

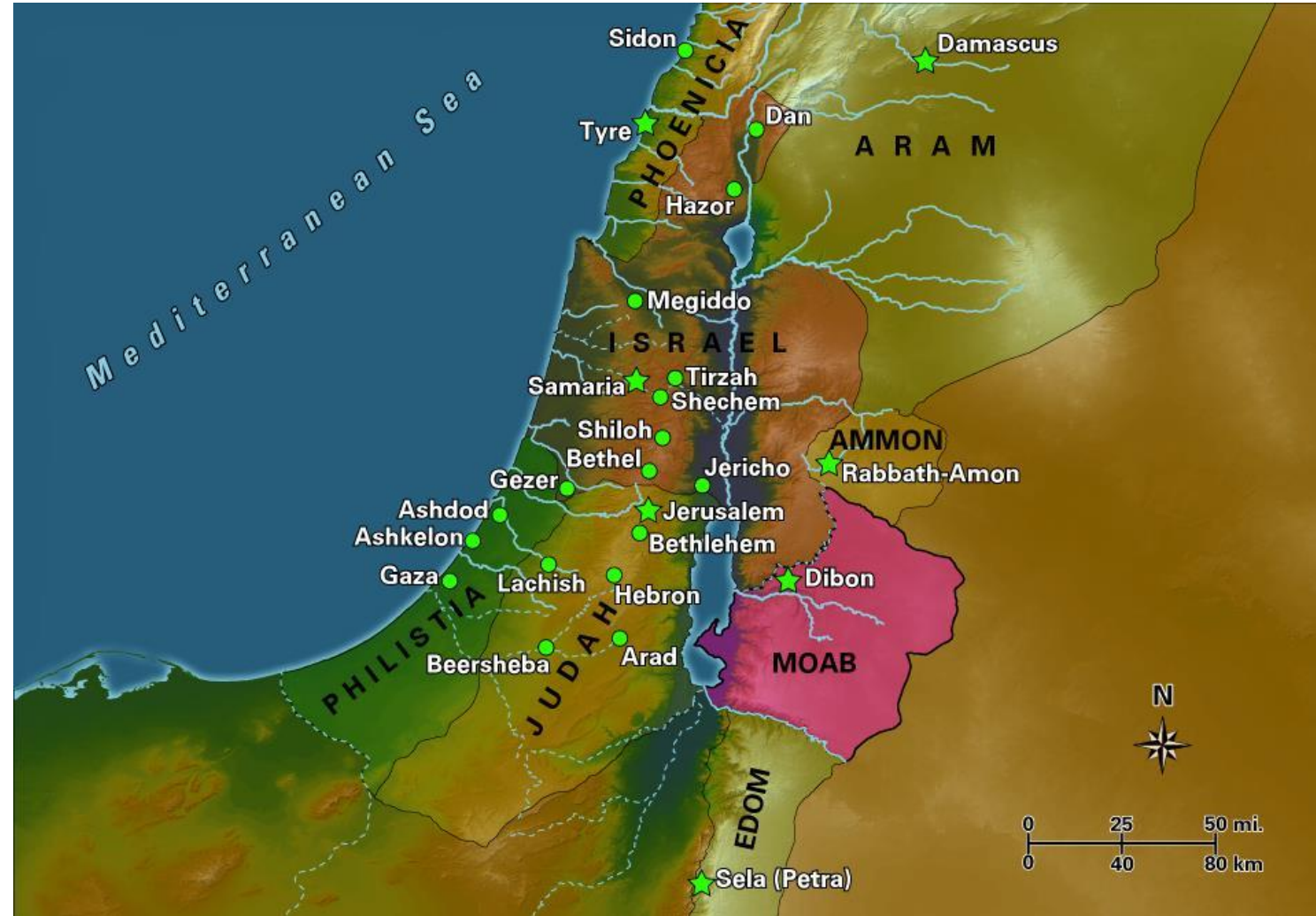
A woman wearing a dark headscarf and a light-colored shawl is shown in profile, looking towards the right. She is holding a large bundle of golden wheat stalks. The background is a soft-focus field of wheat under a cloudy sky.

