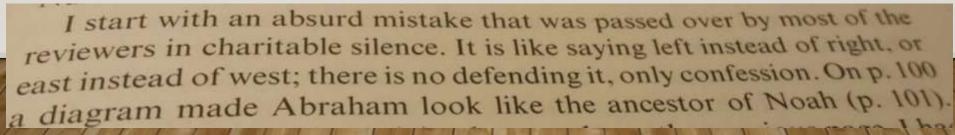
# SECONDARY SOURCES

STUDY BIBLES, ATLASES, COMMENTARIES, ARTICLES/ATLA, DICTIONARIES

## A FEW PRELIMINARY WORDS

## NO INTERPRETER IS PERFECT.

- So, take everything you read with a grain of salt.
- Don't relinquish an insight the moment someone disagrees.
- Some things sound amazing when you first read them, but then they don't hold up over time.
- Scholars are very busy people. So, they will sometimes get things wrong. Here's Mary Douglas:



### **CONVINCING VS. UNCONVINCING** ARGUMENTS

### This account of Numbers 12 from J. Milgrom:

Introduction: Hear these My words (7) A. If either of you is YHVH's prophet (9) B. I make Myself known to him in a vision (8) C. I speak with him in a dream (7) D. Not so with My servant Moses (6) D'. He (alone) is trusted in all My household (7) C'. With him I speak mouth to mouth (7) B'. Plainly and not in riddles (8) A'. And he beholds the likeness of the Lord (7) Conclusion: How then did you not shrink (7) from speaking against My servant Moses. (9)

### Less so: This from

D. Olson on the

### book as a whole:

#### Numbers 1-25 Numbers 26-36 The Old Generation of Rebellion The New Generation of Hope 1-census of 12 tribes 3-census of the Levites 5-legal discourse involving women 6-laws concerning vows 7, 15-lists and laws concernin offerings offerings 9-celebration of Passover 10:8-9-law concerning the priests blowing the trumpets to sound the alarm for holy war 13-list of spies from each of the tribes chosen to spy out t promised land 13-14-the spy story and Isra rebellion which led to death of the old gen 10-25-scattered geogram notations about places Israel journeved in the wi 18:21-32-provisions for the 21:21-35-victory over Kings Sin and Og and capture of the land east of the Jordan

26-census of 12 tribes 26-census of the Levites 27-legal discourse involving women 30-laws concerning vows 28, 29-lists and laws concerning 28:16-25-instructions for future celebrations of Passover 31:6-priests blow the trumpets to sound the alarm for holy war against Midian 34-list of tribal leaders from each of the 12 tribes chosen to divide the promised land 32:6-15-the spy story of Num. 13-14 recalled as a lesson for the new generation 33-summary of places Israel journeved in wilderness. including notations of Aaron's death at Mount Hor (chap. 20) and the defeat of King Arad (chap. 21) 35-provisions for the Levitical cities 32-assignment of the land captured from Sihon and Og east of the Jordan River to the three tribes of Reuben, Gad, and Manasseh

## EVERY INTERPRETER APPLIES A METHOD.

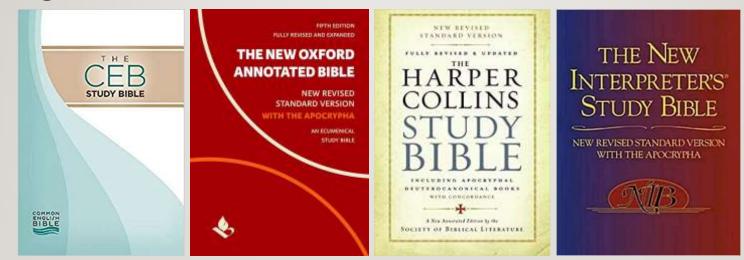
- Different methods will inevitably lead to different conclusions.
  - A source critic won't have the same conclusions as a literary critic.
- Recognize that some methods aren't going to have much traction in your ministry.
  - Source and redactional critics offer only limited resources.
  - Sometimes intertextual work will lead to great insight. Other times, it will just add new layers of confusion.
- Have Occam's razor handy.
  - Simpler explanations are preferable to more complicated ones.



## **STUDY BIBLES**

### IF YOU HAVE TO GO WITH SOMETHING SMALL...

- Consider a few good study Bibles.
  - E.g., CEBSB, NOAB, HCSB, NISB.



You can keep three of these at your home office and have something substantive to guide you through difficult passages.

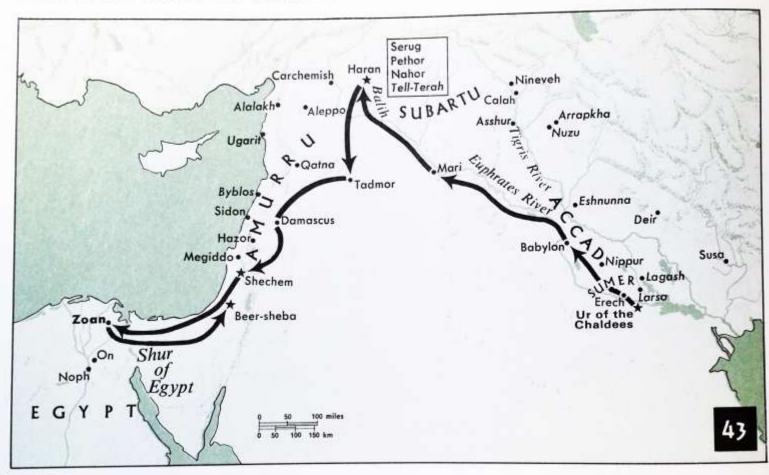


## ATLASES

### ATLASES

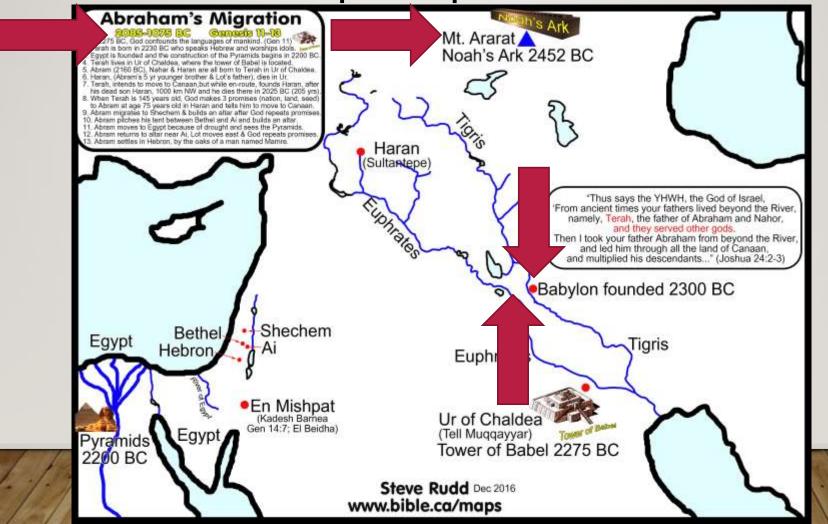
### • The Carta/Macmillan Bible Atlases are usually great.

