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Ruth 1

(2019)

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.

Ruth 1

Topics.

- Elimelech, Naomi, Mahlon and Chilion go to the country of Moab.
 - Elimelech, dies and Mahlon and Chilion Marry Orpah and Ruth.
 - Naomi with her daughters-in-law leave Moab and return to Judah.
 - Orpah and Ruth desire to return with Naomi, she tells them to return.
 - Naomi tells Ruth return to her gods, Ruth says, "Where you go I will go."
 - Naomi and Ruth arrive in Bethlehem, the people wonder, is this Naomi?
 - Naomi and Ruth arrive in Bethlehem at the beginning of barley harvest.
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INTRODUCTION: the book of Ruth (an ancestor of Christ) tells the story of a young Moabite widow who, out of love for Naomi, her widowed Israelite mother-in-law, abandons her own culture, declaring, "Your people shall be my people, and your God my God" (1:16). In the days of the judges, Elimelech and Naomi with their sons Mahlon and Chilion left Bethlehem Judah because of famine and went to Moab. Mahlon and Chilion marry Moabite woman, Orpah and Ruth. After ten years Naomi's husband and her two sons died. Naomi leaves the land of Moab with Ruth and returned to Bethlehem Judah. On arriving, she refers to herself as Mara because she felt the LORD had dealt bitterly with her. The good character of Ruth captures the attention of Boaz, a close relative of her deceased husband. Boaz fulfils the role of kinsman-redeemer and takes Ruth as his wife. Ruth serves as a wonderful example of God's providential care of His people, and of His willingness to accept Gentiles who seek him. The author is unknown though traditionally ascribed to Samuel the genealogy at the end suggests that it was written during or after the time of David.

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NOTE: for information concerning people, places and the meaning of words see Map Locations and People of the Bible, and Bible Dictionary on Website Menu.

RUTH 1:1-2

Elimelech, Naomi, Mahlon and Chilion go to the country of Moab.

- **Ruth 1:1-2:** In the days when the judges ruled there was a famine in the land, and a man of Bethlehem in Judah (Bethlehemjudah in KJV) went to sojourn in the country of Moab, he and his wife and his two sons. ² The name of the man was Elimelech and the name of his wife Naomi, and the names of his two sons were Mahlon and Chilion. They were Ephrathites from Bethlehem in Judah. They went into the country of Moab and remained there (continued there in KJV).

The judges were raised up by the LORD and they ruled under Him. During their rule the government of Israel was a theocracy. This was not a short famine, for verse four tells us that Ruth had lived in Moab for about ten years, then in verse six we read, "Naomi decided to return to her native land for she had heard that the LORD had visited His people and given them food." Now this does not mean the famine lasted ten years, but it certainly implies that it did last for many years. It may have been caused by one of the hostile invasions recorded in the Book of Judges or an act of God's judgment.

Elimelech: means, God is my King, as God was King over Israel. He and his household emigrated to Moab during a time of great famine, and settled there among heathens as the LORD's worshippers.

Naomi: means my amiable, beautiful and pleasant one, she was an Israelite.

Mahlon and Chilion: signify sickness and wasting, maybe because they were feeble in health since they died a premature death. It is not certain which was the elder: Mahlon is mentioned first in (v2, 5), and Chilion is mentioned first in (Ruth 4:9), however, it is probable that Mahlon was the elder.

Ephrathites of Bethlehem Judah: Ephrath was the ancient name of Bethlehem, and the inhabitants were called Ephrathites, because ancient Bethlehem was called Ephrath or Ephratah as the following verses show.

- **Genesis 35:19** ¹⁹ So Rachel died, and she was buried on the way to Ephrath (that is, Bethlehem),
- **Genesis 47:8** ⁸ And Pharaoh said to Jacob, "How many are the days of the years of your life?"

The following verse shows that even after Israel's occupation of the land of Canaan the name Ephrath continued down to the time of the prophet Micah (Mic 5:2).

- **Micah 5:2** ² But you, O Bethlehem Ephrathah, who are too little to be among the clans of Judah, from you shall come forth for me one who is to be ruler in Israel, whose coming forth is from of old, from ancient days.

