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### Daily Bible Notes/Highlights Genesis through Revelation 2014

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### Judges

3/8

#### Judges 1

1-36 after Joshua's death. The people asked who should attack first, Judah, Judah asked Simeon, The Lord gave them victory, upon defeat Adoni-bezel admitted I once cut the thumbs and toes of 70 kings now I am being paid back, Judah attacked the men of Jerusalem, Caleb offered his daughter, Judah failed to drive out people in the plains, Benjamin, Manasseh, Ephraim. Zebulun, Asher, Naphtali all failed to drive our inhabitants, Dan forced back into the hill country

Commentary: Continuing the conquest the people seem leaderless but they are victorious. Judah asked Simeon to help them. This is noteworthy arrangement. Recall Judah took Simeon's place in the heirship. It is further noteworthy that across the board tribes were unsuccessful driving our inhabitants. It is not clear why. But based on the promise they would have difficulty driving out inhabitants if the disobeyed. This inability to remove the inhabitants was the first indication they were already beginning to become disobedient.

3/9

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 "Investing in People for Eternity"*

C 2-4  
C-2 Vss 1-23

The angel of The Lord from Gilgal to Bokin, you were not to make covenants with the people, you disobeyed, I will no longer drive them out, they will be thorns, and god's temptation.

Commentary: The chapter begins by asserting that the tribes' inability to drive out the inhabitants was more a lack of desire and disobedience than any other factor.

Throughout there is a sense that they prefer to use them as servants . Recall the covenant Joshua's generation made with the they made excuses to honor the covenant reasoning that God would punish them for not honoring the covenant though they were deceived . In our view no God supported covenant can be entered where a party is disingenuous. This is why marriage to a woman who was supposed to be a virgin was voided. And she was stoned if found true ( . ). It was not acceptable to God that the inhabitants were not driven out.

After that generation died (Joshua's followers), another grew who did not remember God's mighty works, they went after other gods, God handed them over to raiders, The Lord fought against them (Israel), then The Lord resided up judges to rescue them, whenever the judge raised up a judge he was with them during the judge's life time, but afterward they returned to waywardness,

Commentary: The pattern is set after Joshua's death and an extended period of peace it resulted in disobedient conduct. This is human nature at it's worst.

Believers learn from these experiences.

C-3 Vss 1-31

God left nations in Canaan to test them and teach warfare to the generation that had no experience, nations Philistines, Sidonians, Hivites, tested Israel. They intermarried, The Lord burned with anger, turned then over to king Cushan-rishathaim, The Lord raised Othniel Joshua's nephew, The Lord gave him victory, forty years,

Commentaries: The fact that God turned his own people over to their enemies is disturbing to some . Surely, God could send a lightning bolt. However, the principle here is that consequences of sin or directly related to the sin committed.

There's no question in the mind of the disobedient follower when the result of their disobedience leads to some specific punitive activity. Israel neglected to remove the inhabitants as told, those inhabitants would become their masters. Paul spoke of believers becoming or being slaves to sin.

Vss 12 -33 they did evil, Eglon of Moab control Israel, the people cries God raises

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Ehud, Ehud killed the king and Israel conquered Moab. Peace for Eighty years,

Commentary: Nevertheless, God does not fail to hear his people sincere cry. He does not fail to deliver. He raises Ehud who leads the people with boldness after killing the king.

C-4 Vss 1-33

Israel again did evil, The Lord turned them over to king Jabin of Hazor, Sisera (commander) oppressed Israel. Deborah wife of Lappidoth was a prophet, she sent to Barak, call out your army 10k from Naphtali and Zebulun, he would only go if she went with her, she agreed but also told him he would receive no honor a woman would, when Barak attacked Sisera God threw his men into panic, Sisera ran, Barak killed all Sisera's warriors, Sisera was killed by Jael.

When Barak came looking for Sisera Jael showed Barak Jael dead from Jael's tent peg, Israel became stronger and stronger

Commentary: This may be one of the most profound stories, demonstrating God's desire to use everyone as leaders, particularly when or where men bequeath the responsibility or fail it.

Deborah calls for Barak who will not go to battle without her. This is in spite of the fact that The Lord commanded Barak go to battle. Did he not believe Deborah? Was he too afraid?

Was it because she was a woman? We believe so. There is no similar account of a leader telling the prophet, you go with me into battle

The fact that she tells him he will not get the honor a woman will, makes this clear in our view.

