

Lesson Six — A Bride for Boaz, Part II

Day One — The Book of Ruth

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Day Three — The Redemption of the Inheritance

Days Four — The Anti-type of the Threshing Floor

Day Five — The Anti-type of the Redemption of the Inheritance

Last week we studied the first two chapters of the Book of Ruth. We noted:

- **Two Gentile women were brought into a Jewish family.**
- **Naomi, Ruth and Orpah all became widows.**
- **The three women began the journey to go to Bethlehem.**
- **Orpah's decision to turn back.**
- **Ruth's decision to go on.**
- **Ruth putting herself under the tutelage of Naomi, obeying all that Naomi directed her to do.**
- **Upon arriving in Bethlehem, Ruth worked for a full period of time in Boaz's field, beating out the chaff of the grain she had gleaned.**

This week we will study the resulting picture of Ruth's faithful work in Boaz's field. It is wonderful to see how the Book of Ruth pictures the ongoing spiritual journey and work to be done faithfully by those who are called, and the results thereof.

Day One — The Book of Ruth

Pray before you begin!

The only thing we will do today is to read through the Book of Ruth once again, with special emphasis on the last two chapters. Please do not succumb to the temptation to shirk this reading. Though the last two chapters will be the focus of our study this week, we will want to see them in context. So for today, please take time to reread the Book of Ruth from the pages in your Appendix.

Do you have any new thoughts or insights?

Day Two — At the Threshing Floor

Today and tomorrow we will delve into Ruth chapters three and four. Like last week, we will observe the various sections of the text through the use of thoughts to consider and questions to answer. Then on the last two days of study this week, we will see how the anti-type fulfills that which is given in the type. Under the direction of the Holy Spirit, may you study well.

Let's start at the beginning of chapter three.

Ruth 3

1 Then Naomi her mother-in-law said to her, “My daughter, shall I not seek security [lit., *rest*] for you, that it may be well with you? 2 And now is not Boaz our kinsman, with whose maids you were? Behold, he winnows barley at the threshing floor tonight.

Do you remember in Ruth 1:8, 9 that Naomi had encouraged her daughters-in-law to turn back to their homeland and their people? Reread 1: 8, 9 and compare it with 3:1. What comparisons/similarities do you see?

Also, compare what Naomi says to both her daughters-in-law in 1:11-13 to what she says to Ruth in 3:2a. What are the similarities?

We must remember what Moses said in Deuteronomy chapter twenty-five. We glimpsed this passage last week, but in the light of what Naomi says to Ruth in the first two verses of chapter three, we need to see it again. Turn back to the bottom of page 68 and reread the passage.

In light of Deuteronomy 25:5-10, what do you think Naomi has in mind for Ruth in 3:1, 2?

If Boaz would be winnowing barley at the threshing floor that night as stated in v. 2b, that meant that the harvest had been gathered! The season for work was over! Ruth had worked a complete period of time — from *morning to evening*, from the *beginning* of the barley and wheat season, to the *end* of the season. And now she was to meet Boaz on the threshing floor this night. The result of her hard work was about to pay huge dividends!

Note that it is on the threshing floor where a separation occurs — the grain is separated from the chaff, with the grain being stored and the chaff being burned (*cf.* Mt. 3:12; 13:30; Lk. 3:13). Also note that Ruth had already done her work, in a most complete way — from her gleanings, she had already separated the wheat from the chaff (Ruth 2:17). She brought forth pure wheat!

Knowing that Boaz would be at the threshing floor that night, Naomi urges her daughter-in-law —

3 “Wash yourself therefore, and anoint yourself and put on your best clothes, and go down to the threshing floor; but do not make yourself known to the man until he has

finished eating and drinking. 4 And it shall be when he lies down, that you shall notice the place where he lies, and you shall go and uncover his feet and lie down; then he will tell you what you shall do.” 5 And she said to her, “All that you say I will do.”

Prior to Ruth meeting Boaz at the threshing floor, what three things did Naomi tell Ruth to do in v. 3?

1)

2)

3)

What was Ruth’s response to Naomi’s instructions?

Upon Ruth’s arrival on the threshing floor, Naomi had instructed Ruth to do a seemingly strange thing. What does she tell her to do?

Look back at the passage in Deuteronomy chapter twenty-five (pp. 68, 69). If the near kinsman was not willing to take his brother’s widow as his wife, what was the widow to do (v. 9)?

With the knowledge of what Moses said in Deuteronomy and what Naomi told Ruth to do, what request was Ruth making of Boaz?

Along with Ruth’s specific and complete prior preparation, the act of uncovering his feet would well have shown Boaz what request she was making of him. Let’s see what happens —

6 So she went down to the threshing floor and did according to all that her mother-in-law had commanded her. 7 When Boaz had eaten and drunk and his heart was merry, he went to lie down at the end of the heap of grain; and she came secretly, and uncovered his feet and lay down. 8 And it happened in the middle of the night that the man was startled and bent forward; and behold, a woman was lying at his feet. 9 And he said, “Who are you?” And she answered, “I am Ruth your maid. So spread your covering over your maid, for you are a close relative.”