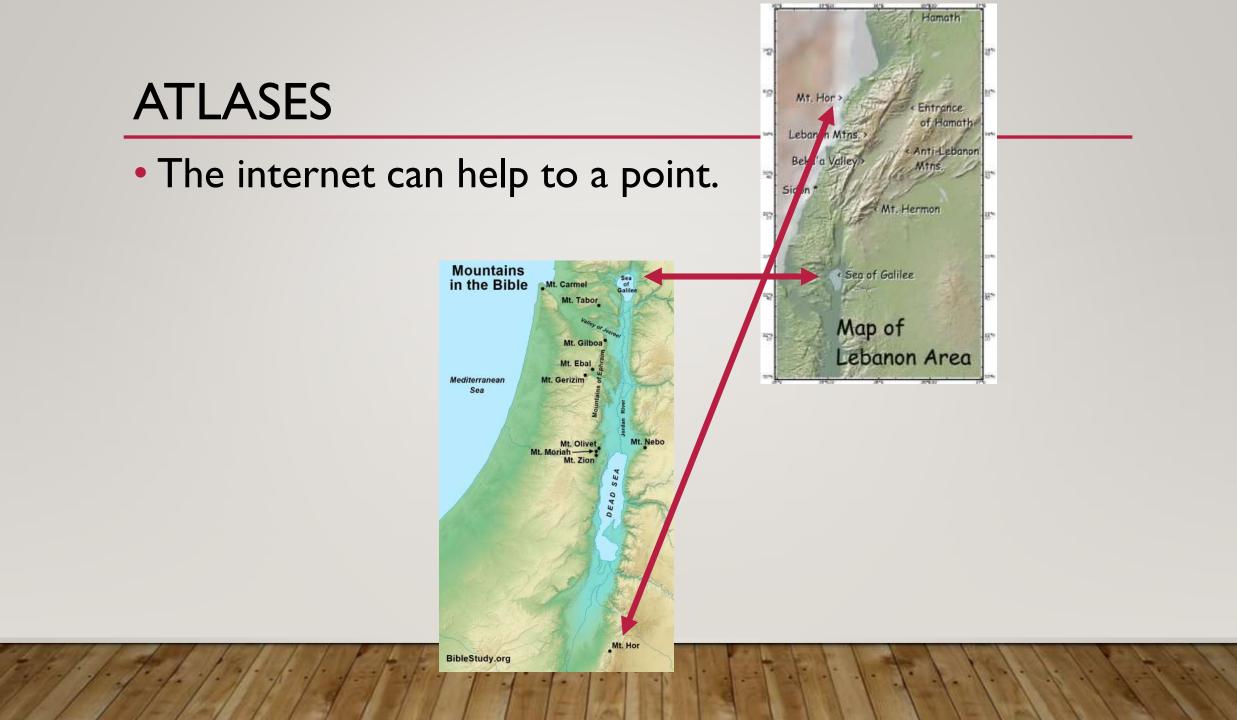
THE TRADITION OF ABRAHAM'S MIGRATION



### **ATLASES**

### • The internet can help to a point.







## COMMENTARIES

## TWO BROAD TYPES OF COMMENTARIES

### • Technical:

- Interact with Hebrew
- Contain textual critical notes
- Don't always contain preaching or theological comment

### • Non-technical:

- Limited or no interaction with Hebrew
- Limited or no interaction with textual criticism
- Often more preaching focused

### **TECHNICAL SERIES (EBOOKS IN LIBRARY)**



• Let's look at using these...



### ANCHOR (YALE) BIBLE COMMENTARY

#### III. AMID ALIEN CORN? (2:1-23)

2 1 Naomi had a "covenant-brother" through her husband, a 2 Nation of substance, from the same sub-tribe as Elimelek, and his name was Boaz".

2Ruth "the Moabitess" now said to Naomi, "I am going out to the field and glean barley spears after someone" in whose eyes I to the next "She" said to her, "Go ahead, my daughter." 3 So she find favor and came and gleaned in the field after the harvesters. Now set out any brought her to the plot of the field belonging to Boaz, who was of the same sub-tribe as Elimelek, 4 Then Boaz came from Bethlehem, and he said to the harvesters, "Yahweh be with yout" They replied to him, "Yahweh bless you!" 5 Then Boaz said to his" young man who was overseeing the harvesters: "To whom does this young woman belong?" 6 The young man who was overseeing the harvesters' replied, "She's a' Moabite girl, the one who returned with Naomi from the Moab plateau, 7 She asked, 'May 1 glean [

8 Then Boaz said to Ruth,

"Hear me well, my daughter; Do not go to glean in another field, And also do not leave\* this one.

. LXX<sup>B</sup> and manuscripts of the LXX representing all groupings except Lucianies Boss, LXX<sup>1</sup>, in some other LXX manuscripts, Theodoret, and the OL: Booz, After the name, the Armenian tradition has "and he gave to Naomi a widow's house in which in live." This provides an answer to a question the story-teller chose to avoid: how were the widows to survive after their return?

1-5 The Syro-Hexapla, probably in error, marks "the Moabitess" with an obelus indirating an addition in the Greek which the Hebrew lacks; but MT has it. Just posably, this attests an early Hebrew text-form which lacked "the Moabitess." \* Syriac: "the worker,"

4 LXX frequently adds the name of speakers, especially since Greek does not show geoder distinction in verbal conjugation. Here, only LXX<sup>L</sup> adds "Naomi," and then adds "Ruth" at the beginning of verse 3.

\* LXX4 and Vulgate omit "his,"

14 Vulgate omits, reading simply "who responded." Syriac omits the identifying dause and reads, "and the youth responded and said."

\* LXXnL read the definite article.

\* The spelling is curious. Expected is tavabvrī, but here it is tavabārī. See compumble vocalizations in verbs in Exed 18:26 and Prov 14:3. Some Kennicott manseripts attent the expected spelling. Could this be an archaic spelling (Myers)?

Contains new translations (left).

- These translations have footnotes that pertain to textual criticism. Then, there's also commentary (right).
- As you can see, it quickly gets technical. Some see ABC as gold standard, but it hasn't always

delivered. It's uneven. (Amos longer than Genesis!)