It goes without saying that the campaign was successful, but a king or commander's glory is to conquer another king personally. Jael lured Sisera and provided hospitality and death.

3/10

C 5-7

C5 Vss 1-31

Deborah's song, leaders took charge people followed, Lord when you set out and Marched across Edom, mountains quaked at Sinai, in the days of Jael, few people in villages until Deborah rose as mother of Israel, not a sword or shield, the people marched down against mighty warriors, Reuben great indecision, Dan stayed home, Asher unmoved, Zebulun and Naphtali risked life, the stars fought from heaven, most blessed of women Jael, peace for forty years,

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Commentary: Deborah's victory song includes history but gives further evidence to Jael's place in history. More disturbing however is that other tribes did not participate in the campaign. This is a reality of faith where courage is required.

Not everyone can or will participate though they gladly receive the results.

The song also reminds us that Israel did not have war instruments. Only God!

C6

Israel did evil, The Lord handed them to Midianites (Lots Descendants) for seven years, they were so cruel they hid in caves, destroyed their crops. They cried, the angel if The Lord came and sat at Ophrah, Gideon hiding wheat, angel called Gideon mighty hero The Lord is with you, Gideon then why is all this happening, angel: go with the strength you have, Gideon: if you are with me stay until I bring an offering, realizing it was the angel of The Lord, built an altar named it God's peace, pull down your fathers altar to Baal, build an altar to The Lord

Gideon took 10 of his servants and obeyed, the people saw the altar torn down, wanted Gideon's life, josh Gideon's father said let Baal defend himself if he is god, Gideon called Jerubbaal, let god defend himself

Commentary: Again, after a period of peace, they turn away for God. Note the Midianites treat them with more cruelty. God elevates his punishment as needed.

Note Gideon already had a combative spirit with The Midianites. He hid wheat from them. He was the candidate God preferred. This courage was displayed by obeying the angel of The Lord and destroying the Baal idol. It was his tune up to a larger campaign. Note it is others in Israel who desire to kill him for destroying the idol. His father stands up for him. Often faith produces faith.

Midian and Amalek form against Israel, spirit of the Lord took possession of Gideon, he blew a call to arms, Gideon's two part test: wool fleece wet ground dry, ground wet fleece dry,

Commentary: Perhaps of all the speculation concerning Gideon and the fleece test, any person must be sure that The Lord is at the center of a high risk high reward campaign. Moses too gave plenty of concerns and God answered each one.

There's nothing wrong with counting the potential cost and staying in counsel with God with matters of faith.

C7vss

1-25

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Jerrbaal got up early the next morning, the enemies camped north, God said you have too many warriors, tell the timid and afraid go home, 22k went home , still too many. Two groups those who cup their hands those who drink with their mouths from the stream , 300 drink with hands cupped go to battle, I have given you victory, go listen to what Midianites are saying, Midians and Amelek settled like a swarm of locusts, Gideon heard a man's dream and interpretation. Gideon worshipped, just after midnight Gideon surrounded the camp and blew their horns shouting A sword of The Lord and Gideon. The warriors fought against themselves, Gideon sent for others tribes, all the men of Ephraim did as they were told, killed Oreb and Zeeb the two Midianite commanders

Commentary: Note once Gideon was clear he is on the way-- the significance of getting started early in the morning. Now the filtering process ensures that everyone knows only God ensured success.

There are too many men. Note, people were going to war, or in the midst of it without preparation and resolve.

And this is the same condition of believers who are not prepared for the faith-life. The faith is a casual drink for them as opposed to one where they are vigilant and ready to move at the Lord's command.

Note, The Lord knows our fear factor. He tells Gideon to go to the enemies' camp and listen to them.

When Gideon here's their fear, he is encouraged. Satan's organization fears the courageous, prayerful and faith filled believer. They flee when resisted. They run into pigs at his presence. When the believer has a record and presence of faithfulness and daily fellowship she or he has only to blow their horn of prayer and to stand steadfast. Glory!

3/11

C 8-10

Vss 1-35

Ephraim argued with Gideon, Gideon chases Zebah and Zulmunna, they reached Succoth, but they would not feed Gideon's men more afraid of the Midian kings, Gideon presents the kings to Elders of Succoth, Gideon punished them with thorns and briars.

Commentary: The elders of Succoth refused to aid Gideon in fear of the two kings who were running for their lives. This shows how much fear grips people even when obvious changes is happening. It also shows in contrast how bold someone like Rahab was who helped the spies. Gideon returns and punishes the elders. There's a cost for unfaithfulness.

