

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:

I start with an absurd mistake that was passed over by most of the reviewers in charitable silence. It is like saying left instead of right, or east instead of west; there is no defending it, only confession. On p. 100 a diagram made Abraham look like the ancestor of Noah (p. 101).

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
<i>The Old Generation of Rebellion</i>	<i>The New Generation of Hope</i>
1—census of 12 tribes	26—census of 12 tribes
3—census of the Levites	26—census of the Levites
5—legal discourse involving women	27—legal discourse involving women
6—laws concerning vows	30—laws concerning vows
7, 15—lists and laws concerning offerings	28, 29—lists and laws concerning offerings
9—celebration of Passover	28:16–25—instructions for future celebrations of Passover
10:8–9—law concerning the priests blowing the trumpets to sound the alarm for holy war	31:6—priests blow the trumpets to sound the alarm for holy war against Midian
13—list of spies from each of the 12 tribes chosen to spy out the promised land	34—list of tribal leaders from each of the 12 tribes chosen to divide the promised land
13–14—the spy story and Israel's rebellion which led to the death of the old generation	32:6–15—the spy story of Num. 13–14 recalled as a lesson for the new generation
10–25—scattered geographical notations about places Israel journeyed in the wilderness	33—summary of places Israel journeyed in wilderness, including notations of Aaron's death at Mount Hor (chap. 20) and the defeat of King Arad (chap. 21)
18:21–32—provisions for the Levites	35—provisions for the Levitical cities
21:21–35—victory over Kings Sihon and Og and capture of the land east of the Jordan	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.

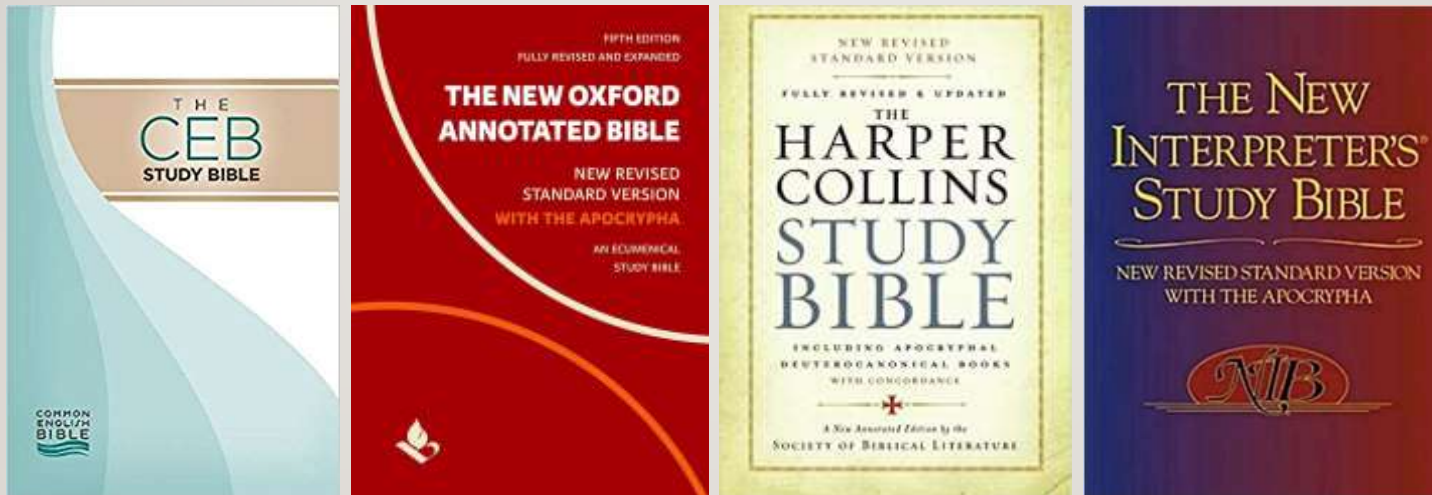


STUDY BIBLES



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.

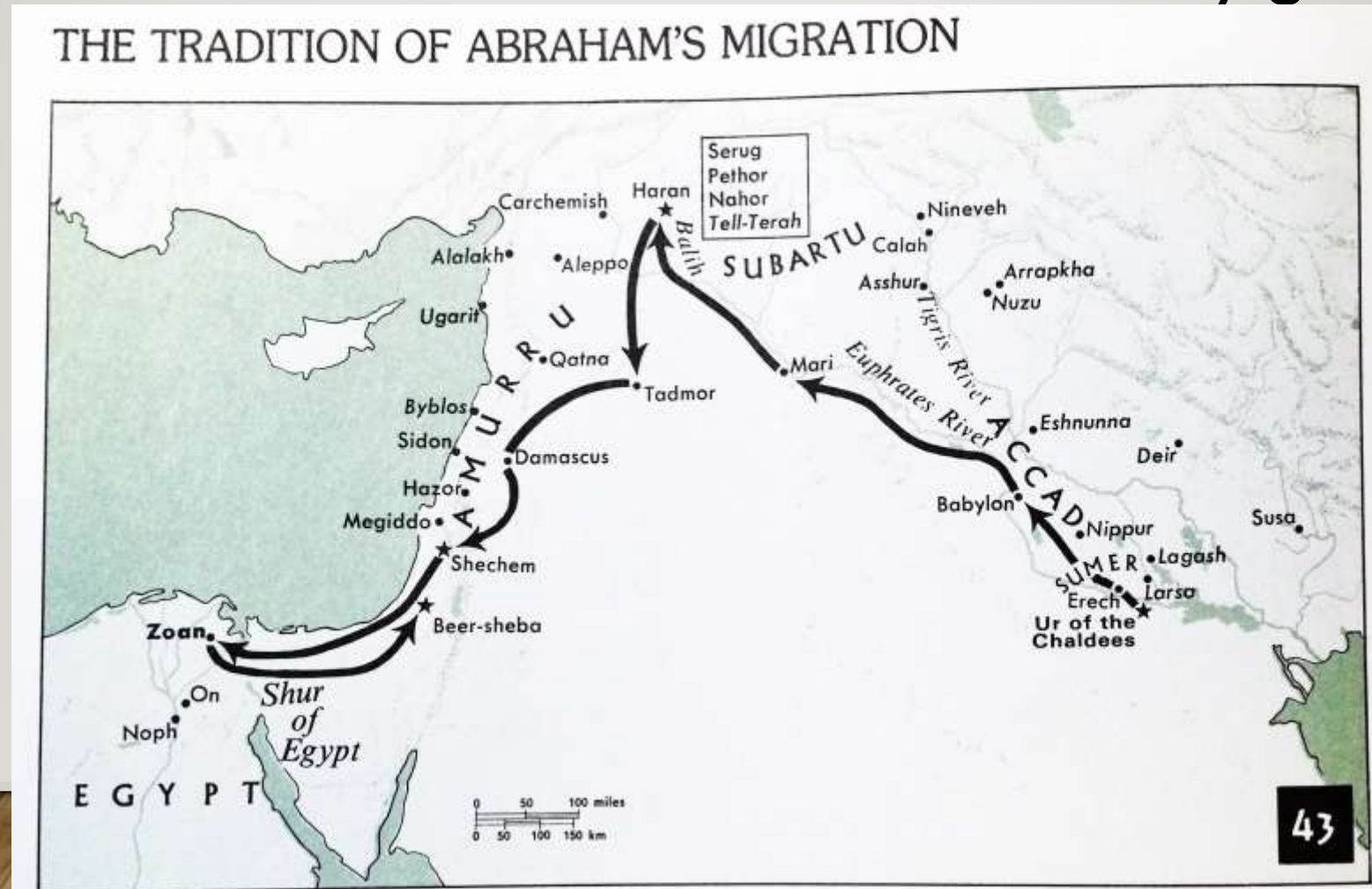


ATLASES



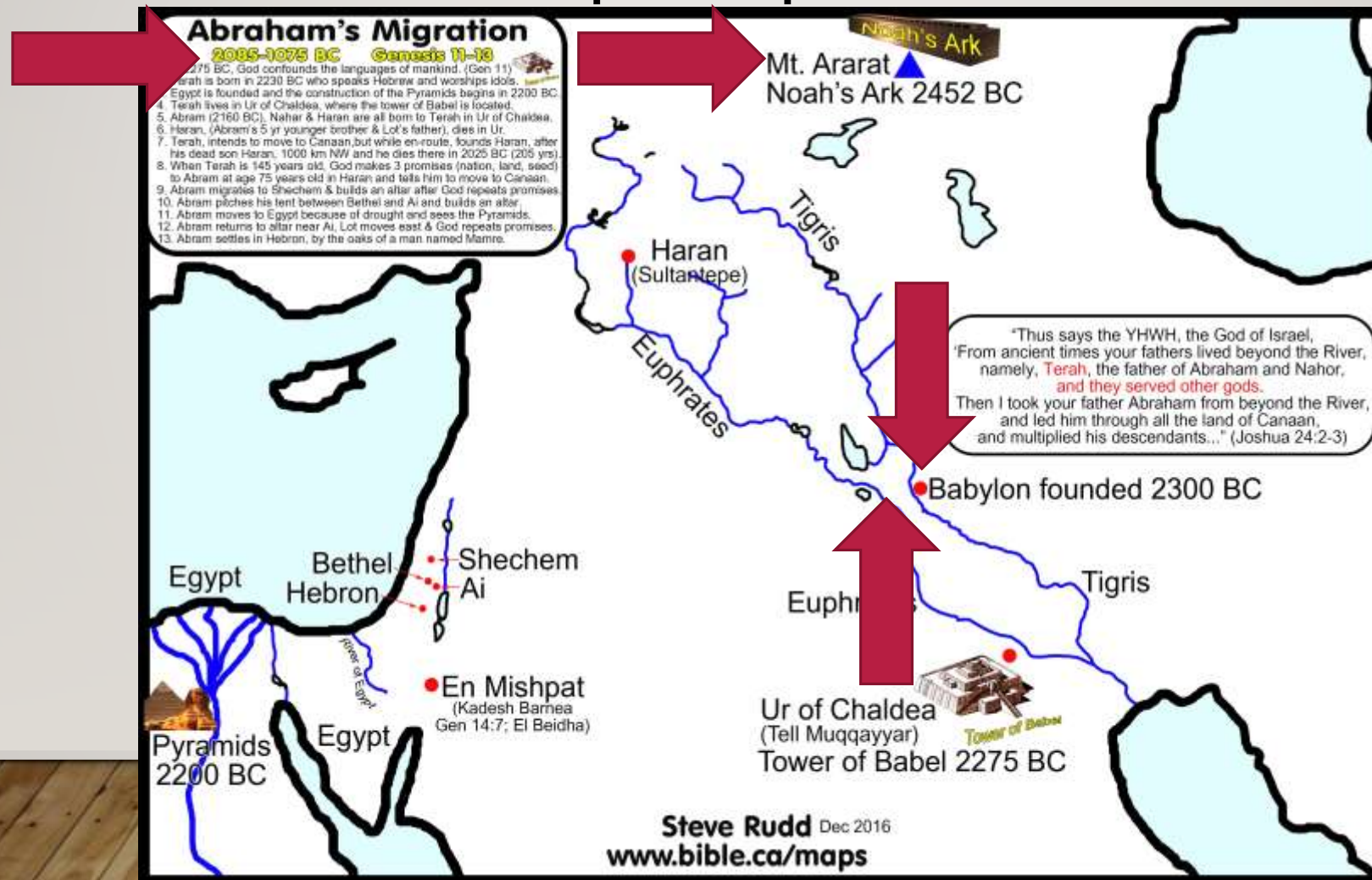
ATLASES

- The Carta/Macmillan Bible Atlases are usually great.



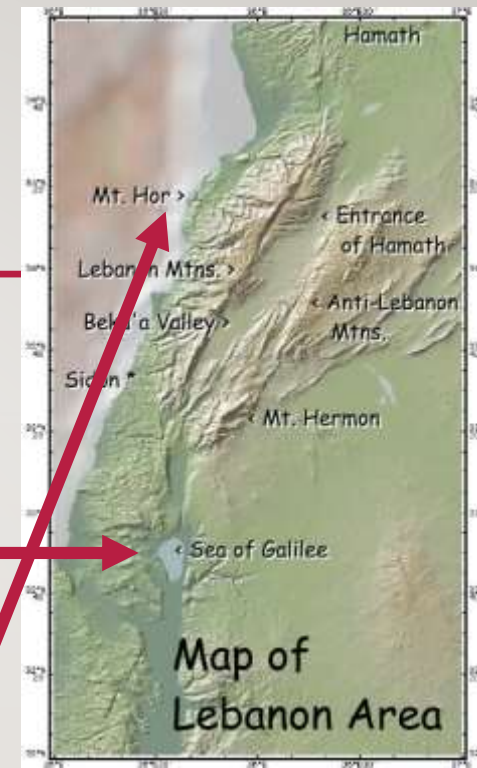
ATLASES

- The internet can help to a point.



ATLASES

- The internet can help to a point.





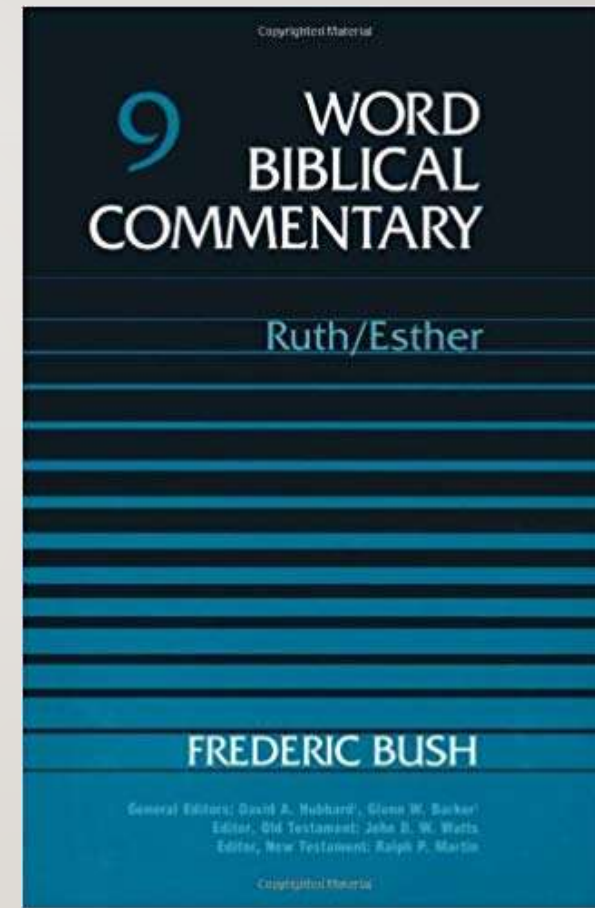
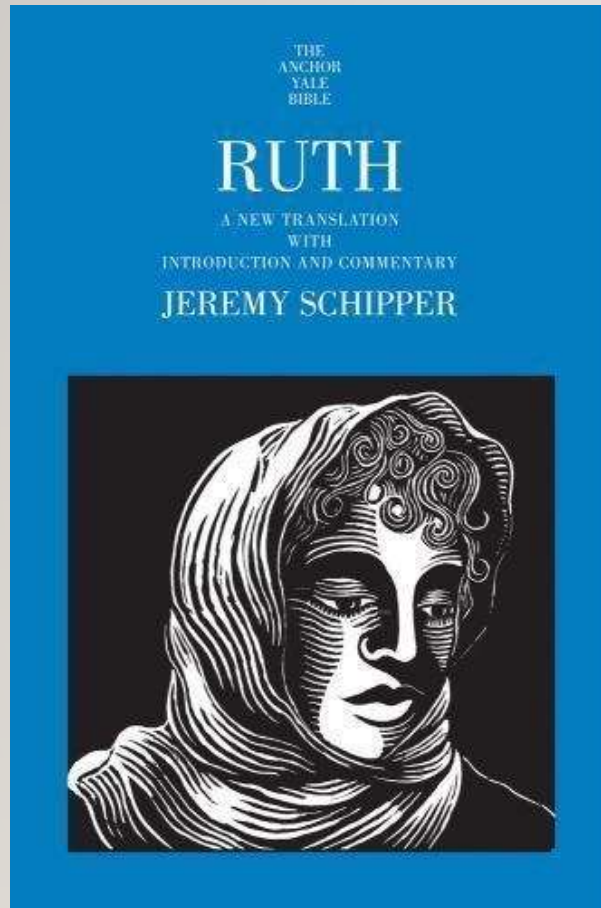
COMMENTARIES



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

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!)



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

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

^a LXX^b and manuscripts of the LXX representing all groupings except Lucianic: Boos, LXX^c, 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 to live." This provides an answer to a question the story-teller chose to avoid: how were the widows to survive after their return?
^b The Syro-Hexapla, probably in error, marks "the Moabitess" with an obelus indicating an addition in the Greek which the Hebrew lacks; but MT has it. Just possibly, this attests an early Hebrew text-form which lacked "the Moabitess."
^c Syriac: "the worker."
^d LXX frequently adds the name of speakers, especially since Greek does not show gender distinction in verbal conjugation. Here, only LXX^e adds "Naomi," and then adds "Ruth" at the beginning of verse 3.
^e LXX^a and Vulgate omit "his."
^f Vulgate omits, reading simply "who responded." Syriac omits the identifying clause and reads, "and the youth responded and said."
^g LXX^h read the definite article.
^h The spelling is curious. Expected is *mo'abiyā*, but here it is *mo'abiyā*. See comparable vocalizations in verbs in Exod 18:26 and Prov 14:3. Some Kennicott manuscripts attest the expected spelling. Could this be an archaic spelling (Myers)?

2:1-23
 mood, an intimate, in the seven (if ours be included) passages where it occurs in the OT. *Mōdā'*, which appears elsewhere only in Prov 7:4, is taken as a designation of a blood relative. At Ruth 3:2, to round out the picture, there occurs the only instance of another noun derivative of root *yd'*, the noun *mo'abiyā*.

Faced with the generally accepted meanings, with the thirty-nine Hebrew manuscripts showing *w* for *y*, and with the fact that the LXX uses the same term to translate here and at 3:2, most commentators adopt *mōdā'* and the meaning "relative." But then why did consonantal *mo'abiyā* intrude here? Surely the book of Ruth is about kin responsibilities. Can this be a clue to an archaic social picture?

One of the passages in which *m'yuddā'* occurs is II Kings 10:11. This is the report of Jehu's purge of the house of Ahab, in the course of which he exterminates, according to MT and LXX^b, "all his big-shots (*g'dōlāw*) and his *m'yuddā'im*, and his priests." The LXX^c manuscripts, however, read this way: "all of his *gō'lim* [English: "kinsmen"], and his *m'yuddā'im*, and his big-shots and his priests." Recent studies of the LXX, spurred on by the discovery of the Qumran scrolls, have led text critics to pay much closer attention to what the proto-Lucianic^d family attests, especially in certain places in Samuel and Kings. (For details, see the summation in the first chapter of J. D. Shenkel, *Chronology and Reconstructions in the Greek Text of Kings*, and esp. the work of Thackeray, Barthélemy, and Cross which he cites.) Throughout II Kings, the Lucianic family attests the existence of a Hebrew text rather independent of, and in some places superior to, the mainstream Hebrew 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 political and religious posts. For our purposes, the striking thing is the juxtaposition of two terms we find in Ruth, the *gō'lim* and the *m'yuddā'im*. Note the interweaving in Ruth: the story-teller introduces Boaz at 2:1 as a *m'yuddā'*, then has Naomi refer to him as "one of our *gō'lim*" in 2:20, only to have her at 3:2 refer to him as "of our *mōdā'at*"; thereafter the term *gō'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 *gō'el*, "kinsman." A hint of its original connotation comes from the recent demonstration that the verb *yd'* is an important part of treaty/covenant terminology in pre-Israelite Canaan and in Israelite theology (see esp. H. B. Huffmon, *BASOR* 181 [February 1966], 31-37, and, with S. B. Parker, *BASOR* 184 [December 1966], 36-38). Huffmon shows that *yd'* is a reciprocal action in a treaty relationship between overlord and vassal; each "knows" the other, that is, recognizes the other as partner in treaty. Note well that this language is characteristic of treaties between unequals.

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



ANCHOR (YALE) BIBLE COMMENTARY

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

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 *lāhem* 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" (*āhar āšer*) 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 [*āhar āšer*] 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. LXX¹ specifies the speaker as Naomi (cf. NOTE *she said* on 1:15), although this reading does not find much support among the other versions.

Comments

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 (NOTE *Boaz* on 2:1). The exact nature of Boaz's relationship to Elimelech, however, is unspecified (NOTE *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. This leaves open the question of who, if anyone, among her clan is going to

Notes

1 ^{22b}They entered Bethlehem at the beginning of the barley harvest.
 2 ¹Now Naomi had a relative of her husband, a mighty man of worth from the clan of Elimelech. His name was Boaz. ²Ruth 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 (*hēnnā*). Nonetheless, the word *hēnnā* 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.* MT¹ *ketib* reads *myōdā*, which may reflect the *pual* participle of *yd* (*mēyuddā*; 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 MT¹ *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 (*mōdā*), 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). MT¹ *qere* reads a construct form from the same root (*mōdā*). A feminine version of the *qere* 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

OLD TESTAMENT LIBRARY

II. RUTH GLEANS IN BOAZ'S FIELD

Ruth 2:1-3

Naomi consents to Ruth's plan to glean

2:1 Naomi had a relative^a on her husband's side, a wealthy man of Elimelech's family; he was called Boaz. 2 The Moabite woman Ruth now said to Naomi, "I will go out into the field and glean behind the one^b I win the favor of." And she replied, "Go then, my daughter!" 3 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 Elimelech's family.

a. Qere reads: a relative. Ketib denotes an acquaintance. Since it is clear from the context that Boaz belongs to Elimelech's family, qere 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]?"⁸⁶

[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.

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

⁸⁶Sasson, *Ruth*, 38, 42-43.

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.



portant thing is the solidarity that the concept denotes for the reader. While Naomi was among foreigners in Moab with neither husband nor sons, here in Bethlehem there is a point of contact through her deceased husband. The question now is whether this relative will live up to the hopes that the mention of his name encourages.

The final piece of information about him is his name, Boaz. D.R.G. Beattie interprets it through the Arabic verb meaning "to be shrewd";⁸⁸ but even if this meaning should be known to the reader, the signal is not unambiguous. For if Boaz is a shrewd man, will he use his shrewdness to Naomi's advantage, or is he rather the sort of man who will exploit his intellectual strength to his own advantage?

Another possible interpretation is that "Boaz" means "in him is strength." Such a popular etymology possibly lies behind the LXX's rendering of the name as Booz, which can mean exactly that.

[2-3] The next item in the chain of information concerns Ruth. She reaches to the fluent situation with a concrete proposal to secure the daily bread—at least for a time. Ruth will glean (a key concept in this chapter) in the harvested fields, if she can find a place where the owner will show her favor. Jack M. Sasson links the 3d pers. masc. suffix to Boaz and interprets the situation to mean that Ruth asks Naomi whether she should try to please Boaz by gleaning in his 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 it so precisely as "the one I win the favor of." This is clear from the emphasis in v. 3 on coincidence: "it so happened" that it was Boaz's field. There is no question of a deliberate plan—from Ruth's side, that is.

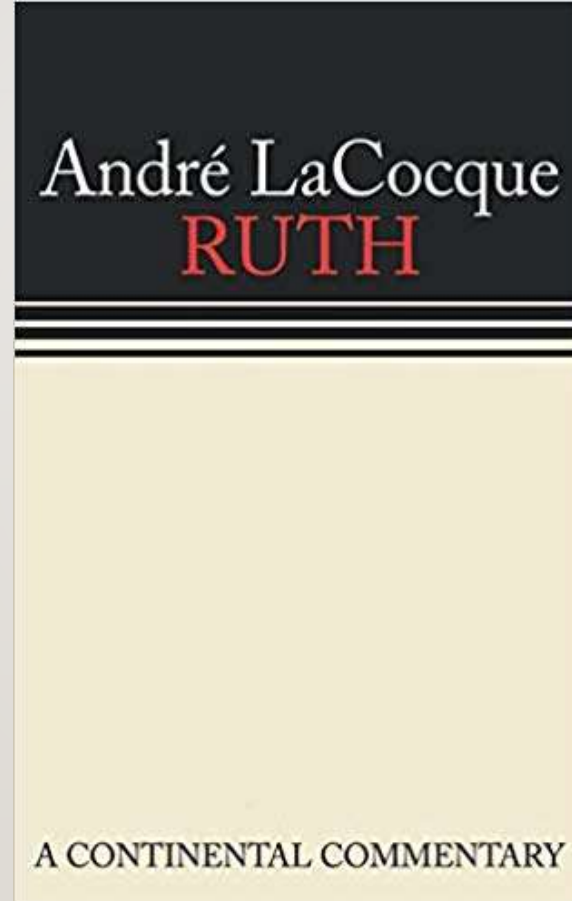
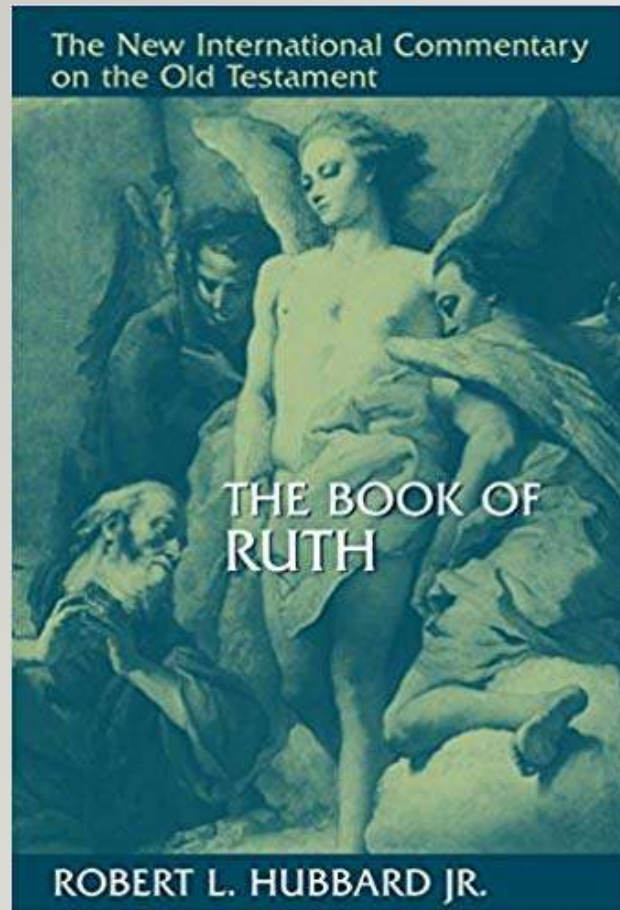
Ruth is spoken of here as the Moabite woman, drawing attention to her weak status. The practice of gleaning behind the harvesters is mentioned in Old Testament legislation (Deut. 24:19), where the foreigner, the fatherless, and the widow are allowed such a right (see also Lev. 19:9; 23:22). Care for the weaker members of the community is a general feature of legislation in the Near East. In the Ugarit texts it is part of the king's office to secure the rights of the widow and the orphan: "Daniel . . . Is upright, sitting before the gate, Beneath a mighty 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 Hammurabi similarly emphasizes that Hammurabi's task is "to cause justice to prevail in the land, to destroy the wicked and the evil, that the strong might not oppress 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 seen from

⁸⁷See Sasson, *Ruth*, 40.

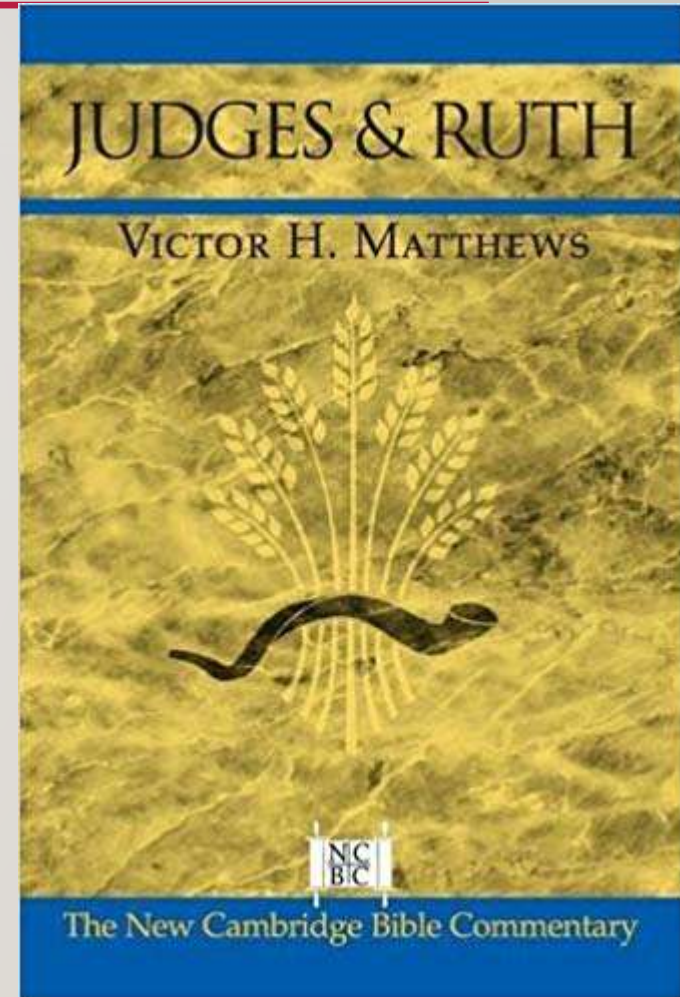
⁸⁸Beattie, "Ruth III," 46.

OTHER TECHNICAL SERIES (NOT EBOOKS)



SEMI-TECHNICAL (NOT EBOOK AT LIBRARY)

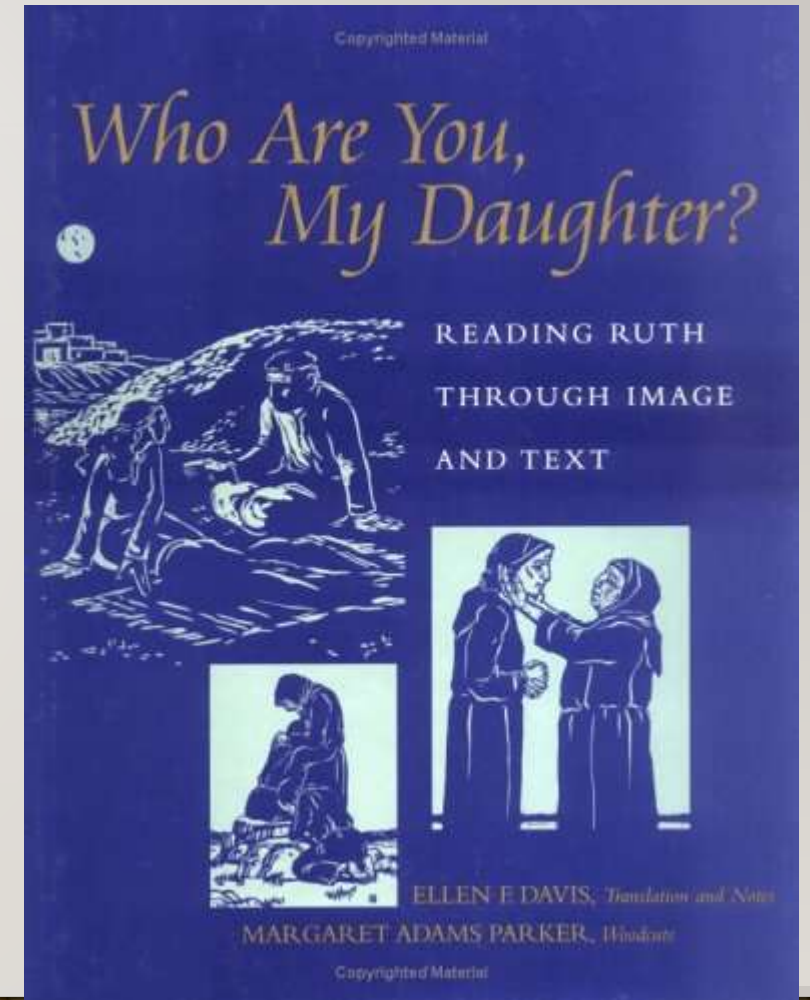
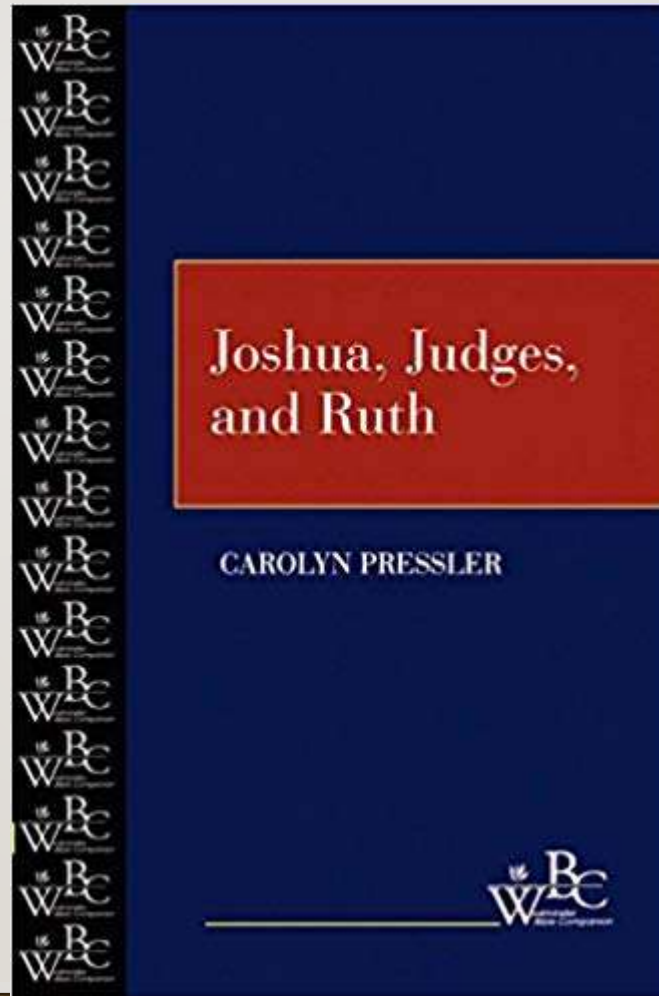
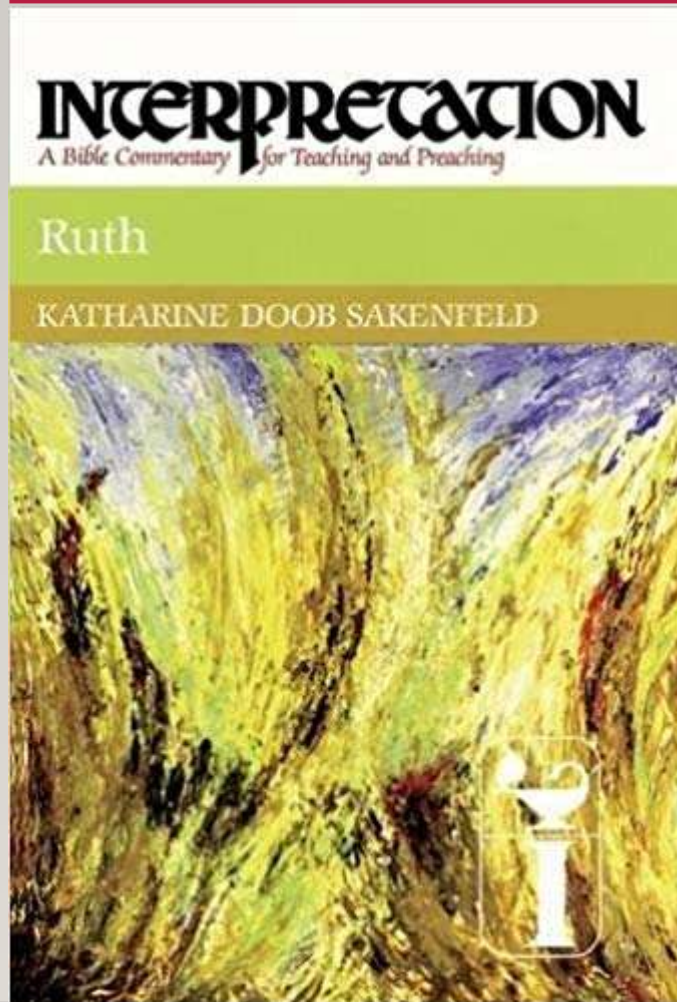
- Goes into more depth than non-technical.
- But doesn't have its own translation, textual criticism, or extensive Hebrew.

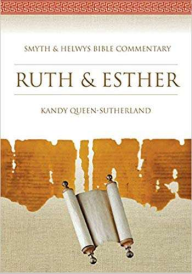


NON-TECHNICAL COMMENTARIES (EBOOKS IN LIBRARY)



OTHER NON-TECHNICAL COMMENTARIES

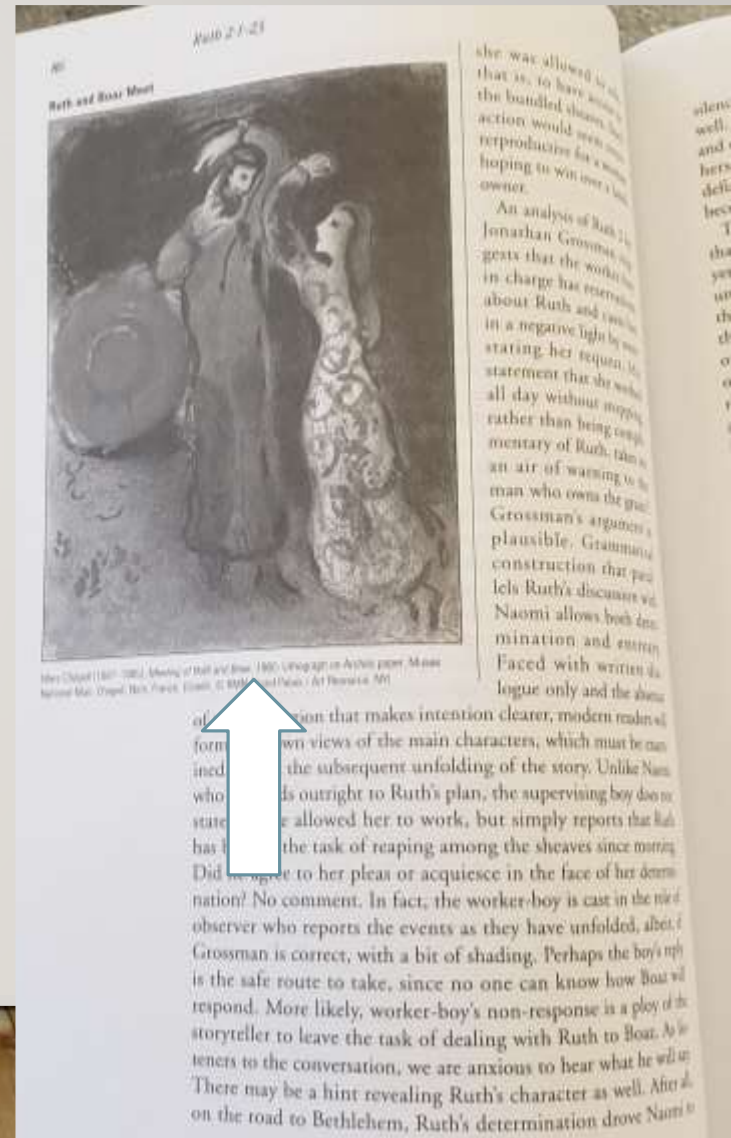




SMYTH & HELWYS BIBLE COMMENTARY

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).



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 מֵיֻדָּא (meyudda()), spelled in a way that usually means "acquaintance," "close friend" or "companion" (as in [Ps 55](#)). Scribal notations in the Masoretic text suggest that it should be read as [dm (moda()), which seems to mean "kinsman" or "relative" in only other 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?



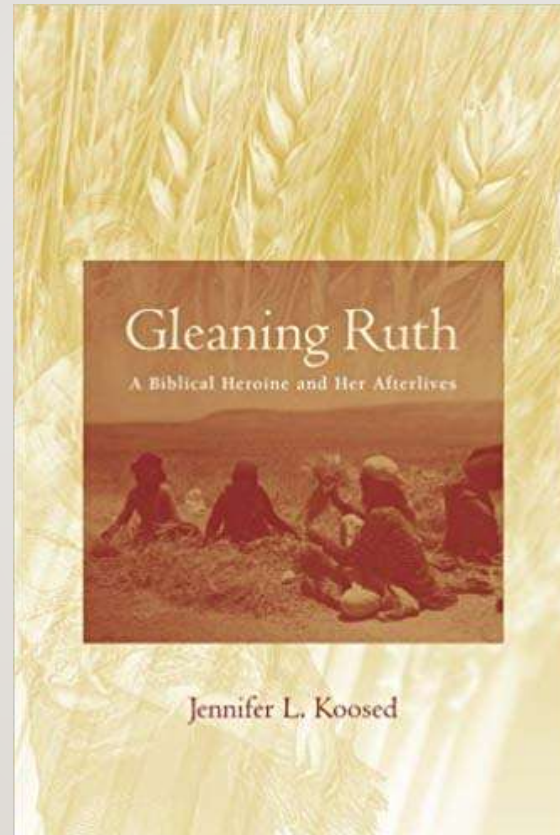
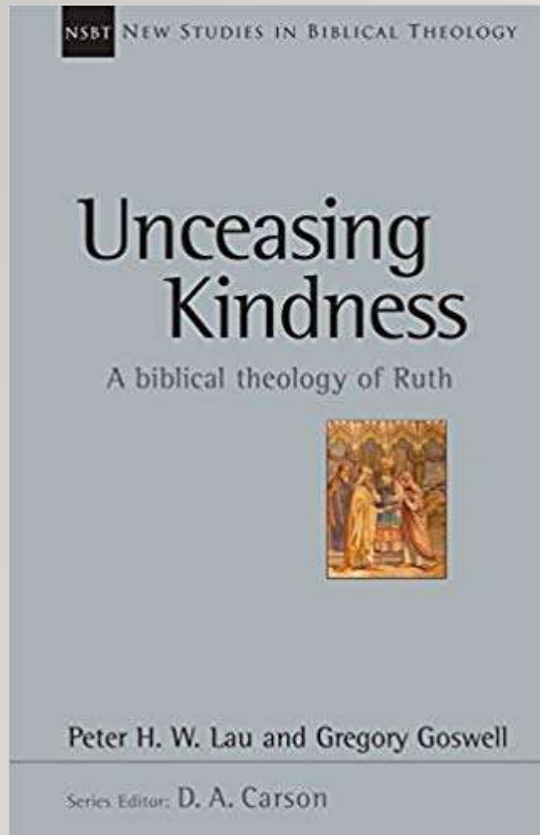
OTHER BOOKS ABOUT RUTH



OTHER BOOKS ABOUT RUTH

- 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?

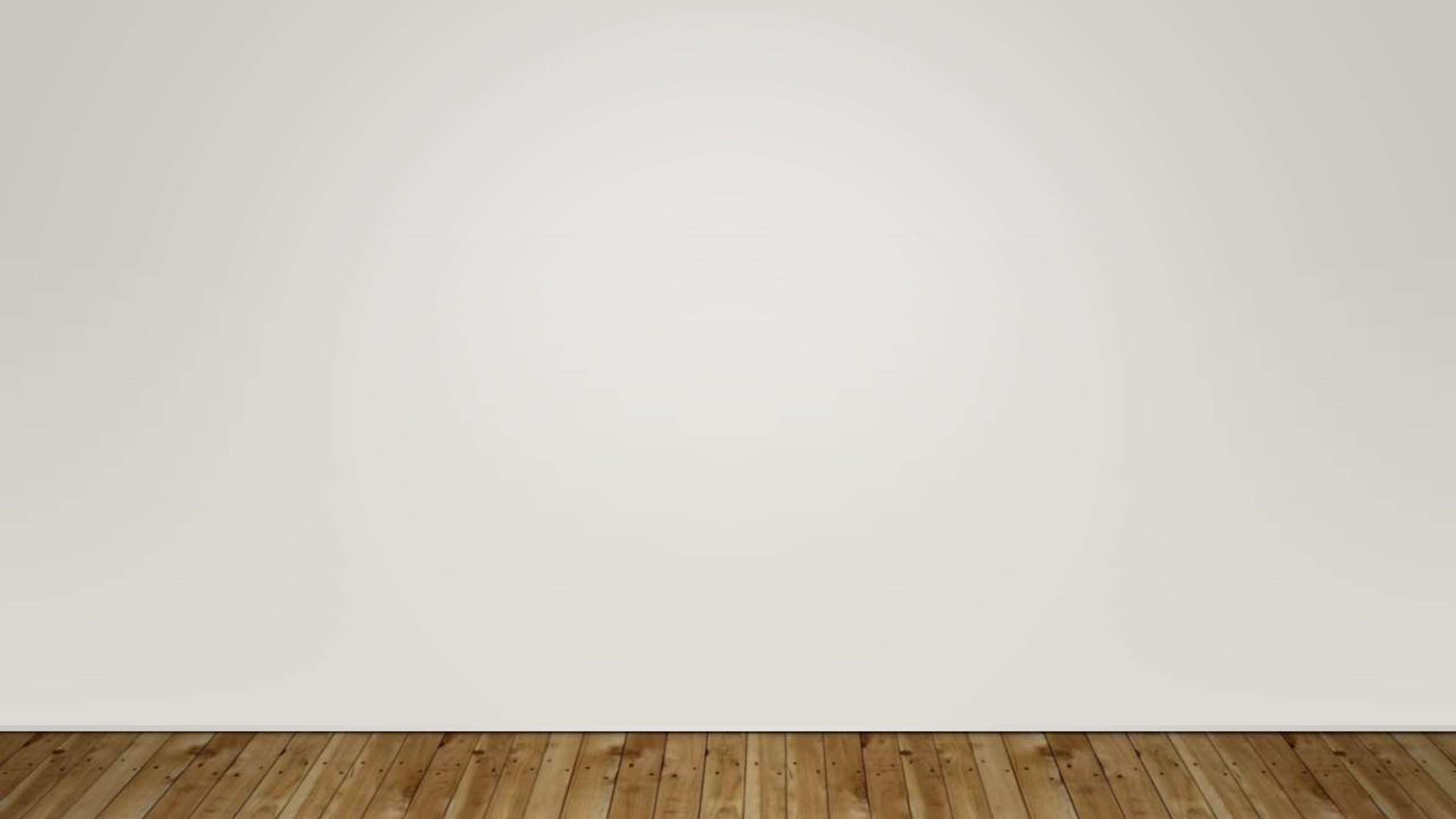
OTHER BOOKS ABOUT RUTH



IVP Academic	Univ of SC Press	CreateSpace Indep. Publ.
2016	2011	2017
Authors are academics.	Authors is academic.	Author's profession isn't clear.

OTHER BOOKS ABOUT RUTH

- 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.

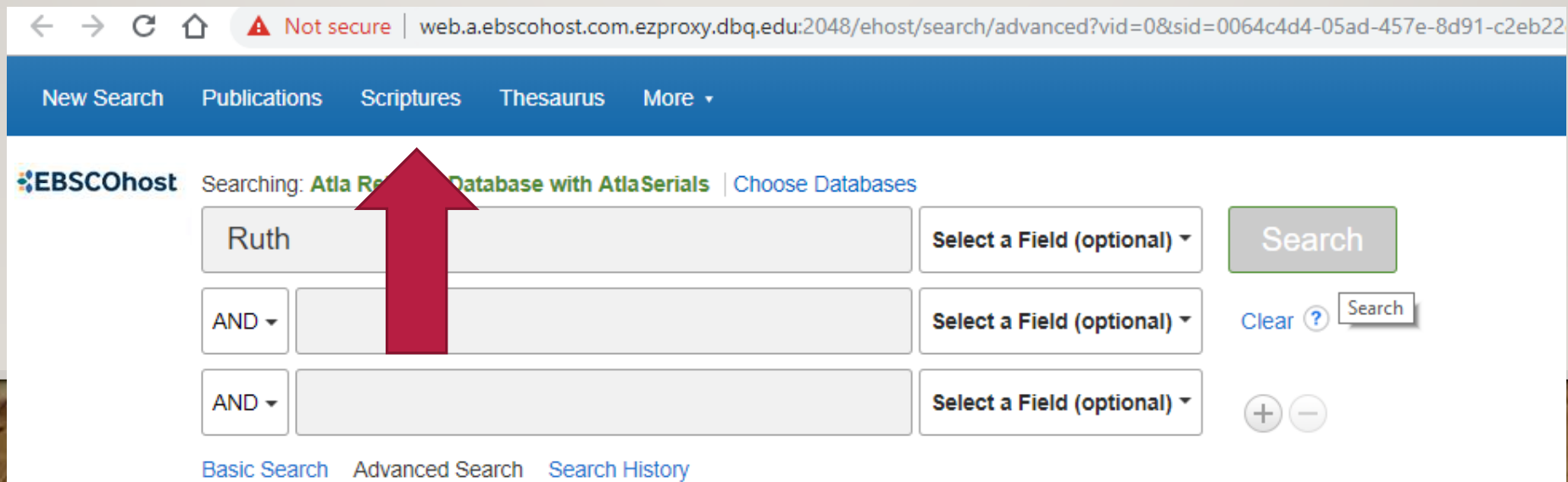


ARTICLES / ATLA



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.



The screenshot shows the EBSCOhost search interface. The browser address bar displays the URL: web.a.ebscohost.com.ezproxy.dbq.edu:2048/ehost/search/advanced?vid=0&sid=0064c4d4-05ad-457e-8d91-c2eb22. The navigation bar includes links for "New Search", "Publications", "Scriptures", "Thesaurus", and "More". The main search area shows "Searching: Atla Reference Database with AtlaSerials | Choose Databases". The search input field contains "Ruth". Below the input field are three rows for advanced search, each with an "AND" operator and a "Select a Field (optional)" dropdown. To the right of the search input is a "Search" button. Below the search input is a "Clear" button with a question mark icon and another "Search" button. At the bottom of the search area are "+", "-", and "Search History" links. A red arrow points to the "Scriptures" tab in the navigation bar.



Classification Codes

Page: [Previous](#) [Next ▶](#)

[Genesis](#) [\[Expand\]](#)

[Exodus](#) [\[Expand\]](#)

[Leviticus](#) [\[Expand\]](#)

[Numbers](#) [\[Expand\]](#)

[Deuteronomy](#) [\[Expand\]](#)

[Joshua](#) [\[Expand\]](#)

[Judges](#) [\[Expand\]](#)

[Ruth](#) [\[Expand\]](#)

Click for all articles
on Ruth

Click to be more
specific (chapter,
then verse)

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.

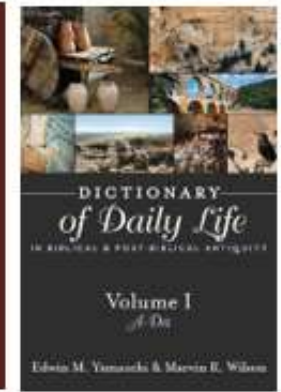
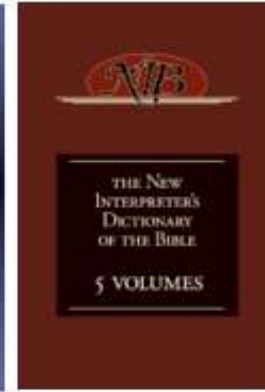
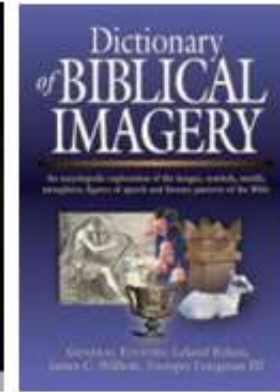
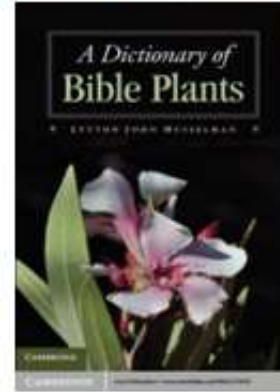


DICTIONARIES

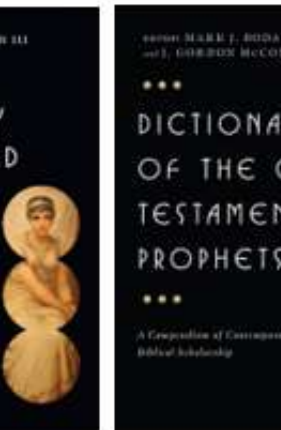
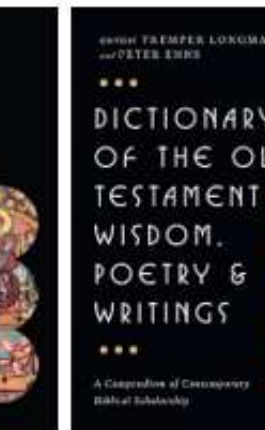
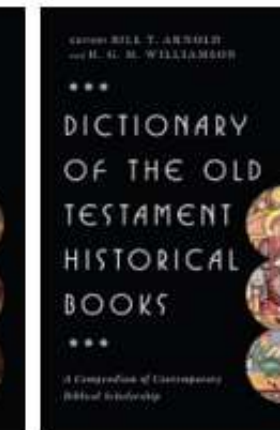
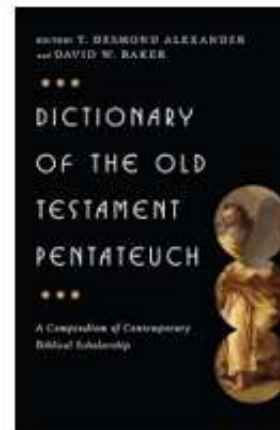
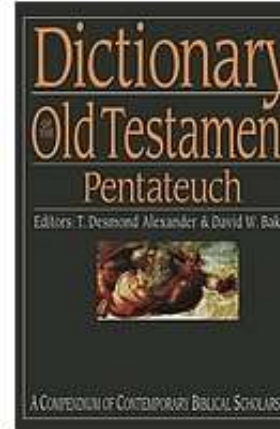


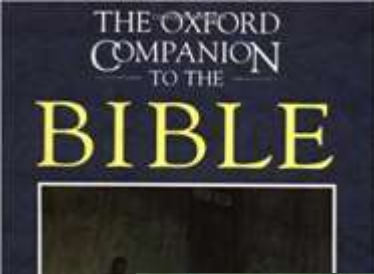
DICTIONARIES (EBOOKS AT LIBRARY)

Bible Dictionaries



IVP Bible Dictionary Series

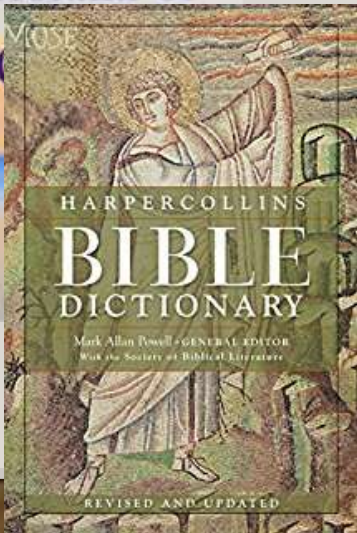
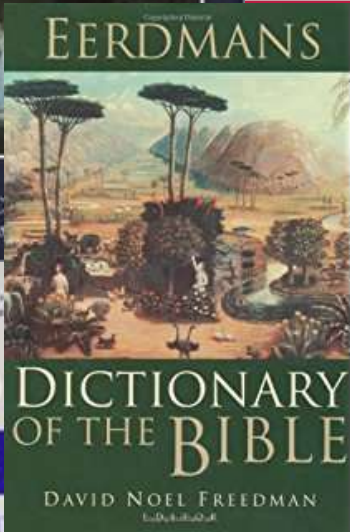