#### AMID ALIEN CORN?

2:1-23 89 mode on intimates in the seven (if ours be included) passages where it occurs and on Mode', which appears elsewhere only in Prov 2.4 mode an indimate, which appears elsewhere only in Prov 7:4, is taken as a bir 01 of a blood relative. At Ruth 3:2, to round out the at of a blood relative. At Ruth 3:2, to round out the picture, there is a being only instance of another noun derivative of root a lateration of a most of another noun derivative of root yd', the noun derivative of root yd', the noun

Food with the generally accepted meanings, with the thirty-nine Hebrew Food with the by w for y, and with the fact that the LXX uses the same and construct showing and at 3:2, most commentators adopt model and the "relative," But then why did consonantal myd' intrude here? Surely maning "relative, is about kin responsibilities. Can this be a clue to an archaic the book of Ruth is about kin responsibilities.

use of the passages in which m'yuddd' occurs is II Kings 10:11. This is the societal picture? One of Jebu's purge of the house of Ahab, in the course of which he exsport of read y much be priests." The LXX<sup>n</sup> manuarity to the sport of  $(g^*d\bar{o}ldw)$  and his strains (g' doidw) and his priests." The LXX<sup>L</sup> manuscripts, however, read this way: system (in gov/nm [English: "kinsmen"], and his m\*yudda'im, and his big-shots all of his set. Recent studies of the LXX, spurred on by the discovery of and his price of the price of the price of the price of the discovery of the Quinran acrolls, have led text critics to pay much closer attention to what de Cuntur attention to what the "proto-Lucianic" family attests, especially in certain places in Samuel the production of the summation in the first chapter of J. D. Shened Rungs and Recensional Development in the Greek Text of Kings, and ep, the work of Thackeray, Barthélemy, and Cross which he cites.) throughout II Kings, the Lucianic family attests the existence of a Hebrew set rather independent of, and in some places superior to, the mainstream scherw text form which becomes the MT. At II Kings 10:11 a superior reading seems to be preserved. The list of Jehu's victims neatly joins two natural pairs, first those with close social ties and second those in prominent selitical and religious posts. For our purposes, the striking thing is the juxtaposition of two terms we find in Ruth, the go"fim and the mtyudda'im. Note the interweaving in Ruth: the story-teller introduces Boaz at 2:1 as a m'yudda'. then has Naomi refer to him as "one of our go" lim" in 2:20, only to have her # 3:2 refer to him as "of our moda'at"; thereafter the term go'el takes over completely.

On the basis of the proto-Lucianic reading in II Kings 10:11 we must choose the "written" text in the MT rather than the "read" text of the scribes. We are also led to recognize that the meaning of the term lies very close to that of go'el, "kinsman." A hint of its original connotation comes from the recent demonstration that the verb vd" is an important part of treaty/covenant terninology in pre-Israelite Canaan and in Israelite theology (see esp. IL B. Huffmon, BASOR 181 [February 1966], 31-37, and, with S. B. Parker, RASOR 184 [December 1966], 36-38). Huffmon shows that yd' is a reappocal action in a treaty relationship between overlord and vassal; each "ktows" the other, that is, recognizes the other as partner in treaty. Note will that this language is characteristic of treaties between unequals.

Can words from the root yd' also apply to the kind of covenant relationship asing between persons on a par with one another? That is what I want to Propose for our word m"yudda"; hence the translation "covenant-brother." In the five passages where the term appears other than in Ruth 2:1 and II Kings



RUTH

### ANCHOR (YALE) BIBLE COMMENTARY

Ruth and Naomi's Conversation (1:22b–2:2)

<sup>226</sup>They entered Bethlehem at the beginning of the barley harvest.

2 'Now Naomi had a relative of her husband, a mighty man of worth from the clan of Elimelech. His name was Boaz. <sup>2</sup>Ruth the Moabite said to Naomi, "Let me go to the field so I may glean the ears of grain after anyone in whose eyes I may find favor." She said to her, "Go, my daughter,"



1:22b. They entered Bethlehem. Although the antecedents of the clause are both feminine subjects (Naomi and Ruth), the pronoun "they" is masculine (*hēnnâ*). Nonetheless, the word *hēnnâ* is a pronoun rather than a demonstrative adjective (contra Campbell, 78). This is an example of a gender-neutralized pronoun (NOTE With you ... you have done on 1:8).

2:1. relative. MT<sup>L</sup> ketib reads myödd, which may reflect the pual participle of yd' (méyudda'; cf. 2 Kgs 10:11; Pss 31:12; 55:14; 88:9, 19 [Eng. 31:11; 55:13; 88:8, 18]; Job 19:14). If MT<sup>L</sup> ketib represents the common confusion of a w for a y (for examples, consult Tov, 246-47), it may assume the absolute form of the noun (mödd'), which occurs elsewhere only in Prov 7:4 in parallel with "sisters" (the Old Greek uses the same word to translate this Hebrew word in both Ruth 2:1 and Prov 7:4). Moreover, many Kennicott manuscripts have the consonants mwd' (Campbell, 88). MT<sup>L</sup> gere reads a construct form from the same root (môdd'). A feminine version of the gere occurs in Ruth 3:2, but this word is morphologically problematic and does not help to specify the meaning of the word in 2:1 (NOTE relative on 3:2). Nonetheless, the various Hebrew spellings, as well as the other versions, suggest some type of relative or intimate acquaintance. (According to the genealogy in 1 Chr 2:9–12, Boaz and the descendants of the Ephrathites' eponymous ancestress [2:19, 50], which would presumably include Elimelech, can both trace their ancestry back to Herzon, the son of Perez [cf. Ruth 4:18].) Although the specific This series has been around so long they sometimes have more than one commentary per book.

> Campbell's 1975 Schipper's 2016 In this one, notes aren't footnotes.

*b* is uncertain, since one could also explain its use in Ps 141:4 as a nonaccusative complement, as with the *l* in *lähem* in the prepositional phrase in Ruth 1:9: "she kissed them" (Holmstedt, 5, 107). Thus, "gather the ears of grain" remains grammatically possible and conveys the sense of the clause.

after anyone in whose eyes I may find favor. This clause uses a standard biblical idiom, "to find favor in the eyes of" (e.g., Gen 6:8; 39:4; Exod 33:12, 17; 1 Sam 16:22; 2 Sam 15:25; 16:4; 1 Kgs 11:19; Esth 5:8, etc.), which Ruth repeats in her conversation with Boaz (cf. Ruth 2:10, 13). The use of this idiom may indicate that Ruth intends to glean because of the generosity of others rather than because of any legal precedent recorded in the laws for gleaning in various Pentateuchal sources (cf. Lev 19:9-10; 23:22; Deut 24:19; COMMENTS on 1:22b-2:2; and NOTES let me glean [ears of grain] and gather [them] into bundles behind the harvesters on 2:7, and a foreign woman on 2:10). Such generosity, however, may not result from altruism. Jon L. Berquist argues that when the idiom refers to women finding favor in men's eyes, it may imply sexual attraction (28, n. 11; Deut 24:1; cf. the slightly different idiom in Esth 2:15, 17). The words translated as "after anyone" ('ahar 'aser) could be translated more woodenly as "after that," as in "after that I may find favor in his eyes." One could interpret these two words in this temporal sense on the basis of Ezek 40:1, which reads, "in the fourteenth year after ['ahar 'aser] the city was struck down" (cf. Josh 9:16; 23:1; 24:20). Along these lines, Sasson proposes that Ruth asks whether she should "glean among the ears of grain in the hope of pleasing him" (Sasson's translation, 38). Taking the pronoun "him" as a reference to Boaz, Sasson argues that Ruth targets Boaz's field so that her action will result in Boaz favoring her. Yet, there is no textual evidence that Ruth knows of Boaz's existence at this point in the story. In fact, Naomi does not explain to Ruth who Boaz is until 2:20, and Naomi does not seem to know in whose field Ruth worked when she asks Ruth, "Where did you glean today?" (2:19). Among the versions, the Syr. would not endorse Sasson's proposal as it interprets the party that Ruth will glean after as the harvesters.

