, with not even one more mention of Orpah thereafter. Herein is *the focus of the type* (as it is laid out in the Book of Ruth). The focus of the Book of Ruth is on the one in the family *who decides to go on!* And it is in understanding this

fact in the type that will make the anti-type become obvious. (The implications of this will be discussed in the lecture.)

Now let's begin with chapter two. Begin today by rereading through Ruth chapter two from your Appendix sheets.

Now let's review the various sections of chapter two.

Ruth 2

1 Now Naomi had a kinsman of her husband, a man of great wealth, of the family of Elimelech, whose name was Boaz. 2 And Ruth the Moabitess said to Naomi, "Please let me go to the field and glean among the ears of grain after one in whose sight I may find favor." And she said to her, "Go, my daughter." 3 So she departed and went and gleaned in the field after the reapers; and she happened to come to the portion of the field belonging to Boaz, who was of the family of Elimelech.

List everything you see in this passage about Boaz.

Do you remember that Naomi and Ruth arrived in Bethlehem at the beginning of the barley harvest? With that in mind, what did Ruth decide that she should do (v. 2)?

Where did she end up?

According to the text, what was Ruth's ultimate goal in going to a field?

Continuing —

4 Now behold, Boaz came from Bethlehem and said to the reapers, "May the LORD be with you." And they said to him, "May the LORD bless you." 5 Then Boaz said to his servant who was in charge of the reapers, "Whose young woman is this?" 6 And the servant in charge of the reapers answered and said, "She is the young Moabite woman who returned with Naomi from the land of Moab. 7 And she said, 'Please let me glean and gather after the reapers among the sheaves.' Thus she came and has remained from the morning until now; she has been sitting in the house for a little while."

State in your own words all the details that were given to Boaz concerning Ruth.

Understanding the Picture of Marriage — From Beginning to End

Lesson Five A Bride for Boaz, Part I

When did she begin reaping?

With his knowledge of these foregoing events, read Boaz's first words to Ruth:

8 Then Boaz said to Ruth, "Listen carefully, my daughter. Do not go to glean in another field; furthermore, do not go on from this one, but stay here with my maids. 9 Let your eyes be on the field which they reap, and go after them. Indeed, I have commanded the servants not to touch you. When you are thirsty, go to the water jars and drink from what the servants draw."

Write in your own words all that Boaz said to Ruth upon meeting her. (Again I am specifically having you take note of this detail so that you will have a good grasp of the type, so as to understand the anti-type better.)

Now read Ruth's response to Boaz —

10 Then she fell on her face, bowing to the ground and said to him, "Why have I found favor in your sight that you should take notice of me, since I am a foreigner?"

Basically, what was her question?

How did Boaz refer to Ruth in v. 8?

How did Ruth refer to herself in v. 10?

Now read Boaz's answer —

11 And Boaz answered and said to her, "All that you have done for your mother-in-law after the death of your husband has been fully reported to me, and how you left your father and your mother and the land of your birth, and came to a people that you did not previously know. 12 May the LORD reward your work, and your wages be full from the LORD, the God of Israel, under whose wings you have come to seek refuge."

Go back and underline what had been *fully reported* to Boaz.

Due to all that had been *fully reported* to him, what was the verbal blessing that Boaz gave to Ruth?

I love that!

Continuing —

13 Then she said, "I have found favor in your sight, my lord, for you have comforted me and indeed have spoken kindly to your maidservant, though I am not like one of your

maidservants.” 14 And at mealtime Boaz said to her, “Come here, that you may eat of the bread and dip your piece of bread in the vinegar.” So she sat beside the reapers; and he served her roasted grain, and she ate and was satisfied and had some left. 15 When she rose to glean, Boaz commanded his servants, saying, “Let her glean even among the sheaves, and do not insult her. 16 And also you shall purposely pull out for her some grain from the bundles and leave it that she may glean, and do not rebuke her.”

The words that Boaz spoke to Ruth comforted her and brought her the knowledge of her having “found favor in his sight,” something she had set out to do, according to 2:2. What joy!

Then what happened at mealtime? Who served her? Write out the details.