Verse 6 tells how Ruth followed all of Naomi’s instructions. What did Ruth do first (v. 7)?

When she identified herself, what then did she request of him?

To our western mind-set, this may sound like strange actions to take, but Boaz fully understood what she was asking. If for no other reason (and there are more reasons than this one) we can see Ruth *non-verbally* making a request of Boaz through a specific action — that of uncovering his feet. (It was just what Naomi told her to do.) Being poised and ready to remove his sandal, essentially what was she asking of Boaz?

Then she *verbalizes* a request of him — “to cover his skirt over her.” This is a very direct request for Boaz to take her as his wife. Let’s look at some Old Testament passages that will reveal Ruth’s intention in this verbal request.

Deuteronomy 22

30 “A man shall not take his father’s wife so that he shall not uncover his father’s skirt.

Deuteronomy 27

**20 ‘Cursed is he who lies with his father’s wife, because he has uncovered his father’s skirt.’
And all the people shall say, ‘Amen.’**

What do you think these verses are referring to?

In this next passage, it is clear from the context of Ezekiel chapter sixteen that God is speaking to Israel concerning the time He took her for His wife. He spread *His skirt over her*, then washed her with water, anointed her with oil, and clothed her with fine clothes. Let’s read about it.

Ezekiel 16

8 “Then I passed by you and saw you, and behold, you were at the time for love; so I spread My skirt over you and covered your nakedness. I also swore to you and entered into a covenant with you so that you became Mine,” declares the Lord GOD. 9 “Then I bathed you with water, washed off your blood from you, and anointed you with oil. 10 I also clothed you with embroidered cloth, and put sandals of porpoise skin on your feet; and I wrapped you with fine linen and covered you with silk.

These were the very steps Naomi had instructed Ruth to do in making the request she has made of him. From these passages it is easy to see that Naomi knew what she was telling Ruth when instructing her perform these actions. And it is equally apparent that Boaz understood as well, appearing to be exuberant to fulfill her desires. In fact, his next statement reveals the extent to which he not only understood, but also was willing to fulfill her request. Read it, and then we will come back to all of this.

Ruth 3

10 Then he said, “May you be blessed of the LORD, my daughter. You have shown your last kindness to be better than the first by not going after young men, whether poor or rich. 11 And now, my daughter, do not fear. I will do for you whatever you ask, for all my people in the city know that you are a woman of excellence. 12 And now it is true I am a close relative; however, there is a relative closer than I. 13 Remain this night, and when morning comes, if

he will redeem you, good; let him redeem you. But if he does not wish to redeem you, then I will redeem you, as the LORD lives. Lie down until morning.”

Ruth was making a very direct request for Boaz to take her as his wife. However, one situation existed that needed to be dealt with — there was a closer relative, a nearer kinsman, who would have first opportunity to redeem Ruth’s inheritance. And the nearer kinsman needed to be offered this opportunity first.

Continuing —

14 So she lay at his feet until morning and rose before one could recognize another; and he said, “Let it not be known that the woman came to the threshing floor.” 15 Again he said, “Give me the cloak that is on you and hold it.” So she held it, and he measured six measures of barley and laid it on her. Then she went into the city. 16 And when she came to her mother-in-law, she said, “How did it go, my daughter?” And she told her all that the man had done for her. 17 And she said, “These six measures of barley he gave to me, for he said, ‘Do not go to your mother-in-law empty-handed.’” 18 Then she said, “Wait, my daughter, until you know how the matter turns out; for the man will not rest until he has settled it today.”

Underline the last half of v. 18, and double underline the word *rest*. What does Naomi know about Boaz? What will Boaz *not* do, until the matter is settled?

Interesting!

See you tomorrow.

Day Three — The Redemption of the Inheritance

We left off yesterday at the point where Ruth, through her actions and words, made the request of Boaz to redeem the inheritance for her and take her as his bride. Boaz was obviously thrilled for the request and was ready to fully oblige her. He left her in order to go to the city gate¹ and transact the business of redeeming the inheritance. Let’s read about it.

Ruth 4

1 Now Boaz went up to the gate and sat down there, and behold, the close relative of whom Boaz spoke was passing by, so he said, “Turn aside, friend, sit down here.” And he turned aside and sat down. 2 And he took ten men of the elders of the city and said, “Sit down here.” So they sat down. 3 Then he said to the closest relative, “Naomi, who has come back from the land of Moab, has to sell the piece of land which belonged to our brother Elimelech. 4 So I thought to inform you, saying, ‘Buy it before those who are sitting here, and before the elders of my people. If you will redeem it, redeem it; but if not, tell me that I may know; for there is no one but you to redeem it, and I am after you.’” And he said, “I will redeem it.”

Write the detail of Boaz’s actions in your own words?

¹ The gate of the city was the place wherein governmental and business transactions were made.