She said to her. LXX<sup>L</sup> specifies the speaker as Naomi (cf. Nore she said on 1:15), although this reading does not find much support among the other versions.



In 1:1–2, the narrator states that there was a famine in the land and lists the members of Naomi's household who left Bethlehem and "entered the territory of Moab." In 1:22b, the narrator states that the remaining members of the household left Moab and "entered Bethlehem at the beginning of the barley harvest" (cf. 1:19). As in 1:1, the land's agricultural state serves as a catalyst for the characters' actions in the subsequent verses. Also, the narrator once again explains Naomi's relationships to surviving members of her clan through their marriages. In Moab, she had a husband, two sons, and eventually two daughters-in-law (1:2–4). In Bethlehem, Naomi has a daughter-in-law (1:22a) from her son's marriage and a relative named Boaz from her marriage to Elimelech (Norre *Boaz* on 2:1). The exact nature of Boaz's relationship to Elimelech, however, is unspecified (Norre *relative* on 2:1), and closer relatives will emerge as the story continues (3:12). The vague term "relative" does not clarify what, if any, kinship obligations Boaz has to Naomi.

### **OLD TESTAMENT LIBRARY**

II. RUTH GLEANS IN BOAZ'S FIELD

#### Ruth 2:1-3

#### Naomi consents to Ruth's plan to glean

11 Naomi had a relative" on her husband's side, a wealthy man of Elimelech's family; he was called Boaz. 2 The Moabite woman Ruth now uid to Naomi, "I will go out into the field and glean behind the one" I win the favor of." And she replied, "Go then, my daughter!" > So she left, and she came out and gleaned in a field behind the harvesters. And it so happened that the field belonged to Boaz, who was of Elimelec family

a Oere reads: a relative. Ketib denotes an acquaintance. Since it is clear from the context that Boaz belongs to Elimelech's family, gere must be the most likely reading. b. Jack M. Sasson reads the text differently, linking the masculine suffix to Boaz and taking Ruth's proposal as a question: "Should I go to the fields and glean among the ears of grain, in the hope of pleasing him [Boaz]"""

(2:1] Chapter 2 falls into three parts: vv. 1-3 take place in the morning in Bethlehem; the events of vv. 4-17 occur during the day out in Boaz's field; while vv. 18-23 describe Ruth's return home in the evening in Bethlehem. The chapter is structured through a series of dialogues and has as a significant motif the food (bread and grain) that Ruth needs for Naomi and herself, which Boaz gives her.

Like chapter 1 this chapter begins with information of a family nature. Elimelech has a relative who is a rich landowner. The contrast between the family's wealth and the empty-handed Naomi's situation is underlined, but the mention of a wealthy relative creates the expectation that perhaps help is at hand.

It a community based on joint solidarity it is the family that is the safety net to which the weak can turn. Whether the concept mispähah here refers to what we would today call a clan or a family is impossible to decide.87 The im-

Compared to the Anchor Bible Series, this series tends to do a better job treating technical issues without getting bogged down in them. It's the shortest technical commentary.

- Some textual criticism, but not pages of it.
- OTL's commentary (right) is often more useful than ABC's.



54 make 2/3 portant thing is the solidarity that the concept denotes for the reader. What was among foreigners in Moab with neither husband hor some back portant thing is the solidarity that in Moab with neither husband for the reader. Whe Naomi was among foreigners in Moab with neither busband hor some her deceased husband to some her to the husband to be the busband to be the busband. Naomi was among foreignets in the through her deceased husband for sons, but is Bethlehem there is a point of contact through her deceased husband. The use is whether this relative will live up to the hopes that the new is a solution of the hopes Bethlehem there is a point of even will live up to the hopes that he was to now is whether this relative will live up to the hopes that the meshor at the new of the topes that the meshor at the new of the topes that the meshor at the new of the topes that the new of the topes the topes topes the topes topes the topes topes the topes topes topes topes to the topes topes

name encourages. The final piece of information about him is his name. Boaz. D.R.G. Beag is to be shrewd<sup>1</sup>,<sup>3a</sup> but even if also be shrewd<sup>1</sup>,<sup>3b</sup> but even The final piece of information meaning "to be shrewd" as but con DR.G. lease is terprets it through the Arabic verb meaning "to be shrewd" as but even if his new terprets it the known to the reader, the signal is not unambiguous. For it parts terprets it through the Arabic vector, the signal is not unambiguous for the signal is not unambiguous. For if have, ing should be known to the reader, the signal is not unambiguous. For if heads, ing should be known, will be use his shrewdness to Naomi's advantage, or is he name ing should be known to the return dress to Naomi's advantage, or is he rates a shrewd man, will be use his intellectual strength to his own advantage.

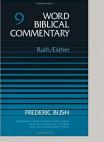
shrewd man, will no use that intellectual strength to his own advantage, or is he rated sort of man who will exploit his interpretation is that "Boaz" means "in hereitage?" Another possible interpretation is that "Boaz" means "in him is thengh." Another possible interpretation is behind the LXX's reader. Another possible interpretation of the LXX's rendering of the Such a popular etymology possibly lies behind the LXX's rendering of the

[2-3] The next item in the chain of information concerns Ruth. She track [2-3] The next new in a concrete proposal to secure the daily break to the fluent situation with a concrete proposal to secure the daily break to the fluent situation will glean (a key concept in this chapter) in the to the fluent situation will glean (a key concept in this chapter) in the harvoid least for a time. Ruth will glean (a key concept in this chapter) in the harvoid fields, if she can find a place where the owner will show her favor. Jack M Su fields, it she call that a pass, suffix to Boaz and interprets the situation to near son links the 3d pers, masc, suffix to Boaz and interprets the situation to near sonal to be a should try to please Brozeka at the situation to near the situ son links the so part whether she should try to please Boaz by gleasing into the that Ruth asks Naorni whether she sounded out that the part of a gleasing into fields. Against this it must be pointed out that the narrator still holds open the question of where Ruth is going to glean, and deliberately formulates is in precisely as "the one I win the favor of." This is clear from the emphasisity 3 on coincidence: "it so happened" that it was Boaz's field. There is no pas-

Ruth is spoken of here as the Moabite woman, drawing attention to herses status. The practice of gleaning behind the harvesters is mentioned in Old Tastament legislation (Deut. 24:19), where the foreigner, the fatherless, and the widow are allowed such a right (see also Lev. 19:9; 23:22). Care for the weaker members of the community is a general feature of legislation in the New East In the Ugarit texts it is part of the king's office to secure the rights of the sides and the orphan: "Daniel . . . Is upright, sitting before the gate, Beneath a might tree on the threshing floor, Judging the cause of the widow, Adjudicating the case of the fatherless" (ANET, 151). The introduction to the law of Hammanh similarly emphasizes that Hammurabi's task is "to cause justice to prevalin the land, to destroy the wicked and the evil, that the strong might not oppen the weak" (ANET, 164).

