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THE "BOOK OF RUTH",

GRADUATION THESIS

OF

SEYMOUR G. BOTTIGHEIMER.

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P R E F A C E

Regarding the following chapters which I have written on the Book of Ruth I wish to say a few words on the manner of treatment and general plan which I have endeavored to pursue.

In the first place, I claim no originality in the way of research . No attempts have been made to undertake the work in such a manner. Lack of time, having so many other duties and obligations to perform, has not permitted such an attempt. Lack of experience in such work would have proved fatal, had any such attempt been made.

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In lieu of these conditions, I might add, no original research is expected.

One part of the work, however, I do claim to be my own. The results arrived at in the investigation of the various data, have been obtained after careful and deliberate examination of all that was accessible on the diverse subjects. I have weighed all the arguments that I could find, giving each a sufficient amount of consideration and have compared them all with one another. The views which were rejected were set aside only after careful deliberation. I looked into the reasons given for them but could not accept them. The theories which have been adopted were still more carefully weighed. The arguments assigned were

investigated and when no objection could be found,
the opinion was accepted.

Thoroughness is another matter
which I do not assert for my work. With what material I had access to however, and the amount of time I have had to put upon the work I feel satisfied that I have done my best to accomplish my purpose.

More labor and time have been
spent on the second and third chapters, than on any other portions of the essay, for the reason that correct conclusions upon these matters were the chief purpose of my undertaking.

Most probably the work here done
will never prove of any importance or interest to

any one else, but for myself I can say that slight
though it may be, I feel in a measure benefitted
by having ventured into a field which was entirely
new to me.

Seymour J. Botwiner.

Hebrew Union College

May, 1895.

Chapter I

C O N T E N T S

C H A P T E R I

During the period, when the
Judges ruled in Israel, the land was once visited
by a famine, and Elimelech who lived with his family,
of a wife and two sons, in Bethlehem-Judah, left
the country to sojourn for a while in the country
of Moab. Naomi was Elimelech's wife. Mahlon and
Chilion were the names of their sons. After they
had been in their new home a short time Elimelech
died. Mahlon and Chilion married Moabitesses, the
former, Ruth, and the latter Orpah. After they had

lived in Moab for about ten years, Naomi's two sons also died. Her daughters-in-law only were left to her. But now she desired to return to her native land, for she heard that the Lord had visited her people, and the land was once more flourishing.

Her daughters-in-law longed to return with her, but she begged them to desist. Then, bidding them go home to their mothers, invoking the Divine kindness in their behalf, to comfort them, in return for their goodness to her; she kissed them good-bye-- they wept, and tried to insist, but Naomi once more bade them return and leave her, saying that she had no more sons for them to marry. Orpah yielded, kissed her mother-in-law and departed. Ruth's love for Naomi was stronger,

she could not be moved from her purpose. When Naomi once more besought her to follow the example of Orpah, and return, Ruth replied: "Entreat me not to leave thee, and 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: where thou diest, will I die, and there will I be buried; the Lord do so to me and more also, if aught but death part thee and me." When Naomi then saw that Ruth was determined, she said no more. So they went together to Bethlehem. When they reached the city, the people scarcely knew Naomi. Grief had left its sad traces upon her countenance. When they said, "Is this Naomi?" she said: "Call me not Naomi^x, call me Mara^x."

xx The Hebrew to which Harni corresponds, x
signifies, "sweet" or "pleasant", and Mara - "bitter".

For the Lord had dealt bitterly with her.

The cruel reaper had visited her during her ab-

sence. They reached Bethlehem, just in time

for the beginning of the barley harvest.

CHAPTER II

Ruth's love for Naomi made her anxious to assist her mother-in-law, and accordingly she received permission to go into the fields, and glean ears of corn after anyone whose kind heart she might move. It happened that the portion of the field in which she gleaned belonged to Boaz, a relative of Elimelech, a good man and a man of wealth.

When Boaz had come to his fields and exchanged greetings with his reapers,

he inquired of the reaper in charge, who the strange young girl was. He was told that it was the Moabite woman who had returned with Naomi, that she had begged to glean among the sheaves after the gleaners and furthermore that she had continued her work all day with but little interruption. Boaz then enters into conversation with Ruth, telling her not to glean in any field nor to leave his, but remain with his maidens, watch them, and follow them. Boaz further bids his men not to molest her, at the same time telling her to rest and refresh herself, whenever she becomes fatigued. Ruth gracefully thanks Boaz, and upon asking him the cause of his interest in a stranger, he tells her that he has

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heard of all that she had done for her mother-in-law, leaving her home and country, and coming to live in a strange land, and prays that she may receive her just reward from heaven.

She again thanks him for the comfort he afforded her. Boaz takes her to the noon-day meal, When the reapers return to their work, he again commands his men to let her glean, and not disturb her. Not only this, but they are given orders to drop some of the bunches purposely and leave them for her to glean. So Ruth gleaned in the field until evening, and beat it out. It was about an ephah of barley.*

* One "Ephah" of barley is supposed to have been equivalent to 28 pounds

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She brought it home to Naomi.

When the latter heard that it was in Boaz's field that Ruth had gleaned, she thanked Heaven, and told Ruth that Boaz was their kinsman. Naomi rejoiced and was pleased that he had treated her kindly. In accordance with the requests of Naomi and Boaz Ruth continued to glean in the same field throughout both the barley and the wheat harvests, and she lived with Naomi.

CHAPTER III

Naomi, who is naturally interested in Ruth's future, tells her to go down to the threshing floor, at night, when Boaz will winnow his barley. Ruth consents; refreshes and anoints herself; puts on her best raiment and goes, but does not make herself known until the feasting is over. Then she craves his protection, since he is a redeemer.* Boaz blesses

* A Redeemer was a male relative, who married a childless widow, in case that her husband had no brothers.

her, and promises to do his duty toward her,
for all know that she is a "virtuous" woman.
It is true, however, that Boaz is a kinsman,
but there is still a nearer relative than he.
After receiving from Boaz a quantity of barley
for Naomi, she returns to her mother-in-law,
who bids her to rest easy. Boaz will surely
settle the matter that very day.