Ruth – 1 Samuel 1-7

Come Follow Me



Ruth 1.1
"when the
judges ruled"



Ruth 1.2

Elimelech אֱלִימֶלֶךְ = 'my God is king'

Naomi נָעֻמִי = 'my delight'

Mahlon מַחְלוֹן = 'sick' or 'sickly'

Kil-Yon כִּילְיוֹן = 'pining,' or 'wasting away'

Examples of Kindness – 30 Days with Ruth

1. Ruth 1:1-5
2. Deut 11:7-17
3. Judges 2:11-19; 3:7; 21:25
4. Ruth 1:6-14
5. Deut 25:5-9
6. Ruth 1:15-18
7. Joshua 24:14-15; 23-24
8. Ruth 1:19-22
9. Psalm 146:5-10
10. Ruth 2:1-9
11. Proverbs 14:31; Romans 12:10
12. Ruth 2:10-13
13. Lev 19:9-10; Deut 24:17-22
14. Ruth 2:14-17
15. Galatians 5:13-14; 22-25
16. Ruth 2:18-23
17. Ruth 3:1-5
18. Ruth 3: 6-9
19. Ruth 3:10-15
20. Ruth 3:16-18
21. Ruth 4:1-6
22. Ruth 4:7-10
23. Isaiah 43:1
24. Ruth 4:11-12
25. Ruth 4:13-16
26. 1 Peter 5:10-11
27. Eph 2:11-22
28. Ruth 4:17-22
29. Matt 1:1-17
30. Isaiah 54:1-8



Etymology of Ruth רות

Ruth רות = 'friendship'

Possibly from the word reh-ooth' = 'friend,' or 'neighbor' רעות

Or: raw-aw = 'feed,' or 'shepherd' or 'to associate as a friend' רעה

Ruth 1.16-17

Ruth said, Entreat me not to leave thee, *or* to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people *shall be* my people, and thy God my God: Where thou diest, will I die, and there will I be buried: the LORD do so to me, and more also, *if ought* but death part thee and me.