And what happened once she rose to continue her work?

All in all, who is providing the work for Ruth?

Who is providing instruction for her?

Who is providing the field for Ruth to work in?

Who is providing the protection for Ruth as she goes about her work?

Continuing —

17 So she gleaned in the field until evening. Then she beat out what she had gleaned, and it was about an ephah of barley. 18 And she took it up and went into the city, and her mother-in-law saw what she had gleaned. She also took it out and gave Naomi what she had left after she was satisfied.

What two things did Ruth do in v. 17?

1)

2)

It appears that the activity about which we just read in Ruth 2:1-18 took place in the first day of her arriving to work in the field. At the end of the day, what did she do with the grain she had gleaned (v. 17b)?

The text says that she beat out what she had gleaned. This means she separated the chaff from the grain. We'll need to remember that when we get to the next chapter in Ruth!

Continuing —

19 Her mother-in-law then said to her, “Where did you glean today and where did you work? May he who took notice of you be blessed.” So she told her mother-in-law with whom she had worked and said, “The name of the man with whom I worked today is Boaz.” 20 And Naomi said to her daughter-in-law, “May he be blessed of the LORD who has not withdrawn his kindness to the living and to the dead.” Again Naomi said to her, “The man is our relative, he is one of our closest relatives.” 21 Then Ruth the Moabitess said, “Furthermore, he said to me, ‘You should stay close to my servants until they have finished all my harvest.’” 22 And Naomi said to Ruth her daughter-in-law, “It is good, my daughter, that you go out with his maids, lest others fall upon you in another field.” 23 So she stayed close by the maids of Boaz in order to glean until the end of the barley harvest and the wheat harvest. And she lived with her mother-in-law.

As we can see that early on in her work in Boaz's field, she realizes that the man she had been working for is one who was in a position to redeem her husband's inheritance for her. He was a *kinsman*, a relative in her husband's family! Upon realizing this, what instruction did Naomi further give to Ruth?

For how long did Ruth work in Boaz's field (v. 23)?

The fact that Boaz is *already a kinsman* to Ruth is an important fact to note, if one is to understand what the Book of Ruth is about. Some people have thought that the picture portrayed in this OT book is that of Boaz acting in a capacity of Christ in bringing an individual into the family of God, i.e., redeeming a person out of bondage and eternal judgment. That is not the focus at all! While the Book of Ruth begins with Ruth coming into the family, Boaz is introduced as a *kinsman* of Ruth's, *after* she had become a family member. With that being the case, Boaz is in a position wherein he is able to redeem the inheritance, which Ruth stood to lose as a result of the death of her husband. In this respect, Boaz is a picture of Christ, Who is *already our kinsman*; we are already in the family of God through faith in His death on the cross. With that being the case, Jesus Christ is in a position wherein He is able to redeem the inheritance, which we stand to lose as a result of the death of Adam due to his sin in the garden! ***It is all about the inheritance!*** This will be come clearer as you continue the study!

If time permits, it would be great if you would reread Ruth chapter two.

Well, you have done a good amount of study in the past few days! The next two days of study will be taxing. So prepare yourselves! Your hard work will pay off! Keep it up!

Day Four — The Anti-type of the Journey

Today and tomorrow we will be looking at the anti-type of the type set forth in these first two chapters in the Book of Ruth. Today we will look at the anti-type of that which is laid out for us in chapter one — Ruth's journey. Then tomorrow we will look at the anti-type of that which is laid out for us in chapter two — Ruth's work in the field. These two days of homework will be taxing, but I know you can do it! This study will be beneficial to you in the long run, perhaps, more significantly beneficial than you know!

Before we begin today, will you glimpse your study in Day Two of this week's homework? In particular, look at the answers to the questions which were derived from the Scriptural text. That which is laid out in Ruth chapter one depicts a scenario in which all Christians should find themselves — that of being on a journey to another land, the land of our calling (*cf.* Heb. 3:1). But many Christians, even *most* Christians, do not realize that they are on this journey, and therefore do not understand that toward which we are to strive!

