
a *Grace Notes* course

Ruth

Bible Study by Correspondence
by Warren Doud

Lesson 2 of 10

Ruth 1:11-22

Grace Notes

1705 Aggie Lane, Austin, Texas 78757

Email: wdoud@bga.com

Ruth
Lesson 2: Ruth 1:11-22

Instruction for Lesson 2	
Lesson 2: Ruth 1:11-22.....	4
Topics	
Old Age	6
Depression	8
Peace	12
Worry	13
Lesson 2 Quiz	14

Instructions for Lesson 2

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 1:11-22 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: **Old Age; Depression; Worry; Peace**
 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.
-

Ruth 1:11

And Naomi said, Turn again, my daughters: why will you go with me? Are there yet any more sons in my womb, that they may be your husbands?

Naomi will not commit them to an uncertain life. Naomi herself is not a strong woman of faith, as shown in the final verses of this chapter. She is fright-ened and has little concept of God's plan or provision. She thinks that Ruth and Orpah are young enough to remarry and find security in Moab.

Naomi is too old for marriage. She refers here to levirate marriage, marriage with a kinsman to preserve the name and inheritance of the dead. She is certainly familiar with the principle, and she knows kinsmen who would be qualified, as we see in the next chapters. But she is of such an age that there is very little prospect that a kinsman will marry her in Bethlehem. She is sure that she is in for a life of poverty and uncertainty ("The Lord has brought me home again empty.")

Read Deut. 25:5-10 on levirate marriage.

At this point there is also a levirate marriage prospect for Orpah and Ruth. Mahlon and Chilion had also died childless; and their widows might normally have looked to marrying kinsmen as a means of support and to have children.

Ruth 1:12

Turn again, my daughters, go your way; for I am too old to have a husband. If I should say, "I have hope", if I should have a husband also tonight, and should also bear sons:

Naomi then takes a different line in trying to persuade the young women to stay in Moab. She says "Even though I were married right now and had baby boys, you could not wait until they were grown." Naomi is clear that there is no point in their going with her. Notice that she does not hold out any prospect of their marrying anyone outside of the immediate family. This is probably because of the prejudice against non-Jews in Palestine.

Ruth 1:13

Would you tarry for them till they were grown? Would you stay for them from having husbands? Nay, my daughters, for it grieves me much for your sakes that the hand of the Lord is gone out against me.

The word "nay" has a ring of finality to it. This is not an easy decision for her, and she goes on to express regret. The phrase "it grieves me much" is better translated "it is very bitter to me." The complete phrase would go "It is far more bitter for me than for you.

The two young women had "just" lost a husband, while Naomi had lost a husband and two sons. Moreover, Ruth and Orpah had some hope of remarriage, security, and happiness. But Naomi seems embittered by the thought that she has only old age, poverty, and living on charity to look forward to.

Topic: OLD AGE

Here we get a glimpse of Naomi's mental attitude of blaming God. There is nothing in the context to indicate that she considers these circumstances to be God's punishment for something. Naomi knows that God is a sovereign God, and that nothing happens by chance. She thought that God was to blame for her misery; she may have thought that He was punishing her for something, although there is no idea of divine discipline in this context.

The phrase "the hand of the Lord" is an anthropomorphism used fairly often in the Bible. The Old Testament particularly uses parts of the body freely to express the activity of God. So we have "the eye of the Lord", "the hand of the Lord", "the ear of the Lord", etc.

Naomi thinks that God has acted against her. Part of her reasoning, then, may be that it would not be good for Ruth and Orpah to accompany her, because she was not in favor with God.

Ruth 1:14

And they lifted up their voice, and wept again: and Orpah kissed her mother in law; but Ruth clave to her.

Ruth Lesson 2

This was the kiss of farewell for Orpah. Naomi's words had sunk in, and there was a reaction from each of the young women.

Orpah is often blamed for her decision here, but there is no real cause to criticize her. First, she was persuaded by the counsel of someone who had her best interests in mind, Naomi. Second, she was not wrong to go back to her family. We don't know whether she was a believer in Jehovah.

While we should not be too quick to blame Orpah, at the same time we must notice that Ruth was not so easily persuaded. She had given her loyalty to Naomi (in marrying in to the family), and she would not lightly withdraw her loyalty.

Ruth's was a tough decision. It involved forsaking her family, forsaking her prospects of marriage in Moab, forsaking her religion and culture, and placing trust in God. But her subsequent reputation and personal testimony in Bethlehem bears out that she had placed complete trust in the God of Israel and had decided to take shelter "under His wings".