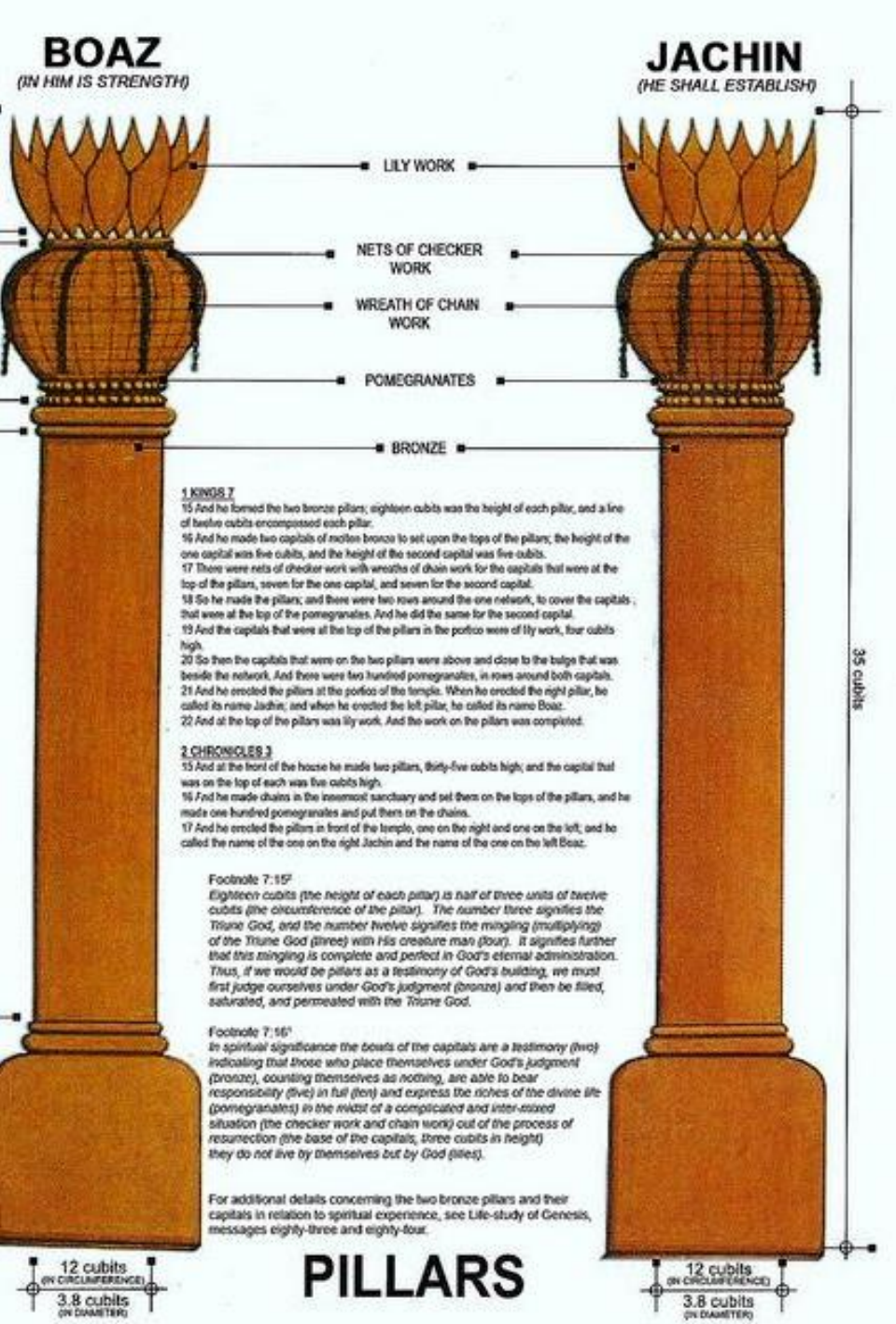
Boaz בֹּעַז

And Naomi had a kinsman of her husband's, **a mighty man of wealth**, of the family of Elimelech, and his name was **Boaz**.

וּלְבָעַז מִיַּדַּע לְאִישׁ גִּבּוֹר חַיִּל
מִמְּשִׁפַּחַת אֱלִימֶלֶךְ וּשְׁמוֹ בֹּעַז

