
a *Grace Notes* course

Ruth

Bible Study by Correspondence

by Warren Doud

Lesson 1: **Ruth 1:1-10**

Topics: The Moabites; Bethlehem; Faith-Rest

Grace Notes

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Lesson 1: Ruth 1:1-10

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As an example, the Grace Notes courses for Unit I are: **Ruth, Titus, Foundations I, History I, and Doctrine I.**

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The Ruth Curriculum

There are ten (10) lesson in the RUTH course curriculum. There will be questions in the Quiz for each lesson on the topics that are named here.

Lessons	Topics to Study
Lesson 1: Ruth 1:1-10	The Moabites; Bethlehem; Faith-Rest
Lesson 2: Ruth 1:11-22	Old Age; Worry; Peace; Depression
Lesson 3: Ruth 2:1-7	Servants/Slaves in Palestine; Agriculture in Palestine; Faithfulness of God
Lesson 4: Ruth 2:8-14	Christian in the Work Place; Levitical Sacrifices and Offerings
Lesson 5: Ruth 2:15-23	Blessing; Faith
Lesson 6: Ruth 3:1-6	Redemption
Lesson 7: Ruth 3:7-11	Occupation with Christ; Purity in the Christian Life; Separation
Lesson 8: Ruth 3:12-18	Promotion
Lesson 9: Ruth 4:1-8	[No topics]
Lesson 10: Ruth 4:9-22	Husband of a Happy Wife; The Christian's Inheritance

Instructions for Completing the Lessons

Begin each study session with prayer. It is the Holy Spirit who makes spiritual things discernable to Christians, so it is essential to be in fellowship with the Lord during Bible study.

Read the whole book of Ruth often. It is a short book, and reading it many times will help you understand the material much better.

Instructions

1. Study **Ruth 1:1 to 10** by reading the verses and studying the notes. Be sure to read any other Bible passages that are called out in the notes.
 2. Study the **topics** in the same manner. Take particular care to trace all of the discussion through the Bible passages which are included. The topics are called out in the text at a certain point, but you can study the topics in any order you wish. **Review** all of the notes in the Titus study and the topics
 3. Go to the Quiz page and follow the instructions to complete all the questions on the quiz. The quiz is "open book". You may refer to all the notes and to the Bible when you take the test. But you should not get help from another person.
 4. When you have completed the Quiz, be sure to **SAVE** your file. If the file is lost, and that can happen at Grace Notes as well, you will want to be able to reproduce your work.
 5. To send the Quiz back to Grace Notes, follow the instructions on the Quiz page.
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Acknowledgements

I want to take the opportunity at the first of this study to acknowledge my indebtedness to scholars from whose work I have "gleaned" much useful knowledge. At the feet of such Christians of the past, I receive by God's grace the benefit of their work in the painstaking examination of the scriptures. The most important resources I used are the following:

Edersheim, Alfred, "Bible History, Old Testament
Keil, C. F. and Delitzsch, F., "Commentary on the Old Testament, Volume II, Joshua, Judges, Ruth, I & II Samuel", Wm. B. Eerdmans

McCalley, Chester, Notes and Outline from his teaching at Beth Haven Church, North Kansas City, Missouri

Morris, Leon, "Ruth: An Introduction and Commentary", Intervarsity Press

Unger, Merrill F., "Bible Dictionary

Introduction to the Study of Ruth

There are many reasons to study the book of RUTH, not the least of which is that RUTH is an interesting and absorbing story, a true history that provides many benefits and joys to the reader. RUTH is an account of extreme testing of simple people, people who exhibit their trust in God under great duress. RUTH provides practical application of the concepts of God's grace towards believers.

- RUTH shows how legal affairs and charity were exercised in the days of the Judges.
- RUTH provides a thorough picture of Redemption, through the agency of Boaz, the Kinsman-Redeemer, who is a type of Christ in this respect.
- Ruth and Naomi were totally without resources, driven to the last extreme of poverty. They owned only what they could carry cross country.
- Ruth was positive to the Lord God of Israel. She had seen something in the family's testimony that led her to trust the Lord, Naomi's God.

- Ruth learned that a redeemer existed. She waited patiently for the Lord's leading. From the moment she walked into Bethlehem, she had a good reputation in the community. She did not try to solve her own problems outside of the Lord's will by trying to find a man to marry.
- This was temporal salvation in the sense that basic necessities would be provided. Of course, Ruth received far more than the basics.
- For the rest of her life, Ruth enjoyed prosperity and a fruitful relationship with Boaz. David was her great grandson. Ruth, a Gentile, was in the line of Christ.

RUTH introduces us to the ancestors of King David. This is probably the best illustration of the blessings enjoyed by generations of godly people which is the result of yielding to the divine leadership of almighty God.

The book tells us how Elimelech, Naomi, and their sons emigrated to Moab on account of a famine, how Elimelech died in Moab, how his sons married Moabite women, and how Naomi, Ruth, and Orpah were left in bereavement and poverty with the deaths of Mahlon and Chilion.

Then, we are told how Ruth went with Naomi back to Judah, to take refuge under the wings of the God of Israel, and how, when she was going out to glean in the fields to eke out an existence, she came to a field owned by Boaz, a near relation of Elimelech, and became acquainted with this honorable and gracious man.

In chapter 3 and 4 we see how Ruth was directed by Naomi to request levirate marriage with Boaz, how they followed all the legal forms of such an arrangement, how they were married and honored by the local people, and how they had a son, Obed, David's grandfather.

The book of RUTH gives us the inner story of the spiritual and moral background of a family who walked uprightly before God and man and showed piety, great singleness of heart, modesty and purity of life.

Ruth had a very strong desire for the God of Israel and His people, and she sought a relationship with God with great earnestness. Boaz was an upright "man of dignity", full of reverence for all of God's

ordinances, and forthright in making practical application of godly principles.

As Judah begat Perez from Tamar the Canaanite woman, as Salmon begat Boaz from Rahab the woman of Jericho, so the Moabite woman Ruth was incorporated into the family of Judah, from which Christ was to spring according to the flesh (Matt. 1:3-5). It is from such ancestors as these that David was descended.

Put all the facts together and you have a great family history. Ask yourself, how much was the character of Boaz affected by his mother Rahab's testimony and courage? He was known as "a mighty man of wealth", a distinguished citizen of sterling character. And how much were the faith of Jesse, David's father, and of David himself, influenced by the momentum established by previous faithful generations?

This is a great family, distinguished in every generation by solid believers who set the relationship with God as the top priority in their lives. They subordinated all family, business, and social life to God's will and plan, and they enjoyed the many-generation blessings that accrued as a result.

Ruth, Chapter One

In the time of the Judges, Elimelech took his wife, Naomi, and his two sons, Mahlon and Chilion, to live in Moab, about 40 or 50 miles from Bethlehem, but on the other side of the Jordan River. There was a famine in Judah.