The nearer kinsman is not identified, but we know that both Boaz and the nearer kinsman were related to Elimelech, Naomi's deceased husband; and it was only these two men who were in a position to redeem the inheritance for Ruth.

How does the nearer kinsman initially respond to Boaz?

But Boaz reminds the nearer kinsman of one particular fact —

5 Then Boaz said, “On the day you buy the field from the hand of Naomi, you must also acquire Ruth the Moabitess, the widow of the deceased, in order to raise up the name of the deceased on his inheritance.”

From Ruth's dual requests on the threshing floor, the matter had been made known that *both* issues would be involved in the redemption — her action of uncovering of Boaz's feet pointed to her readiness to remove the sandal if he had not been willing, and her verbal desire to be covered with his skirt pointed to her request to be taken in marriage. One side of the issue really required the other — the redemption of the inheritance required the one redeeming the inheritance to take the widow for his wife.

When Boaz reminds the nearer kinsman of this fact —

6 And the closest relative said, “I cannot redeem it for myself, lest I jeopardize my own inheritance. Redeem it for yourself; you may have my right of redemption, for I cannot redeem it.” 7 Now this was the custom in former times in Israel concerning the redemption and the exchange of land to confirm any matter: a man removed his sandal and gave it to another; and this was the manner of attestation in Israel. 8 So the closest relative said to Boaz, “Buy it for yourself.” And he removed his sandal.

Upon receiving all rights to redeem the inheritance and take Ruth as his wife, Boaz calls attention to all the facts before the elders of the city —

9 Then Boaz said to the elders and all the people, “You are witnesses today that I have bought from the hand of Naomi all that belonged to Elimelech and all that belonged to Chilion and Mahlon. 10 Moreover, I have acquired Ruth the Moabitess, the widow of Mahlon, to be my wife in order to raise up the name of the deceased on his inheritance, so that the name of the deceased may not be cut off from his brothers or from the court of his birth place; you are witnesses today.” 11 And all the people who were in the court, and the elders, said, “We are witnesses. May the LORD make the woman who is coming into your home like Rachel and Leah, both of whom built the house of Israel; and may you achieve wealth in Ephrathah and become famous in Bethlehem. 12 Moreover, may your house be like the house of Perez whom Tamar bore to Judah, through the offspring which the LORD shall give you by this young woman.”

Write in your own words what Boaz stated to the elders of the city.

Understanding the Picture of Marriage — From Beginning to End

Lesson Six A Bride for Boaz, Part II

Now write in your own words what the elders of the city said in return.

And so, *apart from Ruth being present*, both the redemption of the inheritance was made and Ruth became Boaz's wife. When they came together again, they were already married, for the transaction of the marriage had taken place at the gate of the city even in her absence.

The following passage is how the book ends. Pay attention to the seemingly abrupt closing statement.

13 So Boaz took Ruth, and she became his wife, and he went in to her. And the LORD enabled her to conceive, and she gave birth to a son. 14 Then the women said to Naomi, "Blessed is the LORD who has not left you without a redeemer today, and may his name become famous in Israel. 15 "May he also be to you a restorer of life and a sustainer of your old age; for your daughter-in-law, who loves you and is better to you than seven sons, has given birth to him." 16 Then Naomi took the child and laid him in her lap, and became his nurse. 17 And the neighbor women gave him a name, saying, "A son has been born to Naomi!" So they named him Obed. He is the father of Jesse, the father of David. 18 Now these are the generations of Perez: to Perez was born Hezron, 19 and to Hezron was born Ram, and to Ram, Amminadab, 20 and to Amminadab was born Nahshon, and to Nahshon, Salmon, 21 and to Salmon was born Boaz, and to Boaz, Obed, 22 and to Obed was born Jesse, and to Jesse, David.

Who was David?

Toward the end of the homework in Day Two of this week (bottom of p. 90), I had you read a portion from a passage in Ezekiel chapter sixteen. Would you look at that passage again now?

After reviewing the contents of that passage, I want you to read the end of that which follows that passage in the text.

Ezekiel 16

11 "And I adorned you with ornaments, put bracelets on your hands, and a necklace around your neck. 12 I also put a ring in your nostril, earrings in your ears, and a beautiful crown on your head. 13 Thus you were adorned with gold and silver, and your dress was of fine linen, silk, and embroidered cloth. You ate fine flour, honey, and oil; so you were exceedingly beautiful and advanced to royalty.

Underline the last nine words of v. 13.

As we develop the Scriptural picture of marriage from beginning to end, we cannot miss this point! According to Ezekiel 16:8-13, what is the *end result* of marriage, even with respect to God's marriage to Israel?

What was found to be true in the first record of marriage in Genesis remains true forevermore — it is not good for the man to be alone; therefore a helper was formed for him. Man alone could not fulfill the position for which he was created — that to rule over the earth. By God's Own words concerning the matter, the man had to have a suitable helper. And with the part of his body removed from his side, the man was incomplete. Once God formed the woman from the part of the man's body which had been taken out of him, she was not only found to be the suitable helper for him, but also, she completed him. And what God established in the beginning, being perfect in its very foundation, remains true and perfect forevermore, *for God cannot improve on perfection!*

How true!

