



**WELCOME
TO
BIBLE HOUSE
OF
GRACE**

If you think items presented on this site to be in error, please let me know and I will gladly reconsider the content.

RRR

**Map Locations
And
People of the Bible**

(2017)

Bible House of Grace contains an easy to read New and Old Testament commentary full of spiritual treasures and pearls, complete with an insightful resource guide illuminating God's love and grace.



Although I believe my aim is pure and God's will perfect this document is still the product of a human man, as to such I neither claim perfect knowledge or perfect understanding.

RAAMAH

The fourth son of Cush and grandson of Ham (1 Chron. 1:9) the father of Sheba and Dedan (Gen. 10:7; cf) (1 Chron. 1:9). The prophet Ezekiel identifies Raamah as one of the merchant tribes that traded in spices, gold and precious stones with Tyre (Ezek. 27:22).

RABBAH

Capital of the Ammonites in Samaria. Rabbath in KJV (Deut. 3:11) (Ezek. 21:20). The full name is *Rabbath bene ammon*, Rabbah of the children of Ammon. It is the only city of the Ammonites to receive mention in Scripture and is first mentioned in, connection with the bed or sarcophagus of Og, king of Bashan (Deut. 3:11). It and was not assigned to the tribe of Gad at the time of the division of the land (Josh 13:2-5) and disappears from history following the days of Joshua until the day of David who sent an envoy of comfort to Hanun King of the Ammonites because of the death of his father. The Ammonites monarch grossly insulted the messengers of David (2 Sam. 10:1-6) so the following spring David's armies besieged Rabbah and the city surrendered when Joab captured its water-supply.

Jeremiah utters judgment against Milcom (Molech) the chief Ammonite deity (49:2f). Ezekiel pictures Nebuchadnezzar as pausing at Rabbah to decide his further course of action. (Ezek. 21:20f). Amos predicts a fire being kindled in the wall of Rabbah. (Amos 1:14). It seems to have been at Rabbah that Baalis, king of the Ammonites, contrived a plot which later cost Gedaliah, the provisional governor for the Babylonians his life (Jer. 40:14f). Afterward Rabbah was captured by Ptolemy Philadelphus (285-247 BC.), who changed its name to Philadelphia. It later became the seat of Christian Bishops. It is now known as Amman, the capital of the Hashemite kingdom of Jordan

 1

RABSHAKEH

The Rabshakeh stood and called out to the inhabitants of Jerusalem in a loud voice, "Hear the word of Sennacherib the great king, the king of Assyria," and then went on to say:

- The men sitting on the wall, are doomed with you to eat their own dung and to drink their own urine? (2 Kings 18:27).
- Do not let Hezekiah deceive you, for he will not be able to deliver you out of my hand. (2 Kings 18:29).
- Do not let Hezekiah make you trust in the LORD by saying, "The LORD will surely deliver us, and this city will not be given into the king of Assyria." (2 Kings 18:30).
- Do not listen to Hezekiah king of Judah, make your peace with me then each one will eat of their own vine and fig tree. (2 Kings 18:31).
- Do not listen to Hezekiah when he misleads you by saying, "The LORD will deliver us." (2 Kings 18:32).
- Has any of the gods of the nation's ever delivered his land out of the hand of the king of Assyria? (2 Kings 18:33).
- Where are the gods of Hamath and Arpad? Where are the gods of Sepharvaim, Hena, and Ivvah? Have they delivered Samaria out of my hand? (2 Kings 18:34).

- Who among all the gods of the lands have delivered their lands out of my hand, that the LORD should deliver Jerusalem out of my hand? (2 Kings 18:35).

The gods of Hamath, Arpad, Sepharvaim, Hena, and Ivvah: were gods of these cities situated somewhere in Syria. The armies of Assyria conquered these cities and destroyed their temples and their statues and carried off their idols. When the Rabshakeh on behalf of Sennacherib king of Assyria called out to the inhabitants of Jerusalem and said:

- Has any of the gods of the nation's ever delivered his land out of the hand of the king of Assyria? ³⁴Where are the gods of Hamath and Arpad? Where are the gods of Sepharvaim, Hena, and Ivvah? Have they delivered Samaria out of my hand? ³⁵Who among all the gods of the lands have delivered their lands out of my hand, that the LORD should deliver Jerusalem out of my hand?" (2 Kings 18:33-34).

Since all nations believed in individual and national gods Rabshakeh's reasoning was that Assyria's gods were far more powerful than the gods of these nation since their armies had conquered them. He is endeavouring to persuade the inhabitants of Jerusalem that it would be wise for them to deliver up their city to him, because their God like all the gods of these defeated nations would not be able to save Judah from Assyria's armies. It should be mentioned when the Rabshakeh said, "Who among all the gods of the lands have delivered their nations out of his hand," (2 Kings 18:35) he did not mean that Sennacherib had conquered all of the nations mentioned, but that kings of Assyria had. He is speaking of Sennacherib as if he were one with the kings that had gone before him.

RABBAH-AMMON

See Rabbah (above).

RACHEL

Rachel means ewe. She was the wife of Jacob, the mother of Joseph and Benjamin (Gen. 29:6, 16, 18) (Gen. 31) (Gen. 30:1-9) (Jer. 31:15) (Matt. 2:18) and the younger daughter of Laban, the Aramaean (AV. Syrian) the brother of Rebekah, Jacobs mother (Gen. 28:2), which means that Jacob and Rachel were full cousins. Esau planned to kill Jacob, because he had stolen his blessing (Gen. 27:35ff) so Rebekah, Jacob's mother tells Isaac to send Jacob to the house of her brother Laban in Haran (Pada-Aram) to find a wife. (Gen 27:43-45). Upon his arrival, he was struck by Rachel's beauty and immediately fell in love with her (Gen. 29:17-18). He agreed to work seven years for Laban for the hand of Rachel in marriage. Jacob, after fourteen years working for Laban for Leah and Rachael, he becomes prosperous and leaves the house of Laban with Rachel Leah and his family. (Gen. 31:21). For some time, Rachel remained barren, bearing Jacob no children. The two children that Rachel bore to Jacob were Joseph (Gen. 30:22) while still in the house of Laban, and Benjamin after the return home. Rachel however, died in childbirth with Benjamin (Gen. 35:16-19). Jeremiah pictures Rachel as rising from her grave, to weep over the children who are being carried to Babylon. (Jer. 31:15). Matthew applies this being as prophetic of the slaughter of the Innocents by Herod the Great. (Matt. 2:18).