Elimelech died in Moab, and his two sons married Moabite women names Orpah and Ruth. But in the course of the years, these two men also died, so that Naomi and her two daughters-in-law were left to themselves.

When Naomi got word that the Lord had once brought the land in Judah back into fruitfulness, she set out with Orpah and Ruth to return home. But on the way she strongly urged them to turn back and remain with their own families. Orpah did so, but Ruth declared that she would not leave her mother-in-law, and went with her to Bethlehem.

Ruth 1:1

Now it came to pass in the days when the judges ruled, that there was a famine in the land. And a certain man of Bethlehem - Judah went to sojourn in the country of Moab, he, and his wife, and his two sons.

There is no need to establish the historical perspective of this book beyond stating the general time period, the "days when the judges ruled.

The time of the famine is not certain, although it is natural to connect it with the devastation caused by the Midianites (Judges 6). Any famine that would have compelled Elimelech to emigrate to Moab would have been severe and extending over the whole of Israel. It was not until ten years later that Naomi felt safe to return to Bethlehem.

The Midianites oppressed Israel for seven years, and their invasions were usually accompanied by the destruction of the produce of the soil (Judges 6:3,4), from which famine could easily result.

Some prophetic books are carefully dated to establish a time point of view for prophecies. See Eze. 1:1-3; Isa. 1:1; Jer. 1:1ff. Some historical books are dated to give chronological perspective.

Boaz was the son of Salmon and Rahab. Attempts to date this book rely on this fact plus the fact of the famine. The best guess seems to be that Ruth took place during the judgeship of Gideon, at the time of the Midianite invasion. There are no Bible statements to back this up.

Given this rough time frame, the story of Ruth would have occurred at approximately the time of the Trojan wars. It is interesting to make comparisons with the Greek king and queen, Agamemnon and Clytemnaestra, and the Trojan princess, Helen of Troy (the face that launched a thousand ships), with the characters of the book of Ruth.

Elimelech may have been a victim of the "grass is greener" syndrome, in this case, both literally and figuratively. He was a landowner in Bethlehem and could probably have weathered the hard times. Boaz, after all, did not leave.

This is a personal story of plain people; no heroes here. The story is serene and pleasant. It's about

family, hard work, a community, friends, and the plan of God at the working level.

Elimelech was probably from one of the older established families. In verse 2 his family are called Ephrathites. The Jewish Midrash has an interpretation of Ephrath which means "aristocrats". And the fact that Naomi drew so much attention when she came back indicates she was well known.

The word "to sojourn" is the usual Hebrew word for a being a resident alien and indicates that there was no thought of their staying in Moab permanently. Note: the family shares the fathers prosperity or his poverty, his blessing or his suffering.

Ruth 1:2,3

And the name of the man was Elimelech (God is King), and the name of his wife was Naomi (pleasant; delightful), and the name of his two sons, Mahlon (weak; sickly) and Chilion (failing; pining); Ephrathites of Bethlehem-Judah, and they came into the country of Moab and continued there. And Elimelech, Naomi's husband, died; and Naomi was left, and her two sons.

Topic: Bethlehem

We don't know how long they were in Moab or what they did up until Elimelech's death. This is a devastating event. Women in those days were entirely dependent on the men in their lives, because they had very few alternatives in the supply of their daily needs.

But at this point, Naomi still has her two sons on whom to depend.

Ruth 1:4

And they took themselves wives of the women of Moab; and the name of the one was Orpah, and the name of the other, Ruth; and they dwelled there ten years.

[Which man married Ruth? The answer is in RUTH.]

The family has settled in for a long stay. If they had planned to go back to Judah within a couple of years, marriage probably would have been put off.

There was no law against marrying Moabites. The prohibition was against marrying Canaanites, Deut. 7:3, and Moab was not in Canaan.

There was a prohibition against allowing Moabites into the congregation, Deut. 23:3, and it seems that the offspring of such a marriage would have been prohibited from becoming a member of the congregation. Jewish theologians suggest that this prohibition was limited to males, so that there was no legal problem of a Jewish man marrying a Moabite woman. This seems reasonable since there was no stigma placed on David because his great-grandmother was a Moabitess.

There would often have been spiritual fallout, however, in such marriages, because Moabites were idolaters, and the worship of Chemosh was particularly perverted. Remember that one of Solomon's many wives was Moabite, and she led him into idolatry.

Topic: The Moabites

Ruth 1:5

And Mahlon and Chilion died also, both of them, and the woman was left of her two sons and her husband.

This is a very distressing situation. The death of her sons has left Naomi destitute.

The Talmud regards this as punishment for leaving Judah in the first place, but there is nothing specific in this book to indicate divine discipline (chastisement).

For one thing, Elimelech may not have been moving his family out of a place of spiritual blessing (Judah). If the example of the time of Gideon is any indication, most Israelites worshipped Baal and other idols during much of the period of the Judges. So there may have been no more spiritual life available in Judah than in Moab.

Naomi now has no land, no money, and no prospects. She is totally indigent.

She cannot expect support from the Moabites; they are not of her people. There is no employment for her outside of a family situation. Her only hope is to make it back to Bethlehem where there is

enough to eat and where she can count on the charity of the people.

Ruth 1:6

Then she arose with her daughters-in-law, that she might return from the country of Moab; for she had heard in the country of Moab how the Lord had visited His people in giving them bread.

The word "visited" is used here in the sense of God's bringing blessing, the end of the famine. The bread that is now available is regarded as the gift of God. It is a word which refers to divine activity. (In Jer. 25:12, by contrast, God's "visit" is in the sense of bringing punishment.)

When God visits, everything depends on the state of affairs that He finds. The implication of this word is that we must not presume on God. He will bring blessing if He can do so without compromising His character. In Grace and in Love, God finds a way to bless.

Ruth 1:7

Wherefore she went forth out of the place where she was, and her two daughters in law with her; and they went on the way to return unto the land of Judah.

It does not take them long to get their things together. They are leaving with what they can carry. They walked along the road together a ways before they split up to go their separate ways.

Ruth 1:8

And Naomi said unto her two daughters in law, Go, return each to her mother's house: the Lord deal kindly with you, as you have dealt with the dead, and with me.

This is the first use of dialogue in the book. Dialogue is used in 52 of the 88 verses in Ruth.

When they had gone a short distance "on the way" to Judah, Naomi encourages the younger women to leave her and to return to their own homes. It is not part of her plan to involve them in a change of culture; so she tells them to return each to her mother's home.

Possible reasons why Naomi told them to stay in Moab:

- Prejudice against non-Jews in Palestine.
- Prejudice against Moabites in particular, Deut. 23:3 ff
- There are no prospects for young widows of any nationality. They have better prospects for marriage and a living with their own families
- Naomi is now poor and unable to care for them.

