
a *Grace Notes* course

Ruth

Bible Study by Correspondence
by Warren Doud

Lesson 5 of 10
Ruth 2:15-23

Grace Notes

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Instructions for Lesson 5

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 story much better.

Instructions

1. Study Ruth 2:15-23 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.
The topics are: **Blessing; Faith.**
3. Review all of the notes in the Ruth study and the topics
4. 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.
5. 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.
6. To send the Quiz back to Grace Notes, follow the instructions on the Quiz page.

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Ruth 2:15, 16

And when she was risen up to glean, Boaz commanded his young men, saying, Let her glean even among the sheaves, and reproach her not?

And let fall also some of the handfuls of purpose for her, and leave them, that she may glean them, and rebuke her not.

These directions went considerably beyond the normal generosity and compassion Boaz might have shown to any poor person. Now that he knows who Ruth is, he has a particular interest in her. As we see in this passage, he was well acquainted with her loyal support of Naomi and with her love of the God of Israel.

The young men were instructed to allow her to glean among the harvested sheaves themselves, which usually would have been forbidden to gleaners. Gleaners were supposed to go over the fields only after the reapers had finished their work. Boaz was going beyond the legal rights of gleaners.

But he goes even farther (v.16). The Hebrew word for "bundles" is rendered "handfuls" here. Perhaps the bundles had not been tied yet. Boaz tells his servants that he wants Ruth to be able to gather grain from the harvested crop, and that she is not to be reprimanded.

Ruth 2:17

So she gleaned in the field until even, and beat out that she had gleaned: and it was about an ephah of barley.

When Ruth finished the day's work, she knocked out the grain from the barley ears. She would have gathered up the grain itself into her garment. She had 20 to 25 pounds of grain (1 ephah = 4 gallons English). This is a great deal of grain for one day's gleaning. Two things are apparent: Boaz' servants had obeyed him, and Ruth had worked hard all day.

Ruth 2:18

And she took it up, and went into the city: and her mother in law saw what she had gleaned: and she brought forth, and gave to her that she had reserved after she was sufficed.

Ruth took the results of her labor into Bethlehem and to her home, and she showed Naomi what she had gleaned.

She also produced the food that she had saved after having finished the midday meal and gave it to Naomi. Nothing goes to waste in this frugal economy. It is likely that Boaz, in "reaching her parched corn" was deliberately making provision for Naomi from the noon rations.

Ruth 2:19, 20

And her mother in law said unto her. Where hast thou gleaned today? and where wroughtest thou? blessed be he that did take knowledge of thee. And she showed her mother in law with whom she had wrought, and said, The man's name with whom I wrought today is Boaz.

And Naomi said unto her daughter in law, Blessed be he of the Lord, who hath not left off his kindness to the living and to the dead. And Naomi said unto her, The man is near of kin unto us, one of our next kinsman.

Naomi must have been astonished at the amount of grain that Ruth had brought home. She conjectured that Ruth had been working for a generous landowner, and she praises the man for his generosity, whoever he was.

Then, of course, Ruth told Naomi that she had worked in Boaz' field, whereupon all is clear to Naomi. This news causes Naomi to break out in praise of God, and it is at this point that the seed of the plan is planted that Naomi will put into action in chapter 3.

Naomi speaks of God's care for the living, herself and Ruth, and the dead, Elimelech and his sons, whom Jehovah cares for by making provision for their widows through Boaz. And Naomi prays

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that Jehovah will bring honor to Boaz for his gracious care for his relatives.

Note: the Hebrew scholars acknowledge that the construction "who has not left off his kindness" could have as antecedent either "he", Boaz, or "the Lord". The sense of this passage seems to favor the latter, that it is Jehovah who is the ultimate provider for them.

Ruth 2:21-23

And Ruth the Moabitess said, He said unto me also, Thou shalt keep fast by my young men, until they have ended all my harvest.

And Naomi said unto Ruth her daughter in law, It is good, my daughter, that thou go out with his maidens, that they meet thee not in any other field.

So she kept fast by the maidens of Boaz to glean unto the end of the barley harvest and of wheat harvest; and dwelt with her mother in law.

Ruth continues her report to Naomi, that Boaz had invited her to glean exclusively in his fields until the end of all harvesting.

Naomi was very satisfied with the arrangement, which was probably far more than she expected, especially considering her frame of mind when she first returned from Moab. She advised Ruth to continue working in Boaz' fields, which she did. And it was during this period, perhaps late in the harvest season, that the events of chapter 3 took place.