Ruth 1:15

And she said, Behold, thy sister-in-law is gone back unto her people, and unto her gods: return thou after thy sister-in-law.

Naomi uses the example of Orpah to induce Ruth to do the same. The reference to returning to "her gods" may point to a belief that there was a certain connection between a god and the territory where the god was worshipped, so that a god could only be worshipped on the soil of its own country.

In 2 Kings 5, Naaman the Syrian, having become a worshipper of Jehovah, took "two mules' burden of earth" with him, in the mistaken assumption that he would need it to be able to worship Jehovah in Syria.

But this idea was not held by everyone. So we see that Solomon worshipped the Moabite God, Chemosh, on the soil of Judah. And Naomi had no such idea, because she had made it plain that she was aware that God was just as active in Moab as in Judah. So her words need mean no more than that Moabites were Chemosh worshippers.

Ruth 1:16,17

And Ruth said, Intreat me not to leave thee, or to return from following after thee: for whither thou goest I will go; and where thou lodgest I will lodge: thy people shall be my people and thy God my God:

Where thou diest, will I die, and there will I be buried: The Lord do so to me, and more also, if ought but death part thee and me.

This response of Ruth's is one of the classic expressions in history of faithfulness and loyalty. She first tells Naomi to stop pleading with her to leave. Then she affirms her determined decision to go where Naomi goes.

Ruth knows that this means she will be cut off from her own nation; but she is willing to make Naomi's people her own.

Her decision is also that in favor of Jehovah, and against the gods of Moab. Naomi's God will be her God. Some people say that she rates friendship above faith; but in verse 17 she affirms her faith in God and her yieldedness to His sovereignty.

Her views of religion might not be clear: but it is evident that a principle of vital godliness was rooted in her heart, and powerfully operative in her life. In fact, she acted in perfect conformity with that injunction that was afterwards given by our Lord, "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple" (Charles Simeon in *Horae Homileticae*, III, 1847.)

Ruth will stay with Naomi until death. There is reason to believe that Ruth was also motivated by concern for Naomi and that she was determined to care for her mother-in-law. (Ruth 2:11,12)

The reference to burial was a reflection of the great importance placed by Eastern people in being buried in the proper location, a location that has significance. (Note that Abraham purchased a burial site from the Hittites.)

Ruth's calling down punishment on herself as a form of an oath does not specify the type of punishment. Perhaps the phrase was accompanied by a gesture.

Ruth Lesson 2

Ruth 1:18, 19

When she saw that she was steadfastly minded to go with her, then she left speaking unto her.

So they two went until they came to Bethlehem. And it came to pass, when they were come to Bethlehem, that all the city was moved about them, and they said, Is this Naomi?

Naomi was impressed and persuaded by Ruth's impassioned speech. She accepted the situation and stopped trying to convince Ruth.

The journey back to Bethlehem is not described. It would have been a walk of about 40 miles, the two women carrying as much as they could with them. It could have taken as long as three or four days.

The reception of the widows is described, however. They receive a welcome, but Naomi could not help contrasting her present difficult condition with the way she was when she had left ten years earlier. But she was familiar enough to be recognized.

The whole village was excited and involved, although mostly the women. The verb "they said" is in the feminine gender. The men were undoubtedly working in the fields.

The years had probably dealt harshly with Naomi. There is no doubt that ten years of toil and a great deal of sorrow would change anyone's appearance in the best of circumstances.

RUTH 1:20-22

And she said unto them, Call me not Naomi, call me Marah: for the Almighty hath dealt very bitterly with me.

I went out full, and the Lord hath brought me home again empty: why then call ye me Naomi, seeing the Lord hath testified against me, and the Almighty hath afflicted me?

So Naomi returned, and Ruth the Moabitess, her daughter-in-law, with her, which returned out of the country of Moab: and they came to Bethlehem in the beginning of the barley harvest.

Marah" means "the bitter one". Recall the first stop for the Jews in their wilderness wanderings was Ma-rah, the place of bitter water.

When Naomi said she was "full", it was not in money and property, but in the possession of a husband and two sons. She was a rich mother, but now all that makes her heart glad has been taken from her, so she is now "empty".

Naomi is undoubtedly exhausted, physically and emotionally. She has lost everything, and she has no hope of any recovery. It is one thing to be able to rejoice in the prosperity the Lord provides, or when testings are relatively light. But the great tests of poverty, deprivation, tremendous sorrow require great maturity and experience of faith in God if they are to be experienced without bitterness and mortal fear.