THE TWELVE SONS OF JACOB

The twelve sons of Jacob: came through Jacob laying with Leah and her handmaid Zilpah and with Rachel and her handmaid Bilhah.

THE SIX SONS OF LEAH.

1. Reuben (Jacob's firstborn)
2. Simeon
3. Levi
4. Judah
5. Issachar
6. Zebulun

And a daughter Dinah.

THE TWO SONS OF LEAH'S HANDMAID ZILPAH

7. Gad
8. Asher

THE TWO SONS OF RACHEL

9. Joseph
10. Benjamin

THE TWO SONS OF RACHEL HANDMAID BILHAH

11. Dan
12. Naphtali

These were the sons of Jacob born to him in Paddan-aram (Gen. 35:22-26). Even though it was Leah and her maid Zilpah and Rachel and her maid Bilhah who gave birth to the twelve sons of Jacob and who became the twelve tribes of Israel Rachel was the woman Jacob loved and his true wife, Leah he married because of Laban's trickery this, is why she is called the mother of Israel.

Rachel was:

- The daughter of Laban the brother of Rebekah (Jacob's mother) (Genesis 29:10-11).
- A shepherdess. (Gen. 29:9).
- Younger than Leah. (Gen. 29:16).
- Beautiful. (Gen. 29:17).
- Rachel's children born to her servant Billah are found in (Genesis 29:29-35) (Genesis 30:1-24) (Genesis 35:22-26).
- Rachel died giving birth to Benjamin. (Gen 35:18).

Also, see Laban in this directory.

Rachel's Tomb: in the book of Genesis it is written:

- So Rachel died, and she was buried on the way to Ephrath (that is, Bethlehem), and Jacob set up a pillar over her tomb. It is the pillar of Rachel's tomb, which is there to this day. (Genesis 35:19-20).

Jacob set up a pillar over Rachel's tomb: (Gen. 35:20) the words, "which is there to this day," means that the pillar was there at the time this letter was written, however today there is a tomb built over the grave of Rachel about a mile from Bethlehem. At Jacob's time the pillar would have been a pillar of stones, whereas today the site consists of a rock with eleven stones upon it, one for each of the eleven sons of Jacob who were alive when Rachel died in childbirth. Over the centuries the rock was covered by a dome supported by four arches. The large tomb is now covered by a velvet drape. Today, due to the deteriorating security in the region a much larger stone building with a hallway has been built around the original tomb, to act as a fortress, complete with guard tower, soldiers and barbed wire, because of this the original tomb is barely visible behind its enclosing fortress. For Jews, Rachel's Tomb is the third holiest site after the Temple Mount in Jerusalem and the Cave of the Patriarchs in Hebron. It has become an important place of Jewish pilgrimage, especially Jewish women unable to give birth. Jewish tradition has it that Rachel weeps for her children and that when the Jews were taken into exile, she wept as they passed by her grave on the way to Babylon.

- Thus says the LORD: "A voice is heard in Ramah, lamentation and bitter weeping. Rachel is weeping for her children; she refuses to be comforted for her children, because they are no more." ¹⁶Thus says the LORD: "Keep your voice from weeping, and your eyes from tears, for there is a reward for your work, declares the LORD, and they shall come back from the land of the enemy. (Jer. 31:11-16).

This third-holiest site, has been the scene of prayer and pilgrimage since the time of Rachel's burial. It is considered holy to Jews, Christians, and Muslims. Worshippers and tourists continually visit the site, though Arab violence often makes this dangerous and at certain times not possible.

RAHAB (THE HARLOT)

Rahab is a woman best known for her prominent role in the capture of Jericho during the days of Joshua (Josh. 2:1, etc.). (Matt. 1:5) (Heb. 11:31) (James 2:25). The spies sent by Joshua were received into the house of Rahab prior to the siege of the city by the army of Israel. When the king of Jericho sent a posse of men in search of the spies. Rahab refused to betray their whereabouts. As a reward for her fidelity in this affair, she was promised by the two spies her own safety and the protection of her family on condition of her continued loyalty and secrecy (Josh. 2:14-20). True to the promise that the spies had made to her, Joshua and his men spared Rahab after they had captured the city. (Josh. 6:17). According to Matthew's genealogy, she is not only one of the four women mentioned in the family tree of the Saviour, but also the mother of Boaz, the husband of Ruth, and the great-grandmother of King David (Matt 1:5) (Ruth 4:18-21). The author of Hebrews speaks of her as a shining example of faith (Heb 11:31). James shows his appreciation of her as a person in whom faith was not merely theological but practical as well (James 2:5)

NOTE: there is no Scripture that says that the Rahab in Matthews genealogy was Rahab of Jericho, but it is highly probable that she was, since she was contemporary with Salmon, and a remarkable person, and there was no other of that name, especially of that age, of who the writer of the genealogy could possibly suppose his reader to have any knowledge. It is true she was of one of those idolatrous nations with which the Israelites were forbidden to marry. But as the reason of that prohibition was only lest they should be tempted to idolatry, it could have no force in the case of Rahab, who, before her marriage with Salmon, undoubtedly acknowledged the God of Israel for the true God, and became a proselyte of righteousness.

Rahab was:

- A prostitute who lived in a house in Jericho. (Josh. 2:1).

- Acted in faith by hiding the Israelite spies. (Josh. 2:6).
- Aware Israel's God was the LORD in heaven and on the earth. (Joshua 2:8-11).
- Saved with her household from Israelite destruction. (Josh. 6:17) (Joshua 6:25).
- Justified by her works. (James 2:25).

NOTICE: Rahab hid the spies because she already believed in Israel's God, she had heard the stories of how God fought for Israel and how the LORD had parted the Red Sea, because she believed all these stories, her faith motivated her to save the spies and in this way Rahab's inward faith was manifested in her outward works.

Rahab's faith: Rahab feared the God of Jerusalem she protected Israel's spies and is listed with God's people of amazing faith in the great chapter of the Bible that is commonly known as the Hall of Faith (Heb. 11:31). Listed in this Hall of Faith are:

- Abel, Enoch Noah, Abraham, Isaac, and Jacob.
- Sarah, Joseph, Moses, Gideon, Barak, Samson and Jephthah.
- David, Samuel and the prophets.