We need to clearly understand the type, so that we can clearly understand the anti-type. With this in mind, you may even want to reread chapter one. Please do the review now.

With Ruth's journey in mind, let's read several passages, which reveal that Christians today are to realize that we are on a journey as well — a journey wherein we are to follow after a specific calling. Below are a few of the many New Testament passages, which deal with our being called out to receive an inheritance in another land.

Hebrews 3²

1 Therefore, holy brethren, partakers of a heavenly calling...

Philippians 3 (Paul speaking of himself)

14 I press on toward the goal for the prize of the upward call of God in Christ Jesus.

II Thessalonians 1

11 To this end also we pray for you always that our God may count you worthy of your calling...

II Peter 1

10 Therefore, brethren, be all the more diligent to make certain about His calling and choosing you...

² Actually the entire Book of Hebrews deals with the overall picture of our calling. Perhaps UNDERSTANDING THE BOOK OF HEBREWS would be a good course of study to follow this one!

Understanding the Picture of Marriage — From Beginning to End

Lesson Five A Bride for Boaz, Part I

What is your impression of the implication of these verses?

As has been stated, the Book of Ruth takes place during the time of the Judges, when “there was no king in Israel,” and when “each man did what was right in his own eyes” (Judges 17:6; 18:1; 19:1; 21:25 [*cf.* Deut. 12:8]), and when Elimelech, along with his wife and two sons, left Israel to dwell in a Gentile land (Ruth 1:1).

The anti-type takes place in a similar situation. Today, there is no king in Israel; every man is doing what is right in his own eyes; and the Jews are scattered throughout the Gentile nations. It is within these circumstances and time frame that Gentiles are able to become a part of the family of God (a Jewish family) through the death of a Jew — Jesus Christ.

Let’s relate this idea to an individual being brought into Abraham’s family (a Jewish family) through the death of Christ.

Ephesians 3

6 to be specific, that the Gentiles are fellow heirs and fellow members of the body, and fellow partakers of the promise in Christ Jesus through the gospel...

NOTES:

Galatians 3 (especially notice v. 29)

26 For you are all sons of God through faith in Christ Jesus. 27 For all of you who were baptized into Christ have clothed yourselves with Christ. 28 There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus. 29 And if you belong to Christ, then you are Abraham’s offspring, heirs according to promise.

NOTES:

According to these passages, how is it that a Gentile can become a part of this Jewish family?

As part of this family, what is ours (see Gal. 3:29)?

It is within the confines of this *family* relationship, that individual Christians have a choice to make. Having been brought into Abraham’s family through faith in the death and shed blood of Jesus Christ, during the period of time when there is no king in Israel, and every man is doing what is right in his own eyes, with the Jews scattered throughout Gentiles nations (just as Elimelech and family were in Moab), Christians have a choice to make! They can either choose to *go on* the journey, focusing on the heavenly land and the inheritance that is placed before them, choosing to go from one land to another (as Ruth chose in the type), or they can choose to *turn back* to the things from which they came, focusing on the land of

their birth and the things of this world (as Orpah chose in the type). Both women had the choice. All Christians have the choice as well! And we must understand these things!

The author of the Book of Hebrews reveals that some Old Testament believers also recognized that this same choice was put before them as well — the choice to make the journey from a land (an earthly land in which they had been), into another land (a heavenly land upon which they were to focus). Commemorating the faithfulness of these Old Testament saints in chapter eleven, the author of the Book of Hebrews writes:

Hebrews 11

13 All these died in faith, without receiving the promises, but having seen them and having welcomed them from a distance, and having confessed that they were strangers and exiles on the earth. 14 For those who say such things make it clear that they are seeking a country of their own. 15 And indeed if they had been thinking of that country from which they went out, they would have had opportunity to return. 16 But as it is, they desire a better country, that is a heavenly one. Therefore God is not ashamed to be called their God; for He has prepared a city for them.

What did these Old Testament saints confess?

When they said such things, what were they making a clear statement of?

Did they have opportunity to turn back?

Why didn't they turn back?

As a result, what is God not ashamed to do? And what is God doing for them?