The account of Naomi and Ruth's journey back to Bethlehem draws to a close here. The events of chapter 2 are introduced in 1:22 with a reference to the barley harvest. The harvest in Judea began with the barley harvest. Leviticus 23:10,11.

Old Age

Many people have a tremendous dread of growing old. A great deal of activity during the working years is aimed at preventing as many of the problems of old age as possible: dependency on others, lack of money, boredom, ill health, and so forth. The very fear of the problems of old age often make mental and physical wrecks of people -- they become old before their time.

God's Plan is that old age be the crowning glory of a person's lifetime. The Word of God shows that old age can have promise, productivity, vitality, confidence, and a great deal of happiness, providing that spiritual preparation has taken place during the younger years.

AGE DIVISIONS IN THE BIBLE

The Bible indicates that there are three broad divisions of a lifetime.

The period of youth lasts up to about 40 years of age. Moses began to sense his responsibility to Israel and to the Lord when he was about 40, Acts 7:23. He spent 40 more years in training, however,

Ruth Lesson 2

before he became leader of the people of Israel. It was during the years from 80 to 120 that he did his great work.

In Acts 4:22, a man is healed and the Sanhedrin wanted to ridicule his testimony. However, "the man was above forty years old on whom this miracle of healing was shown", indicating that he was mature enough to know what had happened.

In 1 Tim. 4:12, Paul writes, "Let no man despise thy youth." Timothy was in his thirties at the time.

The period of middle age last from about 40 to 60 years of age. In 1 Tim. 5:9, a 60-year-old widow's retirement was into a full time ministry of prayer supported by the church. Many believers hit their top pace in the middle years. The high priest's work load was heaviest between 30 and 50.

Old age is the period from 60 on. In Daniel 12, Daniel, at age 90, was told to stop acting like a dead man and to get going. In Luke 2:36-38, a woman of great age (84) was very active in serving the Lord.

SOME PRINCIPLES OF OLD AGE

Old age is a mental attitude as well as a physical problem. People shudder when you discuss old age. Next to the subject of death, it is the least favorite topic. There are many ways people try to postpone old age. They try various products to keep on looking and feeling young. They try traveling to relieve boredom and to give a sense of fulfillment. They use gadgets and programs to postpone old age.

But, the older one becomes as a believer, the better life should become! God's Plan is bigger than any problem this life can produce. Of course, to take advantage of this plan, a person must understand Salvation and receive Christ as Saviour. Then, the individual must get Bible teaching every day over a period of years to make it possible to obtain the maximum out of every day of life. According to God's Plan of Grace, which includes the concept of Dying Grace, the last day of your life should be the best.

But some of the most miserable old people around are Christians. They are cantankerous and

obnoxious. Their youth is no longer there to protect them. They are seen for what their souls really are, without the camouflage of youth. "As a man thinks in his heart, so is he." Youth is excused for bad behavior; but youth is no longer there to cover up. Old age exposes all the faults, habits, obnoxious characteristics, and degeneracy of soul.

When King Solomon reached old age, he wrote Ecclesiastes; and he has some advice for youth. A young person can prepare now to have a happy old age. Happiness is not in working, and it is not in retirement; it is not in this diversion or that. True happiness is in Christian growth, the production of the Fruit of the Spirit, operating on Divine Viewpoint, having a healthy edification structure in the soul -- having the inner beauty of soul.

"Rejoice, O young man!" "Find happiness when you are young." Then you can carry your happiness around with you, the inner mental happiness found in the Word of God, a happiness which does not depend on conditions, circumstances, people, or the details of life. This leads to a marvelous old age!

"And let thy heart cheer you in the days of your youth." Then you won't fight old age; old age will be the best age of all. This type of person is the salt of the earth in his old age, an aristocrat of the Christian family.

"Walk in the ways of your heart." Now the young person who is immersed in doctrine uses the Word of God in living the Christian Way of Life. "In the sight of thine eyes." The application of the Word of God to experience.

"But know that God will bring you to judgment; therefore remove sorrow from your heart, put away evil from thy flesh." This is a picture of judgment, chastisement, confession, claiming promises.

Therefore, old age is a mental attitude developed during a lifetime. The older one becomes as a believer, the better life should become. Happiness in old age is dependent on what is built up during the previous years of youth and middle age.

Ruth Lesson 2

PROBLEMS OF OLD AGE

As you read the following listing of the problems of old age, meditate on the Word of God and try to think of the doctrinal "antidote" for each problem. The prescription will be given in the succeeding sections of this article; but try finding answers in your own repertoire of doctrine.