CHAPTER IV

To fulfill his promise, Boaz goes to the city gate.* He is there a short time when he sees and hails the kinsman of whom he had spoken to Ruth. In the presence of some of the elders of the city, he tells him that Naomi has returned, and is about to sell a piece of land belonging to Elimelech's estate. He is willing to redeem the land, but when he

ascertains from Boaz that if he do this, he must

* In these times, the city gate was the place where all public assemblies were held.

also buy it of Ruth, so as to perpetuate the
name of Mahlon upon his inheritance, he refuses
on the grounds of jeopardizing his own inheritance.
Boaz, being the next nearest relative
is asked to assume his right of redemption.

Before the elders as witnesses, Boaz buys from
Naomi all that belonged to Elimelech and his
sons, and also promises to marry Ruth, so that
the name and inheritance of Mahlon might survive.

So Boaz married Ruth, and she
bore a son. Naomi's friends rejoice with her,
and pray for the welfare of the dutiful kins-
man, and that he may comfort her in her old
age. Naomi was the child's nurse, and he was

called Obed. His son was Jesse, the father of David.

The book here closes with the appended genealogy:

“ Now these are the generations of Perez; Perez begat Hezron; and Hezron begat Ram, and Ram begat Aminadab; and Aminadab begat Nashon; and Nashon begat Salmon; and Salmon begat Boaz, and Boaz begat Obed; Obed begat Jesse, and Jesse begat David.

CHAPTER II

THE PURPOSE OF THE

AUTHOR

By most of the commentators of the Bible, as well as by most Biblical critics, the book of Ruth, in all its phases of discussion, in analytic as well as in synthetic criticism, has been generally treated under that category of books, which are the so-

called Historical Books of the Bible. This fact may seem to indicate some import. It gives us a gentle hint which may prove of some value to us later in the advanced discussion of the problems herein contained, some solution of which, will be the attempt of the present undertaking.

In considering the aim and purpose of the author in giving forth to the world of sacred literature, the Book of Ruth, there are some conditions or circumstances relating to the work itself, that are not to be passed by unnoticed, but which on the other hand must be most carefully looked after.

There are not a few important questions which

the "aim of the book" suggests, and which might be well taken into consideration along with the special part of the work, namely, the motive or motives which led the writer to tell his story. But were all these side questions and discussions (comparatively speaking) to be investigated along with the main subject of this chapter, we could derive from the laborious work no fixed or desired results. There would be contained in it a huge mass of unintelligible mixture, and a vast confusion and deluge of minute details, which intermingled with one another would only have the bad effects of producing carelessness in minutiae, (which in themselves very often are of no slight

significance), and drawing attention away from the examination of the prime point at issue.

One of the points of discussion suggested by the topic of the present chapter is the question as to the historical authenticity of the details of the story which the author of the Book of Ruth so beautifully narrated. This question might well have been discussed here, as introductory to the chapter under consideration, but for the reasons assigned in the preceding paragraph, I have considered it better, and perhaps productive of better results, to consider this perplexing and undecided question as a separate subsequent chapter, as I consider it of sufficient impor-

tance to deserve the examination of a chapter for itself, short though it may be.

As in all other literary works of any note or significance, the story told by this beautiful and touching episode in the drama of Jewish life must have a prominent design and purpose. The author of this carefully told and well written narrative surely did not sit down to the performance of such a painstaking task, without the accomplishment of some end in view. There was truly some design in the writer's mind, which he desired to transmit to his countrymen, through the means of an interesting narrative.

The design could be one or

more of several things. In the first place x
it could be the attempt to prove a long standing and much disputed hypothesis. In the second place, it might be in the shape of a prophecy or warning. Thirdly, it might very well be a telling protest against any of the existing practices or unpopular customs of its time. Further, on the other hand, it might be for the express purpose of emphasizing the importance and advocating the performance of some desirable x
conditions of welfare already established. Again the design may be purely didactic or ethical, with the idea of inculcating a new moral or religious principle. Lastly the affair at issue may simply be the narration of

some semi-obscure historical event which may have escaped the notice of other writers who had come before, and also the untentative memory of the people. X

I need not consume space and time upon the discussion of the question as to the importance of devoting time to the consideration of the aim of any important book in general. On this score there remains very little to be said by me. Nevertheless I feel myself justified in expressing myself rather briefly in regard to this.

In an essay purporting to give a critical account of any book of the Old Testament, to examine the work in all its dif-

ferent relations , collecting and considering what different writers and authorities have had to say and dispute, refute and confirm on this subject, and then endeavoring to draw conclusions by comparing the results which these different men have attained, it seems to me that the aim of the work is one of the leading questions, if not the most important, with which we have to deal. In discovering the "why" of the existence of any book, I think we are in a certain measure assisted when we come to consider other important data concerning the work.

As for example when we have once decided upon the true object of the writer, his moral and religious temper are at once revealed to us,

especially if the book is of a nature similar to ours under discussion. Again when we are assured of the true Aim, in many cases, we have at least one settled matter to work upon when we come to discuss the authorship and date of composition, which may be of some telling value in our work. This, I think, is especially true of the book which we have under discussion. For this reason then, have I, devoted in the first place, a separate chapter to the Aim of the Book of Ruth; and secondly made it the opening chapter of the discussion.

It struck me at first as a most singular fact that, short as it is, consisting only of four short chapters, and besides,

since the story itself is so simple, and so simply, so plainly, with so little ornamentation, though gracefully told, has given room for so much discussion as to its proper aim or aims. But after a somewhat closer study of the contents and circumstances of the book, I readily saw that there were some conditions contained in the story which might easily afford food for reflection and conjecture upon arguments as to the true intention of the writer. Nearly all who have done any work on the book of Ruth have something to say about its aim. It is needless to say that there are differences of opinion. For there would be even if there were absolutely no occasion or provocation for them.

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For in Biblical criticism, as in almost every other branch of human research, something new, it seems, must be discovered. To this end, the capacity of many a genius has frequently been tested. Almost anything in the book is sacrificed to the discovery of some new opinion, and the results reached, and the manner in which they are often reached, do not seldom call forth amusement, nay even mirth, at the hands of unappreciative persons.

Let us now proceed to the consideration of some opinions regarding the Aim of the Book as given and argued for by different authorities on the subject.

In an article on the Book

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of Ruth in the Encyclopædia Britannica W. Robertson Smith presents an unexpected and fairly ingenious opinion on the aim of the Book.