And if you think about it, the fact that God calls His people out of one land to be taken into another is seen throughout the Bible:

- **Abraham was called out of Ur in order to be taken into Canaan — the land of promise.**
- **Rebekah was called out of her homeland to be taken to another land — the land of her husband-to-be, and the land of her inheritance.**
- **The Children of Israel were called out of Egypt to be taken into the promised land — a land wherein a theocracy would be set up and a land in which they were to receive as their inheritance.**
- **Ruth was called out of Moab to be taken into Bethlehem — a land wherein the inheritance could be redeemed for her by her kinsman.**

It is not hard at all to see that we also have the choice to make, a calling to pursue! *And we need to be fully aware of this choice, this calling.*

Understanding the Picture of Marriage — From Beginning to End

Lesson Five A Bride for Boaz, Part I

Let's look at a few passages which reveal the fact that we are "called out." As you read these passages, make notes in the spaces provided of what you learn from each passage *concerning the journey we have before us*. Write how each passage teaches something about the journey.

I Corinthians 9

24 Do you not know that those who run in a race all run, but only one receives the prize? Run in such a way that you may win. 25 And everyone who competes in the games exercises self-control in all things. They then do it to receive a perishable wreath, but we an imperishable. 26 Therefore I run in such a way, as not without aim; I box in such a way, as not beating the air; 27 but I buffet my body and make it my slave, lest possibly, after I have preached to others, I myself should be disqualified.

NOTES:

1 Timothy 6

12 Fight the good fight of faith; take hold of the eternal <166> life to which you were called, and you made the good confession in the presence of many witnesses.

NOTES:

Hebrews 12

1 Therefore, since we have so great a cloud of witnesses surrounding us, let us also lay aside every encumbrance, and the sin which so easily entangles us, and let us run with endurance the race that is set before us

NOTES:

2 Timothy 2

5 And also if anyone competes as an athlete, he does not win the prize unless he competes according to the rules.

NOTES:

Galatians 5

7 You were running well; who hindered you from obeying the truth?

NOTES:

2 Timothy 4

7 I have fought the good fight, I have finished the course, I have kept the faith;

NOTES:

Do you understand that you, too, have been called to make a journey (placed in a race), which is to take you from one land to another? (It is imperative that Christians understand this fact.) Have you decided to go on the journey and fully complete the journey without turning back to the things of the world? Why don't you write out your thoughts about this?

It is easy to see that both Ruth and Orpah were in the same family with an identical family relationship, and that relationship did not end with the deaths of their husbands. Naomi still viewed both of them as her daughters.

It is also easy to see that both young women began the journey with Naomi. Actually there was no distinction made between the two young women, *until the moment Orpah turned back*. Then a sharp line of distinction appears — one *went on*, the other *turned back*, though neither decision affected their standing in the family.

By way of review, what did Orpah turn back to?

What did Ruth go on to?

Perhaps there is a nearly imperceptible reason for Naomi to have been so insistent in her suggesting to the two women that they turn back. It would be for testing! Individuals making up the Bride of Christ *will be tested* for their commitment to make the journey to the land of their calling — the heavenly land (Heb. 3:1). In a sense, individuals *who are in the family* have the option to take the narrow path leading to the life to which we are called by choosing to *go on*; or individuals *who are in the family* have the option to take the broad path leading to destruction by choosing to turn back to the things of the world (*cf.* Matt. 7:13, 14; Lk. 13:23-30). And we can see Naomi testing her daughters-in-law along these lines. This is something that needs to be realized if we are going to understand the type/anti-type structure in the Book of Ruth.³ In the type, Naomi's words tested each young woman's resolve to *go on*. At first, when Naomi encouraged both of them to turn back, *both* lifted up their voices and wept! *Both* said, "No, but we will surely return with you to your people." *Both* passed the first test. No distinctions yet!

But when tested a second time, again *both* lifted up their voices and wept; but this time Orpah kissed her mother-in-law and turned back, but Ruth clung to Naomi. The distinction between the two is made here, even *before* Ruth arrives at Boaz's field to work! The remainder of the Book of Ruth gives us a clear picture of what it looks like for a Christian to go on to maturity!