Gibor khahyil = a mighty man of force or an army or ability



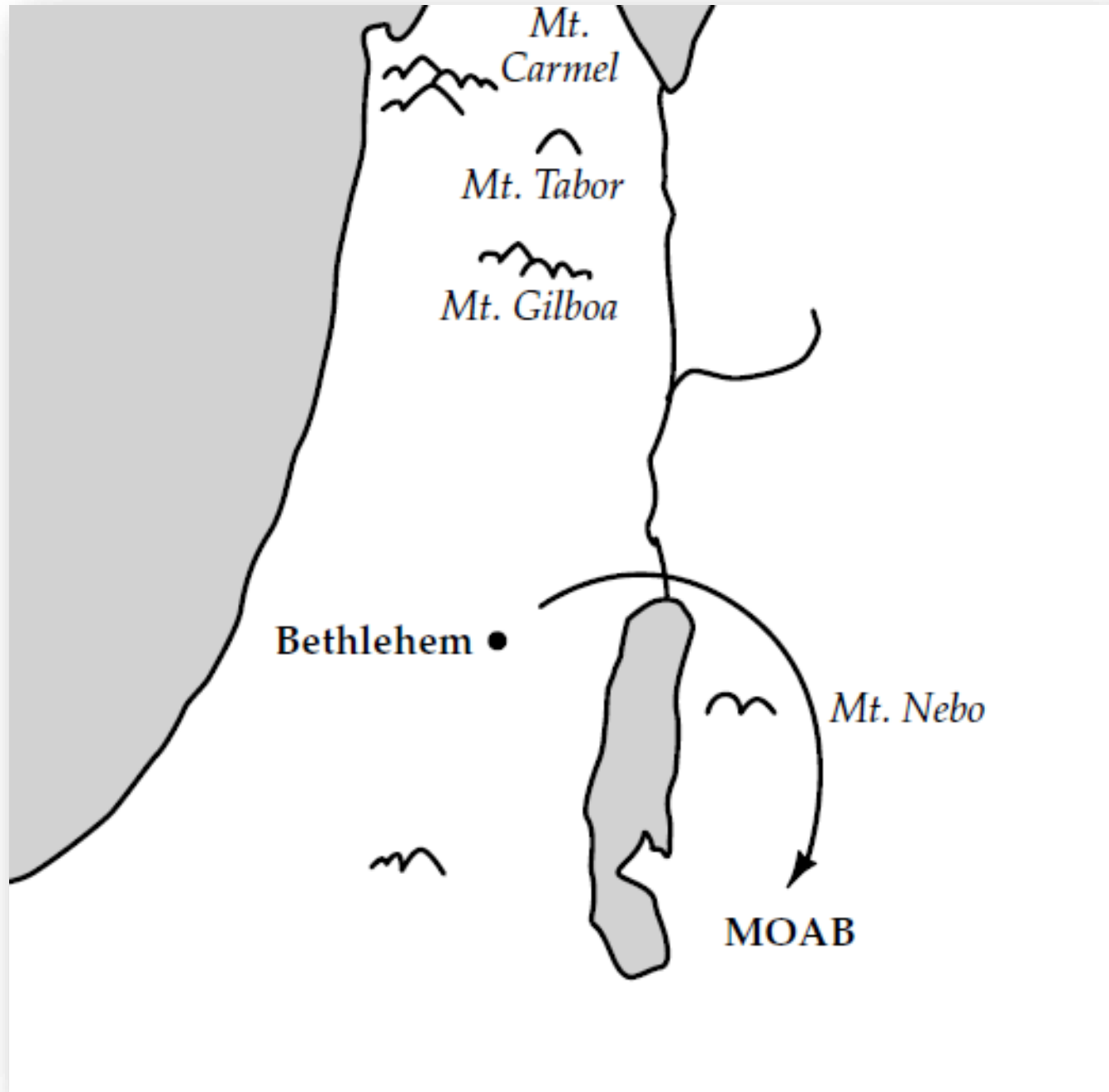


Boaz בֹּאֵז

Boaz בֹּאֵז – ancestor of David, name of the left of the two brazen pillars of the temple, 18 cubits high, erected in the porch of Solomon's temple.

Boaz can mean 'swiftness' or 'strength.'

Bo = 'in him,' and az = 'strength.'



Ruth 2



“The word here rendered ‘redeemer’ we translate literally from Hebrew *go’el* and this is its proper translation. It is rendered merely ‘kinsman’ in the King James English translation. The function of a *go’el* was to make it possible for a widow who had lost home and property to return to her former *status* and *security* and to have *seed* to perpetuate her family.

“It is easy to see why the later prophets borrowed this word from the social laws of Israel and used it to describe the functions of Him who would become the Divine Redeemer: Think of what He does to restore us to proper *status* with God, and to give us future *security* and eternal ‘*seed*.’”