And in amongst these great men and women of faith is Rahab a prostitute woman (Heb. 11:31) that most would despise and God commends (praises and applauds) everyone listed in this chapter for their faith (Heb. 11:39). It is easy to judge and condemn a person by their outward lifestyle (especially prostitutes), but often the outward lifestyle is not a true reflection of the inward heart. Consider a woman in a third world country, no husband, no income, no job, no social security, and two children to support and feed, the only way many of these women are, able to buy food for their children is to go against everything good in their heart and humble themselves just to earn enough money to buy a meal. It is true that in today's Western world many women willingly live such a lifestyle for the worldly riches and materialist gifts it brings to them, but it is equally true many live in such a manner just to survive which would certainly have been case with many women in ancient times. Rather than condemn such woman they should be shown great mercy and compassion since it is because of great poverty that they are forced to deny everything that is good within themselves and surrender it all for the survival of their children. Such woman though living a morally wrong lifestyle on the outside are not morally corrupt on the inside, in fact most would probably be suffering great emotional and mental pain as well as a sense of shame. Unless we are willing to support and provide food for such woman, we have no right to condemn them.

Rahab the mythical monster of the deep: many believe this mythical Rahab to be some type of dragon or mythical monster of the deep, but it becomes clear after a careful look at the following verses that this is not so:

- God will not turn back his anger; beneath him bowed the helpers of Rahab (the proud helpers do stoop under him in KJV) (Job 9:13).

Rahab in this context refers to prideful mighty and powerful nations and those aligned to them that God has humbled and will humble.

- God divides the sea with his power, and by his understanding he smites through the proud (Rahab in Hebrew). (Job 26:12)

In this context Rahab refers to the proud.

- I will make mention of Rahab and Babylon to them that know me (Zion and the city of God): behold Philistia, and Tyre, with Ethiopia; this man was born there. (Psalm 87:4).

Rahab in this context refers to powerful nation (most likely Egypt).

- God crushed Rahab like a carcass; you scattered your enemies with your mighty arm. (Psalm 89:10).

In this context Rahab refers to a powerful nation that is an enemy to God and His people.

- For the Egyptians shall help in vain, and to no purpose: therefore have I cried concerning this, Their strength (Rahab in Hebrew) is to sit still. (Isaiah 30:7).

Rahab in this context refers to the strength of Egypt

- Awake, awake, put on strength, O arm of the LORD; awake, as in days of old, the generations of long ago. Was it not you who cut Rahab in pieces, that pierced the dragon?
¹⁰Was it not you who dried up the sea, the waters of the great deep, who made the depths of the sea a way for the redeemed to pass over? (Isaiah 51:9-10).

In this context Rahab refers to Egypt at the time of Moses and the parting of the Red Sea. These verses make it very clear that Rahab is not some dragon or mythical monster of the deep, but refers to prideful powerful nations that are opposed to God and His people (this of course would include the kings of these nations). In the Hebrew language, the word (*rahab*) means proud and strength it carries the idea of prideful strength and acting proudly especially against God and His people. The message concerning Rahab is that no matter how powerful and mighty a king, a nation or an army maybe no one can stop God from accomplishing His purposes.

RABSHAKEH

The name Rabshakeh is the title of an Assyrian official; it means chief cup-bearer or chief of the officers. He is mentioned in (2 Kings 18:17, 19, 26-28, 37) (2 Kings 19:4, 8), and parallel verses (Isaiah 36:2, 4, 11-13, 22) (Isaiah 37:4, 8). While Sennacherib was besieging Lachish, he sent his Rabshakeh to Jerusalem to deliver an ultimatum to that city. When representatives of Hezekiah protested that he should speak in Aramaic so that the people on the wall could not understand, he deliberately addressed his challenge to those onlookers and then left to join the Assyrian forces at Libnah. Sennacherib the king of Assyria sent his official Rabshakeh to speak to Hezekiah and the Jews to entice them to submit to Assyria's king. The Rabshakeh insulted and mocked the Jews saying:

- Where are the gods of Hamath and Arpad? Where are the gods of Sepharvaim, Hena, and Ivvah? Have they delivered Samaria out of my hand? (2 Kings 18:34) (Isaiah 36:19).

The Assyrian Rabshakeh is mocking the inhabitants of Jerusalem and boasting that not one of these cities not even the ten tribes of Israel in Samaria were able, to withstand the might and power of Assyria. He was boasting of Assyria's victories for, the purpose of intimidating the inhabitants of Jerusalem into surrendering to the king of Assyria.

RAKKON

Town allotted to Dan (Josh. 19:47), the exact location is unknown, if it's a town then it's in, the vicinity of Joppa, but the Hebrew text is difficult.

RAMAH

Ramah from the Hebrew word (*ruwm*) literally meaning a height or high place (as a seat of idolatry). It is the name of four places in Palestine

Ramah Asher: town on the north border of Asher in, the vicinity of Tyre and Sidon (Josh. 19:29), the exact location is unknown.

Ramah Benjamin: (also called Ramathaim) (1 Sam. 1:1) refers to a town allotted to the tribe of Benjamin (Josh. 18:25) between Geba and Gibeon and lies on a high hill seven miles from Jerusalem on the road to Bethel. It is mentioned as being along the traditional north invasion route toward Jerusalem (Isaiah 10:29) and mentioned in prophetic oracles (Hos. 5:8) (Jer. 31:15) (Matt. 2:8) and frequently in connection with the stories of Saul and David (1 Sam. 1:1). The inhabitants were struck in great fear when they heard of the march of the king of Assyria and his army was near to them. It is now a miserable village, with few houses.

- Deborah judged Israel in its vicinity. (Judges 4:5).
- It was the home of Samuel. (1 Sam. 1:19, 2:11).
- Baashah of Israel fortified it. (1 Kings 15:17) (2 Chron. 16:1).
- Asa removed fortifications from it. (1 Kings 15:21-22) (2 Chronicles 16:5-6).
- Jeremiah was released by the Babylonians at Ramah. (Jer. 40:1).
- After the exile, certain Jews settled here. (Ezra. 2:6) (Neh. 7:0) (Nehemiah 11:3).

Ramoth Gilead: also called Ramoth (2 Kings 8:9) and Ramoth in Gilead (Deut. 4:43) (Josh. 20:8) (Josh. 21:38) (1 Chron. 6:80) approximately ten miles north of Amman in Jordan. It was a Levitical city of refuge allotted to Gad (Deut. 4:43) (Josh. 20:8) (1 Chron. 6:80) and headquarters of Ben-Geber in a Solomonic district. (1 Kings 4:13). Ahab and Jehoshaphat fought against the Arameans as did Joram in Ramoth (1 Kings 22) (2 Chron. 18) (2 Kings 8:28) (2 Chron. 22:5) and Jehu was anointed king here (2 Kings).

Ramoth Issachar: Levitical town in Issachar (1 Chron. 6:73), because of position in list, probably same as Jarmuth and Remeth (Josh. 19:21) (Josh. 21:29)

Ramath-mizpeh: means, the heights or the watchtower, it is on the northern boundary line of the tribe of Gad (Josh. 13:26) and probably the same place that marked the early sanctuary erected by Jacob and Laban as a witness (Gen. 31:46-48). It has the triple names of Mizpeh Gilead and Jegar-Sahadutha, Mizpeh implies the idea of watching, Mizpeh is probably the same as Ramoth-Gilead, so famous in the subsequent history of Israel

Ramah Naphtali: town allotted to Naphtali on boundary between Lower and Upper Galilee (Josh 19:6) nineteen miles east of Acco.

Ramah and Ramoth in the Negev: these maybe the same. (1 Sam. 30:7). A town on border of Simeon (Josh. 19:8). The exact location is unknown, possibly twenty miles from Beersheba.

RAMESES

The district of Rameses is the region in north east of the Nile Delta where Jacob and his descendants settled, more commonly called the land of Goshen. It was one of the store cities the Israelites built in Egypt (Exod. 1:1). The exact location is unknown, during the times of the Exodus they travelled from here to Succoth. Joseph gave his father Jacob and his eleven brothers Rameses the best land of Egypt for a possession as Pharaoh had commanded. (Gen. 47:11). The Israelites were not at this time numerous enough to possess the whole entire territory of Goshen so

it is very likely that Rameses originally existed as a poor village consisting of a few shepherds' huts already on the land and long afterward in the days of King Rameses it became the centre of his royal palace that the Hebrews in slavery to the Egyptians built as the following Scripture show:

- They set taskmasters over them to afflict them with heavy burdens. They built for Pharaoh store cities, Pithom and Raamses (same as Rameses). (Exod. 1:11).
- The people of Israel journeyed from Rameses to Succoth, about six hundred thousand men on foot, besides women and children. (Exod. 12:37).

If this was not so it would have to be called Raamses here by prophecy. The Egyptians left the management of Goshen to the Hebrews, but as they greatly increased, they spread their dwelling places amongst the Egyptians including perhaps this area in the land called Raamses which no doubt had also grown somewhat. When the new Pharaoh arose, and made them slaves fearing they would come against him, it would be only natural to have them build up this small town of Ramses since it was on the best land and in the near location of the Hebrews. After Moses, had told the Hebrews to put the blood on the doorposts and the LORD struck the first born of the Egyptians and Moses led them out of Egypt we read:

- The people of Israel journeyed from Rameses to Succoth, about six hundred thousand men on foot, besides women and children. (Exod. 12:7-37).

Also, see Goshen in this directory.

REBEKAH

Rebekah's father was Bethuel who was the son of Nahor the brother of Abraham (Gen. 22:20-24), she was the granddaughter of Nahor, Abraham's brother and sister of Laban, her mother is unknown. Bethuel was the son of Milcah the wife of Nahor Abraham's brother (Gen. 25:15) (Gen. 25:24). Rebekah was Isaac's wife, she was barren (Gen. 24:67) (Gen. 25:21), but eventually conceived her unborn children struggled within her womb and she gave birth to twins who God called two nations (Esau and Jacob). Esau was born first and then Jacob (Gen. 25:22-26). Rebekah loved her son Jacob. (Gen. 25:28).

RECHAB (RECHABITES)

Rechab means horseman, it applies to the following two men:

1. One of the assassins of Ishbosheth, a son of Saul, who together with his brother Baanah entered the home of Ishbosheth while he was taking a rest at noon and slew him upon his own bed. They then decapitated him, and carried his head to David expecting to receive a reward, as the murder of Ishbosheth left David without a rival upon the throne of Israel. However, the reaction of David was quite different from what they had anticipated, as he commanded them both to be executed (2 Sam. 4:5-11). They were Benjamites from Beeroth (2 Sam. 4:5).
2. An early ancestor of the Kenite tribe which later became identified with the tribe of Judah (1 Chron. 2:25). Rechab was the founder of the order of the Rechabites. It was Jehonadab who rode with Jehu on the punishing mission against the house of Ahab (2 Kings 10:15ff). Jeremiah utilizes the example of the Rechabites and their obedience to their father to drink no wine as a method of sharply berating the Israelites for their lack of obedience to God (Jer. 35:1-19). The Rechabites, though thirsty, had refused to partake of the wine rather than break their faith, in contrast to this the Israelites, though partakers of the God's blessings had broken the covenant. (Jeremiah 35:12-16).

RED SEA

Red Sea comes from the Hebrew translation of Reed Sea, it is also called the Egyptian sea for the following two reasons, firstly, because it borders on Egypt, and secondly, because the Egyptians were drowned in it. It was the sea Israel crossed at the time of the Exodus. The exact location that they crossed is unknown, possibly in Bitter Lakes area, but there are many other proposals.

REFUGE

The cities of refuge were Hebron (Josh. 21:13), Golan in Bashan (Josh. 21:27), Naphtali, Kedesh, Hammoth-dor, Kartan 21:32) and Mahanaim (Joshua 21:38).

REGEM-MELECH

Regem-melech was one of a delegation sent to inquire of Zechariah concerning the propriety of the act of fasting (Zech. 7:2).

REHOB

Rehob (Beth Rehob) is a shortened form of Beth Rehob, Israelite spies traveled north of Rehob (Num. 13:21) and troops from here fought David's army (2 Samuel 10:8).

REHOBAM

Rehoboam and Jeroboam 1: Rehoboam was the son of Solomon and his successor on the throne of Israel. His mother was Naamah, an Ammonitess (1 Kings 4:21). He was born about 975 BC., and was forty-one when he began to reign. He chose Shechem as the site of his inauguration. Solomon's wild extravagances and his vain ambition to make Israel the world power of this day led him to set up a tremendously expensive capital and a very elaborate harem. The importation of so many pagan women for his harem resulted in a spiritual debacle in Israel

Rehoboam and burdensome tax: the luxuries of his palace and the expenses of his diplomatic corps and of his vast building program resulted in burdensome taxation. The ten Northern tribes turned to Jeroboam for leadership, to whom God had revealed that he was to rule the ten of the tribes. (1 Kings 11:26-40).

Rehoboam and Jeroboam: when the ceremony of crowning Rehoboam as the king had been set, Jeroboam was called home from Egypt, and through him an appeal was made to Rehoboam for easier taxes. Rehoboam however, heeding the advice of the young men, refused to heed the appeal. This resulted in the ten tribes revolting from the house of David and in this way Ahijah's prophecy that the ten tribes would form a separate kingdom with Jeroboam as king was fulfilled.

When Adoram was sent to collect the taxes, he was slain and Rehoboam fled to Jerusalem (1 Kings 12:16-19). Jeroboam was made king of the ten tribes. Rehoboam raised an army from Judah and Benjamin, but was forbidden by God to attack (1 Kings 12:20-24). Jeroboam then fortified Shechem and Penuel, instituted pagan rites, and waged a relentless struggle against Rehoboam (1 Kings 12:25-28) (1 Kings 14:29-30).

Rehoboam fortifies his land: Rehoboam set to work to make his realm strong. Pagan high places were set up, and shrines throughout the land allowed abominable practices to be observed among the men. (1 Kings 14:22-24). Upon being dissuaded by God from attacking Israel, Rehoboam set about fortifying Bethlehem, Gath, Lachish, Hebron and other cities, and made them ready to endure a siege by enemy forces. He gave refuge to priests and Levites who Jeroboam had driven from Israel, and they brought wisdom and strength to his realm (2 Chron. 11:5-17).

Rehoboam and king Shishak of Egypt: the fortified cities were captured by King Shishak of Egypt. It is possible that Shishak's invasion resulted from Jeroboam's influence in Egypt, when he had fled to escape Solomon's wrath (1 Kings 11:40). Inscriptions in the Temple at Karnak name one hundred and eighty towns captured by Shishak, many of them being in the Northern Kingdom.

Rehoboam's wives and concubines: Rehoboam seems to have inherited his father's love for luxury and show, for he gathered a goodly harem and gave birth to a large family (2 Chron. 11:18-23). He had eighteen wives and sixty concubines (thirty according to Josephus). As well as fortifying his land he also spent large sums upon in ornate places of worship. He made Abijah, his son, his successor. (Also see Jeroboam 1 in this directory).

REHOBOTH-IR

Rehoboth-Ir in N/Iraq, in or near Nineveh/Calah, but it was probably not a town, but a reference to squares or suburbs of Nineveh or Calah

REMETH

Town allotted to Issachar (Josh 19:21) probably same as Ramoth (1 Chron. 6:73) and Jarmuth (Josh. 21:29).

REPHAIM

King Og of Bashan who Israel conquered was a Rephaim (Josh. 12:1, 4). The people of Joseph (Ephraim and Manasseh) took the land of Rephaim as an inheritance (Josh. 17:14-17). It was a fertile valley which today is occupied by several Jerusalem neighbourhoods.

Valley of the Rephidim: was a fertile valley on the broad plain area north south west of Jerusalem on border between Judah and Benjamin (Josh. 15:8) (Josh. 18:16). It is a relatively flat area now occupied by several Jerusalem neighbourhoods. On several occasions Philistines camped in its valley as they attempted to invade Judah/Israel (2 Sam. 5:18, 22) (1 Chron. 11:15) (1 Chron. 14:19).

Rephidim Campsite: the campsite of the Israelites prior to Mount Sinai, the exact location is unknown some place it at Feiran Oasis in south west Sinai, but the location is also dependent upon where Mount Sinai is placed. There was no water for the people to drink at the valley of Rephidim, but water was obtained from the rock and was the place where Amalekites attacked Israel (Exod. 17:1, 8) ((Exod. 19:2) (Num. 33:14-15).

The Rephaim in Ashteroth-karnaim: (Gen. 14:5) the Rephaim are described as an Amorite tribe of great strength and stature (Amos. 2:9). This is because they were a fierce tall (i.e., gigantic) and warlike race of people. Genesis shows that they were one of the nations or tribes of the Canaanites. (Gen. 15:18-20). In many Scriptures, the word Rephaim is translated giants because of their great stature. (Deut. 2:11).

They are found:

- In Bashan on the other side of the Jordan River where Moses conquered them. (Joshua 13:12).
- In Mount Ephraim. (Josh. 17:15).
- On the western side of Jerusalem. (Joshua 15:8) (Joshua 18:16) (2 Samuel 5:18) (2 Sam. 5:22).
- Among the Philistines. (2 Sam. 21:16) (2 Sam. 21:18).

They were conquered in Peraea by the Amorites, a branch of the Canaanite family; and by the Ammonites and Moabites, descendants of Lot. From this wide dispersion of them it may safely be conclude that they belonged to the earlier settlers in the land of Canaan.

RESEN

Place mentioned in, connection with Nineveh and Calah. The exact location is unknown, possibly the reference is to a large water installation associated with the area.

REU

Reu comes from the Hebrew word (*Re`uw*) it literally means an associate and carries the idea of being closer to or departing further away from a brother, companion, fellow, friend, husband, lover or neighbour.

REUBENITES

Israel defeated Sihon the king of Heshbon and Og the king of Bashan and the land was given to the Reubenites, the Gadites, and the half-tribe of the Manassites. (Deut. 29:7-8). Reuben and Gad settled in Jazer and Gilead on the east side of the River Jordan (Num. 32:1) (Num. 32:29). They dwelt with the Gadites and the half-tribe of the Manassites (Deut. 29:7-8) (Josh. 1:12-15). Gad and Reuben built cities in the land of Jazar and Gilead (Num. 32:33-42).

The people of Gad built: Dibon, Ataroth, Aroer, Atroth-shophan, Jazer, Jogbehah, Beth-nimrah and Beth-haran, (all fortified cities).

The people of Reuben built: Heshbon, Elealeh, Kiriathaim, Nebo, Baal-meon and Sibmah (the names were later changed).

REUEL

The following shows that Moses' father-in-law had two different names:

- When they (the daughters of Midian) (v16) came home to their father Reuel, he said, "How is it that you have come home so soon today?" (Exod. 2:18).

They tell their father that Moses rescued them from some shepherds so he invites Moses in for a meal (Exod. 2:19-20). Moses stayed and Reuel gives his daughter Zipporah to Moses for his wife. (Exod. 2:21). Then in the following chapter, we read that:

- Now Moses was keeping the flock of his father-in-law, Jethro, the priest of Midian (Exodus 3:1).

Showing that Moses' father-in-law had two different names, Reuel and Jethro. Reuel in the Hebrew means friend of God, while Jethro means his excellence. In (Exod. 3:1), Jethro is referred to as the priest of Midian this name meaning his excellence was his honorary title, representing the position he held, while the name Reuel meaning friend of God was his personal name. It can be likened to the name Pharaoh which was a title given to the Egyptian kings; but it was not their personal name, likewise the titles king or queen of England or the president of the U.S., are all titles representing the office they hold and not their personal names. In the same way that Jethro was the title of honour that showed respect to the priest of Midian, Moses father in law. The word, *elohim* which is translated as God is found more than two thousand three hundred times in Scripture; yet, this is not the personal name of God. It is God's official title that describes what and who He is. The words GOD and LORD (denoted by all capital letters) in the King James Bible is in Hebrew, *Jehovah* showing that *elohim* is an official title and not a personal name.