³ Notice that we can learn from the type, as well as from the anti-type. This is the way Scripture is given by God, with its own built-in system of checks and balances. Both sides of the issues bring light to the overall picture. One sheds light on the other.

Now it is only Naomi and Ruth. Naomi tested Ruth one more time. And Ruth stated her commitment:

“Do not urge me to leave you or turn back from following you; for where you go, I will go, and where you lodge, I will lodge. Your people shall be my people, and your God, my God. Where you die, I will die, and there I will be buried. Thus may the LORD do to me, and worse, if anything but death parts you and me” (1:16, 17).

What kind of commitment was this on Ruth’s part?

And when Naomi saw Ruth’s resolve, *she said no more to her about it* (v. 8). I love that!

How does this represent a commitment on our part, once we have been brought into the family of God? Write out your thoughts.

Let’s read a few passages that deal with our being wholly committed to make the journey. Some of these passages will require good thought processes! So don’t rush through them; there is much to learn. Remember to keep in mind the Old Testament types, which we have studied so that you can learn more about the anti-types through comparing one with the other. Also, make notes of what you can learn from these passages in the space provided, in particular concerning an individual’s commitment.

Hebrews 6

1 Therefore leaving the elementary teaching about the Christ, let us press on to maturity...

...3 And this we shall do, if God permits.

NOTES:

What are we to press on to?

Philippians 3 (especially note vv. 10-14)

7 But whatever things were gain to me, those things I have counted as loss for the sake of Christ. 8 More than that, I count all things to be loss in view of the surpassing value of knowing Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them but rubbish in order that I may gain Christ, 9 and may be found in Him, not having a righteousness of my own derived from the Law, but that which is through faith in Christ, the righteousness which comes from God on the basis of faith, 10 that I may know Him, and the power of His resurrection and the fellowship of His sufferings, being conformed to His death; 11 in order that I may attain to the resurrection from the dead. 12 Not that I have already obtained it, or have already become perfect, but I press on in order that I may lay hold of that for which also I was laid hold of by Christ Jesus. 13 Brethren, I do not regard

myself as having laid hold of it yet; but one thing I do: forgetting what lies behind and reaching forward to what lies ahead, 14 I press on toward the goal for the prize of the upward call of God in Christ Jesus.

NOTES:

Romans 5

1 Therefore having been justified by faith, we have peace with God through our Lord Jesus Christ, 2 through whom also we have obtained our introduction by faith into this grace in which we stand; and we exult in hope of the glory of God. 3 And not only this, but we also exult in our tribulations, knowing that tribulation brings about perseverance; 4 and perseverance, proven character; and proven character, hope; 5 and hope does not disappoint, because the love of God has been poured out within our hearts through the Holy Spirit who was given to us.

6 For while we were still helpless, at the right time Christ died for the ungodly. 7 For one will hardly die for a righteous man; though perhaps for the good man someone would dare even to die. 8 But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us. 9 Much more then, having now been justified by His blood, we shall be saved from the wrath of God through Him. 10 For if while we were enemies, we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life. 11 And not only this, but we also exult in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

NOTES:

James 1

2 Consider it all joy, my brethren, when you encounter various trials, 3 knowing that the testing of your faith produces endurance. 4 And let endurance have its perfect result, that you may be perfect and complete, lacking in nothing...

... 12 Blessed is a man who perseveres under trial; for once he has been approved, he will receive the crown of life, which the Lord has promised to those who love Him.

NOTES:

Recap what you have learned about the type and the anti-type from Ruth chapter one on your chart in the Appendix.

Day Five — The Anti-type of the Work

Before we begin today, look over your study in Day Three of this week's homework. In particular, look at the answers to the questions which were derived from the Scriptural text. The type laid out in chapter two depicts the work that is put before those who have made the choice to go on in the journey. The type helps us to understand more about the work that is before us — how to work, where to work, when to work, etc., etc. We need to clearly understand the type, so that we can clearly understand the anti-type. You may also want to read Ruth chapter two again. Do the review now.