(Rasmussen, *Introduction to the Old Testament*, 1:157)

The Levirate Law of Marriage

This law provided that a dead man's brother should marry the widow and raise a family to the dead man. "The custom insured the security of a widow who might otherwise be left destitute and friendless.... If no brother existed, some more distant male relative was required to perform this duty. Whichever relative married the widow became her 'go'el' (redeemer or protector). The first son born to the widow by the new marriage was counted as a child of the dead husband and inherited his property." (*Great People of the Bible and How They Lived*, p. 132)

Ruth 2.23

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



Ruth 3.1-5





The Proposal – Ruth 3.3

- ▣ Threshingfloor
- ▣ Wash thyself
- ▣ Anoint thyself
- ▣ Clothe thyself
- ▣ ... eating and drinking...
- ▣ Get thee down to the goren/floor

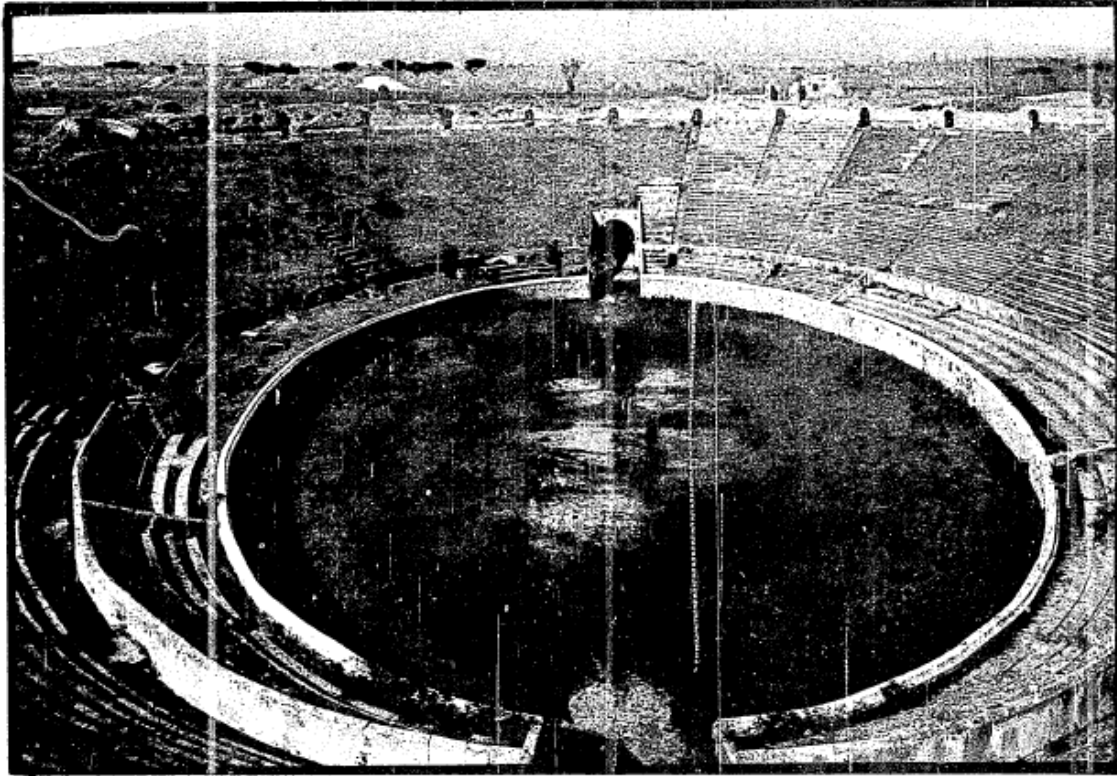


Fig. 4. Amphitheater at Pompeii

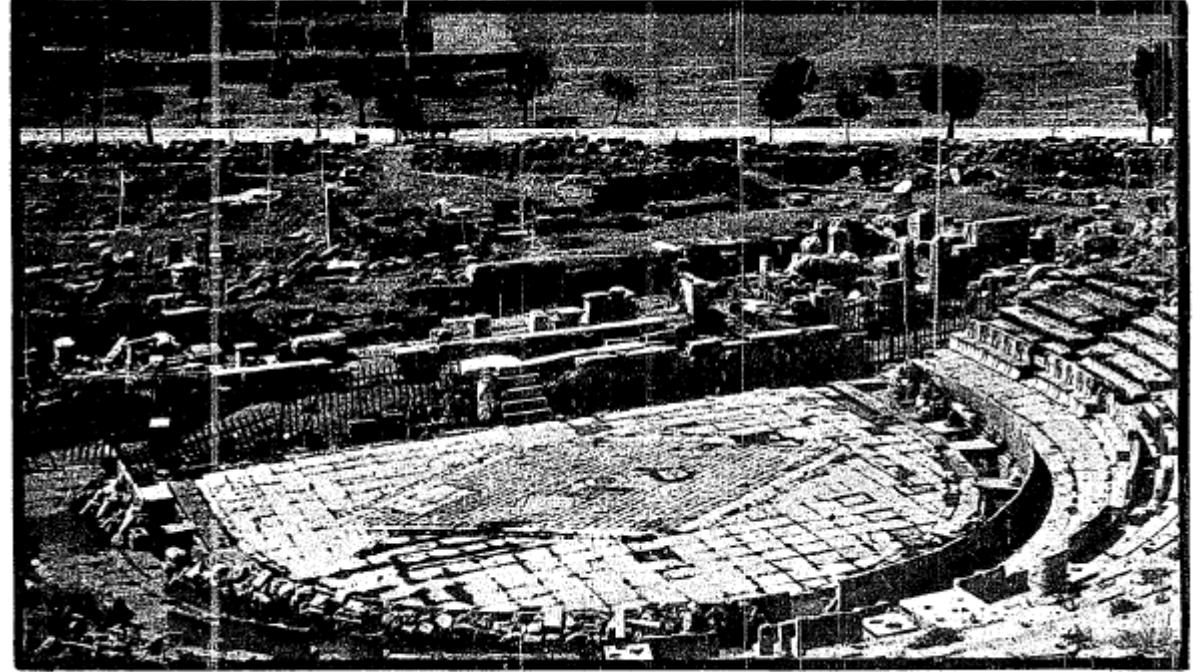


Fig. 3. Theater at Athens

Maurice Moshe Aranov, *The Biblical Threshing-Floor in the Light of the Ancient Near Eastern Evidence: Evolution of an Institution*, New York University Dissertation, 1977, p. 300-301.





Ruth 4.13, 16-17