For various reasons too numerous to mention, he rejects many views suggested by others and gives one of his own. He says that the main interest of the entire book culminates in the happy marriage of Ruth and Boaz. As a work of art, which it surely is, he says it is not the fact that they were the ancestors of David, though this may lend additional interest.

He also thinks it of great importance that Ruth and Naomi emerge nicely from their troubles, by the kind conduct of their faithful kinsman, Boaz. The writer, he thinks, means to give

a reflection of his own age, as well as outlining the past. These are exemplified by the commendable conduct of Naomi, Ruth, Boaz and Boaz's harvesters, all of whom do as simple, God-fearing Israelites should conduct themselves. I do not think we can agree with Smith in his solution of the matter, for various reasons, the most important of which is that the attitude which he takes is far too meagre, and of too little import to do sufficient justice to the work of the writer. It seems altogether improbable that this should be the true aim of the Book. We shall not consider here what Smith has to say in regard to the ~~Sx~~ theory, but leave it to its proper place.

We shall now examine the view of the matter as taken by Dr.H.Oort and F.C.Cook, Canon of Exeter. The latter of these gentlemen expresses himself in the "Bible Commentary", and the former in the "Bible for Learners". Still it may be well to anticipate the giving of this opinion by saying that Dr.Oort does not regard it as the chief object in the writer's mind.

X

In the opinion of these gentlemen, the Book seems to make special reference to the domestic life of the pious Israelites during the troublesome and warlike times of the Judges, during which times the events related are supposed to have occurred. For we must acknowledge above all, that the narrative depicts

episodes in domestic life which indicate the conditions of a simple , contented and happy rustic life, which to say the least is not artistically referred to, and furthermore serves to show that the writer was a skillful and clever artist and also a poet faithful to his task and true to nature. Dr Oort says of the Book:

“ But whatever may be its historical value, the picture sketched in the Book of Ruth contrasts sweetly with all the rude scenes of bloodshed and violence which fill the writings that treat of the ancient history of Israel. It shows us that the eyes of the Israelites were open to the gentler virtues of domestic life and to the beauties of pure affection. The

manners to which the work introduces us are pure; and even where our sense of propriety is startled by a touch which jars against our customary notions, yet the laws of morality are never disregarded." In all probability, the last remark is made with reference to Ruth's evening visit to Boaz's threshing floor as related in Chapter III of the Book.

Cook in addition calls attention to the plausible fact, aside "from the charming view it gives us of the domestic life of pious Jews", that were we to take our impression only from the records of crime and violence contained in the Book of the Judges, we would conclude that all the gentler virtues had fled

from the land while the Israelites were fighting for the sacred causes of life and liberty with the tribes of Canaan, or giving way to the seductive influence of Canaanitish idolatry.

Further, the Book draws back the curtain which veiled the privacy of domestic life, disclosing to the reader most beautiful views of piety , integrity, self-sacrifice, affection, chastity, gentleness, and charity, manifesting their soothing fragrance amid the rude scenes of war, discord and strife. All these noble qualities, as exhibited in the different characters of the book will be brought out more at length in a subsequent chapter. But to be brief; although this may strike us as being very pretty,

yet for the same reason that we saw fit to reject Mr. Smith's opinion, I think that the above may be said not to hold. Still this much can be said about it, which we could not say about Mr. Smith's; that is, that a description of quiet domestic life among the Israelites, may have suggested itself to the mind of the poet, when he set to work to the accomplishment of his object.

The view of Graetz on the purpose of our book is of sufficient worth and weight to claim an earnest and careful consideration. He thinks it most probable that the date of authorship may be assigned somewhere about the time of the Restoration by Ezra and

not before. The poet seems to relate his touching unassuming little story without any definite purpose in view. Graetz remarks that it is quite apparent, but further adds that the writer at the same time designed by touches the "burning questions" of the times. When Ezra had restored the people to their former home he wished to institute a thorough revolution in domestic as well as in all religious matters. His desire was to "purify" the Israelites. He thought this end could be most advantageously secured by adopting two very rigorous, but as he thought, necessary methods. The first of these was that he strictly forbade all intermarriage with any of the surrounding

nations , and the second was that he compelled all "who had taken unto themselves foreign wives" to put them aside, and to disclaim any relation whatsoever to them. The entire ninth and tenth chapters of the Book of Ezra are devoted to accounts of the ways in which Ezra strove to suppress these numerous intermarriages, and endeavored to separate all ^{there} that existed

Thus we may well regard our story as a picture of the times, namely, that all did not agree with Ezra and Nehemiah in the carrying out of their rigorous policy. There were some pious and God-fearing Israelites, who had intermarried among the heighboring tribes, who were most earnest in their devotion to their wives, and

held the sacred ties of wedlock too important a matter to be thus trifled with by a few men who perhaps were somewhat in advance of the people of the times and whose ideas were very likely regarded as Utopian. The people whose turn of mind was in this direction, were probably among the simplest and best people of the land, and it was some skillful artist who deemed it incumbent upon himself to champion their cause and mirror their sentiment on this all-absorbing topic. Thus, in the light of the matter, the Book of Ruth is a protest against the harsh and unsympathetic measures of Ezra and Nehemiah, expressing the opinion of many of the people. Ruth, as the prototype of the

foreign women, is made a most beautiful character, an expression of which we find in the oft quoted words spoken by her to Naomi, when begged to return to her parents,

“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; where thou diest will I die and there will I be buried: the Lord do so to me and more also, if aught but death part thee and me.”

We likewise get an idea of the spirit of the people, when at the marriage of Ruth and Boaz they exclaim, “The Lord make the wo-

man that is come into thy house like Rachel and like Leah, which two did build the house of Israel."

Graetz thinks that this all-important question of the day is of too much weight to be passed by unnoticed. He says:

"Among those unfortunate wives who had been or were to be repudiated by their husbands, might there not be some who resembled Ruth? And the children born of foreign women but having Judaen fathers, - were they to be looked down upon as heathens? If so, not even then the house of David, the royal family, whose ancestor had married a Moabitess, belonged to the Judaen nation."

The opinion of Graetz is of great weight, and is a probable solution, if we can establish that our book is a product of the time of Ezra and Nehemia.

Reuss announces himself to the effect that the purpose of the author of our Book is merely political; that is, as I can understand him, he means that what the author had in mind was to show that the Israelites were not a narrow spirited or narrow-minded, selfish people, living for themselves and by themselves alone, but on the contrary that they were anything but that, they were, as is also shown forth in other Biblical books, a broad-minded, cosmopolitan and sympathetic people, who were anxious to be

most tolerant in their views of and also in their relations to those who were not of their race and belief. In this then our book shows the traces of remarkable development. For the tribes of Israel were not always so liberal and tolerant towards outsiders, since there was a time far back in their history, when they were wont to be unscrupulously revengeful. As an instance of this, and one which may be most apt for our present task, we may cite Deuteronomy (Chap. 23 verse 3)

“An Ammonite or a Moabite shall not enter the assembly of the Lord.”

most probably meaning thereby that no Israelite is permitted to intermarry with either of them.

On the other hand, however, the "political" design may be for the enhancement of some intricate political matters in respect to the royal house of David. I cannot accept either of them as being the correct view of the matter, as the latter is not of sufficient importance; and the former connects itself too closely with a more definite object which the author had in mind, and which will be looked at later. x

Now we come to the consideration of a view which is held by not a few commentators. It is that the Book of Ruth has the tendency to set forth the law of the Levirate. Not much time will be devoted to the propriety of examining and accepting this theory, for the x

reason, that it seems almost impossible that this could have been uppermost in the mind of the writer. I need not go into the explanation of what the Levirate is, any further than saying that it is the case of a man marrying his brother's widow, if the brother died without leaving any issue.

The first-born son of the Levirate marriage is considered the son of the dead brother, so that his name shall be retained, and his inheritance not. The Biblical basis for this practice is found in Deuteronomy (Chapter 25, verses 5 and 6) where we find,

"If brethren dwell together and one of them die, and have no son, the wife of the dead shall not marry without to a stranger. Her

"husband's brother shall go in unto her, and take her to him to wife, and perform the duty of a husband's brother to her. And it shall be that the first-born which she beareth shall succeed in the name of his brother which is dead, that his name be not blotted out of Israel."

The expression " to perform the duty of a husband's brother unto her " indicates that the Levirate marriage was a custom which had been in vogue, and in fact we find an example of it in the 38th chapter of the Book of Genesis, where the son of Judah dies, leaving his widow childless, and Judah bids Anan marry the widow Tamar, saying to him in the identical words used in Deuteronomy

(Chapter 25, 57 to perform the duty of a husband's brother unto her". This custom was not peculiar to the Israelites, but on the contrary it was in use, so reliable authorities tell us, among most Semitic and oriental tribes and peoples. The entire affair is clothed in mystery, and no one as yet knows it in its entirety. The accounts given of it are very obscure, and the details of the matter are numerous, vague and at times even contradictory, that it is most difficult to obtain a definitely correct exposition of the facts and conditions of the matter. The law admits of many different interpretations and leaves a host of questions unanswered, as can be readily perceived from an examination of the details.

Just for example, what are we to understand by "brethren dwelling together"? The word "brethren" may be differently construed, and "dwelling together" is most indefinite. Berthold and Binary hold that our book is to show that the Levirate marriage was still in vogue at the time when the author lived. by causing the near kinsman of Elimelech to draw off his shoe (IV, 8) when he refuses to redeem the property of Elimelech and marry Ruth. The book itself clearly shows that this custom of the "Chaliza", as described in Deuteronomy (XXV, 7-10),

"And if the man like not to take his brother's wife, then his brother's wife shall go up to the gate unto the elders and say: My husband's brother refuseth to raise up unto his brother a name in

Israel, he will not perform tje duty of a husband's brother unto me. Then the elders of the city shall call him and speak unto him: and if he stand and say: I like not to take her; then shall his brother's wife come unto him in the presence of the elders, loose his shoe from off his foot and spit in his face; and she shall answer and say- so shall it be done unto the man that doth not build up his brother's house."

was not then in common practice, for it is expressly stated in the 7th verse of the 4th chapter of Ruth, that such a custom held in "former" time in Israel, concerning redeeming and concerning exchanging, for to confirm all things. But we can say against this view that "Levirate" and "redeeming"

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are two separate and distinct institutions, although both do tend to the continuance of the family and also to the inheritance of land. The Levirate and its conditions cannot be the aim of the author; for one of the objects of the Levirate marriage is to preserve the name of the dead husband upon the inheritance, and therefore the first-born son of the second marriage is considered the son of the dead brother. Now even if the development of the Levirate had gone on so far that it now reached a period when the nearest living relative of the deceased husband, had to marry the widow, and the first born was to bear the first husband's name; this could not be the aim of the book. For were it so, we should be confronted by a

peculiar kind of a paradox, or rather we would have a couple of irrelevant appendages to account for at the close of the story. I refer firstly to the latter part of the 17th verse, and secondly to verses 18 to 22 of chapter 4. In this case, and under the conditions of the Levirate, Obed would not be regarded the son of Boaz, but rather a son of Mahlon, and then we could not make Jesse and David the descendants of Boaz. Then again, under those conditions above mentioned the transcribed genealogy given in the last five verses of the Book are strictly speaking incorrect and totally without any beneficial effect to the work.

Still, this question of the affair of the "kinsman" may prove of some value

for the purpose at hand, for the plausible reason, that it may perhaps tend to show us how, in what manner, and under what conditions property was exchanged between contracting parties during the time the Book was written. It may afford us an example of their land-transfer system.

The author of the Book of Ruth may have had a "collateral didactic" aim in view in developing the thread of his narrative. Such a view is given expression by Driver and also by Berthold. It is in a measure a step in advance of the preceding theory. They are of the opinion that the book intends to set forth the purely ethical and charitable teaching, and furthermore to inculcate this lesson, that it should be incumbent upon the "next of kin", or the next nearest relative x

to marry the widow, whose husband had died, leaving her without issue, or even without the chance of becoming a mother by him. Driver holds this view to be possible, owing to the importance which is given to this subject in both Chap. III and IV of our Book. This is indeed possible, but, I think not at all probable.

There are some, who consider that the chief purpose in the mind of the writer when he worked out the Book of Ruth was genealogical. This view is held and sustained by Dr. Ernst Bertheau. There are others who coincide with Dr. Bertheau in all but making genealogy the prime aim of the author. They hold that the idea may have engaged the attention of the writer, but merely as

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a side issue. Dr. Berthea~~m~~ thinks that the writer wished to clear up the mystery of David's ancestry regarding which there must evidently have been some confusion. Then again, it seems that there was not a sufficient connection established between the time of the Judges and that of the Monarchy. Of course, the prophet Samuel forms a connecting link between these two periods, still there is no genealogy to connect the family of David with any one during the time of the Judges, and this purpose, some think, is the object of the writer. But I do not think this can hold, because of the meager notice given this genealogy in verse 17 of the fourth chapter. Putting it where it is, and nothing whatever being said, about it leads me to con-

sider it of little or of no consequence, much less, I think, can it be regarded as the purpose uppermost in the writer's mind.

It may not be out of place here to say something as to the last five verses contained in the book, are taken directly from the first book of Chronicles, where it is to be found exactly the same (Vide Chronicles, Book I, chap II)

a specimen of
grammar.
X

In all probability these five verses were not added by the writer of the book of Ruth, but very likely by a later writer who took them from the second chapter of the first book of Chronicles in order to "give glory" to the royal family of David and their descendants. Perhaps also it may have been added by an enemy of the princely family in the

a specimen
of critical
judgment

later day when it had brought calamity upon itself
by the unscrupulous corruptions in which it revelled,
and probably too by the haughtiness and aristocratic
bearing which it maintained. In either case
it seems that it was the object of the compiler
to call attention to the lowly and humble origin
of the royal family; but whether to bring it into
disfavor or to add glory and honor to its remarkable
achievements, we cannot positively establish.
But to say the least and the best, I am inclined
to favor ~~the former~~ the latter. At any rate we may
express a hope that the author of these few verses
desired to exalt the Davidian Dynasty. This may
be true, for in accordance with this genealogy,
we find that David is a lineal descendant of Nashon

ben Aminadab, the head and prince of the tribe of Judah during the time of Moses. But on the other hand the correctness and validity of this detailed genealogy cannot be altogether vouched for, because some of the characters are in all probability omitted.

Now Salmon cannot well be the father of Boaz, for it is most probable that this Salmon is identical with the man of the same name, who fought under Joshua when he was subduing the tribes of Canaan. For were this the same man, we would have only four generations within a period of from four to five hundred years which is very improbable. So we may say on the one hand that several generations between Salmon and Boaz have been omitted, or on the other, that we cannot put much reliance upon

any part of the genealogy. But however this may be, the true purport of the collector of these five verses cannot be thereby affected.

Lastly we approach the consideration ~~that~~ ~~the~~ writer of the Book of Ruth had in mind to add glory and honor to the successful reign of King David by showing that the grace of Heaven is not always extended to those only whose station in life has always been socially and politically the highest. The writer wishes to show that, although not descended entirely from Israelitish stock but also from the Moabites, a people with whom the Hebrew tribes were at one time not allowed to intermarry, David still was fit to be ruler of the Israelites. All did not depend upon

a man's birth and family. His own deeds, his private character were likewise taken into account.

It seems that most of those who have expressed themselves on the subject seem to think that this was the author's intention in writing the book. Some of these are Josephus, Eichhorn, Wellhausen, Graetz, Oort and Driver. Josephus says that the aim is at David's ancestry, to give an example of God's providence in raising up a king of Israel from an obscure and lowly ancestry. Eichhorn says it is for the glorification of David. Wellhausen thinks that the author wishes to illustrate the history of the house of David, and also to make the point that the noblest stock in Israel was sprung from a mother who was originally not an Israelite. Dr. Graetz

says that the author had in view the fact that David was descended from a Moabitess, and further that

Ruth becomes a pious and devout Jewess, adorned with such virtues as grace a daughter of Israel.

She is refined, chaste and gifted with self-sacrifice. Er.Oort says, " The writer's main object

is evident enough. He wishes to tell us something

of David's ancestry, and obviously intends to show

honor to the family to which he belonged rather

than to bring it into contempt." Driver says:

"The books of Samuel contain no particulars respecting the ancestry of David, merely giving the name

of his father Jesse and of his brethren (I Samuel

XVI, 1-13); hence the aim of the book appears to

have been partly to fill up this deficiency, and

partly , and perhaps particularly to show how Ruth a daughter of Moab and a native therefore of a country hostile theoretically to Israel obtained an honorable position among Jehovah's people, and became an ancestor of the illustrious King, David."

Thus with many the ancestry of David as connected with the marriage of Ruth and Boaz seems to be the important topic in the mind of the author.

This may very likely be a partial solution, but I cannot accept it as final, because it is apparently made a matter of little notice. I am led to believe this from the fact that such insignificant note is paid to it in the ending of the 17th verse of chapter IV. "He (Obed) is the father of Jesse the father of David. I can accept this view as

as a part of the author's intent, but not as his only purpose. I think with Graetz too, that it was likewise in a measure, a protest of some of the more refined people against the harsh and rigorous decrees of Ezra and Nehemia, by illustrating of what foreigners were capable.

CHAPTER III

AUTHORSHIP AND DATE OF COMPOSITION

In general, it may seem somewhat out of the ordinary, in presenting an essay of this kind and on such a subject, to devote one and the same division of the work to a research of the authorship and date of composition of the Book in question.

In the present instance, however, namely in a treatise on the Book of Ruth, we

havee no other alternative. For so little is known, or at any rate at present, can be discovered concerning the name of the author of our book, that what could be advantageously written on this special topic, would in the first place be entirely too vague, too indefinite and too unsatisfactory to draw any positive or convincing proofs therefrom, and in the second place would not be of sufficient volume to deserve the importance of devoting to it a separate chapter to itself. For these reasons I have thought it not out of place to treat these two data under a connected head,

If not always a most important matter, it is always good and in reason to know when any important Book has been written. The establishment of the date of composition of any book, may in

many cases prove most useful. A great many supplementary matters may depend on this decision, and in not a few cases it may prove very useful in fixing other important dates, and furthermore it may serve to throw light on some questions of paramount importance. This might be the case with our present undertaking, but I think it hardly probable. In this treatment of ours, I do not consider the authorship and date of composition of the Book as of much importance as the settling of the problem of its aim, and therefore in consideration of this, not as much time has been spent on, and not as much space will be given up to the former, as has been done in the case of the latter.

It has been above noted that it

is well nigh impossible to ascertain with any degree of correctness the name of the author of our Book. However with regard to the matter of fixing upon the probable date of its composition, it is not altogether so impossible. For in this problem, or better the solution of it, we have what we have not in finding out the authorship, namely, we are in possession here of some tangible data and phenomena as a foundation upon which to erect our superstructure. These are almost wholly wanting in our endeavor to get at the true authorship.

In the attempted solution of the question now before us, we have two practical data upon which to base our calculations. One is an examination of the particular stamp and character of the language made use of in our Book. This is

indeed not seldom of great service to the student. For it is very likely that by a careful comparison of the language used in the book under discussion, ~~with~~ with other works whose time of composition has been approximately determined and agreed upon, we may be thus enabled, but only with great care and keenness, to fix upon the probable date of our book. It does not follow however that the date thus found will be exact. In this matter the language of the book can help us in so far that changes in language, although ^x in itself, a slow growth and a steady development, mark changes in the different periods of a people's existence.

The other one of the two data which we have to work upon in the present task is

the matter and historical evidence contained in our book. Some think however that these may serve to lead us astray in our calculations. For our story may be a mere fiction, a poem as it were, describing beautiful pictures. But even if this be the true state of affairs this objection need not hold, for the picture painted by the artist may be a reflection of the people of his time. Again, granting that there was some foundation to the main facts of the narration, and perhaps some of the minute details, too, may have a measure of true history in them, some of these could be remembered by the writer, and on the other hand, it is just as probable as not that the poet, influenced by the tendencies of his own age, was induced to indulge in some anachronisms;

and took it upon himself to introduce into his bit of history some of the practices and customs in vogue in his own times.

Perhaps in the solution of the date of our book it would have been more proper to make these investigations separately under each of these two heads; first, the one, and then the other; but I have not adopted this method. There are commentators who have pursued this plan, but as one writing a paper on the subject, I have not held to this. Thinking that both could be dealt with together without confusion, I have endeavored merely to consider the opinions in order of some who have expressed themselves on the matter.

The Talmud has something to say

on the subject of the authorship of our book. In Baba Bathra, 14b, we find it said that as well as being the writer of the Book of Judges, Samuel the prophet was the author of Ruth. This conclusion is arrived at presumably from a similarity of style or a concurrence of events notable in the two books. But as will be pointed out later on, some of the language will show that it was impossible for Samuel to have been the author. In his "Pronaos to Holy Writ" Dr. Isaac M. Wise says that it is not likely that Samuel could have written it, for he must have already been rather old and it does not appear likely that such an earnest, serious and disappointed statesman and prophet could have written so light, simple, lovely and sublime an idyl, in which life, love, nature

Elegant

in their most charming simplicity are portrayed so plastically. Besides the spirit of the Ruth Scroll does not seem to be the same as the uncompromising, theocratic-democratic and warlike patriot."

Dr. Wise ascribes the authorship to David, and states that it met with the sanction and approval of Samuel, who held it up to the daughters in Israel as a model. This would put the date about the last half of the eleventh century B.C. Dr. Wise finds nothing of internal evidence to show that it is of a later date. It is not very likely that our author lived at such a time, so shortly after the rule of the Judges in Israel. For had this been the case, it is not probable that he would have referred to a time so near his own, with the

opening words of our Book (I,1)

And it came to pass in the days when the Judges judged."

Besides, granted that the author did live during the time of David, it is not very fair to suppose that he would have known which one of the Judges was ruling at the time during which the narrated events happened.

Dr.Cassel has the distinction of holding an opinion on this matter, of which he can well boast of being the originator, for I could find no one else who agreed with him, or who expressed the Doctor's view. In II Kings(XI,1-2) we read,

laste!

"Now King Solomon loved many strange women besides the daughter of Pharaoh, women of the Moabites,

Ammonites, Edomites, Zidonians and Hittites; of the nations concerning which the Lord said unto the Children of Israel, Ye shall not go among them, neither shall they come among you "

From this passage he concludes that our Book was not written later than by the time of King Solomon. x
Of course this is very insufficient evidence upon which to base an argument.

Now there are not a few who maintain that Ruth may have been written either by the author of the Books of Samuel, or at any rate during the period in which that writer lived. Cook in the "Bible Commentary" thinks that this date may probably be the correct one. Prof. Driver is much inclined to ascribe it to this time. The rea-

sons assigned by these gentlemen are that there are not only similarities in the form of the language, but also in some rhetorical expressions, which are found almost exclusively in the books of Ruth and of Samuel, a few of which I consider it proper to give.

Ruth I, 17: "The Lord do so to

me and more also". Cognate expressions are found on-

ly in the Books of Samuel and Kings, as for example,

I Samuel, III, 17, XIV, 44; 2 Samuel III, 19-25

I Kings II, 23; XIX, 2 and 2 Kings VI, 31.

Ruth I, 19 ; " and all the city

was moved." a similar expression we find in I Kings I, 45.

Ruth IV, 4 גלחאזן "Uncover the ear" meaning to tell a

person something. Compare I Samuel IX, 15; XX, 22 and

XXII, 8, 17 also 2 Samuel VII, 27. But this last ex

pression is found besides three times in the Book of Job.

There are further evidences for this date.

Ruth IV, 15 - סובח Compare 1 Samuel I, 8

- | | | | |
|---|-------|---------------------|-------------------------------------|
| " | I, 19 | וַיִּהְיֶה | I Sam. IV, 5 and
I Kings I, 14 |
| " | IV, 1 | כָּלִנִי אֶל־מִנִּי | 1 Sam. III, 3 and
2 Kings VI, 8. |
| " | II, 3 | מִקְרָה | 1 Sam. VI, 9 & III, 25. |

Driver thinks that "the general beauty and purity of the style of Ruth point more decidedly to the pre-exilic period than do the isolated expressions to the period after the exile", which will be cited later on. This, however, is not accepted by all, nor can these similarities be relied on for our proof.

There are other passages which must be taken into consideration, before we can decide once for all that the author of the Books of Ruth and Samuel are one

and the same. It is the opinion of Dr. Bertheau on this matter, that the language in the Book of Ruth, both in form and in meaning, according to its coloring and bearing, differs so widely and so plainly from that in the Books of Samuel, that we cannot reasonably accept the supposition that the story of Ruth and Boaz was written by the author of the Books of Samuel.

Further, had our Book been known of in the time in which the Books of Judges, Samuel and Kings were written, Smith suggests that it is very probable that it would not have been excluded from the collections; and it is also very likely that it would not have been made a separate book.

It could not very well have

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been written by the author of the Books of Samuel, because the writer of our book knows the ancestry of David, at least as far back as his great grandfather Boaz (Ruth IV, 17) and the author of Samuel knows only David's father and brethren. And if the author of Samuel would have known it as far back as the author of Ruth did, he surely would have incorporated it in the 1st Book of Samuel; because it is at least as important as ~~that~~ that of Saul, which is given in Samuel IX, 1. I think this argument clinches the theory that the authors of Ruth and Samuel were not the same persons. In truth this same gentleman holds, (and I think rightly too) that our author deals with times far earlier than his own. It is a document which "takes obvious delight in depicting details of

antique life and obsolete usages; it views the rude and stormy period before the institution of the Kingship through the softening atmosphere of time, which imparts to the scene a gentle sweetness very different from the harsher colors of the old narratives of the Book of Judges."

The prevailing opinion of most authorities, however, is that the book of Ruth, as far as its date of composition is concerned, is post-exilic. That is to say, our Book was written some time after the Jews had returned to the Land of Palestine from the Babylonian captivity. This is however as near as we can venture in putting it, that is, as definite as we can say, which, to say the least, is pretty indefinite. Adopting this view, an inferior

date cannot be decided upon with precision, but it is not very likely, for reasons which will be assigned later on, that it was written at any time before the supremacy of Ezra and Nehemia. On the other hand we cannot with certainty assign any definite ulterior date. but this much we can say that it was completed before the period when the "Doctors of the Law" of Judaea flourished, for we find in our Book no traces of pedantry or legality, which mark the writings of "doctors of the Law."

Ewald the theologian, however, has a somewhat different view, and this is also adopted by Dr. Hamburger in his "Real-Encyclopaedia²". It is that our Book is a product of the Exile, or at any rate of the time when Zerubabel was at the head

of affairs. It is not probable that such a beautifully told and delicate narrative could be the product of a person whose life was embittered by the hardships of Captivity. Kinnen and Strack have a similar theory to the one just noted. They believe that our Book was written after the exile, but prior to the time of Ezra and Nehemiah. This view seems to be based on the fact of the intermarriage of Ruth the Moabitess, and Boaz. Ezra and Nehemiah preached against intermarriage between the Jews and the surrounding peoples, and took all precautions to prevent them. (Compare Ezra IX,X; Nehemiah XIII,23 and ff.) I do not think we can accept this view for more than one reason. The language of our Book seems to indicate a later date, on account of the many references

to other books of the Bible, whose composition in all probability is post-exilic. Again, as has been arrived at in the previous chapter, that our Book is a protest against the harsh measures of Ezra; it follows that it could not have been written before his time. Wellhausen regards Ruth as Post-exilic, not only on account of language but also on the grounds that the Salmon mentioned in the genealogy at the close of our Book as the father of Boaz was of a tribe foreign to old Judah which was not "father" of Bethlehem until after the exile. Thus he finds the best indication of the date of our book in the genealogy in the last five verses of Chap. IV. But we can base no argument upon this, for in all probability, this genealogy is not the work of the author, but was added later by some

מְקַרָּה + קֹרָה II,3 is found here only, but מְקַרָּה
are found in Koheleth . The piel of this is formed al-
ready in Ezek.XIII,6. Psalms CIX,106 and often in
Esther and ⁱⁿ Aramaic.

מְרַגְלֹת meaning "feet" III,4,7,8,14 is found in
Daniel X,6 only.

נִשְׂאָ נָשִׁים I,4 occurs once in Judges XXI,23
Besides this in later Books only.

שָׁרִי without לָ I,20 & 21 often in Job etc.
כִּנְפֹךְ III,9 is found in Ezek. XVI,8 and also
Deuteronomy XLIII,1 and XXVII,10.

מָרָא I,20 = מְרַקָּה like the Aramaic, so in Ezek.

There are also some *אֲרָאָה לֵיגֹמֶרָא*
and words too very seldomly found; for example לָלַךְ
only in I,13. מִצָּבָה only II,14. and מִצְבֹּתִים II,15.

Then there are Aramaic words, שָׁלַל II,16
meaning to "pull out" The niphal of לָצַח III,8 oc-
curs besides only in Job VI,18.

שָׁרִי I,13 meaning "tarry" occurs in Is.
XXXVIII,16 , in the later Psalms, Ezra, Nehemiah etc.

(Some who desire to give an earlier date
say that the Aramaisms, occur only in the speeches,
which were put in later. But this is very weak.)

These language phenomena evidently do not permit an early date. Still we can fix no certain date, relying upon them. Bertheau²⁴ concludes from them, that the Book is post-exilic, as also do Smith and Dr. Oort.

Another evidence given, that it is post-exilic, is that of Dr. Bertheau. The passage in the fourth chapter of our book verses 1,12 relate an old custom practised far distant from the time of the writer, as is indicated by the use of the word meaning "in former time". Bertheau says that these institutions were in vogue during the time of Jeremiah, and the change was brought about by the exile.

Dr. Graetz of course must put the authorship and date of our book during or shortly after the times of Ezra and Nehemiah. Consistency at least

requires him to do this, since it is his opinion that it is a protest of the more refined part of the people against the stern decree of Ezra and Nehemia, which compelled many to abandon their foreign wives.

After carefully considering all the arguments that I could find on the subject in question, I am led to the conclusion that the Book of Ruth is post-exilic as regards authorship and date. Furthermore for reasons above stated, I am inclined to believe that we can fix as the date somewhere between the years 500 and 250 B.C.

CHAPTER IV

PLACE IN THE CANON

It may not be out of place to say a few words concerning the placing of the Book of Ruth in the Canon of the Bible. For in regard to the place which it occupies in the Canon, I was surprised to find that it has been given five different places ~~by~~ in five different versions.