Bethlehem (meaning house of bread), in the south, near Jerusalem, in the territory of Judah is one of the most famous cities in the Bible, because it was the birthplace of Jesus. For this reason, it eclipsed another town named Bethlehem that existed in the north of Israel near Nazareth, in the territory of Zebulun. This no doubt is the reason Bethlehem is called here, Bethlehem Judah, to separate it from Bethlehem Zebulun.

They went into the country of Moab and remained there: (v2), because of the pressure of a great national famine, the family was compelled to emigrate to the country of Moab and settled there for around ten years, which under normal circumstances would not have been lawful for them to do, but this was a time of great national calamity and personal necessity and survival.

RUTH 1:3-5

Elimelech, dies and Mahlon and Chilion Marry Orpah and Ruth.

Ruth 1:3-5: But Elimelech, the husband of Naomi, died, and she was left with her two sons. ⁴ These took Moabite wives; the name of the one was Orpah and the name of the other Ruth. They lived there about ten years, ⁵ and both Mahlon and Chilion died, so that the woman was left without her two sons and her husband.

- **Ruth:** (v4) means comeliness and companion, the following verse shows that she was the wife of Mahlon.
- **Ruth 4:10:** Ruth the Moabite, the widow of Mahlon,

After the death of Elimelech his sons, Mahlon and Chilion married Moabite women, which the following verses show was a violation of the Mosaic law.

- **Deuteronomy 7:3:** You shall not intermarry with them, giving your daughters to their sons or taking their daughters for your sons.

Though it does not mention the Moabites in these verses the principal of Israel not marrying foreign wives applies to all nations as the following shows.

- **Ezra 9:2:** For they (the people of Israel, the priests and Levites) have taken some of their daughters to be wives for themselves and for their sons, so that the holy race has mixed itself with the peoples of the lands. And in this faithlessness the hand of the officials and chief men has been foremost.”
- **Nehemiah 13:23:** In those days also I saw the Jews who had married women of Ashdod, Ammon, and Moab.

The woman was left without her two sons and her husband: (v5) Ruth was married to Mahlon (Ruth 4:10), which naturally means Orpah was married to Chilion, after the two women had lived with their husbands in the land of Moab for around ten years, both Mahlon and Chilion died (v4-5), leaving Naomi without her two sons and her husband. Based upon the fact all three men died, and the fact Naomi testified, “the Almighty has brought calamity upon her (Ruth 1:21), some suppose that the early deaths of Naomi’s husband and her two sons were divine judgments inflicted on Elimelech for settling in the country of Moab and upon Mahlon and Chilion for marrying Moabite woman, though this maybe the case, the following three things should be kept in mind:

1. It is speculation only.
2. Elimelech moved his family to the country of Moab, because of necessity and survival due to the land of Israel suffering an extreme famine.
3. We cannot know the mind of God.

RUTH 1:6-7

Naomi with her Daughters-in-Law Return to Judah.

- **Ruth 1:6-7:** Then she (Naomi) arose with her daughters-in-law to return from the country of Moab, for she had heard in the fields of Moab that the LORD had visited his people and given them food. ⁷ So she set out from the place where she was with her two daughters-in-law, and they went on the way to return to the land of Judah.

It does not say what part of Moab Naomi settled in, but simply refers to it as the country or field of Moab, that she returned from, for this reason it is most likely that she and her family did not live in any of the cities of Moab, but in a field in the country, especially since Naomi and Elimelech would have no interest in the city life of the Moabites and would as Israelites desire to be as far away from their idolatry and other corruptions as possible. Accompanying family or friends to the borders of their own land to say farewell was an act of Oriental courtesy, much like we go to an airport, a train station or wharf to say farewell to our loved ones. It is almost certain that Naomi, had always longed to return to her native land, and now being an aged widow, and assured that the famine had ended purposes to return to Israel and her people. In verse four we read: Naomi had lived in Moab for about ten years, then verse six says that she decided to return to her native land for she had heard that the LORD had visited His people and given them food.” This does not mean the famine lasted ten years, but it certainly implies that it did last for many years. Out of great respect Naomi’s two daughters in law accompany her part of the way as relations and friends usually do. When they arrive at the border of Judah, Naomi expecting Oprah and Ruth to return to their own homes says a prayer, no doubt filled with blessings and love.

RUTH 1:8-9

Naomi tells Her Two Daughters-in-Law to Return to their Mother.