So Boaz took Ruth, and she was his wife: and when he went in unto her, the LORD gave her conception, and she bare a son... And Naomi took the child, and laid it in her bosom, and became nurse unto it. And the women her neighbours gave it a name, saying, There is a son born to Naomi; and they called his name Obed: he *is* the father of Jesse, the father of David.

Some have seen in this book a symbolic parallel between Boaz and the Savior, and Ruth and the Church.

A Story of Redemption

Boaz  Jesus Christ, *the Bridegroom*

Ruth  The Church, *the Bride*

Three Marks Qualify a True Redeemer:

1. Must be a kinsman (somehow **related**).
2. Must be **able** to pay the price of redemption.
3. Must be **willing** to redeem.

The Bride and the Bridegroom

“...as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.” (Isaiah 62:5)

The Parable of the Ten Virgins (representing us),
preparing for the coming of the Bridegroom (Christ).
(Matthew 25)

“Wherefore, prepare ye for the coming of the
Bridegroom; go ye, go ye out to meet him.” (D&C 133:19)

Isaiah compares Zion to a young widow who was barren, forsaken, ashamed, grieved, and afflicted. But she was finally redeemed by the Lord. **Her redeemer was her husband**, who gathered her in mercy and kindness. He gave her posterity and established her in righteousness so that no enemy dared oppress her. (see Isaiah 53)

The Symbolic Parallel

Just as Boaz, a member of the family, was both able and willing to pay the price of the redemption of the widow Ruth, so Jesus Christ, our brother, was both able and willing to pay the price for our redemption.