Some commentators blame Naomi for encouraging them to stay in sinful, pagan Moab. But the context of Ruth, and particularly Naomi's own words, indicate that Naomi understands certain Grace principles of establishment and does not hesitate to express them. For example, Naomi prays that Jehovah will deal kindly with them. She does not say that Chemosh, the Moabite god, would look after them. She uses the personal name of the God of Israel. She never gives consideration to any other god.

The phrase "deal kindly with" represents a Hebrew expression which is often translated "with loving kindness". It is a word which sometimes means something like "loyalty", and sometimes like "love". In the O.T. it is often related to the Covenants and God's loving relationship with His people

Jehovah is a faithful and loving God and Naomi knows that He will deal lovingly with the daughters-in-law.

Ruth 1:9

The Lord grant you that you may find rest, each of you in the house of her husband. They she kissed them; and they lifted up their voice, and wept.

Naomi adds a prayer for their future prosperity, praying specifically that Ruth and Orpah will remarry. Marriage is the only career open to them. And what else did they have to look forward to other than to share Naomi's poverty?

Rest" implies a home, in this context. Finding a husband and a home will provide security. But to the Hebrew, the word "rest" means much more in

terms of spiritual security and the blessing of the Lord.

Topic: Faith-Rest

READ Joshua 21:43 to 22:6

They kiss each other farewell.

Naomi, Ruth, and Orpah start the 40+ mile trek back to Canaan. The next verses show Ruth and Orpah (the two widows of Elimelech's sons) making some crucial decisions, decisions which send them on different courses of life. Orpah returns to Moab with its pagan religion and culture; Ruth goes on to a life of blessing and prosperity, and to a place of honor in the line of King David and the Lord Jesus Christ.

Ruth 1:10

And they said unto her, Surely we will return with you unto your people.

At this point, both Ruth and Orpah agree - they both thought of going to Judah with Naomi. They were adults, and in that society they were free to choose. There is no obligation to return to Moab.

As we will see, Orpah decided to return to the protection of her home and family, which in itself is not wrong. But she had as much information as Ruth did about God, His provision, and His people in Judea. Ruth's choice was not the "safe" one, but a stepping out in faith, with only enough doctrinal "light" for the first few steps of her path.

Topical Studies

Bethlehem-Judah

Bethlehem-Judah is a town in Palestine, about 5 miles south of Jerusalem, at an elevation of about 2,550 feet above mean sea level. The town overlooks the highway to Hebron and Egypt.

The name "Bethlehem" probably means "house of bread" or "granary", so it was used of various places. The name draws attention to the fertility of the region.

There are other towns named Bethlehem in Israel, the most notable other one being in the north, toward the coast, in the territory allotted to Zebulun.

The town was also called Bethlehem-Ephrata (Micah 5:2), Bethlehem of Judea (Matt. 2:1), and the City of David (Luke 2:4; 7:42)

Jacob was buried Rachel near Bethlehem. In those days the town was called Ephrath. See Gen. 35:19; 48:7. The names are sometimes combined in the Bible.

After the conquest of Canaan by Joshua, Bethlehem became part of the land allotted to Judah (Judges 17:7).

David was born in Bethlehem. He was anointed in Bethlehem by Samuel, after God had chosen him as king. David's three heroes (2 Sam. 23:15 ff) brought him water from the well at Bethlehem. The well now existing on the north side of the village is thought to be the same well.

Bethlehem-Judah was the birthplace of Jesus Christ. The male children of this region were slain by Herod, who had ordered that all males under the age of two were to be killed.

The Moabites

The Moabites were descendants of Lot, Moab being the son of Lot and his older daughter.

[Ammon was the son of Lot with his younger daughter, thus the Ammonites. The Edomites were descended from Esau, the son of Isaac. The Amalekites were descended from Eliphaz, a son of Esau.]

Geography of Moab

The territory of Moab is usually described in three parts:

- The *field of Moab*, enclosed by natural fortifications. This portion was bounded on the north by the gorge of the Arnon river; on the west by the Dead Sea cliffs; on the south and east by a circle of hills which have no natural opening except for the flow of the Arnon.
- The *land of Moab* was the more open country from the Arnon north to the hills of Gilead.
- The *plains of Moab* was the district in the low, tropical depths of the valley of the Jordan River.

When the Israelites came up from Egypt, they approached Moab from the southeast, outside the bordering circle of hills. They were forbidden to disturb the Moabites in their enjoyment of the land which they had taken from the Emim. DEUT. 2:9-11

Therefore, they applied for permission to pass through the territory of Moab. This was refused, so they went around its borders.

History of Moab

Although the Moabites refused passage to the Israelites, Moab did not fight against Israel while they were neighbors for more than 300 years. In fact, DEUT. 2:29 makes no complaint about hostility either of Edom or Moab, only mentioning that Moab lacked hospitality and hired Balaam to curse Israel.

There is no hint that either nation hindered Israel in its passage along the borders, although Edom did stand ready to fight should its territory be encroached upon. DEUT. 2:29 indicates that trade was carried on.

The Moabites were much too friendly, in fact, sending their daughters to cultivate friendly relations with Israelite men and to entice them into idolatry. NUM. 25:2 (note feminine of verb)

The Moabites peaceful character and their many possessions may account for the terror of Moabite King Balak at the approach of the Israelites. He took rather special means to guard against them. Instead of sending his army out, he first consulted with the leaders of Midian. Moab and Midian were kin by virtue of their common descent from Terah, Moab through Lot from Haran, and Midian from Abraham by Keturah. GEN. 11:27; 19:37; 25:2

The result of this conference was that the two nations united in sending for the prophet Balaam. NUM. 25

The Exclusion of Moab

The exclusion of Moabites and Ammonites from the congregation of the Lord to the tenth generation was not on account of hostility but because of their lack of hospitality and the hiring of Balaam. DEUT. 23:4 There is no direct

prohibition of marriage with Moabites. These rules were made against *Canaanites*.

After the conquest of Canaan, Moab oppressed Israel for 18 years. It is significant, however, that "The Lord strengthened Eglon, the King of Moab, against Israel ... and he gathered unto him the children of Ammon and Amalek and went out and smote Israel" (Judges 3:12,13). The Moabite conquest ended with the assassination of Eglon by the judge Ehud.

The Time of the Kingdom

We read that Saul fought against Moab, 1 Sam. 14:47.

Early relations seemed fairly friendly, however, as we see in Ruth.

David, when being pressed by Saul, entrusted the safe keeping of his father and mother to the king of Moab. But, twenty years later, for some reason, he treated the Moabites hard and took spoil from them for the treasure of the temple, 2 Sam. 8:2. The Moabites became tributary to David. Later they again sent their daughters, this time to Saul to lead him astray.

The Moabites were still paying tribute in the days of Ahab, 2 Kings 3:4,5. After Ahab, they revolted. They collected an army (2 Chron. 20) of Moabites, Ammonites, and Edomites, and attacked Judah, then ruled by Jehoshaphat. Judah met them with prayer and praise of God. God caused dissension to break out in the camp of the enemy. The Moabites and Ammonites first slaughtered the Edomites, then each other, and Israel gathered the spoil.