Note that the Book of Ruth, consisting of four chapters, devotes an entire chapter *to the work and the harvest* (ch. 2). How important it is that we should pay attention to what we can learn from this chapter!

What does Boaz do for Ruth in 2:8, 9?

Along those same lines, what do you think Jesus Christ will provide through His Holy Spirit for those who make the willful decision to press on to maturity and who are willing to work in His field?

Just as Naomi gave Ruth instructions, so did Boaz give her further instructions to follow, and then provided the work for her. And when asked why she had found favor in his sight that he would be so kind to her, Boaz told her that *all that she had done* (in leaving her home and following Naomi on the journey back to Bethlehem) **had been fully reported to him**. In other words — HE STOOD UP AND TOOK NOTICE OF HER — *because* of the decision she made to go on! What might this indicate about a Christian who determines within himself to press on to maturity?

And so Boaz gave Ruth very specific work to do:

- **She was not to glean in another field, but she was to stay in his field.**
- **She was to stay with his maidens.**
- **She was to keep her eyes on the field in which she was reaping.**
- **She was to freely drink of the water provided when she became thirsty.**
- **Boaz's servants were to protect her.**

Isn't that what we should be doing in the world today — working in Jesus' field? Look at what Jesus said to His disciples.

John 9

4 We must work the works of Him who sent Me, as long as it is day; night is coming, when no man can work.

NOTES:

Understanding the Picture of Marriage — From Beginning to End

Lesson Five A Bride for Boaz, Part I

What do you think “night” refers to?

Paul, in all of his letters, also deals with the work we are to do in all of his letters. Below are just a few incidents.

I Corinthians 15

58 Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your toil is not in vain in the Lord.

NOTES:

What would it mean that our “toil is not in vain”?

What do you think the anti-type of Ruth’s work in Boaz’s field would look like today?

And look what God’s part would be in our work —

Philippians 2

12 So then, my beloved, just as you have always obeyed, not as in my presence only, but now much more in my absence, work out your salvation with fear and trembling; 13 for it is God who is at work in you, both to will and to work for His good pleasure.

NOTES:

Where do we get the strength and the desire to do this work?

Colossians 1

9 For this reason also, since the day we heard of it, we have not ceased to pray for you and to ask that you may be filled with the knowledge of His will in all spiritual wisdom and understanding, 10 so that you may walk in a manner worthy of the Lord, to please Him in all respects, bearing fruit in every good work and increasing in the knowledge of God; 11 strengthened with all power, according to His glorious might, for the attaining of all

Understanding the Picture of Marriage — From Beginning to End

Lesson Five A Bride for Boaz, Part I

steadfastness and patience; joyously 12 giving thanks to the Father, who has qualified us to share in the inheritance of the saints in light.

NOTES:

Underline the last part of Colossians 1:12.

And finally, why would we want to do this type of work? Paul states it very succinctly in his letter to the Colossians.

Colossians 3

23 Whatever you do, do your work heartily, as for the Lord rather than for men; 24 knowing that from the Lord you will receive the reward of the inheritance. It is the Lord Christ whom you serve.

NOTES:

For whom was Ruth working?

For whom do we work?

Let's continue reading a few more passages that deal with our work in Christ's field —

Hebrews 6

10 For God is not unjust so as to forget your work and the love which you have shown toward His name, in having ministered and in still ministering to the saints.

I Peter 1

17 And if you address as Father the One who impartially judges according to each man's work, conduct yourselves in fear during the time of your stay upon earth;

I Corinthians 3

13 each man's work will become evident; for the day will show it, because it is to be revealed with fire; and the fire itself will test the quality of each man's work. 14 If any man's work

which he has built upon it remains, he shall receive a reward. 15 If any man's work is burned up, he shall suffer loss; but he himself shall be saved, yet so as through fire.

What did you learn from the preceding passages?

I leave you with this verse to consider:

Luke 9

62 But Jesus said to him, "No one, after putting his hand to the plow and looking back, is fit for the kingdom of God."

What does this verse imply?

Recap what you have learned about the type and the anti-type from Ruth chapter one on your chart in the Appendix.