Blessing

Ephesians 1:3, "Blessed be the God and Father of our Lord Jesus Christ who has blessed us with all spiritual blessings."

This is a study of the New Testament word "blessing". We expect to answer the following questions:

- * What does the word "blessing" mean?
- * How does God bless us? What does He bless us with?
- * What are the blessings that God gives?

* How do we get these blessings, and how do we make use of them?

* How can we be a blessing to others?

THE CONCEPT OF BLESSING

There are three New Testament Greek words related directly to the English word "blessing".

(eulogeitos) is an adjective meaning "well spoken of; praised"

(eulogew) is a verb: "to speak well of; to praise; to call down God's gracious power"

(eulogia) is the noun form, meaning "praise; fine speaking"

These words show up very seldom in Greek classical writing. The concepts are Hebrew in origin, and the idea of blessing permeates the OT. The New Testament Greek words are direct translations from Hebrew. These same Greek words are used more than 400 times in the Septuagint (the Greek translation of the Old Testament) to represent the Hebrew concepts of blessing

The concept among the Old Testament Jews was that God possesses and dispenses all blessing. Adam, Noah, the patriarchs, Moses - are all blessed by God.

Moses, in turn pronounces a parting blessing on the Twelve Tribes (Deut. 33:1 ff).

The idea of "blessing" was also closely related to the question of inheritance, passing blessing from father to son. Jacob blessed Joseph in Gen. 48:15, and Joseph's two sons, Ephraim and Manasseh. Jacob put his right hand on Ephraim's head, although he was the younger.

In the Bible both blessing and cursing are said to be passed down through two or more generations. For example, there is the concept of the four generation curse, divine discipline for a family that is out of fellowship.

In the Christian life, the inheritance that we pass down to our children is spiritual, doctrinal.

DEFINITION

The problem of definition of the word "blessing" is that it is not a direct translation from the Greek. The word "blessing" is a borrowed word which

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has attained its present day meaning by reason of long usage, rather than by etymological accuracy.

From the World Book Dictionary:

- 1a. "to consecrate (a thing) by religious rite, formula, or prayer" e.g., "the bishop blessed the new church"
- 1b. "to make holy or sacred." e.g., "And God blessed the 7th day and sanctified it", Gen. 2:3
2. "to ask God's favor for; to command to God's favor or protection", e.g., "God bless mommy...daddy"
3. "to wish good for; to feel grateful to"
4. "to make happy or fortunate"
5. "to praise, to glorify, to call holy"
6. "to guard or protect from evil", e.g. "God bless this house"
7. "to make the sign of the Cross over; to ward off evil"

Question: Why was the English word "blessing" chosen to represent (eulogeitos).

The answer is found in Oxford English Dictionary (OED) -> one of the world's greatest detective books.

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OED: to bless

1. "to make sacred; to hallow (something)".

"The word "bless" is from the Old Teutonic (German) bletsian, from heathen blood sacrifices. German: das Blut. English: blood.

"The meaning, then, was 'to mark (or affect in some way) with blood (or a sacrificial animal)'.

"The sense development of the word 'bless' was greatly influenced by its having been chosen (in the early English church ceremonies) to translate the Latin (benedicere) and the Greek (eulogeitos)."

(End of OED comment)

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This concurs very well with the origin of the concept of "blessing" in the Bible In the OT, the Hebrew word (baw-rahk'), meaning "to kneel", was used one way or another hundreds of times to convey the meaning of respect or adoration. You

would kneel before a king in respect, or to offer thanks for something. Of course, you would kneel to God in adoration, praise, thanksgiving, supplication.

The Septuagint (LXX) translators chose the Greek (eulogeitos) to represent (baw-rahk') (more than 400 times). So, among Greek speaking Jews, this was a common word for praise, thanksgiving, respect, etc.

Latin writers used the verb form (benedicere) to translate the Greek, preferring to offer the literal sense of the Greek.

I think they wanted a strictly English word so they could get away from the Catholic Latin expressions.

The word "bless" was not a literal translation, but it had religious overtones, and they used it even though it had come from a heathen source.

So, there was a long and varied series of associations - Jewish, heathen, Christian - to blend in the English use of the word "bless".

Therefore - "blessing" is a word which has a position in Christian vocabulary by reason of long-standing usage. But it does not directly translate (eulogeitos)!