Moabites continued to appear in Bible accounts and in historical accounts. [See Unger's Bible Handbook] Josephus described Moab as still a great nation in Roman times. The name "Moab" remained in history until about 380 AD in the time of Eusebius.

The language of Moab was a dialect of Hebrew, differing from Biblical Hebrew only in some small details.

The Religion of Moab

Chemosh (ke-mosh) was the national deity of Moab. This god was honored with cruel and

perverse practices including child sacrifices like those of Molech. The account on the Moabite Stone (see below) states that “the anger of Chemosh” is the reason for Israel’s subjugation of Moab.

Solomon made a fatal mistake of rearing an altar to Chemosh in Jerusalem (1 Kings 11:7, and this abomination was not destroyed until almost 300 years later during the purge carried out by Josiah (2 Kings 23:13).

The Moabite Stone

The Moabite Stone is an important memorial of alphabetic writing. Erected by Mesha, king of Moab, to record his successful revolt against Israel and to give honor to the god Chemosh for his victory. The stone was set up about 850 BC

The stone was discovered in 1868 by a German missionary, Klein. He was on a visit to Moab and was told by an Arab sheik that there was an inscribed stone lying at the town of Dhiban, the ancient city of Dibon. On examining the stone he found it to be a stele of black basalt, round at the top and nearly four feet in length and two in width. There were thirty-four lines of inscription using the Phoenician alphabet.

Klein was not fully aware of the importance of his find. He returned to Jerusalem and informed the Prussian consulate of the discovery. The Prussians made plans to obtain the stone.

The next year, a member of the French consulate, M. Clearmont-Ganneau, heard that the stone was still lying in the open, exposed to the weather. He determined to get possession of it for France. He sent Arab natives to get “squeezes” made and to arrange the purchase of the stone.

These Arabs quarreled in the presence of some of the inhabitants of Dhiban, but an impression was made and delivered to the French consulate.

But the bidding for the stone, the arguments, and the rivalry between the Prussians and the French aroused in both Moabite and Turkish officials a good idea of the stone’s value. So the governor of the province naturally demanded the prize for himself. The Arabs of Dhiban, rather than lose the stone for nothing to the governor of their province,

lighted a fire under it, and when it was very hot, poured cold water on it and shivered it into pieces.

The pieces of the Moabite stone were distributed to various families in the area to put into their corn granaries as charms to protect from corn blight. A considerable number of these fragments have since been recovered, but without the squeeze which was taken when the stone was intact, it would have been impossible to fit many of them together.

The writing on the stone was deciphered in 1886 by two German professors who worked for weeks in the Louvre, where the squeeze may still be seen. The inscription on the stone supplements and corroborates the history of King Mesha of Moab as recorded in 2 Kings 3:4-27. The inscription is proof that the Moabites were akin to Israelites in language as well as in race. The likeness between the languages of Moab and Israel extends beyond grammar and syntax. It is a likeness which exists also in thought.

Faith-Rest

Introduction

One of the consistent features of the Christian life is testing. We live in a fallen world, in an imperfect society, among people whose way of life is directed by Satan and their own sin natures. We cannot avoid the friction, conflict, or confrontation that results from this. We face daily disasters, small and great, which are brought on us suddenly by nature, by the ignorance or deliberate actions of other people, or even by our own mistakes and sins.

Faith-Rest is God's plan for Christians who are going through testing, who are having problems. Faith-Rest is the means by which Christians can have JOY, a happiness in this life which does not depend on people, circumstances, or things. Think of it! God promises that you can have the peace and joy of God, in spite of what's happening in your life, in spite of the problems and testing that you are going through.

Your testing may be mild or severe, or anything in between. There are family troubles, money problems, social conflicts, problems on the job...the list is endless. The charge of the elephant,

or the charge of the mosquito, will come at any time, and usually without warning.

But you can always depend upon God's immediate and constant provision for you in your time of testing. He knows all about our tests before they occur and has made provisions in advance to meet our needs. (Eph. 1:3,4)

1 Cor. 10:13, "These has no testing taken you but such as is common to man; but God will, with the testing, also make a way of escape, that you may be able to bear it.

Hebrews 4 tells us that the wilderness generation didn't find rest because they didn't trust God to keep His promises. There's no reason we (believers of the church age) have to make the same mistake."

Whether the test is small or great, it is allowed by God to measure our faith and our application of the things He has provided for us in this life.

1 Peter 1:7 "That the trial of your faith, being much more precious than of gold that perishes, though it be tried by fire, might be found unto praise and honor and glory at the appearing of Jesus Christ."

1 Peter 5:6,7 "Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time, casting all your care upon him; for he cares for you."

Definition of Faith-Rest

Faith-Rest: the process of understanding, believing, and applying the doctrines and promises of God's Word in times of testing in the Christian life.

The term "faith-rest", and its definition above, is taken from the Scriptures in Hebrews 4:1,2 "Let us therefore fear lest, a promise being left us of entering into His rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them, but the word preached did not profit them, not being mixed with faith in them that heard it."

(Read Hebrews 3 and 4 before continuing with this study.)

Faith-Rest is designed to be used by the Christian throughout his lifetime, on a daily basis, as a technique for maintaining peace and spiritual balance during difficulties, problems, or disasters in life. Faith-Rest is one of the Christian's most important resources in making rapid progress toward Christian maturity and the production of divine good in the life.

There are two reasons why Christians fail to grow and prosper in the Christian life, and fail to profit from all the blessings, promises, and logistical provisions which God has put in place.

The most common reason for failure to "enter into rest" is a lack of knowledge of God's plan and the assets He has provided for us. Christians who don't know what the Word of God says will never know the promises of God or the provisions He has made for testing.

The other reason for failure is seen in the Children of Israel of the wilderness generation. They heard the teaching but did not mix it with faith, so they did not enter into rest (the promised land).

Examples of Faith-Rest (or lack thereof)

In this section, there are several examples from the Bible in which the people of God had ample information on which to base their faith in God. Sometimes the people trusted God and prospered. Sometimes the people showed a complete lack of trust in God and fell apart when the tests came.

You will see in these Bible passages that the extent of a believer's spiritual maturity becomes obvious in hard times. It's easy to maintain a facade when things are going well, when there's plenty of money, good health, and little to worry about. All Christians look and behave about the same in good times. But when testing comes, those who have actually failed to grow in Christ come apart at the seams, and fall back into patterns of worry, blaming other people, and trying to solve their own problems by worldly means.