The formulation in Ruth, however, shows that she must first win the owner's favor, which is not just a matter of course. This can also be sen from

"See Sasson, Ruth, 40. \*\*Beattie, "Ruth III," 46.



### WORD BIBLICAL COMMENTARY

Act 2 Ruth Meets Boaz, Naomi's Relative, on the Harvest Field (2:1-23) Scene 1 -and Happens upon the Ruth Goes to az, Naomi's Relative (2:1-3) Hibliography erminology and Social Structure," 87'10 (100) BA Andersen, F. L. \*Iscaelne, or frend, Winoma Lake, D. Eisenbruom, 107, 5m Bornseski, O. Agricult Are Innie, Vinnenerum, 1976, Goewala, N. Winner H. J. de. The Tribes 1979. Hals, R. The Theology of the Book of Bath Palaties Invail Marykooll. D., and Thompson, T. "Some Legal Problems is the loss Fortress, 19 Buth." VT1 Translatio "Now Naomi had a relative" on her husband's side," a man of ubuny at in of Elimeteck, whose name was Bour. standing from 1 steer said to Naomi, "I would like to go to the fields to the \*And Ruth her even I might find favor " And Naomi said " to bet. Te start behind som her way and gleaned" in the fields behind the super, what me upon \* the field of Boaz," who was from the clan of Divided. La. On the Kvs. Q problem here, are Comment. 1.h. Lit. "To Naomi was a relative of her husband." Le. Lit. "mighty in wealth/ability/power." See Comment. 2.a. Lit. "field." See Commend. 2h. Lit. "she mid." 2.r. '07 is the imperative of permission, not of command; see GRC § 110; GBP [Decifie] 18.23. 3.a. The Heb. In, reads, "And she went and came and gleaned." A lineal redetig in ht sk iter erents aded. A few LXX MSS, Ser, and Vg also onsit the second web, doubles in it awa aon. It is very unlikely that this evidence implies different Heb. recemion, her contact (claps) 42); see Classont: 3.h. Lit, "her chance chanced upon ... " On the translation, see Connect S.c. Lit, "the portion of the field [a collective; see Gausseston v 2] belonging to hose 'so Gast

form/Structure/Setting the second act of the book of Ruth consists of the whole of chap. 2. Between The second action in Rudh and Naomi, one introductory (w 1-3), the other second second involving Rudh and Naomi, one introductory (w 1-3), the other second secon at that there involves a sandwiched the principal scene (w 1-3), the other a palage (w 18-33), is sandwiched the principal scene (w 4-17). This scene a policies (w. 1655). This scene is policies for the section of th istance for assignated by its formal characteristics (see below) and by the cohesion at section a signated by its formal characteristics. (see below) and by the cohesion bisection is sponsored the coherence of its content. Ruth's activities continue from a activities of the fields after securing Naomi's permission (w. 2-3), through the primery in the fields after securing Naomi's permission (w. 2-3), through the be journer tuning of her activities with "from the morning until now" (v 7), through and and instances as the noon meal (v 14), to her gleaning in the field until and and with her return to the cits and because the field until and and and with her return to the city and her report to Naomi on the realing (1/18-22). The concluding comment reports that she continued glean-ing seems (v/18-22). The concluding comment reports that she continued gleanis require end of the harvest period (v 23). The coherence of its content is effected presented reference throughout to the same semantic domain, i.e., the activities ad press involved in the harvesting of grain. (1) the place: "field" (TTP), 7x; (2) arrent (by 111 "W), 2x; (3) the activities "to harvest" ("WP), 1x; "to gather" rest, is 'to glean' (277), 12s; 'to thresh' (227), 1s; (4) the product: "harvest" (197), 3a, "stalks" (2""32"), 1x, "bundles" (2""122), 1x, "sheaves" (2""32), 2x, "barin" (2"10), 2x; "wheat" (2"27), 1x.

tructure/Setting

The beginning boundary of the introductory scene, and indeed of the whole stangaled by a digression (v 1), addressed by the narrator to his readers, which tenk off the story line to introduce to us proleptically the major new character in the mining scene. In form is a nominal clause with the order predicate-subject, seeking the chronological sequence of wave-consecutive verbal forms. The closing boundary is marked by a brief report of what Ruth proceeded to do (v 3a), thus confidence the introduction and forming a transition to the next scene by providing a second termination of its content. The section is marked by chiasm:

 $\rightarrow \Lambda$ 

 $\rightarrow 0$ 

1> 0

-> n

| 36     | from the dan of Elimelich,  |
|--------|---|
| 1b     | whose name was Boaz   |
| -20.   | go to the fields to glean   |
| 20     | behind someone in whose eyes I might find                         |
| 2:6-5c | "Go ahead, my daughter.", So she went an<br>gleaned in the fielda |
| 3d     | the field of Boaz,  |
| 3e     | who was from the clan of Elimelech                                |
|        |   |

WBC goes into more detail than OTL. It has many sections:

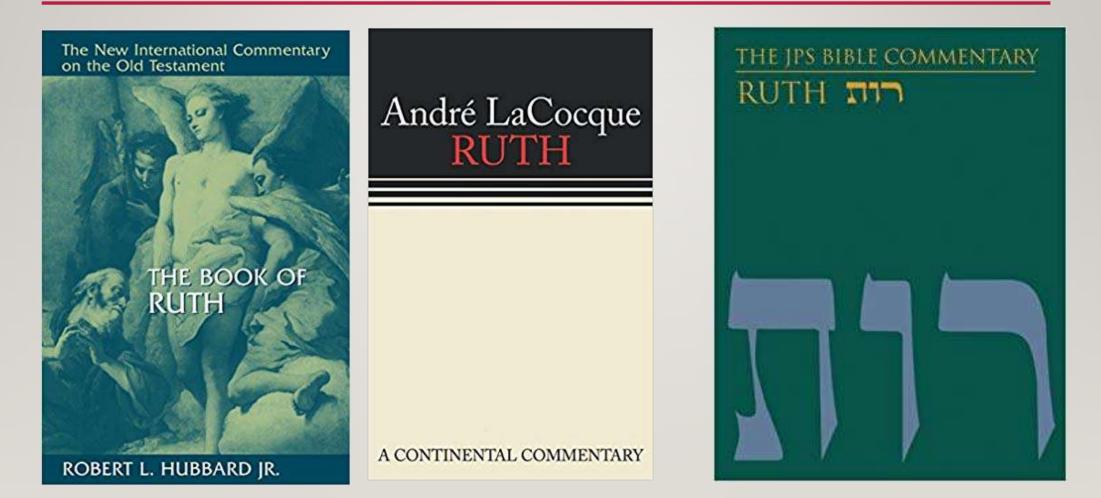
- Bibliography
- Translation
- Notes (i.e., textual criticism)
- Form/structure/setting
- Comment (verse-by-verse)
- Explanation (section-by-section)

These sections break up the reading (which is good).