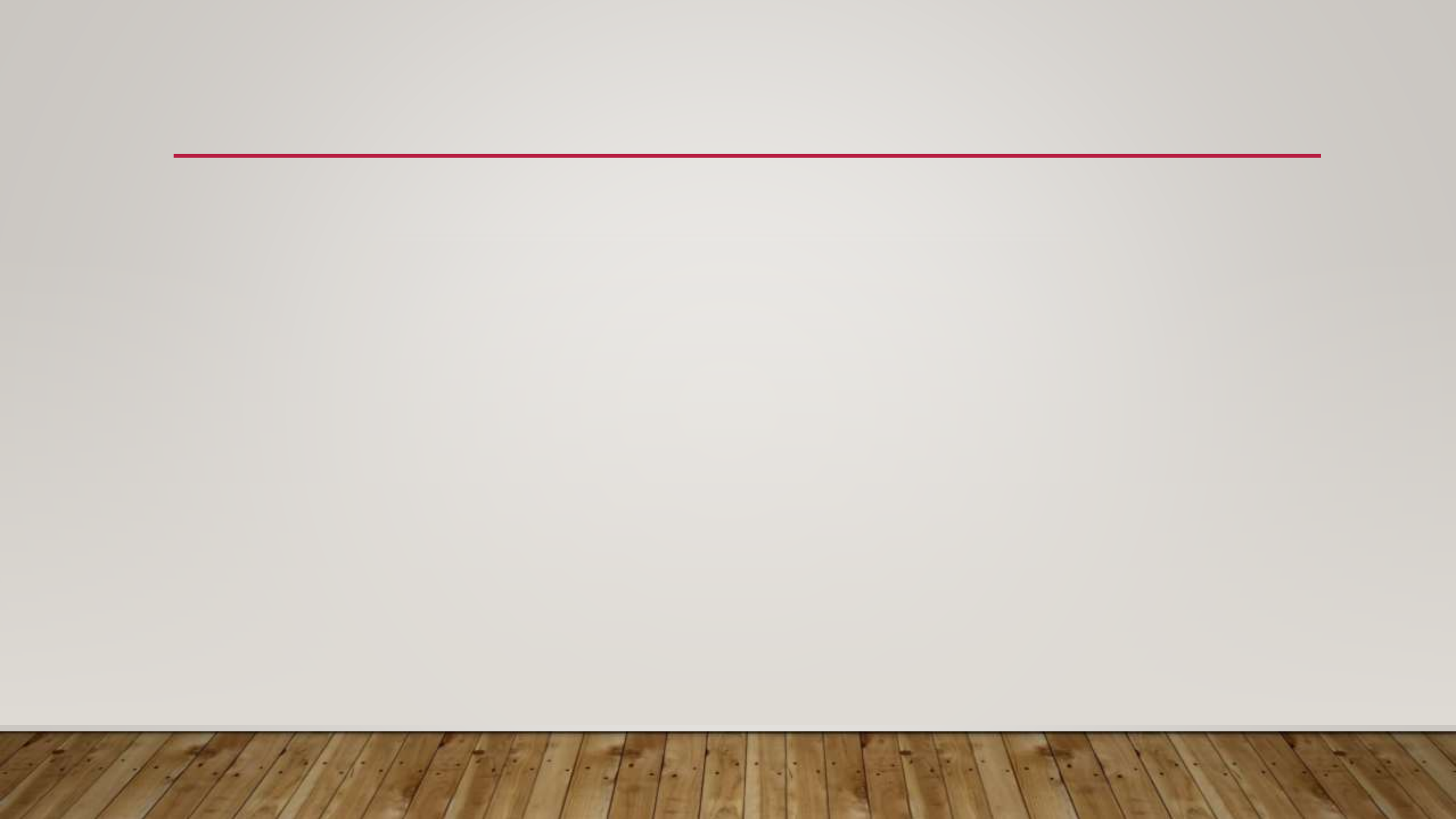


DICTIONARIES

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*.



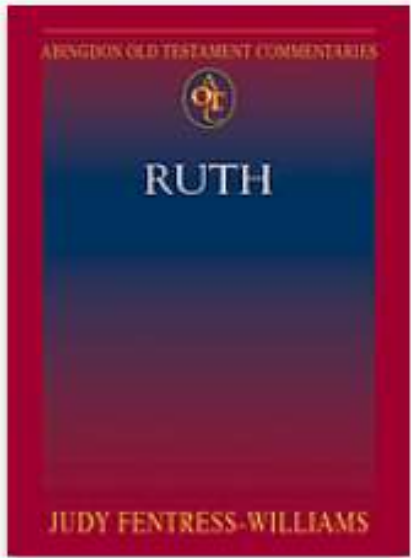


CITATIONS: BIBLIOGRAPHY



BIBLICAL SCHOLARS USE A VARIATION OF...

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



Ruth

Authors

Print

Nas

Summar

quality.

ethnicity

Show M

Cite Ruth



Ruth

Authors: Judy Fentress-Williams

Print Book 2012

Nashville : Abingdon Press, [2012]

Export a citation:

[Export to EndNote](#)

Downloads a file for use in EndNote.

[Export to RefWorks](#)

Opens in a new window. Please disable your popup blocker.

[Export to RIS](#)

Downloads a file for use in EasyBib, Mendeley, Zotero, etc.

Powered by



Select a citation style:

Chicago (notes - bibliography) 17th ed.



Inspect citation for missing data, indentation or formatting when copying and pasting.

Fentress-Williams, Judy. *Ruth of Abingdon Old Testament Commentaries*. Nashville: Abingdon Press, 2012.

[Copy Citation](#)

[Close](#)

[Cite](#)

[Share](#)

[Save](#)

... long been recognized for its literary
...s and boundaries of gender, class and
...rative. For all of its appeal, Ruth is, after

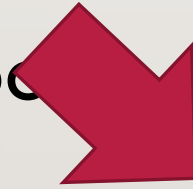
BUT YOU'RE NOT QUITE DONE...

It gives you:



Fentress-Williams, Judy. *Ruth. of Abingdon Old Testament Commentaries*. Nashville: Abingdon Press, 2012.

Here's how it should look



Fentress-Williams, Judy. *Ruth*. Abingdon Old Testament Commentaries. Nashville: Abingdon Press, 2012.



ANOTHER EXAMPLE

It gives you:



Bush, Frederic William. *Word Biblical Commentary : Ruth, Esther. Vol. V9 of Word Biblical Commentary, V. 9.* Waco, Tex.: Word Books, 1996.

Here's how it should look:



Bush, Frederic William. *Ruth, Esther.* Word Biblical Commentary 9. Waco, TX: Word Books, 1996.

CITATIONS:ARTICLES



SR "Ruth"	Select a Field (optional) ▾	Search	
AND ▾	Select a Field (optional) ▾		Clear ?
AND ▾	Select a Field (optional) ▾		

Citation Format



NOTE: Review the instructions at [EBSCO Connect](#) and make any necessary corrections before using. Pay special attention to personal names, capitalization, and dates. Always consult your library resources for the exact formatting and punctuation guidelines.

APA 7th Edition
(American Psychological Assoc.)

References

Hawk, L. D. (Lewis D. (2021). The Other Stories: Biblical Resources for an Antiracist Church. *Word & World*, 41, 13–21.

Chicago 17th Edition (Author-Date)

Reference List

Hawk, L Daniel (Lewis Daniel). 2021. "The Other Stories: Biblical Resources for an Antiracist Church." *Word & World* 41: 13–21. <https://search.ebscohost.com/login.aspx?direct=true&db=rh&AN=ATLAIREM210831>

using S

Source: [Word & World](#), 41 Special Issue 2021, p 13-21

ISSN: 0275-5270

Publication Year: 2021

Language: English

Subjects: [Hagar_\(Biblical figure\)](#)
[Rahab_\(Biblical figure\)](#)

Print

E-mail

Save

Cite

BUT YOU'RE NOT QUITE DONE...

It gives you:

Hawk, L Daniel (Lewis Daniel). 2021. "The Other Stories: Biblical Resources for an Antiracist Church." *Word & World* 41: 13–21.

<https://search.ebscohost.com/login.aspx?direct=true&db=rfh&AN=ATLAIREM210831000522&site=ehost-live>.

Here's how it should look:

Hawk, L. Daniel. "The Other Stories. Biblical Resources for an Antiracist Church." *Word & World* 41 (2021): 13–21.

CITATIONS: WEBSITES

LIKE STEPBIBLE.ORG, BIBLE ONLINE LEARNER, ETC.

WEBSITES

- If a website presents raw data that is available at several sources, you don't need to cite it.
 - 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.
- On the other hand, if you use ideas from an article at ChristianCentury.org, then that should be cited. It's not raw data, but an article.