The examples discussed here are:

- Abraham, who first distrusted, then believed God, Genesis 15
- The Bitter Water Test at Marah, Exodus 15

- The No-Food Test and the First No-Water Test at Meribah, Exodus 16,17
- The "Giant" Test, Numbers 13 and 14
- The Second No-Water Test, Numbers 20

The Example of Abraham - Genesis 14 and 15

Genesis 14 has the account of Abraham's great victory. After a victory there is a tendency to let down, to be vulnerable, both in the physical and spiritual realms. A football team coming off a win is harder to motivate for the next game. A victorious army tends to become complacent and underestimate the enemy. It is well to remember that Satan keeps charging; and he is especially skilled at counterpunching, at exploiting any temporary weakness. And worry is one of Satan's chief weapons.

1 Peter 5:8,9 "Be sober, be vigilant, because your adversary, the devil, like a roaring lion walks about, seeking whom he may devour; whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world."

Gen. 15:1 "After these things the word of the Lord came to Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceedingly great reward.'

Here is God's promise of protection and an outpouring of grace blessings. The Lord has solutions for Abraham based on grace provisions which God had laid up for him from eternity past. That is, God's plan for Abraham is already set up and operational. It is merely a matter of Abraham's remembering God's previous promises and believing them.

God says "Do not worry; do not be frightened." There is only one logical thing for Abraham to do when the Lord is his shield, strength, and reward - RELAX!

Deut. 31:6-8 "Be strong and of good courage, fear not, nor be afraid of them [the giants in Canaan]; for the Lord your God, he it is who goes with you; he will not fail you, nor forsake you. And Moses called to Joshua and said to him in the sight of all Israel, 'Be

strong and of good courage; for you must go with this people unto the land which the Lord has sworn unto their fathers to give them, and you shall cause them to inherit it. And the Lord, he it is who goes before you; he will be with you, he will not fail you, neither forsake you; fear not, neither be dismayed."

Isa. 41:10-13 "Fear not, for I am with you. Be not dismayed, for I am your God. I will strengthen you; yea, I will help you; yea, I will uphold you with the right hand of my righteousness. Behold, all they that were angered against you shall be ashamed and confounded, they shall be as nothing, and they that strive with you shall perish. You shall seek them, and shall not find them, even them that contended with you; they that war against you shall be as nothing, and as a thing of nought.'"

Who is the one making these promises? It is the Almighty God, the Creator of the Universe! And every promise of God is backed up by His perfect character and His perfect character. Our thinking about His promises can be related to His divine attributes, for example:

Sovereignty: God in His designed Faith/Rest as part of His plan for us.

Righteousness: God is perfect goodness, so any trial will be good for us.

Justice: Guarantees that His plan for us is fair, that we will always be treated justly.

Love: we know that every situation in life is governed by God's love for us.

Eternal Life: God is eternal and we have everlasting life with Him through Christ's work on the Cross. God always plans with eternity in view.

Omniscience: God knows about my trials or sufferings even before they happen; and He has already planned what to do about them.

Omnipresence: God is always present and available to help.

Omnipotence: God is all-powerful so He always has the capability to carry out his promises and to provide help in time of need.

Immutability: God never changes in His attitude toward us, and all of His characteristics remain the same, forever.

Truth: God never lies; therefore what He has promised, He will perform (see Romans 4).

Abraham has had great victory, then he fails. He has started to worry, to cave in. He still feels he has something to complain about. He has no male heir, and if there is no male heir, the inheritance will go to Eliezer.

Gen. 15:2 "And Abram said, 'Lord God, what will you give me, seeing I go childless, and the heir of my house is this Eliezer of Damascus?'"

Worry is a sin, Rom. 14:23, "...whatsoever is not of faith is sin." Worry is, in fact, equivalent to blasphemy. Worry slanders God by saying that His promises are lies or that God is not able to keep His promises. In other words, the fearful person believes that God can not or will not keep His promises.

Worry is the opposite of Faith-Rest. And Faith-Rest is the answer to worry.

Abraham has two choices: (1) he can try to solve his own problems by worrying, fretting, planning, being upset and angry, trying to scrounge up answers, trying to work around things, etc., or (2) he can let God solve the problems he cannot handle.

Gen. 15:3 "And Abram said, 'Behold, you have given me no seed: and, lo, one born in my house is my heir.'"

Abraham blames God for his troubles. Blaming others, especially blaming God, is a sure sign of spiritual deterioration. A mature person takes responsibility for his own actions. It is a trend in modern psychology to find someone or something to blame for troubles, such as parents, the environment, the community, politicians, employers, etc. But this tendency ignores every divine provision, every blessing, every law, and every principle of suffering.

Gen. 15:4-6 "And, behold, the word of the Lord came unto him, saying, 'This shall not be your heir, but he that shall come forth out of your own loins shall be your heir.' And he brought him forth abroad, and said,

'Look now toward heaven, and count the stars, if you can number them.' And he said to him, 'So shall your seed be.' And he believed in the Lord; and He counted it to him for righteousness."

Here God restates His promises (of the Abrahamic Covenant) and gives Abraham a dramatic illustration of what He means, by showing him the stars. Finally, Abraham believes God. He has about 15 more years to wait before Isaac is born, but he is able to wait patiently and have inner peace because he has laid his burden on the Lord.

The Bitter Water Test - Exodus 15

Have you ever had a wonderful Sunday attending church, worshipping the Lord, enjoying the fellowship of believers, everything that make you glad to be a Christian, only to see your whole attitude change at work on Monday as your job seems to throw you into another world?

Read Exodus 14 and 15 of the account of the Israelites escaping from Egypt. They saw God 24 hours a day in the cloud and in the fire. In their terror of the Egyptians they prayed frantically to God to save them, and saw the Red Sea open up, crossed on dry land, and watched the Egyptian army being destroyed as the waters closed back over them.

And what a victory celebration they had. Read the great song of victory they sang. "The Lord is my strength and my song...The Lord is a man of war...Thy right hand, O Lord, has dashed in pieces the enemy...Who is like thee, O Lord, glorious in holiness, fearful in praises, doing wonders..." And on and on.

But ... just three days later, on the march, they came to the Bitter Sea, Marah, and ...

Exo. 15:24,25 "And the people murmured against Moses, saying, What shall we drink? And he cried unto the Lord; and the Lord showed him a tree, which when he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there He tested them."

As a nation, the Israelites were spiritually immature. They had no spiritual stamina and no

real understanding of who the Lord is or what He could do. This is the first of many tests they would fail, tests designed to demonstrate to them how helpless they were without God. As you know, throughout their 40 years wandering in the wilderness, and in spite of daily teaching from Moses, Aaron, and Levites, in spite of witnessing miracle after spectacular miracle, only a small percentage of these people ever learned to rely completely on the Lord.

The No-Food Test and First No-Water Test - Exodus 16,17

Exodus 16 gives details of the No Food test, also failed by the Israelites, in which they murmured again against Moses, Aaron, and God. In this case God provided manna for them. This chapter is a litany of whining, complaining, and miserable behavior. And chapter 17 continues the story.