Vs 22 Gideon refuses to be their ruler. Gideon made a sacred ephod, all Israel stared worshipping it. Forty years there was peace

Commentary: Gideon refuses to be their ruler. He knows Israel is a theocracy, but the people begin worshipping Gideon's Ephod. The metaphor of a shepherd and sheep is one

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of the most accurate illustration of God's people and their need for a principal leader.

Gideon's son had 70 sons, Israel prostitutes themselves, and showed no loyalty to Gideon's family,

Commentary: Again represents humanity. Humanity has a 'what have you done for me lately spirit.'

C 9 vss 1-15 Gideon's son Abimelech son offers to be ruler, the people of Shechem agree, he kills all of his half brothers, Jotham escaped, Jotham gives a parable, his challenge to the people concerning their conduct toward Gideon's family, if they have acted honorably toward Gideon then blessed. If not they will receive Abimelech's ire, after three years God sent a spirit and stirred up trouble, Gaal incites rebellion against Abimelech, Abimelech destroys Shechem, a woman drops a stone and kills Abimelech, God punished both Abimelech and Shechem

Commentary: The story turns to a son of Gideon who was apparently from a woman of Shechem. Ambitiously, he murders his half brothers, but Jotham remains and acts as the voice of their conscience. Ultimately, all parties pay for the conduct.

C 10 1-18

Puah becomes judge, from Issachar, judged 23 years, Jair becomes judge, he had 30 sons, again Israel worshipped Baal and Ashtoreth gods of the other people, God turned them over to Philistines and Ammonites, Israel in great distress, they put aside foreign gods,

Commentary: The Philistines become the nemesis of Israel. God turns them over to the Philistines because of their idol worship.

3/12

C 11-13

Vss 1-20

Jephthah, son Gilead, a great warrior, mother a prostitute, half brothers would not give any inheritance, So Jephthah fled, Ammonites attack and desire Jephthah's help. People make him ruler, Jephthah asked why are you attacking, Ammon replied Israel stole land, Jephthah tells the history, God took the land from you, You take what your god gives you, we take what our God gives us, we have been here 300 years, Ammonites pay no attention, spirit of The Lord upon Jephthah, Jephthah's promise to God whatever comes out if his home for victory, after victory his daughter came out, he was distraught. She told him to do whatever he promised The Lord, she was given two months to lament, she returned and he fulfilled his vow, she died a virgin

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Commentary: How soon people change their tune when they are in need. Allowing Jephthah to be run off because his mother was a prostitute was deplorable. Now in need they call for their most heralded warrior to lead them.

The Ammonites prepare to war and this prostitute's son knows his faith history unlike so many today. Our faith history is God's history and one God will uphold because it is his record.

Jephthah unfortunately makes an unnecessary vow in his desire to defeat the Ammonites. It does demonstrate that no servant of God is casually pursuing ministry. But we must remember it is God's campaign. He warrants our success. Jephthah makes a vow that cost him his daughter. Some believe that it simply meant she would never have a family and emphasize she died a virgin.

However, the context of her going away a few months and returning indicates that her life was taken. Our faith is a matter of life or death. Her words to her father to do what he promised The Lord are truly words of a saint-martyr who will receive the highest reward in the resurrection.

C12

Ephraim complained why didn't you call us to help, I summoned you refused, he attacked Ephraim and defeated them, shibboleth or siboloth would determine the Ephraimites, 42k were killed, Jephthah judged 6 years, Elam becomes judge, Abdon becomes judge eight years,

Commentary: Again, as with a previous battle, here comes a tribe upset when they see the spoils of victory. Like a deceased relative, people show up after all the hard work supporting a loved-one with lame excuses. A battle civil battle ensues. The Ephraimites are on the wrong end.

C 13 Vss 1-25

Again Israel did evil, Philistines oppress forty years, Manoah from Dan with a wife unable to have child, the angel of The Lord appears and promises a child who is to drink no wine, or forbidden food, hair must not be cut, dedicated to God a Nazarite from birth, she told her husband, Manoah asked God for the man (angel) to return, appeared again to his wife who ran for her husband,

Commentary: The pattern continues. And there is the introduction to Samson. Another feature of this experience is the angel of The Lord presents himself to the woman for those who believe that God only presents Himself to the spiritual head of the household.