- I am the LORD (*Hebrew Jehovah*): that is my name: and my glory will I not give to another, neither my praise to graven images. (Isaiah 42:8).

Should any reader like to do a search through Google they will find many other ways of harmonizing the names Reuel and Jethro,

REZEPH

Rezeph means, stronghold. It was an important caravan centre in ancient times it was ravaged by Assyria during Hezekiah's reign (2 Kings 19:12) (Isaiah 37:12). It may be the modern Rusafah, a few miles west of the Euphrates.

REZIN

Rezin was the king of Syria (the king of Damascus). Damascus was the capital city of Syria. King Rezin of Syria was in allegiance with king Pekah of Israel together they planned to go up against king Ahaz of Judah at Jerusalem. When Ahaz of Judah heard that Syria was in league with Ephraim, he and the people of Judah were struck with such fear that their terror is described as trees of a forest shaking in a stormy wind.

RHEGIUM

Reggio is at the south tip of Italy opposite Sicily. Paul's ship stopped here on his journey from Malta to Puteoli. (Acts 28:13).

RHINOCOLURA

The Rhinocolura river is the Greek name of the Wady-el-'Arish a river that flows into the Mediterranean Sea.

RHODES

The inhabitants of Rhodes traded with Tyre (Ezek. 27:15). Paul's ship stopped here on his return voyage of third journey (Acts 21:1).

RHODHOS

Greek island forty-five miles by twenty-two miles in size, it is twelve miles off the south west coast of Turkey and the second largest Island in Aegean Sea.

RIBLAH

Site along the north-east boundary of Canaan (Num. 34:11). The exact location is unknown, possibly east or north east of the Sea of Galilee.

RIMMON

A town in Negev near the Sea of Galilee in Judah by the Philistine border on the west side in Samaria it was allotted to Judah (Joshua and Simeon) and made a Levitical city

Rimmon-perez: Israelite campsite between Rithmah and Libnah (Num. 33:19-20). The exact location is unknown.

The rock of Rimmon: in Jerusalem, north of the top of the Dead Sea on the west in Samaria it was the place to which six hundred Benjamites fled after being defeated by the rest of Israel (Judges 20:45) (Judges 47:21-31).

Rimmon south of Jerusalem: a town in Judah near the Philistine border about centre of the Dead Sea in the Negev allotted to Joshua and Simeon (Josh. 15:32) (Josh. 19:17) (1 Chron. 4:32) (Zech. 14:10), also seems to place it in the south of Judah. The exact location is uncertain; possibly ten miles from Beersheba.

Rimmon Zebulum: a town possibly six miles from Nazareth on the border of Zebulun (Josh. 19:13) it was a Levitical city. (Josh. 21:35).

13

RITHMAH

Israelite campsite between Hazeroth and Rimmon Perez (Num. 33:18-19). The exact location is unknown.

RISSAH

Israelite campsite between Libnah and Kehelathah (Num. 33:21-22). The exact location is unknown.

RIVERS AND SEAS

Brook of Egypt: the word brook (channel or river in KJV) comes from the Hebrew word (*shebel*) it can refer to a flowing stream, a channel or branch of water or to water in flood. In many places the English Standard Bible uses the word brook while the King James Bible uses the word river. River comes from the Hebrew word (*nachal*) it also can refer to a stream, a brook or river or to a course of water flowing through a narrow valley or to a river in flood overflowing its banks because of torrential rain or melting snow. This, is why there has been some confusion amongst commentators as to which river the title: "The brook of Egypt," intends since many brooks are named in the Bible, it can refer to "wadi" which is a small stream and one of the "sweet words of the Scriptures, because the Bible was written in lands near the desert and by men who therefore appreciated water or to a channel, stream or river. However, when the

brook, stream, channel or river is qualified with the title: "of Egypt," in most cases it refers to the Nile River. The word, "Nile" comes from the Hebrew word (*yē`or*) it literally means a channel, (i.e. a canal) and its adjoining trenches, brooks and streams. It specifically refers to the Nile which is often given the title, the streams river and brooks of Egypt. The Nile River is commonly used to signify Egypt and its country. (The Hebrew word (*yē`or*) can also refer to the Tigris river as the main river of Assyria).

Brook Sihor: (Shihor) there is some confusion amongst commentators as to the exact river this refers to. Which river it intends seems to depend upon the context of the Scriptures and the prophetic language (especially if it is being referred to symbolically), because in different passages of Scripture it appears to refer to the River of Egypt which is the Nile River or to the stream which separated Egypt from Canaan that is now called the Wady el-`Arish.

Egyptian sea: refers to the Red Sea. There is nowhere that can be found where the Egyptian Sea is referred to as any other sea.

Euphrates River: is often called the Great River it is the uttermost eastern boundary of the land of Canaan, both the Euphrates and the river Nile were two borders of the Promised Land. The Euphrates is the longest and most important river of Western Asia. It flows from Turkey through Syria and Iraq to the Persian Gulf the whole course is 1780 miles. The promise to Abraham was that his seed's inheritance should reach the Euphrates.

Mediterranean Sea: refers to the sea between Southern Europe and Northern Africa which is the Mediterranean Sea (Mediterranean Sea). It is from the Latin word *mediterraneus* meaning midland with the original sense being the sea in the middle of the earth. The Latin word *mediterraneus* comes from *medius* meaning middle and *terra* meaning land, (i.e., the earth). The people are referred to as being of a Mediterranean race.

Midland sea: refers to the sea between southern Europe and northern Africa which is the Mediterranean Sea (Mediterranean Sea). It is from the Latin word *mediterraneus* meaning midland with the original sense being the sea in the middle of the earth. The Latin word *mediterraneus* comes from *medius* meaning middle and *terra* meaning land, (i.e., the earth). The people are referred to as being of a Mediterranean race.

Nile River: the word, "Nile" comes from the Hebrew word (*yē`or*) it literally means a channel, (i.e. a canal) it specifically refers to the Nile, as the river of Egypt, including its collateral trenches, brooks and streams. The Hebrew word (*yē`or*) can also refer to the Tigris River as the main river of Assyria. The Nile River is sometimes used to signify Egypt as well as the country. It is often given the title, the River of Egypt. The Nile and the river Euphrates were two borders of the Promised Land.