This series tends to be more willing to examine theological issues than many technical

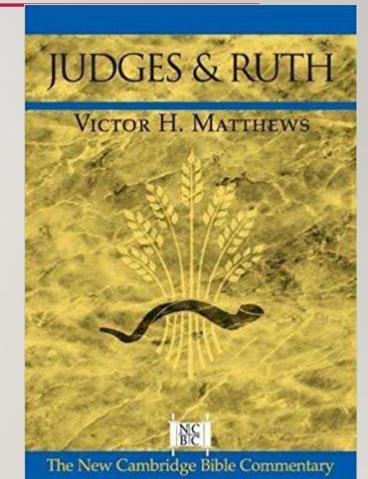
### commentaries.

### **OTHER TECHNICAL SERIES (NOT EBOOKS)**

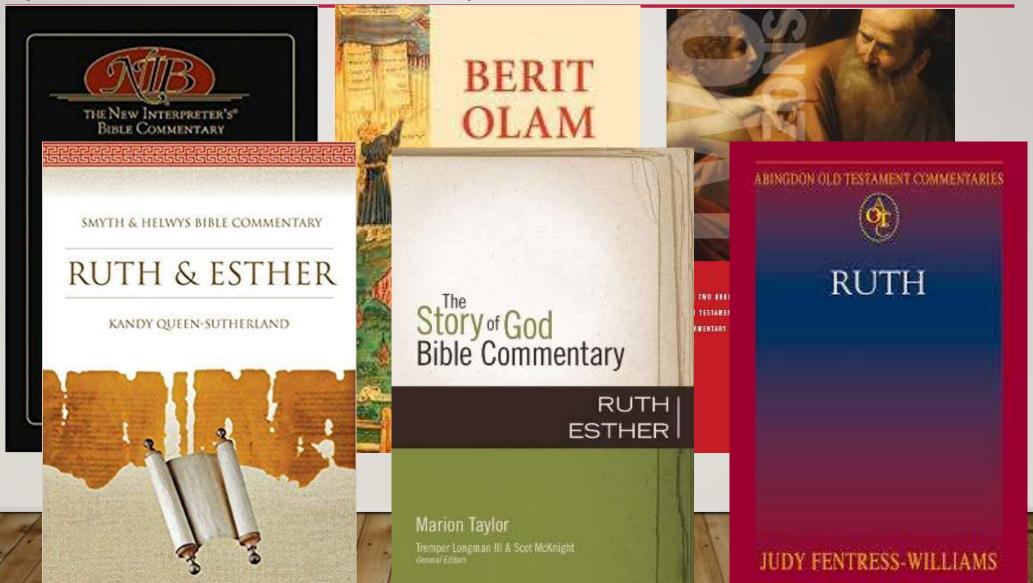


### SEMI-TECHNICAL (NOT EBOOK AT LIBRARY)

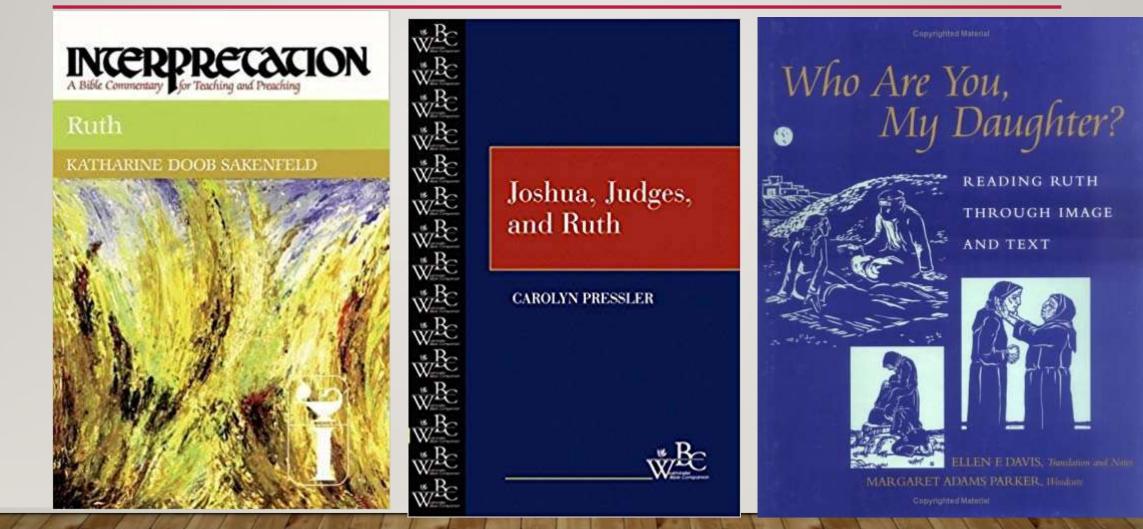
- Goes into more depth than nontechnical.
- But doesn't have its own translation, textual criticism, or extensive Hebrew.



### NON-TECHNICAL COMMENTARIES (EBOOKS IN LIBRARY)



### **OTHER NON-TECHNICAL COMMENTARIES**







### **SMYTH & HELWYS BIBLE COMMENTARY**

### LIFE ON THE EDGE

Ruth 2:1-23

Two are better than one, because they have a good reward for their toil. For if they fall, one will lift up the other, but wore to one who is alone and does not have another to help. (QolyE 10)

The story posts two threats to aurvival: one mrvival, the other heirs or future survival. R immediate need of food as it moves the hadah, the second setting of the story. The que and Ruth will survive in Naomi's [] Buth 2

home country as poor widows, and in Ruth's case a foreigner, will be answered by the actions of the younger woman. Ruth will glean in the fields of Boaz, an unmarried man attached to the family of Naomi's hushand. The harvesting season will pass and daily survival needs will be met by the toil of Ruth, the favor of Boaz, and the nightly protection of Naomi. Buth 2 Che qui Chew Naumi Ruth 2 Dame Gests of Bernariae Dame University of the Lage

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#### COMMENTARY

#### Ruth's Course of Action-Gleaning, 2:1-3

As in chapter 1, Ruth 2 opens with the identification of a main character in the story, namely Boaz. Here the character is a kinaman of Naomi. Edward Campbell translates the designation as "covenant brother," believing the noun to imply more than mere family responsibility, but including covenant responsibility as well.<sup>1</sup> While intriguing, a trait of Ruth's storyteller is to introduce characters intially in the most general of ways (see 1:1 with its nonspecific man. This series is excellent for its commentary and connections with today.

A huge bonus is textboxes with quotations (left) and important works of art relating to the text (right).





Her Chart (Mr. 1997) Means of the sections (MC Unspage on Action paper Manne Marine Ma Unput Mrs. Fred Manne & MMP Archives (Mr Marines Mr

> ion that makes intention clearer, modern radinal wn views of the main characters, which must be not form the subsequent unfolding of the story. Unlike Name ined whio is outright to Ruth's plan, the supervising boy doesn allowed her to work, but simply reports that had state the task of reaping among the sheaves since mining has I more to her pleas or acquiesce in the face of hir dermi-Did nation? No comment. In fact, the worker-boy is cast in the ned observer who reports the events as they have unfolded, abet.4 Grossman is correct, with a bit of shading. Perhaps the boys me is the safe route to take, since no one can know how Boat will respond. More likely, worker-boy's non-response is a ploy of the storyteller to leave the task of dealing with Ruth to Boat. Not teners to the conversation, we are anxious to hear what he will u There may be a hint revealing Ruth's character as well. After a on the road to Bethlehem, Ruth's determination drove Nami

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## **ABOUT HEBREW (TRANSLITERATION)**

- If the source can be viewed with a PDF, the transliteration is usually reliable.
- But otherwise, the transliteration might be a poor.

### The New Interpreter's Bible

Add to Bin

### RUTH 2:1-16, PORTRAIT OF A "WORTHY" MAN Ruth 2:1-7, "Happening" to Find the Right Field COMMENTARY

2:1. The narrator's introduction of Boaz begins (v. 1) and ends (v. 3) with a reference to the family/clan of Elimelech. He and Boaz are said to be members of the same sub-tribal grouping, but the specific relationship between them is left vague. The narrator says that Boaz is Elimelech's מירש (meyudda(), spelled in a way that usually means "acquaintance," "close friend" or "companion" (as in Ps 55 1). Scribal notations in the Masoretic text suggest that it should be read as [dm (moda(), which seems to mean "kinsman" or "relative" in the moda() are biblical occurrence (in Prov 7:4). Both meyudda() and moda() are derivatives of the root meaning "to know."

## NON-TECHNICAL COMMENTARIES

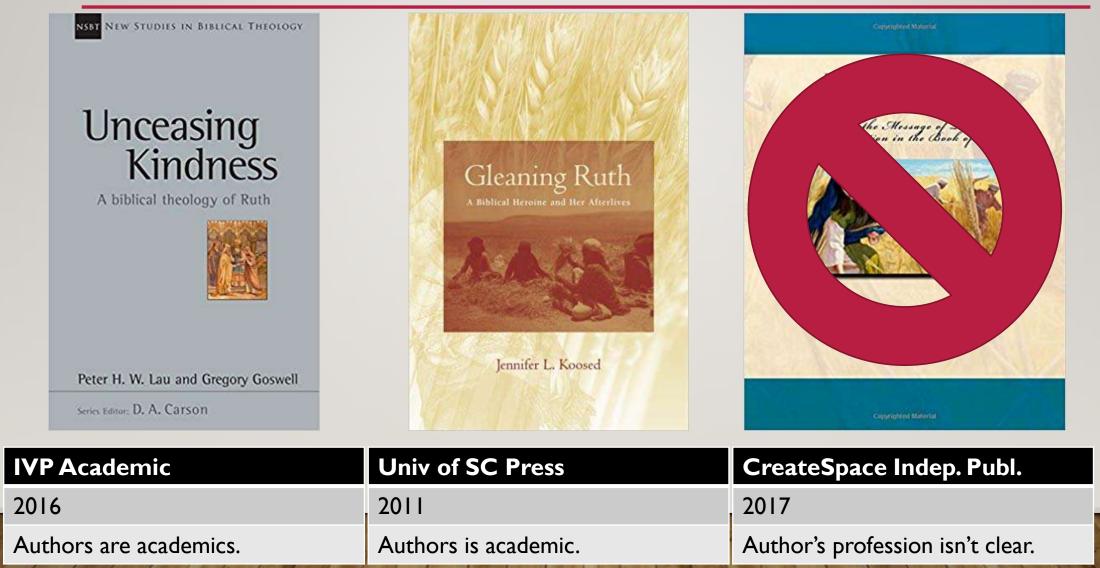
- While these commentaries may not deal as much with textual critical and Hebrew issues, they are still academic commentaries.
- They thus differ from more devotional commentaries.

## **OTHER COMMENTARIES**

- Not sure whether to trust a commentary?
  - Unless it's a classic, you generally want something written in the last 20 years.
  - Look at the publisher. Ones to trust include: Abingdon, Fortress, Westminster John Knox, University Presses, Baker Academic, Eerdmans, IVP Academic.
  - Does the author teach at an academic institution?



- These are sometimes called "monographs," especially if they focus in on one key idea.
- How do you know if they're trustworthy? Again...
  - Unless it's a classic, you generally want something written in the last 20 years.
  - Look at the publisher. Ones to trust include: Abingdon, Fortress, Westminster John Knox, University Presses, Baker Academic, Eerdmans, IVP Academic.
  - Does the author teach at an academic institution?



- How to read these...
- Pay close attention to table of contents & indexes especially if you're writing an exegesis paper.
- Read the introduction and a couple of ATLA book reviews so you know what the book is about.



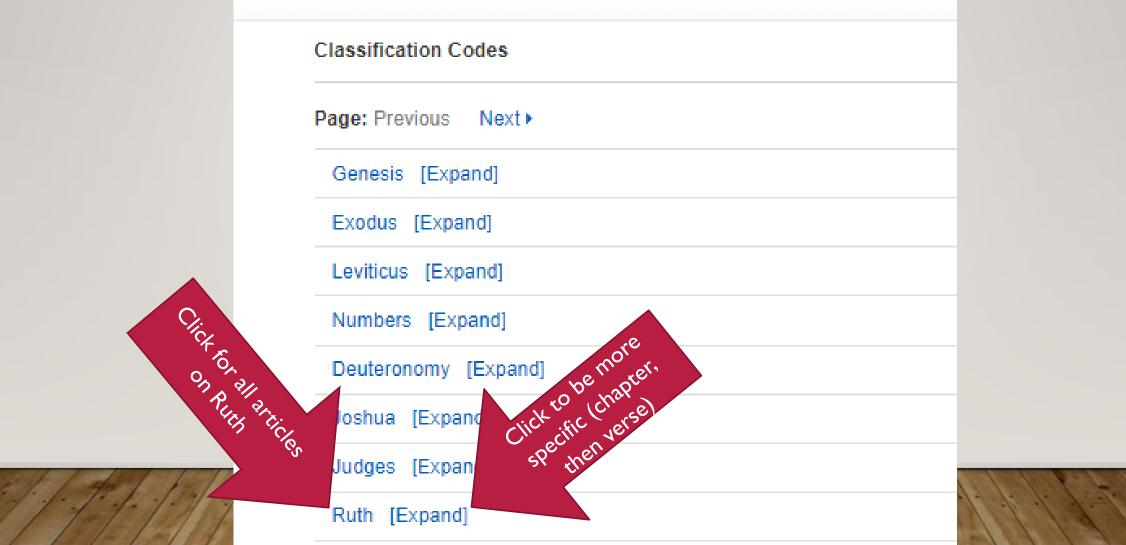
## ARTICLES / ATLA

## SEARCHING

- Obviously, you can type "Ruth" in the field and click "search."
- But note also that there is an icon called "Scriptures" that you can click on as well.