- * Old age may bring on a lack of mental sharpness. This can occur because of physical debility. Also, if the mind has been neglected, especially if the Word of God has been neglected, there will be a failure of the mentality.
- * In old age, there can be a disorientation to life from the standpoint of success standards. A person looks back and regards life as a failure. Maybe he set goals, and now he is old and never realized the goals. There is a great danger of disillusionment.
- * There is a tendency for great increase in mental attitude sins in old age, with emphasis on criticism and judgment. These things are often overlooked in youth; but they are horrible in the elderly.
- * There is often a lack of security in old age, especially if the old people can't take care of themselves financially. Their children are in the prime of their lives and often the children's plans do not include them.
- * Old age may bring an inability to concentrate, forgetfulness, inability to converse, to hear, to see. So the old person gets used to sitting in a chair daydreaming, vegetating, saying nothing.
- * There is sometimes a lack of motive to live, too much idle time, and too much time for complaining. There may be a desire to travel but no means to do so. So there is a lack of significant things to do.
- * Old age brings future shock. Old age finds itself out of phase with the younger generations of children and grandchildren. Therefore a dangerous trend can get started toward hypercriticism.
- * The older believer may have stopped growing spiritually, or worse, may never have got started. There is, therefore, no edification, no occupation with Christ, no desire for the Word. There is a

tendency to stagnate, to become jaded, to rely on the study done years before.

- * There can be a tendency toward the negatives of Titus 2:3, becoming false accusers, gossips, evil speakers, vicious in criticism.
- * There is a tendency among older believers to drink quite a lot when they don't have anything else going for them.
- * Then, there is the tendency to think that getting old means that a person has some wisdom. So there is the garrulous senior citizen who never stops talking and inflicts continuous boredom on his listeners with his platitudes and homely chatter.

A GODLY AND GRACE-FILLED OLD AGE

Coming into old age, the mature believer is assured of his redemption; and he comes into old age as a knowledgeable, productive Christian. He understands both salvation and spirituality. He knows how to claim promises. He understands suffering, has lived through some of it, and looks forward to greater tests. He is ready for both suffering and happiness in old age.

This person comes into old age able to apply the Word of God to experience. Even his mind is saved, according to the principles of Romans 12:2. He realizes that there are many books, but only one Book, the mind of Christ, the Word of God.

The elderly believer uses the Faith-Rest principles of life. While the body is getting weaker, there is this promise of 2 Cor. 4:15.

"For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God. For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, works for us a far more exceeding and eternal weight of glory."

Characteristics of a Beautiful Old Age

Review the following scripture passages to get a thorough understanding from Bible examples just what an exciting and productive old age can be like.

Ruth Lesson 2

In 1 Tim. 5:5-10, there is the example of a widow alone who faces the occupational hazard of widowhood in loneliness. However, this woman trusts in God, uses the promises of the Bible, and keeps on praying. A widow who is "well reported for good works" is making the most out of old age.

In Acts 11:36-43 is the story of Dorcas, "full of good works", given to hospitality, who "washed the saints feet", made garments, relieved the afflicted with her nursing skills, and was a producer of divine good. She had mastered the details of life.

In Tim. 2:1,2 there is a discussion of the characteristics of godly elderly men. They are to be healthy minded, alert, sharp, with Christlike character, masters of the details of life ("temperate"), "sound in faith", having spiritual healthy because of doctrine, being free from mental attitude sins such as bitterness, envy, hostility, having mental attitude love.

In Tim. 2:3 ff are listed the characteristics of godly older women. Their shining inner beauty reflects the glory of God. They are not false accusers or guilty of maligning, evil speaking, or gossip, and they are not vindictive. They are also temperate and able to teach good things to the younger women. They had skill and wisdom and had the willing attention of younger women. They taught the young women to be healthy minded, emotionally stable, to have sound judgment, to be poised, in control of themselves, thoughtful, to be free from carnality ("chaste"), to be morally good, and to respond to their husbands.

>From these illustrations we conclude that there is plenty to do in old age, that old age can be a golden age, not necessarily in reliving the "good old days", but in actively enjoying the present and the future.

The Bible vs Depression

Many Christian's suffer from depression from time to time. Sometimes depression is self-induced because it is caused by sin. Mental attitude sins will bring on depression. Failure to exercise Faith-Rest principles or failure to claim promises from the Bible can cause depression. If

sin is the problem, the first step to the solution is to confess sin Biblically and use the techniques of Faith-Rest, Occupation with Christ, and the Filling of the Holy Spirit to begin a quick recovery.