BUT - there is a modern version which *does* have a direct translation, and it is to this version that I pay honor. The version is the Spanish. In Ephesians 1:3 in the Spanish, the word (bendito) is the part participle of the verb (bendecir). It means, literally, "to say good things or good words".

There is no doubt to Spanish speaking people what this word means. Decir is one of the most common Spanish words. The translators had no extra baggage from the English, so they translated directly from the Greek (via the Latin).

The English equivalent to bendición is "benediction", also from the Greek by way of Latin.

So, (eulogeitos) => benedicere => bendición => benediction => "praise"

BLESSING IN THE BIBLE

The word "blessing" recognizes the existence and deity of God. It tells us that we can be aware of

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His existence and have inner happiness because of who and what He is.

It also tell us, from the Greek, that God was thinking about us in favorable terms, that He had a mental attitude of love, grace, and mercy toward us from before the beginning of time.

Praise, or blessing, for anyone comes from a mental attitude of love and appreciation for that person. God makes an initial move toward us because of His mental attitude of love. He provides us His graciousness, His gift of salvation, His spiritual gifts, all of which are manifestations of His love toward us. He thought "good words" toward us.

He has provided all blessings for us as an expression of His love. Our response of blessing or praise toward God, and toward others, is a response from a mental attitude of appreciation.

Eph. 1:3 deals with God's initiation and our response.

Blessing begins in the mind of God (Love, Grace, "Good Words", a Frame of Reference influenced by His thinking)

...therefore, He gives us "all blessings"

...the Christian learns of these blessings through Bible study and develops a mental attitude of praise and thanksgiving, "good words" with which to express appreciation

...with these "good words" we "bless" God.

These are words of vocabulary, of thinking divine viewpoint. Blessing is not a feeling, but objective thinking based on divine viewpoint, a Frame of Reference built by knowledge of doctrine.

With edification we build the ability to think about God, which enables us to receive and enjoy blessing and to be a blessing to others.

Heb. 6:7, "For the earth which drinks in the rain that often comes upon it, and brings forth herbs for them by whom it is dressed, receives blessing from God"

The most basic form of evangelism is to talk about God's blessing which are available to everyone, saved or not . HOMEWORK: from Acts 14:8-18, determine how Paul and Barnabas used the

concept of blessing to evangelize people who were completely ignorant of God.

The idea for the hymn Showers of Blessing was taken, with good intentions, from Eze. 34:24 ff. [READ Eze. 34:24 to 31]

These are tremendous verses of promise and blessing from the hand of the Lord. There is no pleading here no wishful thinking, the blessings are already given to us, either now or in the future when prophecies are fulfilled.

We should plead to be made into showers of blessing, or rather, showers of (eulogeitos), showers of benedicere, showers of bendición, showers of "benediction", showers of "good speaking".

Study Eph. 4:29 ff on the concept of speech that ministers grace.

See also, Eph. 5, "neither foolishness ... but rather giving of thanks"

1 Pet. 3:9

Why should we not be generous? We have an enormous inheritance from our heavenly Father, enough to share with others.

James 3:10

John 7:38

We are to be fountains of blessing.

Matt. 25:34

Dan. 4:33, 34

Matt. 6:25-34

Josh. 1:7,8

Ephesians 1:3 (expanded translation)

"Worthy of praise and glorification is the God and Father of our Lord Jesus Christ, the one who has provided us benefits and every spiritual blessing in the heavenlies in Christ:"

The Doctrine of Faith

Belief and believing

one of the most important considerations in the christian way of life is the subject of the believer's

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faith. Several questions are always paramount in a person's thinking about faith, such as:

What is faith?

How does a person exercise faith?

How can we have stronger faith?

You will occasionally hear a person say something like this, "I don't believe anything that I can't see or feel." Or, "you really can't prove that there is a god, or that jesus was what he claimed to be; and i'm not going to believe anything that I don't know is true!"

When a person says that he refuses to believe anything that is not proved, he ignores the fact that everyone believes unproved facts every day. If people were not willing to place their confidence in unproved facts, the whole world would grind to a halt -- no one would be able to move.

In practice, a person employs the mental process of faith dozens of times every day, just to carry out life's routines. Faith is a standard operating procedure of human life. The discussion in this essay will show that god has made faith an integral part of human existence so that anyone in the world can have salvation and can experience christian growth with all of its benefits and blessings.

Because bible study is, in part, a study of past events and of ancient writings, the first section of this paper is a discussion of the uses of faith in the study of history. The intention of the whole paper is, (1) to give a christian added confidence in the use of faith, and (2) to provide a fairly thorough treatment of what the bible says about the subject. Some of the ideas herein can be used effectively in witnessing to skeptics or to those whose ideas are hazy about salvation by faith.

The second section shows how faith is used in learning bible truth, and it includes a comparison between the three systems of learning, empiricism, rationalism, and faith.

The third section deals with what the bible says about how christian faith is developed and strengthened.

The fourth section contains an etymological study from the original greek and hebrew words used in the bible which are translated as "faith" or as some equivalent.

We shall see that as a mental activity christian faith is no different from everyday faith. The unbeliever can use ordinary faith, the willingness to believe something, to accept the gospel message and obtain salvation. The believer can use faith to acquire knowledge of bible doctrine and to make application of those principles in his daily walk with the lord.

Faith and the study of history

a person who studies the past, and who writes about it, is continually involved with the concept of faith. First, he must decide which of his sources are reliable enough to be believed, for only with credible sources can the historian have any chance of reconstructing accurately an event or social situation.

Then, the historian must express his thoughts in writing in a manner calculated not only to inform his readers but also to encourage their belief, their faith, in the propositions he sets forth. A careful student of history will have faith only in historians who meet his standards for honesty.

The common historical bias

but there are many historians, and other people, of course, whose opinions about historical facts are colored by their religious and anti-biblical prejudices. Many people have adopted a viewpoint which makes it impossible to view historical data objectively, especially data which deals with biblical events and issues. This false viewpoint, a set of biased presuppositions, includes the following conclusions:

- * there is no personal god.
- * Therefore, there is no supernatural and miracles are not possible.
- * We live in a closed system, the earth with its human race, into which no outside force can intrude, nor over which any god has control.

A skeptic holding these views approaches the study of the bible "knowing", for example, that

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christ did not rise from the dead, because these things just cannot be. These conclusions themselves, however, amount to an exercise of strong faith, albeit in the wrong direction. Instead of beginning his study with the recorded historical data and an open mind, this individual precludes a balanced approach by a sort of metaphysical speculation.

Valid historical methods

all arguments and systems begin with presuppositions (even the christian system). This does not mean that all presuppositions that one might adopt are equally desirable. In considering any important idea, it is better to begin with presuppositions of method, which will yield truth, rather than with presuppositions of substantive content, which assume a body of truth already.

No study of the past has a right to assume a closed system of causation. Historical events are unique, and the test of their factual character can be the only acceptable documentary approach.

What does the historian do, then, when he experiences a surprise which runs counter to all his expectations, counter to his convictions, against even his culture's whole understanding of truth? Why, he must say that it is surely possible; because, for the critical historian, nothing is a priori impossible! It is not the objective of the historian to construct a history from preconceived notions and then to adjust it to his own liking, he must, rather, reproduce history from the best evidence, and let it speak for itself.

History, then, is knowledge of the past based on testimony. And the plausibility, the believability, of history depends on the trustworthiness of the witnesses, not upon the erudition of the historian.

History and bible study

studying the bible in the 20th century involves a great deal of intense historical scholarship. One begins by placing some confidence, or faith, in early christian witnesses and authorities. This confidence may very well be tentative at first; and one may test each hypothesis thoroughly before going deeper into study, certainly before going out on a limb by making dogmatic statements. At

each decision point in study, faith must be exercised.

One does not have to prove beyond a shadow of doubt that jesus christ was deity. What one does is weigh the evidence, evaluate the pros and cons. The results of careful study show that christ must be who and what he claims to be. In fact, many people have begun studying the claims of christ, intending to refute the bible statements, only to end up confirming what they had originally set out to disprove!

A criterion of absolute truth would wipe out all knowledge, because a person could never find a place to stand to begin his study. The christian begins by accepting the proposition that the bible is the word of god. Then, as he learns each new doctrine, he makes decisions. First, he decides whether to believe the doctrine as he understands it. Then, he decides whether to apply the doctrine in his life through believing the teaching, by claiming the promise, or by obeying the commands given. As each new idea is tested and put into practice, it becomes part of the foundation for further learning and spiritual growth.

How the believer uses faith

Faith compared with empiricism and rationalism

the biblical concept of faith is that it amounts to complete confidence in something for which there is no empirical or rational proof available. "Faith is the substance of things in which one has confidence, the evidence of things not seen." Heb. 11:6

A person is said to have faith in something if he has believed it without having had a physical demonstration of it or a logical explanation of the truth behind it. Saying this another way, a person who has believed something without having it proved to him has exercised faith. Faith is, therefore, distinguished from the two other methods of learning, empiricism and rationalism. Empiricism is a technical word which refers to the using of scientific methods to learn something or to prove something. The scientific method relies on the five senses for the proof of propositions. And each experiment produces either verification

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or refutation of the idea or point of view. A child who does not take his mother's word for the fact that the stove is hot may attempt empirical proof by touching the stove himself. He receives immediate experimental verification of the truth of his mother's statement.

The term rationalism is used to describe the method of arriving at proof through the logical method. This is proof by logical process of reason. In rationalism, logic produces documentation or refutation of a point of view. Both empiricism and rationalism are very useful in learning; but neither is equivalent to faith.

Faith used in learning

faith can also be described as a method of perception, or learning, which accepts an established criterion as the basis of reality. It is very convenient, and necessary, to use faith in this way. If we were to demand rational or experimental proof of everything stated to us, we would never get anything done.

Suppose you were using a mathematics textbook which made the statement "the sum of the angles of a plane triangle is 180 degrees." Using faith, you could accept that statement as a true fact, and you could build your study of triangles using this fact, even though you had not seen a formal proof of its validity.

To insist upon proof of this statement, however, would mean that you would have to take a course in geometry where the formal, logical proof of this statement is developed. But if you were a total skeptic (in the subject of triangles), you wouldn't even be able to begin the geometry course, because you would not be able to accept the statement, by faith, that "the shortest distance between two points on a plane is a straight line", one of the foundational axioms of plane geometry. You can see that faith is very useful, even indispensable, in every learning situation.

To this point in the study of faith, then, we have developed a partial understanding of what faith is and how it is used. Faith is:

* complete confidence in something which is not subject to logical or experimental proof

* acceptance of an established criterion as the basis of reality

The christian's faith in the bible

the "established criterion" which the christian accepts by faith is that the bible is the word of god. The christian accepts the bible as being what it claims to be, the "mind of christ". By adopting this presupposition, the believer has a basis from which to delve into the whole bible with its hundreds of concepts vital to all aspects of human life.

The faith system of learning bible truth is the only fair way for man to know and approach god. No one can claim personal credit for having believed the bible, because even a person of very low intellectual ability can believe and understand bible truth. Therefore, the faith system for acquiring doctrinal knowledge is perfectly fair and compatible with grace. It is the only method of learning which is commonly available to all members of the human race.

The value of faith does not lie in the strength or intensity with which a belief is held. (Every confidence man depends upon his victim's believing very strongly in lies.) The merit of faith lies, rather, in the idea or object which is believed. Faith is valid only when it has a valid object.

Saving faith has as its object the lord jesus christ and his substitutionary work on the cross for man's salvation, john 3:36; acts 16:31. A belief in any other "plan" of salvation, however strongly and emotionally held, will prove to have been faith in an invalid and useless object, acts 4:12.

Living faith has as its objects the facts, promises, and commands of the bible, matt. 4:4. Faith in bible principles is the only method which will unlock spiritual truth, I cor. 1:18 to 2:16. The believer who is growing spiritually receives continuous verification that the divine principles upon which he bases his life are perfectly valid, eph. 4:11-16.

How to have strong faith

the strongest, best established faith is that which is the result of christian edification, that process by which a believer is rooted and built up in his

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spiritual life, col. 2:6,7. One of the most important results of christian growth is the progressive increase in the believer's ability to use faith. Several important factors in the development of christian faith are listed here along with some representative bible passages.

- * Faith requires the continuous intake of truth from the word of god. "...faith cometh by hearing and hearing by the word of god...", Rom. 10:17.
- * Faith is part of the fruit of the holy spirit and requires the control of the spirit for its function. "...the fruit of the spirit is...faith...", Gal. 5:22,23; eph. 5:18.
- * Faith must be exercised daily by (1) using faith-rest principles in day to day living, "...we who have believed do enter into rest...", Heb. 4:1-3; and (2) by using faith patience in all situations, "...the testing of your faith worketh patience", james 1:3.
- * Applied knowledge overflowing from the human spirit, which refers to all witnessing, requires the exercise of faith. "...that christ may dwell in your hearts by faith...", Eph. 3:17-20.
- * Moving towards maturity includes the development of great faith. "...this is the victory that overcomes the world, our faith...", 1 john 5:4,5; heb. 11:6.
- * Daily occupation with the lord jesus christ "completes" faith. "Looking unto jesus, the author and finisher of our faith...", Heb. 12:2.
- * Undeserved suffering both tests and strengthens faith. "...the trial of your faith...", 1 peter 1:7,8.