Manoah wanted to know the angel's name, too marvelous to understand, Manoah sacrificed a young goat and angel of The Lord ascended onto the sky, when her son was born she named him Samson

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Commentary: This is an extraordinary event certainly supporting those who believe the angel of the Lord was a manifestation of the Son of God. His name is so marvelous for Manoah to understand. As Manoah makes a sacrifice that ascends into the sky, the angel of the Lord ascends almost certainly a preview of Jesus' ascension.

3/13

C 14-16

C-14 A young Philistine girl caught my eye, parents objected, The Lord was working in it, his parents objected, they didn't realize The Lord was at work in it, a young lion attacked Samson the Spirit of The Lord came upon him, he killed the lion, he ate honey out of the lions mouth, he through a party, the brides parents selected thirty young men, he tells riddle and gives a wager they don't know the answer, they threaten her father to tell her, he told his wife who cried to him, he went to Ashkelon and killed thirty men (Philistines) and paid his debt, Samson left his wife, she married Samson's best man

Commentary: Samson's story begins with the lust of the eye. He desires a woman inconsistent with his Nazarite vow. He's to be dedicated to the Lord. His parents object, Parenthetically, the Scripture indicates this was the work of God. It could be argued that God turns every circumstance into His favor. This appears to be Samson's design to accomplish the will of God. Almost like God's personal spy representative. So, the parenthetical statement is made. As a result, this writer believes I may have been mistaken along with others about Samson's lack of discipline. It could be argued it was by design for continuous and maximum impact against God's enemies.

This further illustrates how a different pattern can be the will of God. God uses what no one deems a possible or representative of God. But he is sovereign. Jesus would not seem to be consistent with what the religious community thought represented God. Jesus is the ultimate example among many.

C-15 1-20 Samson tried to reconcile with his wife, father said she was given to another, out of his anger he set 300 foxes on fire who ran through Philistine fields burning their crops, the Philistines burned to death the woman and her father, Samson killed many of them, stayed in the cave in Etam, Philistines attack Judah, men of Judah promise to give them Samson, Samson breaks his restrains and with the jawbone of a donkey kills 1000 Philistines. He cried for water and God caused water to gush out of the ground, Samson judged 20 years.

Commentary: There's no doubt that Samson had discipline problems, but throughout his story they function to defeat the enemy ultimately. After all this is what matters most. Recall even his wife and her father are enemies of God.

C-16 1-31

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Samson spent the night with a prostitute, he fooled the men awaiting him at midnight, he fell in love with Delilah, Philistines paid her money find out the source of his strength, finally Samson shared the secret of his strength and the Philistines arrest him and gouge out his eyes, they held a great festival offering sacrifices to their god Dagon, Samson prays the Lord will remember him, he kills 3000 and sacrifices himself, killing more in one blow than his whole life

Commentary: Throughout Samson's story women and his sexual appetite operate as a lure for the Philistines. His experience with the prostitute leads to fooling and defeating potential killers. His experience with Delilah is full with principles. Again, most explain this experience as getting too close to compromising his source of strength. However, it could be viewed as being completely sacrificial with an understanding that God would continue to place him in a position to wield ultimate damage.

3/14

C 17-19

C17 vss 1-13

Micah admits stealing coins from his mother, she uses 200 of the coins to create an idol dedicated to her son, Micah set up a shrine for the idol, he hires a young levite to be his personal priest, Micah believed this would be a blessing for him

Commentary: This chapter begins with a dishonorable son, honored by his mother when he admits he was the one who stole her coins. Some offspring can do no harm. Dishonoring God completely he set-up an idol and finds a priest. Although it violated the Law on many fronts, Micah thought it would be a blessing. It is spiritual denial.

C18 1-30 Dan had not settled yet, they selected 5 men to spy the land, they saw the Levite priest and people, the priest told them they would be successful, they return to Dan and plan to attack, they return to Micah's and take him and shrine to be their priest, he goes happily, Micah chased but was outmanned, they attacked the people and set up a city named Dan,

Commentary: The men of Dan had not settled. Recall, Dan did not force the inhabitants out of the land, and now they were displaced trying to find a place to settle. Disobedience makes us spiritual nomads never seeming to find a place of rest.