Sometimes depression comes through no fault of our own. There may be severe problems which are imposed by outside circumstances. There may be physical exhaustion and a weakening of physical and emotional strength. There may be serious disturbances or distress in life with a feeling of being trapped or a fear of what might happen. If the depression is not caused by a sin problem, confession is not called for. But the techniques of the Christian way of life are equally useful in combatting depression in whatever form it comes.

The dictionary defines depression as one or more of the following:

- * A feeling of dejection or sadness
- * An attitude of self-depreciation
- * A reduction in quality or force
- * A lowering of vitality or functional activity

The Bible deals extensively with the subject of mental anguish, sorrow, and depression. There are many Bible words used to describe the thoughts and feelings people have when they are depressed. Studying these definitions, and the Bible passages where they are found, is a very important part of the therapy for depression. Almost every Bible verse that has a word related to depression also has part of the cure for that condition somewhere in its context.

As you study the following verses, try to determine in each case the reasons for the state of depression and whether it was caused by personal sin (self-induced), was the result of undeserved suffering, or came from some other source. Then, try to decide on what the "cure" should have been. In some cases, the cure will show up in the context. In others you will have to decide on a solution from categorical doctrinal principles.

The Bible deals with depression categorically using the following words:

(lupei), meaning "grief, sorrow, distress, suffering, a sad plight". The verb form is (lupeo), "to cause

Ruth Lesson 2

pain, to grieve, to annoy". In military terminology, the word was used of troops in the sense "to harass; to annoy" the enemy. In the passive voice, where the subject receives the action of the verb, the meaning is "to be sad, to be sorry, to be grieved".

"And while they abode in Galilee, Jesus said unto them, The Son of Man shall be betrayed into the hands of men: And they shall kill him, and the third day he shall be raised again. And they were exceeding sorry." Matt. 17:22,23

"And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?" Matt. 26:22

"But when the young man heard that saying, he went away sorrowful: for he had great possessions." Matt. 19:22

"And he [Jesus] took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me." Matt. 26:37,38

"... I say unto you, that ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy." John 16:20

"But if thy brother be grieved with thy meat, now walkest thou not charitably." Romans 14:15

"For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you." 2 Cor. 2:4

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope." 1 Thess. 4:13

"Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through many testings." 1 Peter 1:6

"Now no chastening for the present seems to be joyous, but grievous: nevertheless afterward it yields the peaceable fruit of

righteousness unto them which are exercised thereby." Heb. 12:11

"For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully." 1 Peter 2:19

(adeimonia), noun, "in great distress or anguish"

"My soul is exceeding sorrowful...", Matt. 27:38.
See also Mark 14:33,34

"For he longed after you all, and was full of heaviness, because that ye had heard that he had been sick." Phil. 2:26

(anagkei), noun, "necessity, constraint, natural desire (such as hunger), bodily pain or suffering". When used with (thlipsis), signifies a condition of necessity arising from some form of outside compulsion.

Used in: Matt. 18:7; Luke 14:18; 21:23; Rom. 13:5; 1 Cor. 7:26, 37; 9:16; 2 Cor. 6:4; 9:7; 12:10; 1 Thess. 3:7; Philemon v. 14; Heb. 7:12,27; 9:16; Jude v. 3

(stenochoria), noun, "narrowness of place, a trapped feeling."

Used in: Rom. 2:9; 8:35; 2 Cor. 6:4; 12:10

(sunochai), noun, metaphorically for "anguish or distress" caused by a compressing together or narrowing of the way.

Used in: 2 Cor. 2:4; Luke 21:25

(thlipsis), noun, "pressure, oppression, affliction.

Used in: Matt. 13:21; 24:9; Mark 4:17; 13:19,24; John 16:21,33; Acts 7:10,11; 11:19; 14:22; 20:23; Rom. 2:9; 5:3; 8:35; 12:12; 1 Cor. 7:28; 2 Cor. 1:4,8; 2:4; 4:17; 6:4; 7:4; 8:2; Eph. 3:13; Phil. 1:17; 4:14; Col. 1:24; 1 Thess. 1:6; 3:3,7; 2 Thess. 1:4,6; Heb. 10:33; James 1:27; Rev. 1:9; 2:9,10,22; 7:14

(kataroneo), verb, "to wear out with toil or suffering"

Used in: Acts 7:24 and 2 Peter 2:7

(sunechw), verb, "to forcibly hold together; to contain; to constrain; to oppress" Used for holding rowers together on galley ships.

Used in: Matt. 4:24, 38; 8:37; Luke 8:45; 19:43; 22:63; Acts 28:8; 7:57; 12:50; 18:5; 2 Cor. 5:14; Phil. 1:23

Ruth Lesson 2

(odunao), verb, "to cause pain". In the passive "to feel pain".

Used in: Luke 2:48; 16:24; Acts 20:38

(thlibo), verb "to press; to distress; to trouble; to gall"

Used in: Matt. 7:14; Mark 3:9; 2 Cor. 1:6; 4:8; 7:5; 1 Thess. 3:4; 2 Thess 1:6; 1 Tim. 5:10; Heb. 11:37

(tarachei), noun, "trouble, disorder, confusion"

Used in: Mark 13:8; John 5:4

(tarasso), verb, "to stir up, disturb, trouble; to trouble the mind; to alarm; to frighten; to throw into disorder"

Used in : Matt. 2:3; 14:26; Mark 6:50; Luke 1:12; 24:38; 1 Peter 3:14

Principles of Application in Dealing With Depression

The following ten principles are Bible techniques which you can use to deal with depression in your life, regardless of the cause. Each of these topics is discussed in more detail in other notes in this series, but this outline will give you ideas on how you can make specific application of categorical doctrine to help with real world problems. [Request topics by name from: wdoud@bga.com]

Confession of Sin

Personal sin leads to depression. You must deal with sin on a daily basis by confessing and moving on. If you don't do this, sin becomes a burden which clouds your joy, drains your spiritual energy, and destroys your productivity and vitality. In short, sin is always depressing.

In privacy, make a list of your mental attitude sins, verbal sins, and behavior sins. Ask the Lord to make you aware of the habits of your own life. Respond immediately to the Holy Spirit when He uses the Word to spotlight your sin. Name the sin to God; then rejoice in forgiveness and cleansing and your renewed fellowship with God. All the promises and provisions of God the Father are now available to you. Make it a spiritual habit to confess sins whenever they show up in your life.

The Filling of the Holy Spirit

The Holy Spirit fills you and controls your life when you have no unconfessed sin in your life. You can trust the Holy Spirit to reveal sin to you when you commit it, or even before. When the Holy Spirit is in control, He produces His fruit (Gal. 5:12). The fruit of the Spirit does not include heaviness, depression, discouragement, disillusion, anguish, sadness, dejection, or loss of vitality. Consider these points:

- * Impersonal love is free from depression.
- * Joy pushes depression out.
- * Peace does not coexist with disillusion in the soul of the believer filled with the Holy spirit.
- * Longsuffering gives the ability to deal with depression and trouble.
- * Gentleness, goodness, faith, meekness, and temperance are fruits of righteousness, which is divine good. Divine good takes the place of depression.

Living in the Word

By Living in the Word you are constantly reminded of God's viewpoint, of His Plan, of His provision, or His awareness of our spirit of heaviness and what He want to accomplish in us with the testing. Living in the sphere of human viewpoint is a source of depression. Living in the Word gradually transplants you to a new sphere, a new environment for your life, in which there is victory over depression.

Orientation to Grace

Depression is often caused by people, most of the time by people we cannot escape, or people we love, or people we cannot confront, or people we trust. Grace Orientation includes the ability to look at people and see them as God sees them. It includes the ability to let them live their lives as unto the Lord, and trusting God to make His way clear to them. This technique lets people make mistakes without your judging them. It enables you to accept criticism without hurt or bitterness. It enables you to "esteem other better than yourself", to "do nothing through strife or vainglory."

Ruth Lesson 2

Occupation with Christ

The technique of Occupation with Christ helps to cure depression because it gets your eyes off your spouse, your children, your neighbors, your friends, and yourself. Instead, as you move through the day, you are thinking about the Lord Jesus Christ, His plan for your life, the Father's provision for each incident in your life, and His provision of wisdom for each decision you must make. Occupation with Christ is a by-product of the Faith-Rest Life. Depression is a by-product of occupation with self, with life, with problems.

The Faith-Rest Life

Faith-Rest is believing the promises of God and then entering into the "rest" phase of Christian living by claiming and enjoying those promises. Therefore, you must search the Scriptures daily to remind yourself of promises, and to learn new ones. You must know who and what God is so that you will not hesitate to believe that He can do what He has promised to do. Study the attributes of God using verses about the Essence of God. Know Him as He reveals Himself in the Bible. Believe Him when He tells you what He will do for you. Count on it. Let your faith rest on it. Cast your burden on the Lord.

Relaxed Mental Attitude

A relaxed mental attitude is based on knowing God and on having the divine production in the soul that comes with the fruit of the Holy Spirit. A relaxed mental attitude is one of the results of Living in the Word, Walking in Fellowship, practicing the Faith-Rest Life, and being occupied with Christ. All of the components of depression melt away when God provides this attribute.

Mastering of the Details of Life

We are all involved with details of life. Either we master them, or they master us! If you are a slave to one or more details of life, your thoughts are devoted to them, and they drive you. They dominate your thoughts, your conversation, your decisions. Slavery to the details of life leads to disillusion, disappointment, and depression.

Mastery of the details of life means that you look to the Lord for every detail. Your happiness does not depend on people, circumstances or things. You have the peace of God that passes understanding. You have learned to be content under any circumstances. You can wait for the Lord's timing in providing the details you want; you can enjoy them when you have them; and you can remain happy when the Lord sees fit Not to provide some detail.

Capacity to Love

There may be many depressing details that surround our relationships with other people or the circumstances of our lives. The fruit of the Spirit love deals with that depression by giving us the capacity to have a Spirit-produced love for God (1 Cor. 16:22); for spouse (Titus 2:4); for others (Rom. 12:13).

Inner Happiness

Inner happiness is not possible for the believer who is occupied with himself and his needs. Inner happiness is a state of rejoicing based on knowing that God is everything He claims to be and that He can do what He has promised. Inner happiness is the joy of living where every provision for physical, emotional, and spiritual well-being is being made by God in the life of a Christian who is walking in daily fellowship with Him.

PEACE WITH GOD and THE PEACE OF GOD

The word "peace" in the Bible, from the Greek word (eireinei), refers to a mental attitude of tranquillity based on a relationship with God in the Christian Way of Life. It is a word which describes the result of a person's correct response to God's Grace.

The Bible uses "peace" in two ways. There is personal peace with God which comes when a person accepts Jesus Christ as Saviour. Then, there is the peace of God which is available on a daily basis as the believer participates in the Christian way of life according to the Plan of God. So, where you find peace mentioned in the Bible it refers either to the reconciliation of a Christian in

Ruth Lesson 2

salvation, as in Eph. 2:14,17, or to the mental attitude found in the believers.

2 Tim. 1:7 "For God has not given us a spirit of fear; but of power, and of love, and of a sound mind."

PEACE WITH GOD - Peace in Salvation

Peace with God is never available apart from Grace. The Cross of Christ is the focal point of Grace and is the source of Peace. Jesus Christ is our eternal Peace.

Romans 5:1 "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ."

God in Grace removed the Barrier and made peace between man and God. So, when the unbeliever responds to Grace by faith, the result is Peace.

Ephesians 2:14-18 provides a good illustration of how God made it possible for anyone to have peace with God, with special emphasis on the fact that such different types as Jews and Gentiles have been provided for.

Verse 14 deals with peace as a product of reconciliation. Verse 15 explains that the "enmity" between God and man, that which we call the Barrier, was "abolished" once and for all. Verses 16 to 18 explain that the enmity has been slain for both Jews and Gentiles so that now those who were near to God, the Jews, and those who were far off, non-Jews, have been brought into union with Christ through the baptism of the Holy Spirit.

Peace in the Christian Way of Life

In our lifetime we can experience Peace on a daily basis. When the believer responds by faith to Grace, God provides many blessings which can result in great inner happiness.

Isaiah 26:3,4 "Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee. Trust ye in the Lord forever: for in the Lord JEHOVAH is everlasting strength."

In the Christian Way of life, peace comes through fellowship with God and daily growth,

advancement in spiritual things which brings stability, a relaxed mental attitude, orientation to the plan of God, occupation with Christ, and the ability to employ faith-rest principles in all areas of life.

Philippians 4:6-9 "Be anxious for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passes all understanding, shall keep (garrison) your hearts and minds through Christ Jesus. Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, if there be any praise, think on these things.

Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you."

Peace, or tranquillity, precedes the enjoyment of prosperity. It is part of the preparation for prosperity. One must have Peace to have the capacity for prosperity. God may hold prosperity back until there is the capacity to enjoy it.

Acts 9:31 "Then had the churches rest throughout all Judea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Spirit, were multiplied."

READ Jeremiah 29:1-7

Any loss of peace is followed by adjustment to the plan of God (confession and restoration to fellowship), faith-rest, and relaxed mental attitude, and Peace in the new situation.

The man or woman who receive grace and peace from the Lord is in perfect position for spiritual production, and reproduction.

