

**June 1–7: Ruth; 1 Samuel 1–3, “My Heart Rejoiceth in the Lord”**

Ruth and Naomi

Naomi lived in Bethlehem, in the region of Judah, with her husband and their two sons. Because of a drought, they moved to Moab, where the sons married Moabite women. After some time, Naomi’s husband and her two sons died, leaving her without support in the land of Moab.

Ruth 1:1-5

1 Now it came to pass in the days when the judges ruled, that there was a famine in the land. And a certain man of Beth-lehem-judah went to sojourn in the country of Moab, he, and his wife, and his two sons.

2 And the name of the man was Elimelech, and the name of his wife Naomi, and the name of his two sons Mahlon and Chilion, Ephrathites of Beth-lehem-judah. And they came into the country of Moab, and continued there.

3 And Elimelech Naomi’s husband died; and she was left, and her two sons.

4 And they took them wives of the women of Moab; the name of the one was Orpah, and the name of the other Ruth: and they dwelled there about ten years.

5 And Mahlon and Chilion died also both of them; and the woman was left of her two sons and her husband.

How might the choices Naomi’s family made be viewed in light of the Law of Moses?

(her two sons... took them wives of the women of Moab)

-The Moabites were descendants of Lot and the Law of Moses forbade the Israelites to intermarry with them (Deut 23:3-5)

-Moab was not part of the Promised Land

Naomi’s husband and her two sons died, leaving her without support in the land of Moab. When she heard that the drought in Judea had ended, Naomi planned to return home and take her daughters-in-law with her.

Ruth 1:6-11

6 Then she arose with her daughters in law, that she might return from the country of Moab: for she had heard in the country of Moab how that the Lord had visited his people in giving them bread.

7 Wherefore she went forth out of the place where she was, and her two daughters in law with her; and they went on the way to return unto the land of Judah.

8 And Naomi said unto her two daughters in law, Go, return each to her mother’s house: the Lord deal kindly with you, as ye have dealt with the dead, and with me.

9 The Lord grant you that ye may find rest, each of you in the house of her husband. Then she kissed them; and they lifted up their voice, and wept.

What does Naomi’s blessing reveal about how her daughters-in-law treated her and her sons?

(Lord deal kindly with you, as ye have dealt with the dead, and with me)  
-They honored her sons by staying with her

What do Naomi's actions and words suggest about her selflessness and her concern for her daughters-in-law?

(return each to her mother's house  
The Lord grant you that ye may find, each of you in the house of her husband (remarry))

By returning to Judea without any family, Naomi was forgoing any hope of financial security.

But Ruth had been converted to the gospel, so she could not turn away.

Ruth 1:14-18

14 And they lifted up their voice, and wept again: and Orpah kissed her mother in law; but Ruth clave unto her.

15 And she said, Behold, thy sister in law is gone back unto her people, and unto her gods: return thou after thy sister in law.

16 And 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:

17 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.

18 When she saw that she was steadfastly minded to go with her, then she left speaking unto her.

What do Ruth's words and actions reveal about her commitment and conversion?

Aileen H. Clyde

"Ruth announces her decision and confirms her conversion. 'Intreat 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.'

"When Naomi, herself realistic and wise, saw Ruth's steadfastness... quit trying to convince her of the difficulties she would face in Israel. Ruth, the Moabitess, would face bigotry, poverty, and much insecurity, but she was converted, and she had decided." (CR, Oct. 1992)

Walter F. González

"Following Christ may mean forsaking many dear things, as Ruth the Moabite did. As a new convert, out of love for God and Naomi, she left

everything behind to live her religion." (CR, April 2011)

Naomi states that she suffered greatly in Moab and feels that the Lord has deserted her. Instead of being called Naomi, which means "sweet" or "pleasant," she says she should be called Mara, which means "bitter."

Ruth 1:19-22

19 So they two went until they came to Beth-lehem. And it came to pass, when they were come to Beth-lehem, that all the city was moved about them, and they said, Is this Naomi?

20 And she said unto them, Call me not Naomi, call me Mara: for the Almighty hath dealt very bitterly with me.

21 I went out full, and the Lord hath brought me home again empty: why then call ye me Naomi, seeing the Lord hath testified against me, and the Almighty hath afflicted me?

22 So Naomi returned, and Ruth the Moabitess, her daughter in law, with her, which returned out of the country of Moab: and they came to Beth-lehem in the beginning of barley harvest.

How might you respond to Naomi's belief that "the Almighty hath afflicted me"?

We will see that this is not the case, and that Naomi and Ruth could be considered examples of the principle that "all things shall work together for your good if ye walk uprightly" (D&C 90:24).

Ruth gleans in the fields to provide for herself and Naomi.

Ruth 2:2-3

2 And Ruth the Moabitess said unto Naomi, Let me now go to the field, and glean ears of corn after him in whose sight I shall find grace. And she said unto her, Go, my daughter.

3 And she went, and came, and gleaned in the field after the reapers: and her hap was to light on a part of the field belonging unto Boaz, who was of the kindred of Elimelech.

What was the practice of gleaning, and how did it provide for people like Ruth?

-Gather sheaves left behind by the reapers.

This was part of the Law of Moses to help care for the poor and needy.

Deuteronomy 24:17,19

17) Thou shalt not pervert the judgment of the stranger, nor of the fatherless; nor take a widow's raiment to pledge:

19) When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the

stranger, for the fatherless, and for the widow: that the Lord thy God may bless thee in all the work of thine hands.

Note the promise to those who care for the poor: “the Lord thy God may bless thee in all the work of thine hands.”

Ruth hoped to glean in a field where the owner would be kind to her—“in whose sight I shall find grace.” And that is what happened: “her hap was to light on a part of the field belonging unto Boaz.”

Ruth 2:5-7,11-12

5 Then said Boaz unto his servant that was set over the reapers, Whose damsel is this?

6 And the servant that was set over the reapers answered and said, It is the Moabitish damsel that came back with Naomi out of the country of Moab:

7 And she said, I pray you, let me glean and gather after the reapers among the sheaves: so she came, and hath continued even from the morning until now, that she tarried a little in the house.

11 And Boaz answered and said unto her, It hath fully been shewed me, all that thou hast done unto thy mother in law since the death of thine husband: and how thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore.

12 The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust.

What did Boaz know about Ruth?

(all that thou hast done unto thy mother in law since the death of thine husband: and how thou hast left thy father and thy mother, and the land of thy nativity)

What did Boaz wish for Ruth?

(The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust)

What does Boaz mean by "under whose wings thou art come to trust"?

She has a testimony of the goodness of the Lord

The Lord does bless Ruth. And it's no surprise that He uses His righteous followers to do it

Ruth 2:15-20,23

15 And when she was risen up to glean, Boaz commanded his young men, saying, Let her glean even among the sheaves, and reproach her not:

16 And let fall also some of the handfuls of purpose for her, and leave them, that she may glean them, and rebuke her not.

17 So she gleaned in the field until even, and beat out that she had gleaned: and it was about an ephah of barley.

18 And she took it up, and went into the city: and her mother in law saw what she had gleaned: and she brought forth, and gave to her that she had reserved after she was sufficed.

19 And her mother in law said unto her, Where hast thou gleaned to day? and where wroughtest thou? blessed be he that did take knowledge of thee. And she shewed her mother in law with whom she had wrought, and said, The man's name with whom I wrought to day is Boaz.

20 And Naomi said unto her daughter in law, Blessed be he of the Lord, who hath not left off his kindness to the living and to the dead. And Naomi said unto her, The man is near of kin unto us, one of our next kinsmen.

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.

How does Boaz show kindness to Ruth?

(let fall also some of the handfuls of purpose for her)

ephah - an ancient Hebrew dry measure equivalent to a bushel

Why does Naomi feel that she has been blessed by the Lord?

Ruth was in the field of Boaz - a well-to-do relative of her husband

Jerrie W. Hurd

“Secretly [Boaz] ordered his servants to let more barley fall, that Ruth might have more to glean. His charity was offered in a way that would not injure the pride of the two widows, who had chosen to remain independent. Expecting no thanks, he hoped Ruth would never know he was helping her. But Naomi wasn't fooled; when Ruth returned with more than her usual gleanings, she asked, ‘Where hast thou gleaned today?’ Ruth explained her encounter with Boaz, and Naomi expressed her thanks, saying, ‘Blessed be he of the Lord, who hath not left off his kindness to the living and to the dead.’” (Our Sisters in the Bible, pg. 58)

Ruth stayed with Naomi and gleaned in Boaz's fields thru the barley and wheat harvest.

Seeking what is best for Ruth, Naomi instructs her on how to let Boaz know she is available for marriage. Boaz will be sleeping where the grain is stored, guarding it. Ruth is to go there and lie down at his feet, demonstrating her humility and servanthood. She is also to remind Boaz that he is a kinsman of her late husband and should take her under his care—symbolically “spreading his garment” over her.

Ruth 3:1,7-11

1 Then Naomi her mother in law said unto her, My daughter, shall I not seek rest for thee, that it may be well with thee?

7 And when Boaz had eaten and drunk, and his heart was merry, he went to lie down at the end of the heap of corn: and she came softly, and uncovered his feet, and laid her down.

8 And it came to pass at midnight, that the man was afraid, and turned himself: and, behold, a woman lay at his feet.

9 And he said, Who art thou? And she answered, I am Ruth thine handmaid: spread therefore thy skirt over thine handmaid; for thou art a near kinsman.

10 And he said, Blessed be thou of the Lord, my daughter: for thou hast shewed more kindness in the latter end than at the beginning, inasmuch as thou followedst not young men, whether poor or rich.

11 And now, my daughter, fear not; I will do to thee all that thou requirest: for all the city of my people doth know that thou art a virtuous woman.

What do you think Boaz meant by "thou has shewed more kindness in the latter end than at the beginning"?

“Kindness at the beginning”

This refers to Ruth’s earlier devotion—leaving her homeland, staying with Naomi, and working to provide for her.

“More kindness in the latter end”

This refers to what Ruth is doing now: approaching Boaz as a kinsman-redeemer and asking him to marry her instead of seeking a younger man. By doing so, Ruth provides security for Naomi and honors her deceased husband’s family line.

How does Ruth’s reputation influence Boaz’s willingness to help her?

(for all the city of my people doth know that thou art a virtuous woman)

Ruth 4:13-22

13 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.

14 And the women said unto Naomi, Blessed be the Lord, which hath not left thee this day without a kinsman, that his name may be famous in Israel.

15 And he shall be unto thee a restorer of thy life, and a nourisher of thine old age: for thy daughter in law, which loveth thee, which is better to thee than seven sons, hath born him.

16 And Naomi took the child, and laid it in her bosom, and became nurse unto it.

17 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.

In what ways were Naomi, Ruth, and Boaz blessed because of their kindness and

faithfulness?

Naomi felt that the Lord had forsaken her because of the tragedies in her life; yet she remained faithful to Him, and all things ultimately worked together for her good. These blessings came as a result of the kindness of Ruth and Boaz.

It is significant that Ruth, though a Moabite, was adopted into Israel and became the great-grandmother of King David and an ancestor of Christ.

Aileen H. Clyde

"Ruth confidently met hardships not uncommon in our time—the death of a loved one, loneliness in a new place, and the need to work hard for her bread. Her small efforts, linked significantly to a later great event, tell me that each of us can take seriously the importance of our daily lives and decisions as we choose to follow God." (CR, Oct. 1992)

Hannah

Before we read about Hannah, let us remember that we are commanded to seek the Holy Ghost so we may know what we should pray for.

D&C 50:29-30

29 And if ye are purified and cleansed from all sin, ye shall ask whatsoever you will in the name of Jesus and it shall be done.

30 But know this, it shall be given you what you shall ask...

Neal A. Maxwell

“God sees things as they really are and as they will become. We don’t! In order to tap that precious perspective during our prayers, we must rely upon the promptings of the Holy Ghost. With access to that kind of knowledge, we would then pray for what we and others should have—really have. With the Spirit prompting us, we will not ask ‘amiss.’” (Prayer, pg. 45)

Because Hannah could not have children, she turned to the Lord for help. could not have children.

1Sam 1:9-15

9 So Hannah rose up after they had eaten in Shiloh, and after they had drunk. Now Eli the priest sat upon a seat by a post of the temple of the Lord.

10 And she was in bitterness of soul, and prayed unto the Lord, and wept sore.

11 And she vowed a vow, and said, O Lord of hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man child, then I will give him unto the Lord all the days of his life, and there shall no razor come upon his head.

12 And it came to pass, as she continued praying before the Lord, that Eli marked her mouth.

13 Now Hannah, she spake in her heart; only her lips moved, but her voice was not heard: therefore Eli thought she had been drunken.

14 And Eli said unto her, How long wilt thou be drunken? put away thy wine from thee.

15 And Hannah answered and said, No, my lord, I am a woman of a sorrowful spirit: I have drunk neither wine nor strong drink, but have poured out my soul before the Lord.

What does Hannah's prayer reveal about her faith and devotion to the Lord?

(she was in bitterness of soul, and prayed unto the Lord, and wept sore)

-Because she was so expressive Eli thought she was drunk:

(I have drunk neither wine nor strong drink, but have poured out my soul before the Lord)

What did Hannah's vow reveal about her commitment to the Lord?

(I will give him unto the Lord all the days of his life, and there shall no razor come upon his head)

Linda M. Campbell

"This was no idle appeal nor selfish bargain, since it meant Hannah would have only a short time to enjoy her child. Her pledge that 'there shall no razor come upon his head' apparently was a reference to the Nazarite vow, a promise to consecrate a man for either a temporary period of time or, as in Hannah's prayer, his entire life. He would then be set apart in a special way to prepare to serve the Lord and fulfill his purposes." ("Hannah: Devoted Handmaid of the Lord," Ensign, March 1998)

The Lord blessed Hannah with a son, and she faithfully kept her promise.

1Sam 1:20,24-28

20 Wherefore it came to pass, when the time was come about after Hannah had conceived, that she bare a son, and called his name Samuel, saying, Because I have asked him of the Lord.

24 And when she had weaned him, she took him up with her, with three bullocks, and one ephah of flour, and a bottle of wine, and brought him unto the house of the Lord in Shiloh: and the child was young.

25 And they slew a bullock, and brought the child to Eli.

26 And she said, Oh my lord, as thy soul liveth, my lord, I am the woman that stood by thee here, praying unto the Lord.

27 For this child I prayed; and the Lord hath given me my petition which I asked of him:

28 Therefore also I have lent him to the Lord; as long as he liveth he shall be lent to the Lord. And he worshipped the Lord there.

What stands out to you about Hannah's actions after the Lord answered her prayer?

-Eli nor anyone else was keeping track of her promise. She was only accountable to the Lord. But still she surrendered her child as soon as he was weaned

Eli blesses Hannah for her faithfulness.

1Sam 2:18-21,26

18 But Samuel ministered before the Lord, being a child, girded with a linen ephod.

19 Moreover his mother made him a little coat, and brought it to him from year to year, when she came up with her husband to offer the yearly sacrifice.

20 And Eli blessed Elkanah and his wife, and said, The Lord give thee seed of this woman for the loan which is lent to the Lord. And they went unto their own home.

21 And the Lord visited Hannah, so that she conceived, and bare three sons and two daughters. And the child Samuel grew before the Lord.

26 And the child Samuel grew on, and was in favour both with the Lord, and also with men.

What blessings did Hannah receive after her faith was tested, and what do they teach us about the Lord's response to faith and sacrifice?

(she conceived, and bare three sons and two daughters. And the child Samuel grew before the Lord.

And the child Samuel grew on, and was in favour both with the Lord, and also with men)

Linda M. Campbell

"As the Lord promises all his children, once a test is fully met, the blessings are then bestowed, whether in this life or the next. Hannah was likewise blessed once the commitment to her vow had been fully tested. Not only did Samuel become a great prophet, serving the Lord all his days, but also Hannah's yearnings for more children were fulfilled. At last her cup truly overflowed with blessings of great joy.

"Hannah's testimony reaches across dispensations to our time, and her story is an invitation to apply the same principles of righteousness. Through doing so we, too, might rejoice in the Lord as we experience his innumerable blessings in our lives." ("Hannah: Devoted Handmaid of the Lord," Ensign, March 1998)

Eli's Wicked Sons

Verses 12 through 17 of chapter 2 describe how the sons of Eli defiled the sacrifices at the tabernacle. Let's read from the manual for further clarification:

Hophni and Phinehas were sons of Eli, the high priest, and were priests themselves. However, they were wicked. When Israelites came to offer sacrifices at the tabernacle, his sons forcibly took the flesh of the sacrificial animals before the fat portions had been burned on the altar. They also took some of the flesh that the offerer was boiling for the sacrificial meal. These were serious transgressions of God's laws, equivalent to robbing God. (Old Testament Gospel Doctrine Teacher's Manual, 2018)

1Sam 2:17,22-25

17 Wherefore the sin of the young men was very great before the LORD: for men abhorred the offering of the LORD.

22 Now Eli was very old, and heard all that his sons did unto all Israel; and how they lay with the women that assembled at the door of the tabernacle of the congregation.

23 And he said unto them, Why do ye such things? for I hear of your evil dealings by all this people.

24 Nay, my sons; for it is no good report that I hear: ye make the Lord's people to transgress.

25 If one man sin against another, the judge shall judge him: but if a man sin against the Lord, who shall entreat for him? Notwithstanding they hearkened not unto the voice of their father, because the Lord would slay them.

How did the actions of Eli's sons influence the people's attitudes toward the Lord and His offerings?

(for men abhorred the offering of the LORD  
ye make the Lord's people to transgress)

Eli ought to have stopped his sons from ministering in the tabernacle, but he failed to do so.

1Sam 2:27-29

27 And there came a man of God unto Eli, and said unto him, Thus saith the Lord, Did I plainly appear unto the house of thy father, when they were in Egypt in Pharaoh's house?

28 And did I choose him out of all the tribes of Israel to be my priest, to offer upon mine altar, to burn incense, to wear an ephod before me? and did I give unto the house of thy father all the offerings made by fire of the children of Israel?

29 Wherefore kick ye at my sacrifice and at mine offering, which I have commanded in my habitation; and honourest thy sons above me, to make yourselves fat with the chiefest of all the offerings of Israel my people?

If Eli's sons had their agency, why was Eli still held accountable for their sacrilegious actions?

-Eli allowed his sons to administer the ordinances unworthily  
(kick ye at my sacrifice and at mine offering)

and honourest thy sons above me)

Because of this the “man of God” told Eli that the Lord would no long bless his household

1Sam 2:30,34-35

30 Wherefore the Lord God of Israel saith, I said indeed that thy house, and the house of thy father, should walk before me for ever: but now the Lord saith, Be it far from me; for them that honour me I will honour, and they that despise me shall be lightly esteemed.

34 And this shall be a sign unto thee, that shall come upon thy two sons, on Hophni and Phinehas; in one day they shall die both of them.

35 And I will raise me up a faithful priest, that shall do according to that which is in mine heart and in my mind: and I will build him a sure house; and he shall walk before mine anointed for ever.

How does the Lord demonstrate that those who honor Him will be honored, and those who despise Him will be lightly esteemed?

(one day they shall die both of them. And I will raise me up a faithful priest)

James E. Faust

"All of us who wish to be honored by the Lord and receive of His goodness, mercy, and eternal blessings must, I repeat, be obedient to these four great principles:

- Have a reverence for Deity.
- Have respect for and honor family relationships.
- Have a profound reverence for and obedience to the ordinances and covenants of the holy priesthood.
- Have respect for yourself as a son of God." (CR, April 2001)

### The Lord Calls Samuel

The Lord called to the young Samuel three times while he was sleeping, and each time he went to Eli, thinking it was Eli who had called him.

1Sam 3:8-10

8 And the Lord called Samuel again the third time. And he arose and went to Eli, and said, Here am I; for thou didst call me. And Eli perceived that the Lord had called the child.

9 Therefore Eli said unto Samuel, Go, lie down: and it shall be, if he call thee, that thou shalt say, Speak, Lord; for thy servant heareth. So Samuel went and lay down in his place.

10 And the Lord came, and stood, and called as at other times, Samuel, Samuel. Then Samuel answered, Speak; for thy servant heareth.

What can we learn from Samuel's experience about recognizing and responding to the Lord's voice?

Thomas S. Monson

“Are we sufficiently in tune with the Spirit that when the Lord calls, we can hear, as did Samuel, and declare, ‘Here am I’? Do we have the fortitude and the faith, whatever our callings, to serve with unflinching courage and unshakable resolve? When we do, the Lord can work His mighty miracles through us.” (CR, Oct. 1992)

1Sam 3:11-14

11 And the Lord said to Samuel, Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle.

12 In that day I will perform against Eli all things which I have spoken concerning his house: when I begin, I will also make an end.

13 For I have told him that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not.

14 And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering for ever.

How does the Lord's statement, “when I begin, I will also make an end,” help us understand what will happen to the house of Eli and the importance of Samuel's work?

(I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle  
because his sons made themselves vile, and he restrained them not)

The Lord's going to stop the house of Eli from polluting the ordinances.  
Then the Lord will again reveal great things to Israel, “I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle”  
This will start with Samuel