There was no water at Rephidim, and the people blamed Moses for bringing them out of Egypt so that their children and cattle could die of thirst. Their complaining was so vehement that Moses named the place Meribah ("chiding").

Of course, the Lord provided water from the rock, at the same time giving a beautiful picture of the gospel. Remember that God's grace depends on His character, not on our character or faithfulness. The people received what they did not deserve.

The Giants Test - Numbers 13,14

Numbers 13 describes a reconnaissance patrol which was led by a high ranking officer from each of the 12 tribes. Moses would not commit a force of 2,000,000 people into a land without sending out a patrol. The patrol would spend 40 days in enemy territory before returning to Kadesh-Barnea.

Num. 13:1,2. The people received directions from the Lord. Note the promise, "...the land which I give unto the children of Israel..." The Israelites were not being asked to move into the land on "blind faith". There is no such thing as blind faith. Faith is the best eyesight in the world when it is based on the promises of God. Faith is the ability to rest on God's omniscience.

Num. 13:3-16. Caleb and Joshua are recognized as two of the great men of history, men who know

the wisdom and grace of God and are willing to commit themselves to it. To them, the Word of God was more real than any situation they were to face. They were fully adjusted to their circumstances, whether good or adverse.

Num. 13:17-20. Detailed instructions for the reconnaissance. "Be ye of good courage..." One thing necessary for a successful mission, the right mental attitude. The difference between courage and fearfulness is being emphasized here. And the difference is Faith-Rest! Caleb and Joshua believed the promises of God, the other ten did not. Caleb and Joshua had courage, the other ten did not.

When the spies returned, the camp was divided into two groups, a small group of confident, courageous people who believed God, and a large group of fearful people who were shaking in their boots. There were giants in the land, and the majority were afraid of them, in spite of the promises of God.

The Lord is greater than any giant in a Christian's life. "Greater is he that is in you than he that is in the world." The Lord knew in advance that there would be giants in Canaan, and He had prepared everything ahead of time for them to occupy the land. Yet, in spite of having met (and failed) test after test, and having seen God perform many wonderful miracles, they still lacked courage.

Num. 13:21-27. This is a complete confirmation of what the Lord said would be the case in the land. And His promises had been repeated time after time. Exo. 3:8,17; 13:5; 33:3.

"Milk and honey" is an idiom for a prosperous land. The only believers who enjoy the provision of God are those who see and appropriate God's provisions by faith. We do not live by sight. We have provisions for today, food, clothing, shelter. But what God provides for the soul cannot be seen, except by faith. But the eyes of Faith-Rest are greater than natural eyes.

Num. 13:28-33. There is no doubt that they are up against a formidable enemy. The Hittites were one of the greatest nations in the ancient world; they discovered iron and were the first to use iron weapons. The Jebusites were very powerful warriors who had not been conquered for several

hundred years; their central fortification was a city called Jerusalem. The Amalekites were craft idol and demon worshippers and child sacrificers.

Caleb had seen God handle all of their problems time after time, but he was not able to persuade the rest of the people. They were afraid of the giants.

Num. 14:16. This verse explains the whole thing. The Lord could not bring them into the land because (1) their attitude toward God was bad; (2) their attitudes toward people was bad (mental attitude sins); and (3) they were negative toward God and His teaching.

Num. 14:17,18. Lack of faith in God affects succeeding generations. Where parents do not teach their children, and set the example for them, the children will follow the worldly ways of their parents. Moses prays to God that somehow He will prevent this.

Num. 14:19-23. These verses provide great insight into how God's love and grace can be shown while not compromising His justice and righteousness. He forgives the people for their lack of faith, but He still forbids the majority from entering the promised land.

Num. 14:24. Caleb was different. He listened to the Word of God every day, and He maintained an attitude of faith that was in line with the doctrine and promises he had learned. Therefore he had a relaxed mental attitude and a good knowledge of how to function in God's plan.

Num. 14:25-30. A description of darkness in the soul. God calls this people an evil congregation and pronounces the sin unto death on the majority of the adult population.

The Second No-Water Test - Numbers 20

Historically, now, we are near the end of the 40 years wandering occasioned by the sins and unbelief of the previous generation. Most of those who were adults 39 years ago have died in the wilderness. Now their children are adults, and they have apparently learned nothing! For here is a repetition of the "no-water" test, in the same location and virtually under the same circumstances as the first one.

Num. 20:1. Miriam died at this time, and she was buried in Kadesh. Her death is representative of

those who were removed under the final stage of divine discipline, the sin unto death. Now the new generation faces the issue of Faith-Rest living.

Num. 20:2. "There was no water for the congregation..." God will permit tests of all sorts, usually in the form of some disaster, heartache, frustration, or pressure situation which could be classified as a "no-water" situation.

You can handle a "no-water" situation in two ways. You can try to solve it yourself, or you can put it into the Lord's hands. The issue is what takes place in the soul. Resting in God, claiming the promises, requires categorical knowledge of the Word of God and a proper attitude of faith toward the Lord and His teaching.

No hopeless situation is really hopeless when viewed from the divine viewpoint. A believer who has Bible principle applied in his life is going to manifest many things, including a relaxed mental attitude, true happiness and joy, and a reliance on promises.

A no-water situation is never a no-water situation with God. He has provided the "water" for every situation before the world was created. But the promises of God are never superimposed on the believer's life. They are an expression of His love, but God does not force His love upon us.

The believer who does not live in the Word has mental sins, fears, worry, anxiety, bitterness, etc. And this is expressed through murmuring. The believer with doctrine in the soul expresses his own love for God through Faith-Rest.

Num. 20:3. "The people chode (meribah) with Moses..." As soon as things go wrong, the sin nature begins to express the darkness in the soul, bitterness, implacability, fear. This causes the people to murmur against the authority which God has provided and they blame Moses and Aaron for the whole thing.

These people are actually suicidal, an evidence of great inconsistency, extreme emotional swings, and complete disorientation to life.

Num. 20:4,5. Note, this "evil place" that the congregation is complaining about is exactly the same place where God had demonstrated His love and grace before, by providing water! The believer

who calls Grace "evil" has a badly scarred up soul. They have negative volition to grace and the promises of God. In their self-consciousness they have self-pity. Their mentality is dominated by mental attitude sins of worry, bitterness, vindictiveness. Their emotions are unstable. And in their conscience they have strictly human viewpoint and standards.

They are thinking of the details of life, and they expect the details of life to bring them happiness. Any believer who ignores the Word of God and looks to details of life for provision and happiness has had it! The Word of God points the believer toward God; human viewpoint points him toward Egypt.

When a believer recalls something from his past, something pleasant, instead of recalling he promises of God, he is "looking back at Egypt." A Christian who operates on Grace principles can take Egypt of leave it. He will be confident and happy in any situation, because God is greater than the most hopeless situation.