READ James 3:13-18.

Ruth Lesson 2

WORRY

This article is a discussion of the mental attitude sin of Worry. We are not dealing with those natural concerns which all of us face in life when things are not going right, such as when someone is ill, or absent, or in danger.

What we are talking about is Worry as a failure to understand God's provision for us and His promises, failure to "cast our care on Him", because He cares for us, resulting in unnecessary soulful torment or anxiety or a disquieting and painful state of mind involving undue concern over something in life.

Such worry always anticipates the worst, and so becomes apprehension or anticipation of danger, misfortune, trouble, or uncertainty. Worry is a state of restlessness and agitation, producing mental disturbance, uneasiness, foreboding, anxiety, and painful uncertainty.

Worry is a destroyer of the soul. If unchecked, it results in great anxiety or even mental illness. You get a warning first, often with a physical problem. Worry in the mind causes shock to the body, Prov 12:25.

Bad news causes worry, Jer 49:23ff.

Worry causes hysteria, Lk. 10:41. All people have areas in which they are prone to worry.

People cause worry. People are always worried about other people. Worriers have to have an object, 1 Sam 10:2. You can always find an object if you really want to worry.

Economic disaster is a cause of worry, Jer. 44:16.

Worry leads to backsliding and the sin unto death, Ezek 4:15-17, 12:18-19, Isa 57:11.

Sin causes worry. People worry about sin which causes guilt, Ps 38:18.

Worry can be a sin, Rom 14:23. Christians are commanded to stop worrying, Lk 12:29.

Worry does not solve problems, Matt. 6:25,34.

Worry distracts from Bible teaching, Matt 13:22; Luke 8:14.

Therefore, blessing from God includes freedom from worry.

Jer 17:7-8, "Blessed is the man who trusts in the Lord and whose trust is the Lord."

This verse teaches the difference between a growing and a mature believer.

Worry is forbidden, Phil 4:6-7.

Ask God in prayer for anything. When you get Bible teaching under your belt you won't worry so much anyway,

1 Sam 17:47; Ps 55:22; Isa 26:3-4; 1 Pet 5:7.

Ruth Lesson 2

Ruth Lesson 2 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:". 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.

Questions on Ruth Lesson 2

1. Naomi knows that Ruth will have no problem finding a husband in Judah. [True; False]

Answer:

2. Marriage with a kinsman, to preserve the name and inheritance of a dead man, is called _____ marriage.

Answer:

3. Naomi's attitude in returning home is one of [faith and trust; happiness and excitement; worry and depression]

Answer:

Ruth Lesson 2

4. Naomi and Ruth walked about _____ miles, from Moab to Bethlehem.

Answer:

5. Naomi was well known in Bethlehem. [True; False]

Answer:

6. Naomi suggested that the people call her "Marah," which means _____.

Answer:

7. Naomi and Ruth returned to Bethlehem at [the time of Passover; harvest time; spring time; on Naomi's birthday].

Answer:

OLD AGE

8. In Acts 4, the man who was healed was about [35; 40; 55; 70] years old.

Answer:

9. When King Solomon reached old age, he wrote the book of _____.

Answer:

10. Titus 2 warns older people about the problems of [gossip and negativity; physical infirmity; uncaring children; lack of money].

Answer:

11. In 1 Timothy 5, the widow was "well reported" for _____.

Answer:

WORRY / DEPRESSION

12. Worry is sometimes a sin. [True;False]

Answer:

13. There are some kinds of problems that worry solves. [True; False]

Answer:

14. The Bible teaches that the answer to worry is [money; faith-rest; a night's sleep]

Answer:

15. Personal sin can lead to depression. The first step in solving the problem of personal sin is _____.

Answer:

Ruth Lesson 2

PEACE

16. In the bible, peace is based on [a lot of Bible study; going to church regularly; a relationship with God; having Christian friends].

Answer:

17. Fill in the blanks: "For God has not given us a spirit of fear, but of _____, and of _____, and of a _____."

Answer:

18. Peace with God is never available apart from [doing good works; faith in Christ; a good church life].

Answer:

19. The Peace of God is part of the answer to problems of [worry; depression; old age; economic troubles; all of these].

Answer:

20. ESSAY QUESTION. Suppose an older person comes to you for advice. This person is having some of the same problems that Naomi experienced, such as anxiety about the future, disappointment, and distress in the loss of loved ones. What advice would you offer; and what scripture reading would you suggest to provide God's viewpoint on the situation?

Answer:

End of Quiz