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|  | Ruth               |                     |                              | Select a Field (optional) - | Search            |    |  |  |
|  | AND -              |                     |                              | Select a Field (optional) - | Clear ? Search    |    |  |  |
|  | AND -              |                     |                              | Select a Field (optional) - | $\oplus \bigcirc$ | 10 |  |  |
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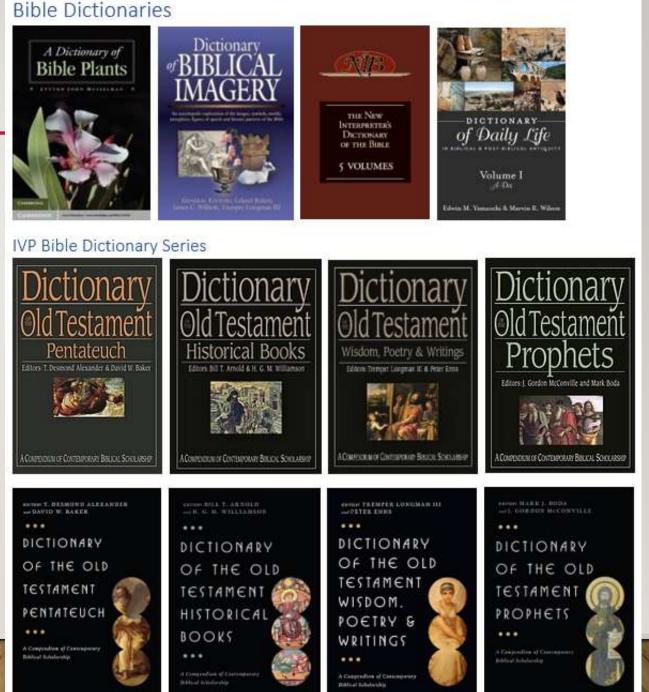
## THE NATURE OF ARTICLES

- Using ATLA is like fishing.
  - Might be a good day. Might be a bad day. Don't know until you try it.
- Sometimes, there is a huge amount of articles.
  - Other times, there may be very little.
- Sometimes, articles are very accessible.
  - Other times, the articles can be too dense to be helpful.



## DICTIONARIES

## DICTIONARIES (EBOOKS AT LIBRARY)





# DICTIONARIES

EERDMANS

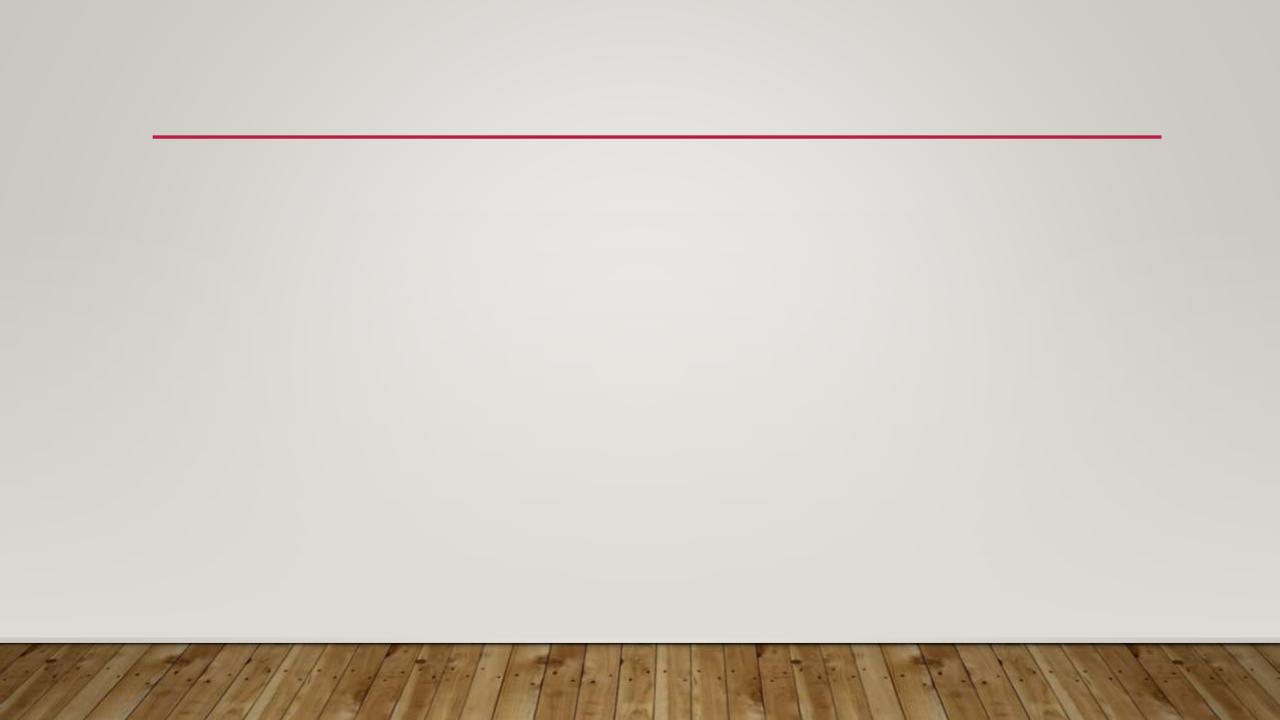
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Affordable options:

- Bruce M. Metzger and Michael David Coogan, eds. Oxford
  Companion to the Bible. Oxford: Oxford University Press, 1993.
  - (I own two copies, one at work, one at home.)
- W. R. F. Browning. Oxford Dictionary of the Bible. Oxford: Oxford University Press, 2011.
- See also: Eerdmans Dictionary of the Bible or HarperCollins Bible Dictionary.

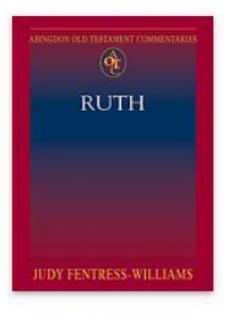


## **CITATIONS: BIBLIOGRAPHY**

## BIBLICAL SCHOLARS USE A VARIATION OF...

- Chicago/Turabian.
- Handout/guide is on Moodle.
- Electronic resources are helpful, but can't do the whole job...







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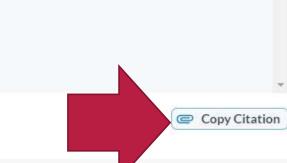
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  - So, StepBible.org & Bible Online Learner parse words for you, but you shouldn't cite them. They contain the same info available in several different places.
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