- **Ruth 1:8-9:** But Naomi said to her two daughters-in-law, “Go, return each of you to her mother’s house. May the LORD deal kindly with you, as you have dealt with the dead and with me. ⁹ The LORD grant that you may find rest, each of you in the house of her husband!” Then she kissed them, and they lifted up their voices and wept.

Some might wonder why Naomi discourage her daughters from going with her, when she could have taken them with her in the hope that they would forsake the idolatry of Moab, and turn to the faith and worship of the God of Israel? Following are three possible reasons:

1. She did not want them to go with her and embrace the faith of Israel for the sake of company, because those who embrace faith only to please their friends without counting the cost and afterward making it their deliberate and conscious choice very often depart when troubles and sorrows come.
2. Naomi was very aware that they would be entering into a life of extreme insecurity, because they would be entering a land of strangers who were enemies of Moab and of their idolatry and gods.
3. Since both Orpah and Ruth each had a mother and a home Naomi may have felt that being Moabite woman she would not be able to secure them a home in the land of Israel and that it was far better they return to look after their own mothers and care for them in their old age.

We can be confident that during the ten years Naomi was in Moab, she would have shared the faith of Israel and the God they worship to both of her daughters in law. Even though Orpah loved Naomi and was loathed to part from her, she did not love her as Ruth did, for she was not willing to leave Moab. We should not think of Orpah harshly, especially when it is taken into account, for a single woman during these ancient times to leave everything she has known, to move to a land of complete strangers would be a very fearful thing to do, besides this she had her own mother to care for. Ruth's proclamation, "your God shall be my God," shows that Naomi had spent much time testifying of the God of Israel to her two daughters in law, and having an understanding of Naomi's God, Ruth was willing and determined to forsake all the idols and gods of Moab and embrace Israel's God, whereas Orpah was not. The company of Ruth and Orpah would have been a great comfort to Naomi, but she would not use her daughters in law for her own comfort, especially since she could not guarantee them the same security and ease and well-being in the land of Israel that they had in Moab, so she strongly urges Ruth and Orpah to go back to their own home. It was usual in Moab, as well as in Israel, for widows to dwell with their parents, and refer to the family home as being the father's house, but here Naomi says, mother's house, not because they had no father living, because the following verse shows that Ruth had a father as well as a mother:

- **Ruth 2:11:** But Boaz answered her, "All that you have done for your mother-in-law since the death of your husband has been fully told to me, and how you left your father and mother and your native land and came to a people that you did not know before.

Following are two reasons Naomi may have used mother rather than father:

1. Naomi is not implying that their fathers were dead, but encourages them to return to their mothers, because it is more fitting to imply that the mother needs nurturing and caring than the father (especially in these ancient times). Naomi, being an older woman herself, would be fully aware of the need and care that the mothers of her two daughters in laws would require.
2. In Eastern countries women often, occupied apartments separate from those of the men, and therefore daughters spent more time with their mother than their father since they dwelt together in the same apartments and being more frequently with their mothers were most endeared to them.

May the LORD deal kindly with you, as you have dealt with the dead: (v8) carries the following three ideas:

1. As Orpah and Ruth treated Naomi's two sons, their husbands with respect, affection and kindness while they were living.

2. As they showed respect to their memory of their husbands after their death by refusing to marry men.
3. As they showed faithfulness and support to Naomi, prior to her two son's death and afterward.

RUTH 1:10-13

Orpah and Ruth desire to Return with Naomi but She says Return.

- **Ruth 1:10-13:** And they said to her, "No, we will return with you to your people." ¹¹ But Naomi said, "Turn back, my daughters; why will you go with me? Have I yet sons in my womb that they may become your husbands? ¹² Turn back, my daughters; go your way, for I am too old to have a husband. If I should say I have hope, even if I should have a husband this night and should bear sons, ¹³ would you therefore wait till they were grown? Would you therefore refrain from marrying? No, my daughters, for it is exceedingly bitter to me for your sake that the hand of the LORD has gone out against me."

The fact both of Naomi's daughters in law purposed to go with her to the land of Israel and both were loathed to part with her, shows that Naomi had won the warm affections of both her daughters-in-law.