The word "faith" in the bible

in the greek language of the new testament there are five words which are rendered "faith" in the King James version. They are:

pistiv, (pistis), noun, meaning "faith; faithful; reliable; that which is believed", and, with the definite article, "doctrine"

pistov, (pistos), adjective, meaning "dependable; inspiring of trust; believing"

pisteuw, (pisteuo), verb, meaning "to believe; to be convinced"

peiqw, (peitho), verb, meaning "to obey (in the present tense); to be persuaded (in the aorist); to have confidence (in the perfect); faith (all tenses)"

pistow, (pistoo), verb, meaning "to show oneself faithful; to feel confidence"

in the hebrew of the old testament there are ten words which are rendered in the king james version as "faith" or as some equivalent idea of belief or trust. They are:

ahman, verb, "to believe without merit"

eimoon, noun, "belief; faithfulness"

eimoonah, noun, "truth; steadiness; doctrine; faith"

ahmein, noun, "truth; doctrine"

ohmein, noun, "faithfulness"

emeth, noun, one of the strongest words for truth

bahtak, verb, the faith rest verb which was originally a word used by wrestlers for giving someone a body slam. See psalm 37:3; 91:2. It means "to slam your troubles on the lord", and it means "faith" in the sense of the function of the faith-rest principles. This verb is used extensively in the old testament.

Kahsah, verb, psalm 57:1, used of a rabbit fleeing from a desert fox and finding refuge in the cleft of the rock where the fox can't reach him. Means "to believe" in the sense of finding refuge in the word or taking shelter in the lord.

Yahkal, verb, "to trust" in circumstances of pressure or suffering. Job 13:15; lam. 3:21,24.

Kahwah, used in the sense of binding or twisting strands of fiber together to make a rope. Threads which are weak in themselves are woven together into strength. The meaning is that we are weak and can be broken, but woven into the lord and his word, we cannot be broken. Isa. 40:31; Lam. 3:25.

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Ruth Lesson 5 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.

- If you received an email file containing the quiz, you can use the REPLY feature of your e-mail application to open the quiz. Enter your answers in the reply message. Then SEND the message to Grace Notes.
- 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.

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Questions on Ruth Lesson 5

1. What special provision did Boaz make for Ruth so that she could have extra grain that gleaners did not usually receive?

Answer:

2. How much barley did Ruth carry back to her house?

Answer:

3. Where did Ruth obtain the food she was able to bring home to Naomi?

Answer:

4. Naomi told Ruth that Boaz was one of their kinsfolk. [True / False]

Answer:

5. Naomi did not think it was a good idea for Ruth only to work in the fields of Boaz. [True / False]

Answer:

6. How long did Ruth continue to glean in Boaz' fields?

Answer:

BLESSING

7. One of the principal meanings of the word "blessing" is _____.

Answer:

8. The word "blessing" is a direct translation of a Greek word in the New Testament. [True / False]

Answer:

9. The word "blessing" recognizes the _____ and _____ of God.

Answer:

10. Blessing begins in the _____ of God.

Answer:

11. A Christian learns of God's blessings through [prayer; Sunday School; Bible study; conversations with other believers].

Answer:

12. Explain briefly how Paul and Barnabas used the concept of blessing to evangelize people (Acts 14:8-18).

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Answer:

FAITH

13. A person uses faith every day in all things, not just in thinking about God. [True / False]

Answer:

14. Faith is a _____ process. [prayer; mental; conversational; educational]

Answer:

15. Fill in the blank: "Faith is complete _____ in some things for which there is no empirical or rational _____ available."

Answer:

16. The "established criterion" which the Christian accepts by faith is _____

Answer:

17. Christian _____ leads to strong faith. [edification; living; fellowship; works]

Answer:

18. Essay Question: Write an outline explanation of how a Christian can grow to have a strong faith.

Answer: