

Lesson 20: “All the City .. Doth Know That Thou Art a Virtuous Woman”

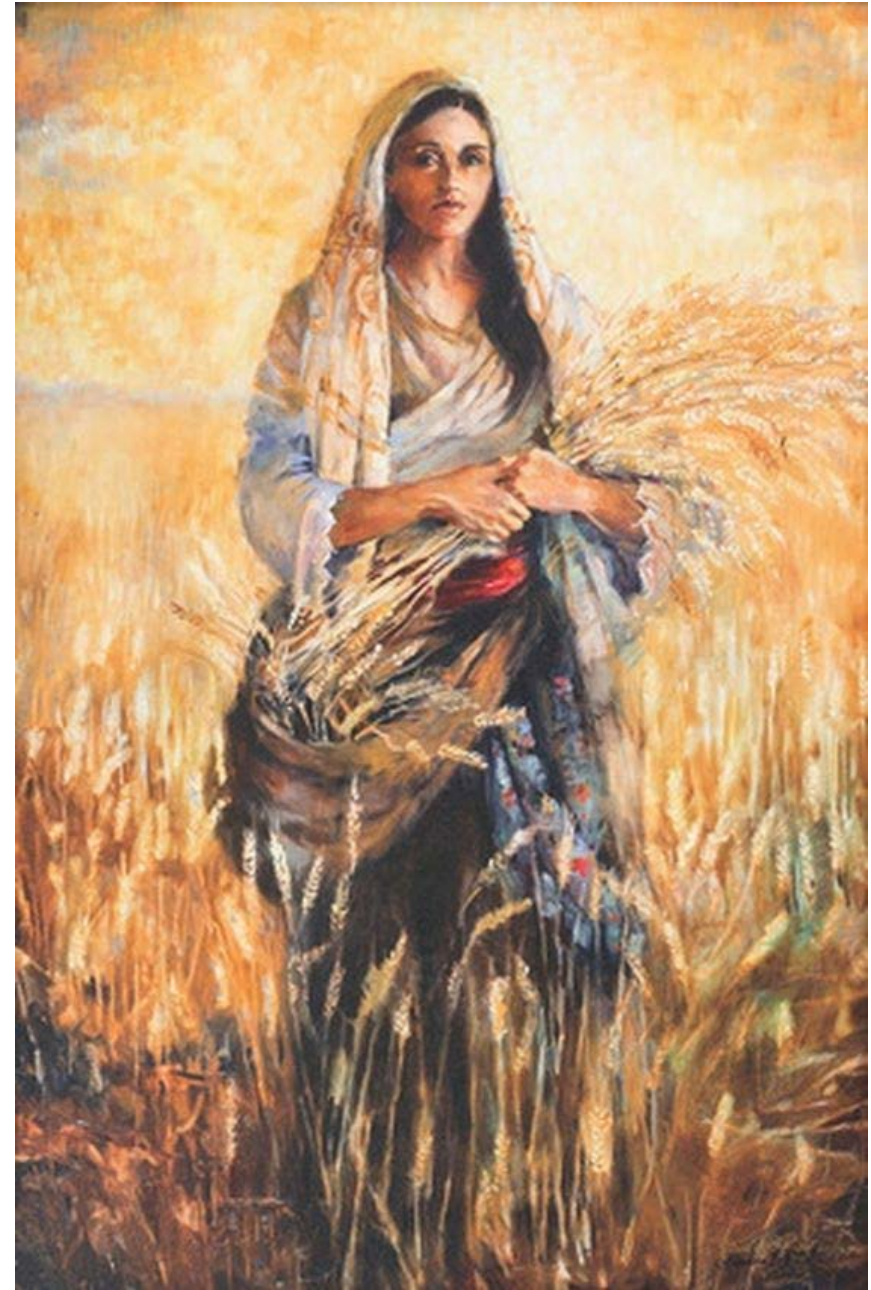
Ruth, 1 Samuel 1

Purpose: To encourage us to emulate the righteous qualities of Ruth, Naomi, and Hannah.

My lessons take a different path than the Gospel Doctrine lesson manual. The lesson outline looks closer at the doctrinal topics included in the lesson purpose and scripture block. The lessons are designed to challenge mature, active Latter-Day Saints who have a solid Gospel foundation and are looking for insights into the scriptures that will broaden their faith and understanding.

If you are interested in downloading the Powerpoint file, links to source material or reading posts about improving Gospel Doctrine class preparation, delivery and engagement, you can join my Facebook Group and have full access to the content posted there. The link is

<https://www.facebook.com/groups/188904648521022/>



Last Week's Lesson Challenge

The stories of Deborah, Barak, Gideon and Samson provide us very different responses to Jehovah's commandments. Deborah, Barak and Gideon were faithful and followed the commandments and promptings they were given. They prospered and Israel was saved from their oppressors. Samson did the opposite. He lived his life the way he wanted to, often the opposite of the commandments. He was hurt throughout his adult life, was imprisoned and ultimately died as he returned to Jehovah's commandments. Israel did not prosper during Samson's time, actually the opposite.

The choices we make are simple, to follow the commandments and the promptings we receive or to live as we please forsaking those things. As you make choices this week, consider what is your motivation and purpose. Are you serving yourself or are you serving the Lord.

Would anyone wish to share their thoughts and experiences this past as they contemplated last week's lesson?

Why is the Book of Ruth, her story, in the Bible?

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Beyond being a great story of faithful and virtuous people, Ruth married Boaz, a direct descendent of Abraham, Issac and Jacob. Boaz and Ruth are the Great-Grandparents of King David.

Ruth is a direct ancestor of Jesus Christ through Joseph and Mary.

Genealogy of Jesus Christ

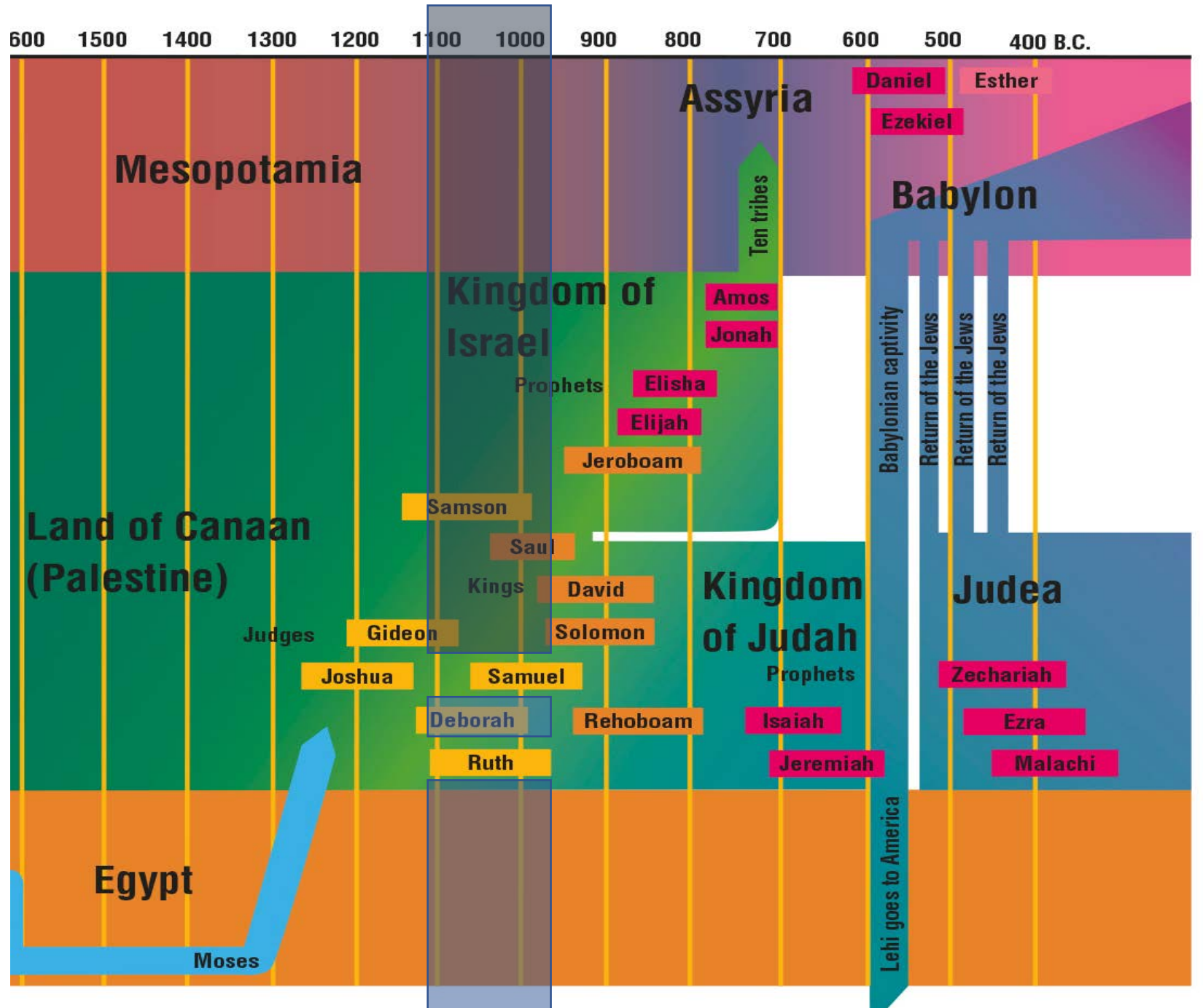
Abraham	Jotham
Isaac	Ahaz
Jacob	Hezekiah
Judah and Tamar	Manasseh
Perez	Amon
Hezron	Josiah
Ram	Jeconiah
Amminadab	Shealtiel
Nahshon	Zerubbabel
Salmon and Rachab	Abiud
Boaz and Ruth	Eliakim
Obed	Azor
Jesse	Zadok
David and Bathsheba	Achim
Solomon	Eliud
Rehoboam	Eleazar
Abijah	Matthan
Asa	Jacob
Jehoshaphat	Joseph and Mary
Jehoram	Jesus
Ahaziah	

While talking about models for us to follow, President Thomas S. Monson said the following about Ruth in a November 2002 General Conference address:

“A model of ideal womanhood is Ruth. Sensing the grief-stricken heart of her mother-in-law Naomi—who suffered the loss of each of her two fine sons—feeling perhaps the pangs of despair and loneliness that plagued the very soul of Naomi, Ruth uttered what has become that classic statement of loyalty: ‘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.’ [Ruth 1:16.] Ruth’s actions demonstrated the sincerity of her words.

“Through Ruth’s undeviating loyalty to Naomi, she was to marry Boaz, by which she—the foreigner and Moabite convert—became a great-grandmother of David and, therefore, an ancestor of our Savior Jesus Christ” (“Models to Follow,” Ensign, Nov. 2002, 61).

The Books of Ruth and 1 Samuel in the Old Testament Timeline



What are some distinctive features of the Book of Ruth?

The book of Ruth is one of only two books in the Old Testament named after a woman and presents an example of a woman of faith, strength, and kindness. The book is characterized by hope and optimism, describing Ruth and Naomi's journey from sadness to happiness and from emptiness to fulness.

One prominent theme in the book of Ruth is that of redemption, which applies to all of us. Ruth was a foreigner, childless, and a widow, which left her in complete poverty with no source of support. Nevertheless, Ruth faithfully accepted the gospel and joined the Lord's covenant people. Though she could not deliver herself from her destitute condition, she was ultimately "redeemed" by her kinsman Boaz, a man of Bethlehem. Because of Ruth's faith-driven actions and the kindness of her redeemer, Ruth married again, was fully accepted as an Israelite, became a woman of some wealth, and was blessed with children. Like Ruth, we cannot save ourselves but must rely on a Redeemer from Bethlehem, one who is able to lift us from our fallen state and secure our happiness as part of His family. Given this theme of redemption, it is interesting to note that Jesus Christ, the Redeemer of Israel and of all mankind, was one of Ruth's descendants (see Matthew 1:5–16).

<https://www.lds.org/manual/old-testament-seminary-teacher-manual/introduction-to-the-book-of-ruth?lang=eng>

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.

- Ruth's story begins with a the family of Elimelech, Naomi and their two sons, Mahlon and Chilion, of the tribe of Judah, who left their home in Bethlehem and journeyed to Moab to live.
- Elimelech dies and Naomi is left in Moab with her two sons.
- The sons marry two Moab women named Orpah and Ruth
- After 10 years, the sons die.
- The three women are left alone in Moab.

Ruth 1:6 - 14

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.

10 And they said unto her, Surely we will return with thee unto thy people.

11 And Naomi said, Turn again, my daughters: why will ye go with me? are there yet any more sons in my womb, that they may be your husbands?

12 Turn again, my daughters, go your way; for I am too old to have an husband. If I should say, I have hope, if I should have an husband also to night, and should also bear sons;

13 Would ye tarry for them till they were grown? would ye stay for them from having husbands? nay, my daughters; for it grieveth me much for your sakes that the hand of the Lord is gone out against me.

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

- Naomi decides to return to Judah and Bethlehem.
- She releases her two daughters-in-law to return to their families.
- They both say they will stay with her.
- She reasons with them that she has nothing left to offer them; she is too old to have any more sons for them to marry.
- In a tearful moment, Orpah decides to return to her family.
- Ruth stays with Naomi and returns with her to Bethlehem.

Ruth 2:1 - 3

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

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 Is “Gleaning”? - “Harvesting was difficult work and demanded long hours. Young men moved through the fields grasping handfuls of the grain and cutting through the stalks with sickles. These small bunches of grain were then bound into bundles called sheaves. As the men worked rapidly, a number of stalks fell to the ground. If the men were careful and took the time, these too could be gathered up. However, any stalks that dropped were allowed to remain where they fell. Poor people, following the reapers, were permitted to ‘glean,’ or gather, the random stalks—possibly all that stood between them and starvation. In addition, the edges of the field, where the sickle was not as easily wielded, were left unharvested. The poor were welcome to that portion, as well (See scripture below from Leviticus 19:9-10 where the Lord commands that the edges of the fields be left for the poor).

“The destitute of Bethlehem now included Ruth and Naomi, and Ruth offered to go into the fields and glean.” (Great People of the Bible and How They Lived, p. 129.)

<https://www.lds.org/manual/old-testament-seminary-teacher-manual/introduction-to-the-book-of-ruth?lang=eng>

Leviticus 19:9 – 10

9 ¶ And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest.

10 And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and stranger: I am the Lord your God.

[Ruth 2:4 – 17](#)

4 ¶ And, behold, Boaz came from Beth-lehem, and said unto the reapers, The Lord be with you. And they answered him, The Lord bless thee.

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.

8 Then said Boaz unto Ruth, Hearst thou not, my daughter? Go not to glean in another field, neither go from hence, but abide here fast by my maidens:

9 Let thine eyes be on the field that they do reap, and go thou after them: have I not charged the young men that they shall not touch thee? and when thou art athirst, go unto the vessels, and drink of that which the young men have drawn.

10 Then she fell on her face, and bowed herself to the ground, and said unto him, Why have I found grace in thine eyes, that thou shouldst take knowledge of me, seeing I am a stranger?

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.

13 Then she said, Let me find favour in thy sight, my lord; for that thou hast comforted me, and for that thou hast spoken friendly unto thine handmaid, though I be not like unto one of thine handmaidens.

14 And Boaz said unto her, At mealtime come thou hither, and eat of the bread, and dip thy morsel in the vinegar. And she sat beside the reapers: and he reached her parched corn, and she did eat, and was sufficed, and left.

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.

- Boaz, a wealthy land owner, comes from Bethlehem to his fields and greets the poor gleaning in his fields. It's obvious that he understands his obligation from Jehovah to allow the poor to take the ungathered from his fields. By greeting them, he shows that he wants them to help themselves in Jehovah's way.
- He notices a woman who is a stranger, likely dressed differently than the other women, and asks who is she. They say that she is from Moab and the daughter-in-law of Naomi, Boaz's kin.
- Ruth begs Boaz to continue to glean in his fields because she is afraid, because she is a foreigner, and that she will be sent away because she is a foreigner.
- Boaz tells her to only glean in his field, to not go into any other field. He offers her protection that he likely knows his neighbors not might offer her.
- Boaz further tells her to follow his reapers (those employed to reap the field) and issues orders to the young men to not only leave some of what they reap for her, but to also leave her alone. A single woman during this time would likely be preyed upon by men around her.
- Boaz tells Ruth he knows the kindness that she has given to Naomi and they he feels that it is moral duty to repay her kindness.
- Ruth gratefully thanks Boaz for his kindness especially as she is a foreigner.
- Boaz offers to have Ruth eat with his employees during their mealtimes and she, being very hunger, eats to her fill.
- Ruth continues to glean in Boaz's field under his assistance and protection.

What do we learn about Boaz's character from these scriptures? What do we learn about Ruth's character from these scriptures?

In the Law of Moses, Jehovah decreed that land owners would assist in feeding the poor by leaving part of their harvest, the edges, unreaped, so the poor could glean from it.

What is the Lord teaching us about the poor? Do these scriptures teach that we have a moral obligation to assist the poor?

[Ruth 3:1 -18](#) King James Version

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?
2 And now is not Boaz of our kindred, with whose maidens thou wast? Behold, he winnoweth barley to night in the threshingfloor.
3 Wash thyself therefore, and anoint thee, and put thy raiment upon thee, and get thee down to the floor: but make not thyself known unto the man, until he shall have done eating and drinking.
4 And it shall be, when he lieth down, that thou shalt mark the place where he shall lie, and thou shalt go in, and uncover his feet, and lay thee down; and he will tell thee what thou shalt do.
5 And she said unto her, All that thou sayest unto me I will do.
6 ¶ And she went down unto the floor, and did according to all that her mother in law bade her.
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.
12 And now it is true that I am thy near kinsman: howbeit there is a kinsman nearer than I.
13 Tarry this night, and it shall be in the morning, that if he will perform unto thee the part of a kinsman, well; let him do the kinsman's part: but if he will not do the part of a kinsman to thee, then will I do the part of a kinsman to thee, as the Lord liveth: lie down until the morning.
14 ¶ And she lay at his feet until the morning: and she rose up before one could know another. And he said, Let it not be known that a woman came into the floor.
15 Also he said, Bring the veil that thou hast upon thee, and hold it. And when she held it, he measured six measures of barley, and laid it on her: and she went into the city.
16 And when she came to her mother in law, she said, Who art thou, my daughter? And she told her all that the man had done to her.
17 And she said, These six measures of barley gave he me; for he said to me, Go not empty unto thy mother in law.
18 Then said she, Sit still, my daughter, until thou know how the matter will fall: for the man will not be in rest, until he have finished the thing this day.

Ruth 3:1-18 NIV

1 One day Ruth's mother-in-law Naomi said to her, "My daughter, I must find a home[a] for you, where you will be well provided for.
2 Now Boaz, with whose women you have worked, is a relative of ours. Tonight he will be winnowing barley on the threshing floor.
3 Wash, put on perfume, and get dressed in your best clothes. Then go down to the threshing floor, but don't let him know you are there until he has finished eating and drinking.
4 When he lies down, note the place where he is lying. Then go and uncover his feet and lie down. He will tell you what to do."
5 "I will do whatever you say," Ruth answered.
6 So she went down to the threshing floor and did everything her mother-in-law told her to do.
7 When Boaz had finished eating and drinking and was in good spirits, he went over to lie down at the far end of the grain pile. Ruth approached quietly, uncovered his feet and lay down.
8 In the middle of the night something startled the man; he turned—and there was a woman lying at his feet!
9 "Who are you?" he asked.
"I am your servant Ruth," she said. "Spread the corner of your garment over me, since you are a guardian-redeemer of our family."
10 "The Lord bless you, my daughter," he replied. "This kindness is greater than that which you showed earlier: You have not run after the younger men, whether rich or poor.
11 And now, my daughter, don't be afraid. I will do for you all you ask. All the people of my town know that you are a woman of noble character.
12 Although it is true that I am a guardian-redeemer of our family, there is another who is more closely related than I.
13 Stay here for the night, and in the morning if he wants to do his duty as your guardian-redeemer, good; let him redeem you. But if he is not willing, as surely as the Lord lives I will do it. Lie here until morning."
14 So she lay at his feet until morning, but got up before anyone could be recognized; and he said, "No one must know that a woman came to the threshing floor."
15 He also said, "Bring me the shawl you are wearing and hold it out." When she did so, he poured into it six measures of barley and placed the bundle on her. Then he went back to town.
h came to her mother-in-law, Naomi asked, "How did it go, my daughter?"
Then she told her everything Boaz had done for her 17 and added, "He gave me these six measures of barley, saying, 'Don't go back to your mother-in-law empty-handed.'"
18 Then Naomi said, "Wait, my daughter, until you find out what happens. For the man will not rest until the matter is settled today."

After we learned how honorable and virtuous Boaz and Ruth are in Chapter 2, Chapter 3 seems like a big surprise and let down. Reading the King James Version, it can be interpreted that Naomi encourages Ruth to give herself to Boaz as he sleeps after a night of eating and drinking. The New International Version (NIV) translation of Chapter 3 helps us to understand Naomi's, Ruth's and Boaz's motivation and action.

Also, this explanation from the CES Institute Manual helps us understand the differences between the culture of extended family obligation during Ruth's time and marriage during our time.

“When Boaz awoke from his sleep by the pile of grain, which he was guarding as was the custom during harvest time, he was startled by Ruth's presence. She was direct in her proposal. The word rendered ‘skirt’ also means ‘wing,’ and her request is not unlike our idiom ‘take me under your wing.’ Gesenius, the famous Hebraist, says it was a proper proposal of marriage—even though the girl was doing the proposing!” (Rasmussen, Introduction to the Old Testament, 1:157.)

The idiom means “protect me,” or, in other words, “be my protector or husband.”

“According to our customs, indeed, this act of Naomi and Ruth appears a very objectionable one from a moral point of view, but it was not so when judged by the customs of the people of Israel at that time. Boaz, who was an honourable man, and, according to Ruth 3:10, no doubt somewhat advanced in years, praised Ruth for having taken refuge with him, and promised to fulfil her wishes when he had satisfied himself that the nearer redeemer would renounce his right and duty. As he acknowledged by this very declaration, that under certain circumstances it would be his duty as redeemer to marry Ruth, he took no offence at the manner in which she had approached him and proposed to become his wife. On the contrary, he regarded it as a proof of feminine virtue and modesty, that she had not gone after young men, but offered herself as a wife to an old man like him. This conduct on the part of Boaz is a sufficient proof that women might have confidence in him that he would do nothing unseemly. And he justified such confidence.” (Keil and Delitzsch, Commentary, 2:1:483.)

<https://www.lds.org/manual/old-testament-student-manual-genesis-2-samuel/judges-13-21-ruth-1-4-the-reign-of-the-judges-part-2?lang=eng>

Ruth 4:1 - 12

1 Then went Boaz up to the gate, and sat him down there: and, behold, the kinsman of whom Boaz spake came by; unto whom he said, Ho, such a one! turn aside, sit down here. And he turned aside, and sat down.

2 And he took ten men of the elders of the city, and said, Sit ye down here. And they sat down.

3 And he said unto the kinsman, Naomi, that is come again out of the country of Moab, selleth a parcel of land, which was our brother Elimelech's:

4 And I thought to advertise thee, saying, Buy it before the inhabitants, and before the elders of my people. If thou wilt redeem it, redeem it: but if thou wilt not redeem it, then tell me, that I may know: for there is none to redeem it beside thee; and I am after thee. And he said, I will redeem it.

5 Then said Boaz, What day thou buyest the field of the hand of Naomi, thou must buy it also of Ruth the Moabite, the wife of the dead, to raise up the name of the dead upon his inheritance.

6 ¶ And the kinsman said, I cannot redeem it for myself, lest I mar mine own inheritance: redeem thou my right to thyself; for I cannot redeem it.

7 Now this was the manner in former time in Israel concerning redeeming and concerning changing, for to confirm all things; a man plucked off his shoe, and gave it to his neighbour: and this was a testimony in Israel.

8 Therefore the kinsman said unto Boaz, Buy it for thee. So he drew off his shoe.

9 ¶ And Boaz said unto the elders, and unto all the people, Ye are witnesses this day, that I have bought all that was Elimelech's, and all that was Chilion's and Mahlon's, of the hand of Naomi.

10 Moreover Ruth the Moabite, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place: ye are witnesses this day.

11 And all the people that were in the gate, and the elders, said, We are witnesses. The Lord make the woman that is come into thine house like Rachel and like Leah, which two did build the house of Israel: and do thou worthily in Ephrath, and be famous in Beth-lehem:

12 And let thy house be like the house of Pharez, whom Tamar bare unto Judah, of the seed which the Lord shall give thee of this young woman.

- True to his word, Boaz goes to the City gate and waits for Naomi's relative to come by. He stops him and asks him to sit. Boaz then asks ten City elders to also come a sit and be witnesses.
- Boaz asked the relative if he is able to buy the field that belonged to Emielech's field and take Ruth for a wife.
- The relative says he is not for it would mar his own inheritance. The relative takes off a sandal and gives it to Boaz as a sign of his agreement with what they said.
- Boaz declares before the witnesses that he will buy all that was Emielech's and take Ruth for a wife.
- How Was a Public Agreement Made Legally Binding?
 - "The public life of an Israelite village was concentrated at its main gate. It was here that matters of law were brought for adjudication before the elders of the community. They also were the official witnesses for transactions such as the one in which Boaz agreed to marry Ruth if her kinsman would give up all rights to her dead husband's property. A man renouncing property rights removed a sandal and presented it to the new property holder, a gesture that everyone understood and considered binding if witnessed by the elders." (Great People of the Bible and How They Lived, p. 133.)

The book of Ruth contains one of the most beautiful stories ever written. Despite being set in a day when political chaos and moral degeneracy existed in parts of the land, this story contains not a single demeaning feature and is uplifting and heartwarming. The following are examples of quiet devotion and obedience from this story:

- Ruth's marriage to Mahlon led to her conversion from the Moabite to the Israelite way of life.
- Ruth's choice to remain with her widowed mother-in-law, Naomi, is an example of selfless concern for others.
- The acts of kindness exhibited by Ruth and Boaz had a positive effect on those around them.
- Ruth's virtue and integrity impressed the noble Boaz, and he was honorable in his relation to her, showing willingness to assume family responsibility.
- The union of Boaz and Ruth produced a royal posterity from whom came King David and eventually Jesus Christ.

President John Taylor used the example of Ruth to describe modern Saints who also were willing to give up homes and kinships to be where their God wanted them to be:

“Thanks be to the God of Israel who has counted us worthy to receive the principles of truth.’ These were the feelings you had and enjoyed in your far distant homes. And your obedience to those principles tore you from your homes, firesides and associations and brought you here, for you felt like one of old, when she said, ‘Whither thou goest I will go; thy God shall be my God, thy people shall be my people, and where thou diest there will I be buried.’ And you have gathered to Zion that you might be taught and instructed in the laws of life and listen to the words which emanate from God, become one people and one nation, partake of one spirit, and prepare yourselves, your progenitors and posterity for an everlasting inheritance in the celestial kingdom of God.” (In Journal of Discourses, 14:189.)

<https://www.lds.org/manual/old-testament-student-manual-genesis-2-samuel/judges-13-21-ruth-1-4-the-reign-of-the-judges-part-2?lang=eng>

Today's lesson also includes the story of another faithful woman, Hannah. Hannah is the mother of Samuel, the judge and Jehovah's prophet. Some of the things that we are told about Hannah in 1 Samuel 1 are the following:

- Hannah was one of two wives of Elkanah, from the tribe of Judah. The other wife's name was Peninnah.
- Hannah was "barren", or childless, one of the worst experiences in the life of a woman of her time. Peninnah had many children and was cruel to Hannah and abused her.
- Elkanah loved Hannah and made offerings for her at the temple.
- Hannah prayed outside the temple to have a son and vowed that if she was so blessed she would dedicate him to Jehovah.
- Eli, the Chief Priest, saw Hannah praying but thought she was drunk and rebuked her. She said that she was not drunk, but is pouring out her soul to Jehovah. Eli tells her to go in peace and that Jehovah would grant her prayer request.
- Soon thereafter, Hannah was pregnant and had a son who was named Samuel.
- Elkanah made his annual pilgrimage to the temple but Hannah said she would go. She would wait until Samuel was weaned and then she would take him to the temple to give him to the Chief Priest as she had vowed she would do.
- After Samuel is weaned, Hannah takes him to Eli, the Chief Priest, to dedicate Samuel's life to Jehovah.
- In the last verses of 1 Samuel 1, Hannah says the following:

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 a 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.

This Week's Lesson Challenge

There are few stories in the scriptures about truly righteous women. Naomi, Ruth and Hannah exemplify a love for Jehovah and a willingness to sacrifice to live the two great commandments – loving God and loving our neighbor as ourselves.

Ruth especially is a beautiful story of faith, sacrifice and devotion. In Naomi, Ruth and Boaz, we see individuals who put Jehovah first both in thoughts and actions. If we believe the Savior's admonition to his Apostles to "Feed my sheep", Naomi, Ruth and Boaz are examples of those that follow that admonition centuries before it was said.

Our challenge this week is to, first, study the stories of Naomi, Ruth, Boaz and Hannah carefully to understand why they made the choices they made and, second, pray for the Lord's guidance in our lives to become closer to them in our own choices.