Philistines Sea: the sea of the Philistines refers to the Mediterranean Sea on the west which is the western boundary of the Promised Land. It is also called the Western Sea, the Midland Sea, the Hinder Sea and the Great Sea in comparison to the lesser seas in Judea (i.e., the Salt Sea and the Sea of Tiberias).

Rhinocolura river: Rhinocolura is the Greek name of the Wady-el-'Arish a river that flows into the Mediterranean Sea.

Red Sea: is also called the Egyptian sea for the following two reasons, firstly, because it borders on Egypt, and secondly, because the Egyptians were drowned in it.

River of Egypt: is the River Nile (called by some the Nilus), its uttermost length is the southern boundary of the Promised Land. However, the River Sihor though less in size than the Nile is also a notable river of Egypt since it divides Egypt from Canaan and, because of this maybe in some context referred to as the river of Egypt.

River of Sihor: though less in size than the Nile river is also a notable river of Egypt, since it divides Egypt from Canaan and, because of this it may in some contexts be referred to as the river of Egypt.

River (The River): refers to the Euphrates River. To the Hebrews this was emphatically known as "the river" to the Hebrews the Euphrates was the greatest river known to them. In almost all cases the expression, "the river," would be naturally understood to refer to the Euphrates River because of its eminence. When the expression "the river" is used without any qualification and without something specific to limit it, it is commonly accepted that the Euphrates is intended.

Sea of Egypt: literally refers to the Red Sea, but in some contexts, may refer to the River Nile.

Sea to sea: the expression, sea to sea, means from one sea to another sea, it can apply locally to the Middle East, (i.e., from the Dead Sea to the sea of Galilee or from the Red Sea on the east to the Mediterranean Sea on the west etc.), or have a far larger application embracing all the lands and countries lying between the seas, or in all the parts of the habitable world in other words the entire global world. When applied to Christ it carries the idea of his dominion being universal. God said.

- I will set your border from the Red Sea to the Sea of the Philistines (the Mediterranean Sea) and from the wilderness to the Euphrates, for I will give the inhabitants of the land into your hand, and you shall drive them out before you. (Exodus 23:31).
- May he have dominion from sea to sea, and from the River to the ends of the earth! (Psalm 72:8).

This was the original promise in, regard to the boundaries of the Promised Land.

Seven streams: the seven streams refer to the seven mouths (or streams) at the end of the river Nile that flow into the Mediterranean Sea.

South sea: is called the Idumean Sea.

Streams of Egypt (Rivers of Egypt in KJV): the word rivers, comes from the Hebrew word (*yē`or*) it is of Egyptian origin and literally means, a *channel*, (i.e. a canal) and specifically refers to the Nile, as the one river of Egypt, including its adjoining brooks, streams, trenches and rivers which are sometimes given the title: "the streams and brooks of Egypt." The Nile River is commonly used to signify Egypt and its country. As, a general rule when a stream, brook, channel or river is qualified with the title: "of Egypt," it in most instances refers to the River Nile. (The Hebrew word (*yē`or*) can also refer to the Tigris river as the main river of Assyria). (Also see the "Brook of Egypt" (above).

Tongue of the sea: the reason the name tongue of the sea has been given by geographers to headlands and peninsulas of land which jut out into the sea is because they form a bay or gulf which cause the waters of the sea to form some resemblance to the shape of a tongue as the waves of the sea rush into the shores of the bay and withdraw from it. It is that area of land connected to the mainland that forms a bay in the shape of a mouth that waves of the water rush in and out of in the shape of a tongue. In the Bible, it commonly refers to the bay or gulf of the Egyptian sea (i.e., the Red Sea), because at its northern extremity it is divided into two bays, or forks which form the shape of a tongue, in the waters of the sea, but the expression the tongue of the sea can refer to any bay or gulf of the sea where its waters enter, into the shores that forms the sea into the shape or form of a tongue such as a gulf or bay.

- The LORD will utterly destroy the tongue of the Sea of Egypt, (the Red Sea) and will wave his hand over the River (Nile) with his scorching breath, and strike it into seven channels (streams in KJV), (the end of the river Nile) and he will lead people across in sandals. (Isaiah 11:15).

These words of Isaiah are an allusion to the people of Israel being led through the Red Sea in sandals while their enemies pursue after them on chariots and being crushed by the hand of God.

Uttermost sea: the uttermost sea refers to the Mediterranean Sea on the west. It is called the Great Sea in comparison to the lesser seas in Judea (i.e., the Salt Sea and the Sea of Tiberias) it is also referred to as the Western, Midland and Hinder Sea. It is the western boundary of the Promised Land.

Wadi: a wadi is usually a dry river bed, because there is insufficient water to overcome evaporation from desert heat, and because the rainfall is rare and seasonal. There are rare times when the rainfall is so great that it results in flash floods, the wadi may also flood because of snow melting from higher altitudes (Job 6:15-17).

Wadi el-Arish: a wadi is usually a dry river bed, because there is insufficient water to overcome evaporation from desert heat, and because the rainfall is rare and seasonal. There are rare times when the rainfall is so great that it results in flash floods, the wadi may also flood because of snow melting from higher altitudes (Job 6:15-17). The name, "Arish," refers to a city situated near a Wadi river (also called a stream or brook) while the name, "Wadi el-Arish," refers to the river that flows into the Mediterranean Sea. When the river is spoken of during the dry season it is sometimes translated stream or brook of Egypt in contrast to this if spoken of during the rainy season it may be translated torrent (because it's in flood). The Wadi el-Arish acts as a border between Egypt and Israel it is for the most part a dry river bed that empties into the Mediterranean Sea, but at certain times does overflow its banks. Some believe that Wadi El Arish is the "River of Egypt," that forms the south-western border of the Promised Land, but it is highly unlikely that a usually dry river bed would form such a major border. When the title, "River of Egypt," is used in, reference to the border of the Promised Land it is far more likely that the river intended is the, Great River Euphrates?

ROMAN EMPIRE

The Beginnings of the Roman Empire: the early history of the small but powerful city-state of Rome began with its gradual domination of Mediterranean powers, especially many of the states and nations of Greece. They built up their Empire between the 3rd century BC., and the 3rd century AD., and at Rome's height the Empire stretched from North-Western Europe to the Near East and encompassed all the lands of the Mediterranean.

Rome and Religion: The Romans made a fundamental distinction between state religion and Roman religion. Roman state religion was considered the formal link between men and the gods. Their religion was, seen as a type of contract between Rome and the highest god amongst all their gods. They held that their highest god would look after Rome's security and progress, providing the state looked after the god's needs by supplying the proper sacrifices and worship.

Rome and the Christian titles: Lord, Son of God and Saviour: when Christians were saying, Jesus is Lord, Son of God and Saviour certain Caesars who considered themselves to be a god or at least a son of a god understood them to be taking their title and giving them to Jesus and so challenging their Roman authority. The Roman Caesar Claiger (AD 40.), demanded grovelling worship and set himself up in the Jewish temple at Jerusalem and was so puffed up in pride that he was prepared to sacrifice the entire Jewish nation for this worship. When Agrippa left Rome to rule his own country and presented himself as king, he wore a garment of woven silver, when he entered the theatre the sun's rays touched his wondrous web of silver and his followers raised their voices and addressed him as a god.

Constantine the Great: Constantine the Great was the first Emperor of Rome to adopt Christianity. During his reign, Christians, previously persecuted, were granted freedom of worship. Constantine also gave huge estates and other gifts to the Christian church. He also established a capital in the eastern provinces, naming it Constantinople (now Istanbul). It later became the capital of the Byzantine Empire.

Eastern and Western Rome: (the iron legs of Daniel's vision in chapter two and seven). Major reorganization of the Roman Empire was undertaken by Diocletian (ruled AD., 284-305), who formally divided Roman territory into a Western Empire and an Eastern Empire. The twin Empires were again united by Constantine (ruled AD., 306-337), who adopted Christianity (formerly a relatively unimportant religion) and who moved the centre of imperial government from Rome to the new city of Constantinople, in Asia Minor, but on Constantine's death the Empire was again divided formally into Eastern and Western, between his sons Constantius I and Constantius II. Over the following centuries the Western Empire fell steadily into hostile forces and its final end came in AD., 476 with the death of its last Emperor, Romulus Augustulus, but in the East, the Empire of Rome continued in one form or another, for many centuries, nevertheless the days were over when the Empire could be called Roman: The lands governed from Constantinople are usually referred to as the Byzantine Empire (it eventually fell to the Muslim Turks in 1453). The cause of the collapse of the mighty Roman Empire was not due solely to its failed military battles but mostly because the Empire had grown too big for its resources. Extended frontiers required a huge army, always a vast drain on revenues, and in turn generating an increasingly unwieldy bureaucracy, there were simply too many unproductive mouths to be fed by too few farmers and peasants.

The real heir of the Roman Empire: The Papal Church more than anything was the real heir of the Roman Empire. The papacy continued to be based in Rome and exerted enormous authority over most of Europe, keeping alive not only many of the ideas of the Roman world, but also a sense of a wider community which looked to the ancient city for support and leadership.

Rome and the Vatican City: Rome today is the capital city of Italy and the Vatican City, the seat of the papacy of the Roman Catholic Church is, located in an enclave within Rome and is recognized as an independent state by the Italian government. The majestic dome of St Peter's Basilica in the Vatican City dominates the Roman skyline. It became recognised as an independent Papal country that is culturally and politically distinct and different from its surrounding and larger neighbours and today new residential developments extend it far out into the countryside.

Vatican City and Roman Catholic faith: the Vatican City is the world centre of the Roman Catholic faith it is situated on Vatican Hill in north-west Rome, just west of the River Tiber. Vatican City was established in 1929 and is the smallest independent country in the world. It is an independent state within Italy in which the Holy See (the jurisdiction of the Pope) has full sovereignty and absolute authority of the Roman Catholic Church. Its most important building is St Peter's Basilica, built between the 15th and 17th centuries. It is governed by the Pope, who has absolute executive, legislative, and judicial powers. The executive powers are delegated to a governor, who is responsible directly to the Pope. In the exercise of his legislative powers, the Pope is advised and assisted by the Sacred College of Cardinals and by the various Sacred Congregations. The Secretariat of State represents the Holy See in diplomatic relations with foreign powers. Swiss Guards maintain internal security and protection of the Pope.

Present day Rome: a century ago, Rome was a quiet city; its people were living largely in the past. It is today not only the capital and nerve centre of Italy but, as the seat of the Roman Catholic Church and the headquarters of major international agencies and multinational corporations. Rome has assumed a place of worldwide importance.

Rome and the New Testament: Jews from Rome were present in Jerusalem on the day of Pentecost (Acts 2:10) and Claudius expelled some Jews from Rome (Acts 18:2). Paul wanted to visit Rome and wrote a letter to the Christian community there (Acts 19:21) (Rom 1:7, 15). He finally visited Rome, but as a prisoner (Acts 23:11) (Acts 25:25) (Acts 28:14-16) (1 Tim 1:17).

RUFUS

Rufus means red. The name is probably identical with the Rufus in (Romans 16:13) he was the Son of Simon of Cyrene and a Christian and the brother of Alexander. (Mark 15:21)

RUTH

Ruth is only found in the book bearing the name. She was a Moabitess who married a son of Elimelech and Naomi of Bethlehem (Ruth 1:1-4). Her romance came during a famine in Israel in the days of the theocracy (Ruth 1:1) and resulted in her becoming an ancestor of the Messiah. (Matt. 1:5). In the days of judges there was a famine in the land of Israel so Elimelech of Judah his wife Nami and their two sons Mahlon and Chilion went to Moab where the two sons took Moab wives named Orpah and Ruth. Elimelech and the two sons died so Naomi returned to Judah with Ruth. (Ruth 1:1-18). Ruth's conformed to the customs of Israel which won her favour with her kinsmen and God guided her to work in the field of Boaz (Ruth 2:1-3). It was the custom at that time that a brother or near kinsman marry his dead brother's widowed wife to perpetuate the name of the dead brother in his inheritance, that the name of the dead may not be cut off from among his brothers and from his native place. (Ruth 4:10).

Understanding this law Naomi told Ruth to go and lie at the feet of Boaz as an act of appealing to Boaz to assume his obligations under law to marry her. (Ruth 3:1-5). This act was a marriage proposal and Boaz responded in honour in keeping with Hebrew law (Deut. 25:5), took her to be his wife, after a closer kinsman of Naomi had declined to do so (Ruth 4:6, 13). Boaz took Ruth, and she became his wife and he went in to her, and the LORD gave her conception, and she bore a son. The women of the neighborhood gave him a name, saying, "A son has been born to Naomi," and named him Obed. Obed became the father of Jesse, the father of David. (Ruth 4:13-21).

As the founder of Bible House of Grace, I would like to thank the many Christian scholars, commentators and theologians who have gone before me, and the many today, who have freely made available their works to enhance the knowledge of the Bible to all people worldwide. It is only with the help of these faithful writers that much of Bible House of Grace exists as it does today.