יַעֲשֶׂה יְהוָה עִמָּכֶם חֶסֶד

The Lord will deal kindly with you all... Ruth 1.8

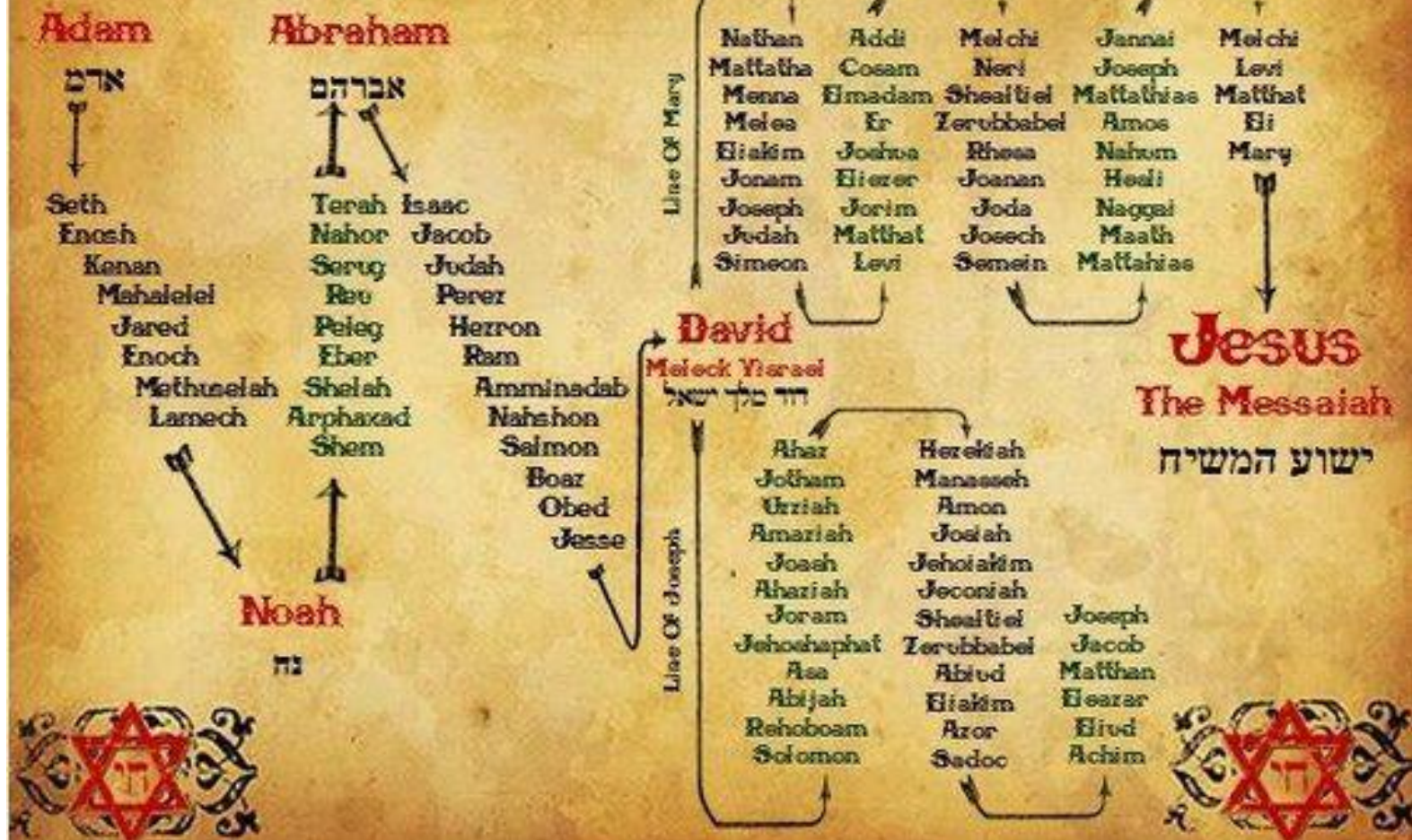
Above all else, the story of Ruth is a story of *hesed*. This Hebrew concept, which is frequently translated in the book of Ruth with terms such as “kindness” or “kindly” ([Ruth 1:8](#); [2:20](#); [3:10](#)), is rich indeed. It goes far beyond our notions of kindness. Even a stranger may show kindness, but a stranger does not show *hesed*. That is because *hesed* is a covenantal concept, and covenants are not made between strangers. *Hesed* is enduring covenant loyalty and love. It refers to an unwavering commitment and often is used of God’s permanent, unchanging love (“steadfast love”) for Israel and for David ([Deut. 7:9](#); [1 Chron. 17:13](#)).

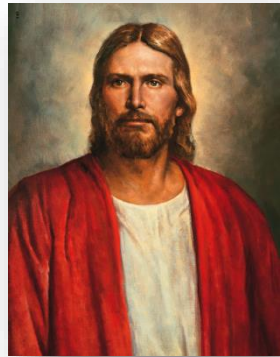
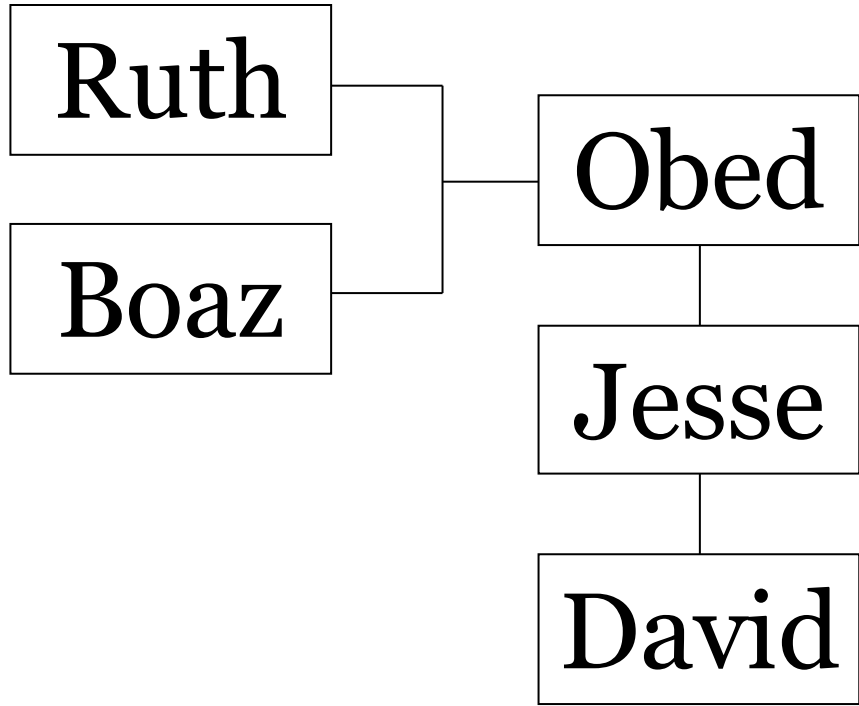
תּוֹנְהֶסֶד *Hesed*

In Ruth, the **key characters demonstrate *hesed***. Ruth showed unwavering covenant loyalty and love to Naomi by remaining with her mother-in-law when she returned to Bethlehem and by seeking to marry Boaz in order to carry on the line of Elimelech, Naomi's dead husband ([Ruth 1](#); 3). **Boaz showed *hesed*** by caring more about Elimelech's name and line than his own, marrying Ruth in order to give Elimelech an heir (4:1–12). And **Naomi testified to the *hesed* of the Lord**, recognizing the hidden hand of divine providence in bringing Ruth to Boaz (2:20), one of the family's redeemers. Truly the *hesed* of the Lord is evident throughout.



THE GENEALOGY OF JESUS OF NAZARETH





The Birth and Call of Samuel

1 Samuel 1:1 – 4:1a



10. Canaan in Old Testament Times



1 Samuel 3

שְׁמוּאֵל





1 Samuel 3



The Philistines sack Shilo – 1 Sam. 4.1-7.1



1 Samuel 7.1