Turn back, my daughters: (v11) (my daughters, go your way in KJV) the fact that Naomi attempted to strongly dissuade both her daughters-in-law from accompanying her to the land of Israel may appear strange, but was the most practical and sensible thing for her to do, for the following three reasons:

1. She was aware that they could be acting under temporary emotional excitement and influenced by hopes that most likely could not be realized and that they might later regret their decision.
2. Knowing that their affections toward her, and the strength of their conversion to the faith of Israel which she had taught them would be thoroughly tested, she was herself testing them to see if there was any real love toward the God of Israel and His people.
3. She knew they had aging mothers at home that needed caring for.

Would you therefore wait till they were grown? (v13) Naomi understanding that Orpah and Ruth were young widows without children and that it was fitting that they should not deny themselves of having husbands, but should marry again makes the following suppositions, saying, "On account of my age I can never think of marrying again, nor can you ever think I will ever be able to say, "I have hope of marrying and having a husband tonight and conceiving sons and even if I could would you wait until they were grown?" (v13). Naomi makes these suppositions to eliminate any reason for her two daughters in law to be desirous of going with her.

It is exceedingly bitter to me for your sake: (v13) (it grieves me much for your sakes in KJV), it was more bitter and grievous for Naomi to be separated from her two daughters in law because:

- She was leaving two daughters in law that were left widows without the comfort of a husband or children.
- She was departing from two very affectionate daughters.
- Her circumstances were so lowly that she could not invite or encourage them to go with her for she could not provide them with husbands or support and maintain them, or guarantee them any form of security and comfort in the land of Israel, especially since Moabites were considered enemies of Israel.

- Her circumstances were much worse than theirs; for though they had lost their husbands, she had lost both husband and children and was now leaving two daughters she greatly loved.
- Being an older woman and a mother of children, her affection toward them was as strong, or stronger than theirs was toward her.
- They had friends in their own country that would be kind to them, whereas she did not know whether she had any friends left in her own country that would take any notice of her since she had been away ten years and was in deep poverty.

The hand of the LORD has gone out against me: (v13) in taking away her husband and children and being reduced to such a low estate, that she was friendless and extremely lacking. When she and Ruth arrived in the land of Canaan, Ruth was obliged to glean in the fields to provide for them both, as the following chapter shows. The expression, “the hand of the LORD has gone out against me,” often becomes our own thought, when we are under affliction, even though many others share in the same troubles and hardships, but it is not wrong to consider events beyond our control as being under the hand of God, for many of the faithful prophets included David and Job and various writers of the Psalms at different times in their lives had the same thoughts. Even in the New Testament the apostle Peter after recognising that those who had been born again through the resurrection of Jesus Christ from the dead, greatly rejoiced in the truth that they would receive an imperishable, undefiled, and unfading inheritance, warns them, that in this present age they may be:

- **1 Peter 1:7** Grieved by various trials, ⁷ so that the tested genuineness of your faith—more precious than gold that perishes though it is tested by fire—may be found to result in praise and glory and honor at the revelation of Jesus Christ.

RUTH 1:14-17

Naomi tells Ruth to Return to Her gods, She Stays.

- **Ruth 1:14-17:** Then they lifted up their voices and wept again. And Orpah kissed her mother-in-law, but Ruth clung to her. ¹⁵ And she said, “See, your sister-in-law has gone back to her people and to her gods; return after your sister-in-law.” ¹⁶ But Ruth said, “Do not urge me to leave you or to return from following you. For where you go I will go, and where you lodge I will lodge. Your people shall be my people, and your God my God. ¹⁷ Where you die I will die, and there will I be buried. May the LORD do so to me and more also if anything but death parts me from you.”

The kiss at parting as well as at meeting is the customary friendly and respectful salutation in the East. Orpah had great affection for Naomi, but her love was not strong enough for her to leave Moab, she returned to her idols which she was raised to believe in and all that was familiar to her, rather than risk taking an unknown path. Likewise, many have affection for Christ, yet come short of salvation, because they have a greater love for other things. Symbolically Orpah (a Gentile woman) is a good example of a person who after hearing the Good News of the Gospel, chooses to remain with what they have always known and that is familiar to them.

Do not urge me to leave you: (v16) the intensity of Ruth’s feeling comes out all the more strongly now that she stands alone with Naomi, she tells Naomi to stop making objections and attempting to persuade her to go back, for she is prepared to renounce all the idols and gods of Moab and worship no other God but the God who Naomi worships, the God of Israel. Ruth is saying, even though it means she will be forsaking all she has known and will be dwelling among a foreign people and worshipping a new God, she is determined to travel with Naomi and lodge with her. Ruth’s inner passionate tenderness outwardly manifests the deepest thoughts of her loving heart.

Ruth forsook all she had known in the country of Moab and chose to follow the insecure path of Naomi an aged widow and poor, in a land of strangers and enemies of her country and its gods? When Ruth threw herself on Naomi and sobbed out her passionate resolve, she was speaking the eternal language of love, for the very inmost longing of love is to give itself away to the person that is loved. This is what Ruth is doing, she is in the very act of giving herself to Naomi, saying that all her arguments will never shake her resolution to go with her.

No kindness from her own family, nor any promise of elevation or advancement among her people; nor any unkindness from Israel, nor the fear of poverty and disgrace among them, only death would separate them. Ruth in this very moment is in the act of giving her whole heart and life to be forever with Naomi and to care for her. Symbolically Ruth (a Gentile woman) is an good example of a person after hearing the Good News of the Gospel, choose to forsake all and follow Christ.

NOTE: this does not necessarily mean that everyone who comes to Christ must forsake family and friends, but that they should be willing to do so, if their family or friends stand in the way of them accepting Christ.

Your God will be my God: (v16) in order to be one with Naomi in all things Ruth proclaims, 'Your God shall be my God.' her faith, was genuine and strong enough to put the idols and gods of Moab behind her and abandon all her past, with its friendships, loves, and habits and set her heart to seeking the LORD in a country far away that she has never seen and amongst a people she did not know and had been taught to despise.

Your people shall be my people: (v16) based upon the good and kind character that Ruth had seen in Naomi, and having an understanding of Naomi's God, she was willing to completely forsake her own people to follow her mother in law,

Where you die, I will die: (v16) it was the general custom in ancient times for a deceased body to be buried in the persons native land amongst their own people and gods. Ruth's statement, "Where you die, I will die," is an enormously strong affirmation that she was prepared to forsake all to be with Naomi, even the place of her burial, for she was declaring that she would be buried in the land of Israel amongst the people of Israel and in the land of their God. Naomi could desire no more than the steadfast declaration Ruth made. Likewise, God desires no more than a sinner makes a steadfast decision to accept and follow His Son. Those who accept the Gospel without a steadfast mind, stand like Orpah who returned to her own people and their gods. Ruth's became the first-fruits of the Gentiles and foreshadows how believing Gentiles were to be incorporated into the Commonwealth of Israel by the love and grace of a heavenly Redeemer who laid down his life for them.

RUTH 1:18-21

Naomi and Ruth arrive in Bethlehem, People Wonder, is it Naomi?

- **Ruth 1:18-21:** And when Naomi saw that she was determined to go with her, she said no more. ¹⁹ So the two of them went on until they came to Bethlehem. And when they came to Bethlehem, the whole town was stirred because of them. And the women said, "Is this Naomi?" ²⁰ She said to them, "Do not call me Naomi; call me Mara, for the Almighty has dealt very bitterly with me. ²¹ I went away full, and the LORD has brought me back empty. Why call me Naomi, when the LORD has testified against me and the Almighty has brought calamity upon me?"

Ponder for a moment, the curiosity of the women sitting in the little town of Bethlehem as they see the two weary worn women travelling alone, arrive in dusty and worn clothing, and wonder, "is this Naomi?"

The whole town was stirred because of them: (v19) (all the city was moved about them in KJV), the townsfolk are somewhat confused when they see Naomi for, she appeared as a lonely and desolate widow, which

was a total contrast to the flourishing state of prosperity and domestic bliss that she had prior to the famine and her departure.

Do not call me Naomi; call me Mara: (v20) Naomi signifies a sweet, pleasant cheerful, amiable and prosperous person, while Mara, signifies a person with bitterness, sorrow grief and who lacks much, which sums up Naomi's present situation, which is so contrary to her previous life that, it appears that she rejects her name 'Pleasant,' almost with passion because of her sorrowful lot, and tells them instead to call her 'Bitter,' which was more fitting for her present situation.

The Almighty has dealt very bitterly with me: (v20), Naomi says that the LORD has brought calamity upon her, because she left the land of Israel with a husband and two sons and returns without them. Her words "the Almighty has dealt very bitterly with me" appear to some to be a criticism or blame toward God and because of this, they say that her faith wavered, but just because we honestly express how we feel, does not mean our faith in God has weakened in anyway. Feeling as she does is understandable, especially since she would now be reminded of the times, she was a wife and mother and remembers happier times. Even King David a mighty warrior suffered times of great depression, despair and even suicidal thoughts, yet God says he was a man after His own heart.

I went away full: (v21) means that she went out a wife and mother of two sons.

The LORD has testified against me: (v21) this phrase is commonly applied to a person who gives witness concerning another in a court of justice (usually against them), because of this some say that the LORD had turned against her and was judging and punishing her for her sins, and because of this she was complaining against LORD from the bitterness of her spirit. But, ponder for a moment, if we believe that our lives are in God's hands regardless of whether we are in good or bad situations, then Naomi, is simply speaking the truth regarding her life, it does not mean she is complaining against God, but simply stating the lot of her life as it was at that present time. Added to this, bad situations do not necessarily mean that the LORD has turned against us, for this He will never do, unless we deliberately, consciously, wilfully and knowingly turn against Him. He may use unfortunate situations to teach us something or guide us to a different path or bring us to a deeper level of understanding and empathy for others, but no faithful follower of Jesus should ever think that a crisis in life means that God has turned against them. When Naomi, told the townsfolk that the LORD had testified against her, and the Almighty had afflicted her, she was simply saying that the LORD had taken her husband and her two sons, it anything this expression shows the great faith Naomi had, for she saw all things in her life as from the hand of the LORD, whether they were joyful and prosperous times or extremely sad, sorrowful and lowly. Even more than this, if she was truly bitter against the LORD, she would have no desire to return to Israel, but stayed in Moab with the two daughters in law who deeply loved her and who would have cared for her.

RUTH 1:22

Naomi and Ruth arrive in Bethlehem at the Beginning of Harvest.

- **Ruth 1:22:** So Naomi returned, and Ruth the Moabite her daughter-in-law with her, who returned from the country of Moab. And they came to Bethlehem at the beginning of barley harvest.

We read in verse eighteen that Naomi and Ruth entered Bethlehem, now in this verse before us we are told again that Naomi and Ruth the Moabite came to Bethlehem, it is repeated to highlight the history, and draw the attention of the reader to this remarkable event and especially to the history that follows, for it was from Ruth (a Gentile woman) the Moabitess

who returned out of the country of Moab to Bethlehem, the birth place of the Messiah, who was to descend from her. Ruth married Boaz, they gave birth to Obed, who gave birth to Jessie who gave birth to David whose bloodline Jesus descended from.

In the beginning of barley harvest: (v22) (corresponding to the end of our March and part of April), this as the earliest harvest.

- **Exodus 9:31-32:** (The flax and the barley were struck down, for the barley was in the ear and the flax was in bud.³² But the wheat and the emmer were not struck down, for they are late in coming up.)

They arrived in Bethlehem in the beginning of barley harvest, which began on the second day of the feast of unleavened bread, on the sixteenth day of Nisan, when they offered the sheaf of the firstfruits to the LORD, and afterward began to harvest their barley crops. This is mentioned here as a lead into what is said in the following chapter. By, these sorrowful and happy events, Ruth became a member of God's household, of whose bloodline Christ came, which shows that regardless of whether Elimelech's move to the country of Moab to provide for his family was a right or wrong decision all of these events were not only permitted by the LORD, but through the faithfulness of Ruth the Messiah came. Naomi's cup of affliction was a bitter cup, but she accepted that her affliction came from God and despite her sorrow and grief remained faithful. When we humble our hearts before the LORD under trials and tribulations it manifests the strength of our faith and brings honour to God. As one wise theologian stated: "It is not the affliction itself that does us good, but affliction rightly borne. As the story unfolds it shows that Naomi, though deprived of her husband and her two sons, was extremely happy that she had Ruth as a daughter-in-law to comfort her in her widowhood and amidst her grief and many sorrows. Likewise, Ruth is overwhelmingly happy that she had found such a dear friend in her mother in law and profited by her testimony and found the true God

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.