God demonstrates His love for us through adversity in a way that would be impossible in Heaven. Heaven is perfect environment, with no problems of any kind.

Hebrews 3:7-9 "Wherefore, as the Holy Spirit says, today if you will hear His voice, harden not your hearts, as in the provocation (meribah: from the Hebrew of Psalm 95:8-11), in the day of trial in the wilderness, when your fathers put me to the test, proved me, and say my works forty years."

To "harden one's heart" means to have a habitual and willful unbelief in God and His Word.

God was faithful to the people for the whole 40 years of wilderness wandering, yet they failed the "no water" test.

The Benefits of Faith-Rest

As a Christian grows in grace, he will use Faith-Rest with increasing skill and power, and it will support all of his divine viewpoint thinking and production. Faith-Rest relies entirely on the continuous ministry of the indwelling Holy Spirit, therefore the believer will benefit from Faith-Rest

only when he is in fellowship, walking in the Spirit [Rom. 14:23].

Faith-Rest was the means of spirituality for believers in the Old Testament. [See Hab. 2:4; Heb. 11; Rom. 4:17-25] One of the principle passages relating to Faith-Rest is Hebrews 3 and 4, particularly the section from 3:6 to 4:16. Please read this passage in your Bible before proceeding.

Following are some principles of the Faith-Rest system:

- Faith-Rest is from God, Who is perfect. No human works or deeds can be added to this perfect divine provision.
- To enter into God's rest, the believer must cease from his deeds (human good) and enter into a rest in which he does no work. The Holy Spirit does the work, Heb. 3:7 to 4:16.
- Faith is required, not works. Faith implies the absence of human merit. The merit for Faith-Rest lies in the object of faith, God the Father and His Word. The doctrines and promises of the Word must be mixed with faith, Heb. 4:1,2.
- Faith-Rest produces a relaxed mental attitude and victory over mental attitude sins, Isa. 26:3,4; Rom. 5:5.
- Faith-Rest is the basis for dynamics in prayer, Mt. 21:22; Mk. 11:25.
- Faith-Rest is a principle of victory in spiritual warfare, Heb. 11:6; 1; Jn. 5:4,5.
- Faith-Rest is a part of the Christian Way of Life in the Church Age, 2 Cor. 5:7.

The extent to which Faith-Rest applies to every aspect of a believer's life can be seen in the more than 7,000 individual promises in the Bible which can be claimed by the Christian in one way or another. See, for example, 1 Pet. 5:7; Isa. 41:10; Ps. 4:8; 55:22; 56:3.

In order for Faith-Rest to function it is necessary for the Christian to take in the Word of God on a daily basis, so that he learns which promise provisions have been made available. And The Christian continually filled (controlled) by the Holy Spirit through confessing sin Biblically. Use

of the Word of God in this manner provides the following benefits:

- Inner rest, the "peace of God that passes all understanding."
- A happiness (+H) that does not depend on people, circumstances, or things.
- A relaxed mental attitude arising out of victory over sins of mental attitude.
- The ability to have genuine personal love toward those close to you and genuine impersonal love toward others.
- The desire to be occupied with Christ and to study God's Word more.
- Divine provision for every need.

The key to the success of the Faith-Rest system lies in the validity of the object of our faith, the Word of God. Therefore, every aspect of the perfect character (essence) of God the Father supports Faith-Rest.

How to Apply Faith-Rest

The objective of Bible teaching is the presentation of Bible doctrine which the Christian can use in his daily life. People differ in their abilities to retain and recall doctrines and promises when they are needed.

You never know when you will be required to use a particular doctrine, and you may be able to recall only a tiny amount of what you have heard from the Pastor-Teacher in the past. For this reason, you must take in doctrine on a daily basis so that usable doctrine accumulates gradually in small increments, line upon line and precept upon precept.

There must also be continuous repetition of important principles and reinforcement in learning how various Bible principles interrelate.

As you study the Bible you will discover that a divine frame of reference is being built in your soul by which you can receive, understand, and apply further doctrinal teaching. Truth builds upon truth. Isa. 28:10. You will see that God's viewpoint is gradually replacing your human viewpoint on many issues. You are building a set of divine standards by which you will be able to

exercise wisdom and discernment and make correct decisions in life.

You will grow in spiritual maturity if you maintain continuous momentum in the Christian Way of Life for an extended period of time. Your personal intake of the Word of God constitutes its own reward as you benefit from living the truth.

In the faith application of the Word of God, you will draw on your accumulated resources of Bible teaching in order to cope with your problems and take control of your own life. The Word of God in your soul makes you self-sustaining, independent of anything in the world system, and able to face life with courage and confidence as you fulfill God's plan for your life.

Faith-Rest, then, is designed by God as a versatile technique for overcoming problems in life. By FAITH you apply doctrine logically from the resources in your soul, meanwhile you are RESTING in the promises of the Word of God.

The steps in the Faith-Rest technique are:

1. Establish fellowship with God (the filling of the Holy Spirit) through Biblical confession of sin.
2. You may then recover a relaxed mental attitude by claiming promises from the Word.
3. As a means of calling up divine viewpoint thinking, concentrate on pertinent doctrines related to the issue at hand.
4. Take control of the situation as you reach doctrinal conclusions.

An Example of Faith Rest - Victory Over Fear

Because concentration on Bible truth is so important, your mental attitude is a prime target of Satan's attacks against the power of the Word of God. Mental attitude sins and doctrinal thought cannot coexist. Everyone is susceptible to various combinations of events, circumstances, or people who cause arrogance, bitterness, depression, self-pity, worry, anger - anything to block out God's thoughts.

One of your most potent enemies, for example, is fear. Fear is a mental attitude sin which shuts down thought and closes out divine viewpoint. No

matter how much doctrine is resident in your soul, none of it will help if your mind is immobilized by fear.

Note: It is not a sin to be scared, to be afraid of something that is dangerous or which threatens to harm you. Sinful fear, though, is a continuing morbid mental attitude in which you say, in effect, that God cannot or will not protect you in time of danger.

Fear opposes the believer's confidence and courage in the Christian Way of Life, 1 Jn. 4:18. It is not surprising to find that one of the strategies most often used by Satan is that of causing believers to be filled with fear.

To deal with fear, proceed as follows:

Confess sin. Fear is a sin. While confession will not conquer fear, it must be the first step. The fear has caught you off guard and you must quickly recover your mental poise and your ability to think and use doctrine. Therefore, confession and restoration to fellowship is the first requirement.

Claim promises. Following confession of sin, recover a relaxed mental attitude by claiming promises found throughout the Word of God relating to fear, such as

Isa. 41:10, "So do not fear, for I am with you, do not be dismayed, for I am your God. I will strengthen you, surely I will uphold you with my righteous right hand."

Rom. 8:28, "For we know in fact, that to those who love God, he works all things together for good, to those who are the called ones according to a predetermined plan."

If you don't remember many good promises, look them up in a concordance, look at a list of promises, or call a friend for some help.

A promise is God's guarantee, a capsule statement of Bible doctrine on which to anchor your mental attitude. A promise expresses the character of God and provides you with an instant perspective on things and gives you the ability to reduce the most complicated situation to utmost simplicity. Where panic reigned, peace can now be restored.

Note: claiming promises is never an end in itself. It is only the beginning of the application of Faith-

Rest. Promises cannot sustain a relaxed mental attitude and they cannot solve complex problems. Promises are used to make possible the most important phase of Faith-Rest, doctrinal thinking.

Apply doctrine. Your concentration on doctrine in Bible class and in your studies has brought doctrine into your soul. Now you will apply this doctrine by moving it to the front of your mind to meet the demands of the moment. You will apply a "rationale" to the situation.

A "rationale" is a "reasoned exposition of principles or statements of reasons; a set of reasoned rules or directions." By mentally tracing out the principles related to a crisis, you are re-explaining to yourself the basic concepts of doctrine that apply to the situation. This is necessary because fear and the accompanying emotions have revolted against thought, and you must take conscious and deliberate steps to reinstate the rightful authority in your soul.

You could, for example, think through some conclusions derived from Rom. 8:29,30, "For those God foreknew He also predestined to be conformed to the likeness of His Son, that He might be the firstborn among many brothers, and those He predestinated, He also called, those He called, He also justified; those He justified He also glorified." Your thought process might go like this ...

First, "God thought about me in eternity past."

Next, "He designed a perfect plan for me in eternity past."

Then, "He chose me for a privileged part in His plan."

Therefore, "God can bless me right now because I possess His righteousness."

Finally, "God will bless me forever in Heaven."

These simple statements are really a set of five basic doctrines which help restore divine viewpoint thinking. By using this system of concentrating on doctrines which you have already learned, you can immediately recall your place in the overall picture of God's grace. By this faith application of doctrine, you can become stabilized and regain objectivity.

Take control of the situation.

Romans 8:31,32, "What conclusion are we forced to face with these things? Since God is for us, Who is against us? Who did not spare His own unique Son, but delivered Him over on our behalf, how shall He not with Him graciously give us all things."

These conclusions, stated in these verses as rhetorical questions, enable you to take control of situations which formerly caused fear and anxiety. With objectivity and confidence restored, you can evaluate your circumstances and make the decision or take the action which your own wisdom and discernment dictate as the solution to the problem.

Even if the problem is hopeless, completely beyond your control, you can still cope with it by intelligently trusting the Lord for a solution.

Any Bible doctrine you have stored in your human spirit can be developed into a rationale to meet a test or crisis in your life.

At one time or another you will need every doctrine that you have had an opportunity to learn.

If you find yourself lacking inner resources in time of crisis, it means that you have not prepared yourself in advance for the testing. Testing will come, ready or not.

In using Faith-Rest principles, you are employing the thinking of God and His eternal wisdom as your own guide and counsel.

Ruth Lesson 1 Quiz

Instructions

The following questions relate to your study of this lesson, including the topical studies.

To answer a question, type your response in the space provided after the word "Answer:". A question may be True/False, multiple choice, fill in the blank, or short answer type.

The last question requires you to write one or two paragraphs in "essay" form. Use the space provided; it will expand to accommodate your response.

You have choices about sending the quiz back to Grace Notes.

- The easiest way is to return your answers by email:
 1. Complete the quiz by entering your answers after the questions below.
 2. Copy the completed quiz and paste it into the body of an email message.
 3. In the email's Subject field, type the name and lesson number of the course (e.g. Titus 1).
 4. Send the email message to: **wdoud@gracenotes.info**.
- You can enter your answers on these pages, then send the whole file back to Grace Notes as a file attachment. This is handy, but these lessons will average 100K to 200K in size. As an alternative,
- After you answer the questions here, copy and paste the whole list of questions into a new MS Word document; then, send the new file to Grace Notes as an attachment. The new file will, of course, be much smaller than this main file.
- Finally, you can print the Quiz pages on your printer and send your response back to Grace Notes in the regular mail. If you do this, send the mail to:

Grace Notes

% Warren Doud

1705 Aggie Lane

Austin, Texas 78757 USA

Whichever transmission method you use, when Grace Notes receives your completed Quiz, the next lesson will be sent to you, by the same means you received this one. EXCEPT: when you have sent in the FINAL QUIZ, we will send your certificate to you, by regular mail.

Please supply the following registration information.

Name:

Street Address or P. O. Box No.:

Apartment (if any)

City:

State or Province:

Postal Code:

Country (if not USA):

Email Address:

Questions on Ruth Lesson 1

1. Elimelech's wife's name was [Orpah; Abigail; Naomi; Ruth]

Answer:

2. Ruth and Orpah were citizens of Moab. [True / False]

Answer:

3. The wives of the sons of Elimelech were _____ and _____.

Answer:

4. Naomi advised Ruth and Orpah to [go with her to Bethlehem; go back to their own families; look for work in Moab].

Answer:

5. At first, both Ruth and Orpah wanted to travel back to Judah with Naomi. [True / False]

Answer:

6. Ruth had been married to _____, one of Naomi's sons who died. [Chilion; Abimelech; Mahlon; Elimelech]

Answer:

Bethlehem

7. Bethlehem is a village in Moab. [True / False]

Answer:

8. The name "Bethlehem" means [House of Bread; South of Jerusalem; David's Home Town; The House that Jack Built].

Answer:

9. King _____, the father of Solomon, was born in Bethlehem.

Answer:

10. Bethlehem was the birthplace of [Herod; Jesus Christ; Ruth; Julius Caesar].

Answer:

The Moabites11. The Moabites were descendants of _____.

Answer:

12. The _____, coming up from Egypt, asked permission to pass through Moab. [Egyptians; Israelites; Edomites; Romans]

Answer:

13. The nations of Moab and Midian sent for _____ to prophesy against the Israelites. [David; Balaam; Moses; Pharaoh]

Answer:

14. The Jewish King _____ set up an altar to the Moabite god Chemosh.

Answer:

15. An important Moabite memorial of alphabetic writing is _____. [the Oxford English Dictionary; the Pyramids; the Moabite Stone; the Louvre]

Answer:

Faith-Rest

16. Faith-Rest is the process of understanding and applying _____ to the Christian life. [parables; philosophy; doctrines and promises; common sense]

Answer:

17. At Marah, the Israelites failed the bitter water test. [True / False]

Answer:

18. Moses sent an officer from each of the _____ to spy out Palestine. [surrounding countries; priests and Levites; the Twelve Tribes; the Egyptian army]

Answer:

19. To enter into God's rest, _____ is required, not works.

Answer:

20. Essay Question

In verses 1 to 10, what kinds of severe testing did Naomi, Ruth, and Orpah face? And what do you think their response should have been?

Answer:
