

Chapter 1:1 - 3

1:1 And it-came-to-pass in the Days of the judging-of-the judges, that there-was a-famine in the land. Then a-man went from BaiYTH'LeCHaM of YaHuWDaH to-sojourn in the-Field-of-MauWAB*^, he and his wife, and his two sons.

2 And the-name-of-the man-was-ALiY'MaLaK*, and the-name-of-his wife-was-Na'ãMiY**, and the-names-of-his two sons, MaCHaLauWN*** and KaLiYuWN****; APaRaTHaHites^ from-out-of BaiYTH'LeCHaM of YaHuWDaH. So-then they-did-come unto the-Field-of-MauWAB, and they-did-live there.

3 And-then ALiY'MaLaK the husband-of-Na'ãMiY did-die, and she-was-left-behind-with her two sons.

4 And they-did-take to-themselves MauWABite wives; the name-of-the one-was-ãRaPaH*, and the-name-of-the second-was-RaGHauWTH. And they-did-dwell there about ten years.

(Go to the next page to continue)

* - The Hebrew 7327 **†YQ** is defective. It should be from 7468 **†YQ** (RaGHauWTH, or RaGHoTH) meaning a female friend or companion. As the Greek is Πρωτοῦλ in Genesis 11:18 and Exodus 2:14, hence the Hebrew should be **‡YQ** meaning 'the friend of AL', supposedly from H7467 **‡YQ**, supposedly meaning 'the friend of AL' is incorrect; because it is not spelled with a Ghayin. Here the word is not 7466 **‡Q** but **‡Q** meaning friend; supposedly from H7462 - 7463 **‡Q** which is incorrect; this can not be both a friend and a shepherd; in Ancient Hebrew this would mean 'The-head-one watches behold' from the idea of being a shepherd. The Greek usually uses φίλοι, the plural of G5384 φίλος meaning in the substantive 'friend.' But the Greek here is Παῦ, this is supposed to-come from the Basic child Root of **Q**. The Ancient Hebrew would be **YQ** from **‡Q** (and not **Q**) meaning friend, or a male friend. So the Hebrew 7466 **YQ** is not from H7455 **Q** and it is still incorrect. The AHLB has H7321 as **‡YQ**, and this is the child root of 'to shout.' It should be **YQ** meaning friend or male friend as 'the-head-is-twisted-together (as a rope) and attached.' The feminine form would be **†YQ**. KJV Ruth.

The author is not named or unknown. The authors might have been Samuel or Nathan.

1. The author of Ruth uses ancient Hebrew prose idioms and classical syntax.

3. The time setting of the book seems to be in the period of the judges, that would be very familiar for Samuel.

4. Also concerning the THauWRaH towards foreign marriages (Deut. 23:3) seems to point to an early date during Samuel's life.

5. The Verses concerning the Levirate marriage which are referred to are those which would have pre-dated Samuel (Gen. 38:1 - 10; Deut. 25:5 - 10)

6. The Hebrew style of Ruth is different from Esther, Chronicles, Nehemiah, or Jonah, but is on par with the best portions of Samuel.

The Date of the writing of RaGHauWTH is circa 1000 B.C.

1:1

*^ - See the note marked this way at the end of the book.

2

* - The Hebrew 458 **‡YQ** meaning 'my ALuHiYM is King.' KJV Elimelech.

** - The Hebrew 5281 **‡YQ** meaning my sweet, or my sweetness. KJV Naomi.

*** - The Hebrew 4248 **‡YQ** meaning 'he is sick', from the idea of 'being pierced through'. KJV Mahlon.

**** - The Hebrew 3630 **‡YQ** meaning failure, as a complete destruction or 'failure of something.' KJV Chilion.

^ - The Hebrew 672 **‡YQ** meaning fruitful, or fruitfulness. This is some of the lineage of YaHuWDaH, see 1 Chronicles 4:1 - 4. KJV Ephrathites.

3

4

* - The Hebrew 6204 **‡YQ** meaning a female fawn. KJV Orpah.