Looking for a place, five spies find Micah's place and the priest. They return with warriors and take the whole religious order (i.e., the shrine and priest). They ultimately take over the area, and set-up the shrine-idol to worship. It demonstrates how spiritually

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lost and spiritually displace people are when they are out of fellowship with God. They are God's people, but they are spiritually psychotic doing things and performing things completing inconsistent with their promise to follow the instructions of God. This underscores why written instructions are so key to relationship and fellowship

C-19  
1-30

A Levite living in Ephraim has a concubine who becomes angry and moves to Bethlehem, he goes and reconciles with her, he feasted with her father several days, final begins the journey home late, they refuse to stay in a foreign town and continue to stay in Gibeah the land of Benjamin, they spending the night in the town's square, an old man offered them a night in his place, he warned them not to stay in the square, a crowd arrive during the evening and demand the man be sent out to have sex with him, the Levite pushed his concubine out to them, they raped her all night, she got back to where the Levite was living, and fell dead at the door, he told her get up, he took her body and cut it into 12 pieces, and sent it to every tribe, they never saw such a horrible crime,

Commentary: This story demonstrates that homosexuals among others assimilated into the community though the conduct was punishable by death. The old man knew it was not good for the Levite and his family to stay in the square. The Levite pushing the woman (i.e., wife, concubine, anyone) out to the men was the most horrific act. This is the same man who went to Bethlehem to get her. No doubt, she left him because of deplorable treatment based on what we see in this account. The writer shows the Levites incredible disassociate behavior telling her to 'get-up.' This is more proof of how abusive this Levite treated her.

Written in our book the Process of Being Made Whole. This Levite's conduct is what we believe Jesus meant when he said, "except fornication" divorce was not an acceptable option. We explain he's using the term porneo (i.e., I fornicate) as an idiom representing much more than sexual unfaithfulness. We submit we believe it is any act so horrific it brings a deathly conclusion to the relationship--just as adultery would end the life of the adulterer.

It's not clear as the chapter concludes that he's attempting to make it appear that she died from being cut-up as opposed to rape, which would not have received the same kind of attention unfortunately.

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3/15  
C-20-22  
20 Vss 1-48

All Israel were united as one, Israelites how this had happened, the husband of the woman explained what happened. They raped my concubine, I cut her body, all the people rose and vowed to war, requested Benjamin to give up the murderers, they refused, Judah to attack first, Benjamin was victorious two times, but Israel set an ambush and defeated them, 23,000 died. Israel destroyed everything in all the towns

Commentary: The whole nation was alarmed by the tragedy. It is not so clear why it is so horrific compared to the idolatry, and disobedience evidenced by God's people. Law calls for the perpetrators to be executed. However, it became a national crisis leading to war? Notice homosexuality obviously was assimilated into the clans. It seems apparent that because he is a Levite representing the religious order is why they are so alarmed. They have some semblance of religious conscientiousness, but not complete reverence for God or the condition would not exist in the first place. In fact, they call for God's direction, but the first two times they are defeated.

C 21 Israel vowed they would not give their daughters to Benjamites, Israel felt sorry for the tribe of Benjamin, no one from Jabesh-Gilead had attended in the presence of The Lord at Mizpah, anyone refusing was to be killed, they thought of an annual festival held in Shiloh, instructed Benjamin men to during the Festival of The Lord to take one of the women,

Commentary: The nation is so schizophrenic they ask God for direction to destroy the Benjamites then after doing so lament that one tribe is nearly distinct. The human

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condition. The "Jacob" in them goes to work. They have to find a clan who did not attend the gathering at Mizpah. It never was an issue before. They are more concerned about clan-relationships than they are their God-relationship. This is a continuing pattern throughout their history.

Ruth

C1 Vss 1-22

A severe famine upon the land. Elimelech a man of Bethlehem moves to Moab, his wife Naomi and sons Mahlon and Kilion, they married Moabite women Orpah and Ruth, Elimelech died and his two sons,

Naomi heard The Lord had blessed Judah, Naomi told her daughters to return to her people, Ruth refused with an extraordinary conviction, Bethlehem rejoiced at their return, Naomi responded call me Mara (life-bitter),

Commentary: Imagine a severe famine hitting the land where God promises the land will always be fertile if they obey.

Famine became necessary because of their disobedience. It opens Ruth's story. All the men in the small family die in Moab. Naomi's decision to return home destitute becomes an issue for both of the young women. Ruth's marvelous decision and statements are a timeless illustration of what God honors as a committed soul. Naomi's response upon returning home is that life has become bitter (Mara). She lost everything. Little did she know Ruth would become her greatest asset.

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