Now with this glimpse in Ezekiel chapter sixteen, we see that God also has to have a wife to rule with Him. (This is true in the realm of man's rule.) The purpose of marriage, in this respect, is regal!

Wow! Think on that a bit!

See you tomorrow.

Day Four — The Anti-type of the Threshing Floor

For the past two days we have covered chapters three and four from the Book of Ruth. Today we are going to look at the anti-type represented in Ruth chapter three; and tomorrow we will look at the anti-type represented in Ruth chapter four.

Begin with prayer, and then we will get started.

So that you will have the details fresh in your mind, go back to Day Two and review the homework. You may also want to reread Ruth chapter three. Do that review now.

What is Naomi's goal for Ruth in 3:1?

Now let's look at a few passages that relate the fact that God intends to give *rest* to His people.

Matthew 11 (Jesus speaking)

28 "Come to Me, all who are weary and heavy-laden, and I will give you rest. 29 Take My yoke upon you, and learn from Me, for I am gentle and humble in heart; and YOU SHALL FIND REST FOR YOUR SOULS..."

The author of Hebrews writes —

Hebrews 4

1 Therefore, let us fear lest, while a promise remains of entering His rest, any one of you should seem to have come short of it.

...9 There remains therefore a Sabbath rest for the people of God...

...11 Let us therefore be diligent to enter that rest, lest anyone fall through following the same example of disobedience.

What does God desire to give us?

But just as it was for Ruth, *the rest* was not accomplished *until after she chose to continue on the journey, and after she worked in Boaz's field*. It was only after Ruth gleaned in Boaz's field from *morning until evening, from the beginning of the season until the end of the season*, and beat out the chaff, and properly prepared herself that she could make the request that she made of Boaz on the threshing floor. This picture is instructive for us!

As we have seen from Ruth chapter one, the individual within the family must personally choose to go on the journey (as Ruth did), rather than choose to turn back (as Orpah did). From Ruth chapter two we have seen that the individual who chooses to go on the journey must then be willing to work in the field for a complete period of time, completing their work. Read the passages below, which show that we also have a field and a harvest in which to work:

Matthew 9

35 And Jesus was going about all the cities and the villages, teaching in their synagogues, and proclaiming the gospel of the kingdom, and healing every kind of disease and every kind of sickness. 36 And seeing the multitudes, He felt compassion for them, because they were distressed and downcast like sheep without a shepherd. 37 Then He said to His disciples, "The harvest is plentiful, but the workers are few. 38 Therefore beseech the Lord of the harvest to send out workers into His harvest."

NOTES:

Luke 10

1 Now after this the Lord appointed seventy others, and sent them two and two ahead of Him to every city and place where He Himself was going to come. 2 And He was saying to them, "The harvest is plentiful, but the laborers are few; therefore beseech the Lord of the harvest to send out laborers into His harvest."

NOTES:

John the Baptist was sent to prepare God's people for the Lord's coming. The following is a lengthy passage, but it all has to do with the faithfulness of God's people to their calling. Especially note v. 17 while reading what John said to the people:

Matthew 3

7 He therefore began saying to the multitudes who were going out to be baptized by him, “You brood of vipers, who warned you to flee from the wrath to come? **8** Therefore bring forth fruits in keeping with repentance, and do not begin to say to yourselves, ‘We have Abraham for our father,’ for I say to you that God is able from these stones to raise up children to Abraham. **9** And also the axe is already laid at the root of the trees; every tree therefore that does not bear good fruit is cut down and thrown into the fire.” **10** And the multitudes were questioning him, saying, “Then what shall we do?” **11** And he would answer and say to them, “Let the man who has two tunics share with him who has none; and let him who has food do likewise.” **12** And some tax-gatherers also came to be baptized, and they said to him, “Teacher, what shall we do?” **13** And he said to them, “Collect no more than what you have been ordered to.” **14** And some soldiers were questioning him, saying, “And what about us, what shall we do?” And he said to them, “Do not take money from anyone by force, or accuse anyone falsely, and be content with your wages.”

15 Now while the people were in a state of expectation and all were wondering in their hearts about John, as to whether he might be the Christ, **16** John answered and said to them all, “As for me, I baptize you with water; but One is coming who is mightier than I, and I am not fit to untie the thong of His sandals; He will baptize you with the Holy Spirit and fire. **17** And His winnowing fork is in His hand to thoroughly clear His threshing floor, and to gather the wheat into His barn; but He will burn up the chaff with unquenchable fire.” **18** So with many other exhortations also he preached the gospel to the people.

What does John say of Jesus in v. 16? What will Jesus baptize with?

After this, what will Jesus do?

How does this warning apply to us?

Following the work in the field but prior to Ruth meeting Boaz at the threshing floor, Naomi gives her instructions concerning how she is to prepare herself to meet Boaz, with a view to *the rest* Boaz could give her (3:1). The instructions are: wash yourself, anoint yourself, and put on your best clothes.

What would this three-fold set of instructions mean to a Christian today with a view to the rest out before them? The instructions are laid out in a very clear and succinct way:

1) Wash yourself —

In the New Testament, perhaps this step of preparation is most clearly stated in the Apostle John’s first letter.

I John 1:5-2:2

5 And this is the message we have heard from Him and announce to you, that God is light, and in Him there is no darkness at all. **6** If we say that we have fellowship with Him and yet walk in the darkness, we lie and do not practice the truth; **7** but if we walk in the light as He Himself is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from all sin.

8 If we say that we have no sin, we are deceiving ourselves, and the truth is not in us. 9 If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness. 10 If we say that we have not sinned, we make Him a liar, and His word is not in us.

1 My little children, I am writing these things to you that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous; 2 and He Himself is the propitiation for our sins; and not for ours only, but also for those of the whole world.

According to this passage, what is *the means of cleansing* for Christians today?

2) Anoint yourself —

In Scripture, particularly in the New Testament, oil is often used to symbolize the Holy Spirit. In the Old Testament, oil was used to anoint an individual who had been called to fulfill a specific ministry within the family of God. Saul and David were both anointed with oil prior to their becoming king over Israel. Priests were also anointed with oil to perform the duties of a priest.

In the New Testament, it is necessary for an individual to be filled with the Holy Spirit in order for him/her to continue walking in a spirit-filled manner. Being continuously filled with the Holy Spirit is represented in the Book of Ruth by the action of anointing herself with oil. Read the commands Paul gives:

Ephesians 5

15 Therefore be careful how you walk, not as unwise men, but as wise, 16 making the most of your time, because the days are evil. 17 So then do not be foolish, but understand what the will of the Lord is. 18 And do not get drunk with wine, for that is dissipation, but be filled with the Spirit, 19 speaking to one another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord...

What is the command in v. 18?

In being filled with the Spirit, what is to proceed out of your mouth and heart?

A companion verse to this passage in the Book of Ephesians could be found in Paul's letter to the Colossians:

Colossians 3

16 Let the word of Christ richly dwell within you, with all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs, singing with thankfulness in your hearts to God.

According to this passage, what is to proceed out of your mouth and heart?

According to this passage, what would be a prerequisite for Christians to admonish each other in this way?

In Ephesians, the means of “speaking to one another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord” is *being filled with the Holy Spirit*; and in Colossians the means of “admonishing one another with psalms and hymns and spiritual songs, singing with thankfulness in your hearts to God” is *allowing the Word of God to richly dwell in you*.

Here is something to think about!

It is interesting to note that in *both* of these texts, Paul follows the admonitions for being filled with the Spirit and allowing the word of Christ to dwell richly within them with admonitions to husbands and wives, relating these commands to the marriage relationship! In the letter to Ephesians, he ends with relating the whole matter to Christ and His Bride (Eph. 5:29-31); and in Colossians he relates the whole matter to being careful to receive the inheritance (Col. 3:23-25). Note the relationship between Christ and His Bride with the inheritance. Very interesting, don't you think!!!

Any thoughts?

3) Put on your best clothes —

Any Christian who desires to be part of the Bride of Christ must clothe himself/herself with the wedding garment. This is not referring to individuals being clothed with the righteousness of Christ through faith in His finished work on the cross. Being clothed in Christ's righteousness happens as a result of His delivering us from the bondage of sin as Passover Lamb. A person who puts faith in Jesus Christ's finished work on the cross is clothed in Christ's righteousness by God at the very moment of faith.

But the wedding garment is something else. The garment with which the Bride is to clothe herself is made up of an individual's righteous works — that which an individual does for Christ in the way of preparing to meet Him as Judge. As a Christian prepares to meet Jesus as Judge at the JSCO, he must be about completing the works that were prepared for him to do from before the foundation of the world (*cf.* Eph. 2:10). This clothing has to do with an individual's righteous acts, with the wedding feast in view. This is something with which the Bride is to do herself. Read what John wrote in the Book of the Revelation of Jesus Christ —

Revelation 19

7 “Let us rejoice and be glad and give the glory to Him, for the marriage of the Lamb has come and His bride has made herself ready.” 8 And it was given to her to clothe herself in fine linen, bright and clean; for the fine linen is the righteous acts of the saints.

According to v. 8, who clothes the Bride?

What makes up the fine linen used as clothing for the Bride?

There are many, many passages in the New Testament, which have to do with good works. Today, Christians seem to have a disdain even for the word “works.” It should not be so. In his letters, Paul makes it clear that we are given specific works to do. One place wherein he succinctly states that we are to walk in good works is found in the Book of Ephesians:

Ephesians 2

10 For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them.

When did God prepare these works for us to do?

According to this verse, what should we do with respect to these works?

Here is an important question to consider: Will there be some Christians who will be found not to have prepared themselves when they stand before Jesus at the threshing floor? From what you understand at this point, how would you answer this question?

The parable of the marriage feast gives explicit details surrounding the answer to that question. (It must be remembered that there will be no non-saved individual raptured or resurrected to participate in the wedding feast. A non-saved person is not resurrected until 1,000 after the wedding feast. The invitation to participate in the wedding feast is only extended to saved individuals.)

If you have time, it would be beneficial to read the whole story (Mt. 22:1-14), but here is the specific passage to answer the question:

Matthew 22

10 “And those slaves went out into the streets, and gathered together all they found, both evil and good; and the wedding hall was filled with dinner guests. 11 But when the king came in to look over the dinner guests, he saw there a man not dressed in wedding clothes, 12 and he said to him, ‘Friend, how did you come in here without wedding clothes?’ And he was speechless. 13 Then the king said to the servants, ‘Bind him hand and foot, and cast him into the outer darkness; in that place there shall be weeping and gnashing of teeth.’ 14 For many are called, but few are chosen.”

What did the king call the one who was improperly clothed (v. 12)?

What happened to the one who was improperly clothed?

According to v. 14, had this individual been called?

Had he been chosen?

Very interesting!

Now relate this to what Jesus says to the Church at Laodicea:

Revelation 3

14 “And to the angel of the church in Laodicea write: The Amen, the faithful and true Witness, the Beginning of the creation of God, says this: 15 ‘I know your deeds, that you are neither cold nor hot; I would that you were cold or hot. 16 So because you are lukewarm, and neither hot nor cold, I will spit you out of My mouth. 17 Because you say, “I am rich, and have become wealthy, and have need of nothing,” and you do not know that you are wretched and miserable and poor and blind and naked, 18 I advise you to buy from Me gold refined by fire, that you may become rich, and white garments, that you may clothe yourself, and that the shame of your nakedness may not be revealed; and eye salve to anoint your eyes, that you may see. 19 Those whom I love, I reprove and discipline; be zealous therefore, and repent.

What is the condition of this Church according to their own perception?

But what was the true condition of this Church according to Jesus’ own words?

That’s enough for us to ponder for one day. Remember to keep asking the Lord to be your Teacher. See you tomorrow.

Day Five — The Anti-type of the Redemption of the Inheritance

Today we are going to look at the anti-type to the events which take place in Ruth chapter four. So that you will have the details fresh in your mind, go back to Day Three and skim the homework. Then reread Ruth chapter four. Do that review now.

The scene in Ruth chapter four deals with 1) Boaz redeeming Ruth’s forfeited inheritance, *and* 2) his taking her as his wife. Ruth’s husband had died, leaving her in a position wherein she stood to lose the inheritance, which she would have shared with her husband had he lived.

As we have seen in Hebrew law, it was expected that a widow could make a request her dead husband’s brother to buy (redeem) the inheritance for her. Evidently, as depicted in the Book of Ruth, it had also become somewhat the expectation for that brother to take his dead brother’s widow as his wife. And through prior preparation on Ruth’s part, along with a specific action, and a particular request made by Ruth at the threshing floor — Boaz stood in the position to redeem the inheritance for her and take her as

his wife. But there was a nearer kinsman who would have to be offered this opportunity first, and if the nearer kinsman would not redeem the inheritance for her, Boaz would not only redeem the inheritance for Ruth, he would also take her as his wife.

After Boaz fulfills her needs for the interim, he left to go to the place where business and governmental transactions were made — the city gate.

Without covering the details of the type of Ruth chapter four again, let's look to see what the anti-type of this chapter deals with. In these two weeks of study, we have already seen that each chapter in the Book of Ruth gives some facets of the journey, work, and preparation of the Christian life with a view to looking ahead to the redemption of the inheritance. But how does chapter four relate to Christians? (So much has to come together from what you have previously studied, both in this study, and also in the Biblical Survey study. Please stop and pray that the Holy Spirit will bring to mind the things that you need to remember in order to grasp these things concerning the inheritance.)

To begin with it must be noted that in order for an individual to be in line for the inheritance, he must already be in the family. *Inheritance is a family issue.*

Romans 8

16 The Spirit Himself bears witness with our spirit that we are children of God, 17 and if children, heirs also, heirs of God and fellow heirs with Christ, if indeed we suffer with Him in order that we may also be glorified with Him.

What does it take to be an heir of God?

What does it take to be a fellow heir (co-heir) with Christ?

What will be the result of being a fellow heir with Christ?

But what is Christ's inheritance? Read the following passages:

Hebrews 1

1 God, after He spoke long ago to the fathers in the prophets in many portions and in many ways, 2 in these last days has spoken to us in His Son, whom He appointed heir of all things, through whom also He made the world.

According to this passage, what is the Son's inheritance?

Psalms 2 (Jesus will say this on His coronation day)

7 "I will surely tell of the decree of the LORD: He said to Me, 'Thou art My Son, Today I have begotten Thee. 8 Ask of Me, and I will surely give the nations as Thine inheritance, And the very ends of the earth as Thy possession. 9 Thou shalt break them with a rod of iron, Thou shalt shatter them like earthenware.'"

What has the Father told the Son to ask of Him?

In that coming day, Christ's inheritance and His possession will be one and the same. According to the preceding passages, what will be His inheritance?

This is a place where the things we have previously studied can come together. God promised Abraham that he would have 1) descendants, 2) a land in two spheres (earthly and heavenly), and 3) an inheritance in both spheres. Abraham knew that he stood to have blessings in both the heavenly realm and earthly realm. The promises were not only for Abraham, but also for his descendants, both physical descendants through Isaac and Jacob, as well as spiritual descendants through the Body of Christ (Abraham's Seed).

Abraham's physical descendants had been deeded the earthly portion in the Old Testament, and were offered the heavenly portion throughout the gospels and the Book of Acts. As a nation, they refused the heavenly portion, and as a result Gentiles, through faith in Christ, are grafted into the family of Abraham and share the portion of the promises which Abraham's physical descendant forfeited — the heavenly portion of the inheritance. Now the offer of *the kingdom of the heavens* is being made to the Body of Christ.

With that information, read what Paul said was Abraham's inheritance.

Romans 4

13a For the promise to Abraham or to his descendants that he would be heir of the world...

What is our inheritance through being a descendant of Abraham?

Notice that our inheritance is the same inheritance as Christ's! Therefore, anyone who is a fellow heir (co-heir) with Christ will fully share His inheritance! Amazing!

And just as Abraham, Isaac and Jacob looked forward to a heavenly city (Heb. 11:8-10; *cf.* Gen. 14:19), knowing that the inheritance in the heavens is greater than anything he could inherit on earth, so we too, should look forward to an inheritance in the heavenly city. Christians have an inheritance, which is being held in heaven for them. As clearly as it could possibly be stated, Peter clearly states this fact.

I Peter 1

3 Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead, 4 to obtain an inheritance which is imperishable and undefiled and will not fade away, reserved in heaven for you, 5 who are protected by the power of God through faith for a salvation ready to be revealed in the last time.

According to this passage, we have been born again in order to receive what?

Explain the inheritance as Peter describes it.

When will this inheritance be revealed?

We just have a bit more to study, and then we will call it a week. (You are doing a great job! Keep it up!)

In the type/anti-type structure of Scripture, the anti-type of the scene that takes place in Ruth chapter three is found in Revelation chapters one through three; and the scene that takes place in Ruth chapter four is found in Revelation chapters four and five, even extending through chapter nineteen. Just as Ruth met Boaz at the threshing floor at midnight, so will we meet Jesus, as Judge, at the judgment seat of Christ (JSOC) at midnight (of the sixth day). At the JSOC *all Christians* will appear before Him to be judged according to each individual's deeds.

II Corinthians 5

10 For we must all appear before the judgment seat of Christ, that each one may be recompensed for his deeds in the body, according to what he has done, whether good or bad.

There will be some Christians who will have shown themselves to have had resolve on the journey (having been tested to prove their resolve), then to have worked diligently in Christ's field gleaning wheat and separating the chaff. While doing these things, faithful believers (those who are faithful to their calling) will have been preparing themselves for a future meeting at the threshing floor. This preparation will have been done through the means given to all Christians, i.e., that of washing themselves through repentance and confession of sin to our High Priest; anointing themselves by allowing the Word of the Christ to dwell richly within them, resulting in the continual filling of the Holy Spirit; and clothing themselves by completing the work created for them to do from before the foundation of the world.

However, there will be some Christians who will be found not to have done so!

The Book of Ruth depicts the outcome of the former (ones who availed themselves of proper preparation, as Ruth), not the latter (ones who have not availed themselves of proper preparation, as Orpah). The individuals who fall into the latter group — non-overcoming Christians — are depicted in other places throughout Scripture. The Book of Ruth does not deal with the outcome of the non-overcoming Christians. But rather, the Book of Ruth deals with those who will make up the Bride of Christ, revealing what it will take to get there!

It will be for His Bride that Christ will depart for a time following the JSOC, in order to redeem the inheritance of the earth for Her. His Bride will be His co-heir. His co-heirs will make up His Bride. Are you seeing this picture?

(Do you remember who is the present ruler over the earth? Satan was created the Messianic ruler over the earth (Eze. 28:14; Isa. 14:12). And though he has disqualified himself in a past age, he continues in this position to this day.

However in Genesis chapter one, God created man to take the place of the disqualified ruler; but prior to allowing man to take rulership, God tested the man in the garden for his worthiness to take the position. The man, Adam, failed the test and disqualified not only himself, but all of mankind as well, thus subjecting mankind to sin and death.

Due to Adam's death (brought about by his sin) the first man, the first Adam *forfeited the inheritance over which he and his wife were to have dominion*. The second Man, the last Adam, Jesus Christ, came on the scene 4,000 years later as the Son of Man to redeem mankind from the bondage of sin and death which was brought about through the sin of the first man. Then with mankind being redeemed through the blood of Christ, man now *stands in a position to receive the intended inheritance*.

But since a marriage relationship was formed initially in the garden, with the view to the man and his wife ruling over the earth *upon the earth*, so a marriage relationship must take place in the heavens, with a view to the Man and His Wife ruling over the earth *from the heavens*. For if it was so in the beginning, it must also be so in the end, because God is perfect in all He does and cannot improve upon His perfect original plan.)

After the scene of the JSOC in Revelation chapters two and three and with the Bride already identified, the scene in the Book of Revelation moves to chapters four and five, wherein the transaction between the Nearer Kinsman (God the Father) and the Near Kinsman (God the Son) takes place. The twenty-four elders seated around the Throne of God (portrayed in the type by the ten elders at the gate in Ruth 4), cast their crowns at the foot of the Throne, and say:

Revelation 4

11 “Worthy art Thou, our Lord and our God, to receive glory and honor and power; for Thou didst create all things, and because of Thy will they existed, and were created.”

Then as seen in the Book of Ruth, with the nearer kinsman handing his sandal to the kinsman, indicating the forfeiture of his right to redeem the inheritance for Ruth and take her as his wife (lest it would mar his own inheritance), so in Revelation chapter five, The One on the Throne is seen handing the seven-sealed scroll (the book) to the Son, indicating His forfeiture of His right to redeem the inheritance for those found faithful at the JSOC and take her as His wife, (lest it would mar His inheritance — Israel). Jesus Christ, the Son of God, the Son of Man, *is the only One Who is found worthy* to received the seven-sealed scroll. And the only One Who can take the Bride for His wife.

And as seen in the Book of Ruth, the elders at the city gate gave a blessing to Boaz at the point of the nearer kinsman acquiescing his right to redeem the inheritance and take Ruth as his bride. So it can be seen at this same point in the Book of the Revelation that the twenty-four elders surrounding the Throne also give a blessing. Underline their quote.

Revelation 5

9 And they sang a new song, saying, “Worthy art Thou to take the book, and to break its seals; for Thou wast slain, and didst purchase for God with Thy blood men from every tribe and tongue and people and nation. 10 And Thou hast made them to be a kingdom and priests to our God; and they will reign upon² the earth.”

Underline the last seven words of the preceding passage. What is the focus of the redemption?

According to this passage, who will reign upon the earth? (See the footnote.)

² The use of the word *upon* is not used in the sense of *location*, but “over” in the sense of *domain* or *authority*.

Then additional praise was given to the One Who is worthy. Again, underline the quote.

11 And I looked, and I heard the voice of many angels around the throne and the living creatures and the elders; and the number of them was myriads of myriads, and thousands of thousands, 12 saying with a loud voice, “Worthy is the Lamb that was slain to receive power and riches and wisdom and might and honor and glory and blessing.”

What was the slain Lamb worthy to receive?

Then further praise. Again, underline the quote.

13 And every created thing which is in heaven and on the earth and under the earth and on the sea, and all things in them, I heard saying, “To Him who sits on the throne, and to the Lamb, be blessing and honor and glory and dominion forever and ever.”

What is given to Him Who sits on the Throne and to the Lamb?

Essentially what is the blessing spoken by the elders in this heavenly scene in Revelation chapter five?

To close out the picture (at least for our study time this week), Revelation chapters six through eighteen depict the Tribulation upon the earth. Jesus will accomplish two things during the Tribulation. He will:

- **Wrest the rulership/ownership of the earth out of Satan’s control, so as to redeem the earth as the inheritance for His Bride.**
- **He will bring about repentance on the part of the Jewish nation for their sinfulness throughout the centuries, and their rejection of the Messiah at His first coming. With the nation’s repentance, God will reestablish her as His wife.**

(Do you remember that Abraham’s marriage to Keturah was *after* his son had taken his bride? Do you also remember what the name “Keturah” means? [See p. 44].)

Jesus Christ is the One found worthy to redeem the inheritance and take a Bride. And as we have previously learned, His Bride will be:

- **Taken from His Body (as was Adam’s bride)**
- **Taken from the family (as was Isaac’s bride)**
- **Taken from among the Gentiles (as was Joseph’s and Moses’ brides)**
- **Identified as one who came to the threshing floor fully prepared (as Boaz’s bride)**

Then, *at the end of the Tribulation*, those Christians who have been identified at the JSOC as the Bride (which took place *prior* to the Tribulation) will have become His wife; and at the second coming of Christ, Israel will have repented and will be restored as the wife of God.

Then the kingdom can be set up!

Relate all of this to the last words of the Book of Ruth:

Ruth 4
22 and to Obed was born Jesse, and to Jesse, David.

David became *the second king* over Israel.

And Jesus becomes *the second King* over the earth!!

That's it. What more can I say?

Do you have any thoughts about all of this?