Josephus in "Contra Apion, Book I, Chap. 8, mentions that there were 22 books of the Bible. He is agreed with by the Church fathers in this. According to this method of counting, the Books of Ruth and judges are considered as one book. This

may have been the case that it was held so in the ancient Hebrew Bible. For Hieronymus who flourished about 400 C.E. distinctly states in his "Prologus Galeatus" prefixed to the Books of Samuel and Kings, that the Book of Judges with that of Ruth joined on to it, formed the second book of the group called the "Prophets". Wellhausen entertains a suspicion that there is artificiality in giving the number of Book 2 of Bible as 22. For there are also 22 letters in the Hebrew Alphabet. This too, he thinks, brings it about that Jeremiah and Lamentations were reckoned as one book.

Wellhausen therefore, does not hold that the above arrangement was the first. He believes that its original position was in the Hagiographa, where it was also put by the Massorites, and made

to follow the "Song of Songs" as the second of the five Megilloth. His reason for this is, that at the time when the Book of Ruth was accepted, the second canon, namely that of the prophets, had been already closed. He accounts for the later removal to the place between Judges and Samuel, by the fact that it was considered historical and they wished to give it its proper chronological place. (Hieronymus too, says that there were some who placed our book among the Hagiographa). There can be some objection raised against Wellhausen's argument, for the matter of Canon formation is universally agreed upon. Then again as one of the Megilloth, the proper place for Ruth is the second, as it is to be read on the "Feast of Weeks" and the beginning is made with Peasach, when the Song of Songs is read.

In the Babylonian Talmud (Baba Bathra, 14b) the Book of Ruth is placed before Psalms; that is, it is given the first place in the Hagiographa.

Old Spanish manuscripts assign to it the first place among the five Megilloth.

The Septuagint and the Vulgata regard Ruth as a separate Book, and place it directly after the Judges.

Following the precedent of these two Bibles, the English Christian versions place our Book between Judges and Samuel.

CHAPTER V

HISTORICAL AND LIT -

ERARY WORTH

In concluding this sketch of the Book of Ruth, it will perhaps be well to devote a few words to the consideration of two topics, namely the historical and literary worth of the work.

By very many the whole narrative in all its details, poetical as it is, in sentiment, if not entirely so in language, is considered to be actual history, real live events. Others who are not quite so conservative in their view of ~~the~~ matter, and who believe that one of the objects of the writer was to establish the ancestry of David as far back as he could, give credence to the historical fact of the marriage of Ruth and Boaz. According to the genealogy at the end

of the 17th verse of chap.4, which we have no reason to reject as spurious, Boaz must have lived about three generations before David, which would put the time of the former about 100 years earlier than that of the latter. This would place Boaz during the last days of the Judges, during the supremacy of either Eli or Samuel. This seems to be most probable.

The Midrash to Ruth does not even know exactly when Ruth lived. It says that the time was very early during the period of the Judges, either during the judgeship of Ehud and Shamgar; or it might have been later during the time of Ibzan. In fact the Talmud regards Boaz as identical with the Judge Ibzan, referred to in Judges XII,8 as the Judge who followed Jephthah.

But we need not trouble ourselves about deciding in this sketch when Boaz and Ruth lived. for as Reuss has remarked in substance, to the period of which judge the marriage of Ruth and Boaz belongs, does not properly come in the History of Hebrew Literature.

Engl. Gr.

The authenticity of all the details of our narrative must be questioned. It is

not so likely that they form a parthistory. One evidence which leads to this conclusion is an examination of the character of some of the names used in the Book. For example we cite the following.

The two names of Mahlon and Chilion, the sons of Elimelech. מַחֲלֹן from מָלָן to be sick means disease.

כִּלְיוֹן from כָּלָן means destruction.

Berthean says that these have no historical ring.

They seem to designate the Sons of Elimelech because they died childless. The names of Arpah and Naomi, thinks the same gentleman, do not sound historical.

אַרְפַּחֶזֶק means forelock or mane.

נְעֻמִי from נֶעֱמָה means my pleasantness

מָרָא " מָרָה bitter.

The name assigned to our heroine has a poetical touch about it when we consider its meaning. נָחַל

is a contracted form of either נֶחֱסֶה appearance, beauty or נֶחֱמָה a female friend (Gesenius)

The book as a whole has not the stamp of a strong historical work, but there is no reason to deny that it has some historical backbone.

As to the literary value and place

As to the literary value and place of Ruth among the rest of the Books of the Bible I feel that I can add but extremely little to what has been already said and written; so on this score I shall endeavor to be as brief as possible.

Goethe is said to have remarked about our book that it is the loveliest little whole combining the qualities of epic and idyllic poetry. Herder and others point to it as idyllic poetry of a high character. It is indeed a most artistic prose idyl, light and easy going in form and most delicate in sentiment. Some of the parts are examples of good poetry showing conclusively that the author whoever he may have been was a clever artist, and one whose heart responded most cheerfully to the summons of the Muse of the poetic art. The simplicity and tender pathos stand out as a pleasing relief to the sombre and repulsive pictures of the time of the Judges.

This charming literary production as some one has so aptly styled our book presents veritable models as its most important characters—Naomi, Boaz and Ruth. In Naomi we have presen-

ted to us a specimen of a good plain woman. She does her duty towards every one , and under all circumstances. Her anxiety as to the future welfare of Ruth is characteristic of a true loving mother. Her religion is a sacred trust to her, and in adversity and grief as well as in prosperity, her dependance upon the Supreme Ruler and unflinching faith in his beneficence are never for a moment shaken.

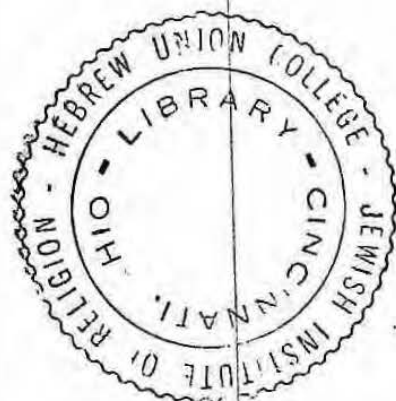
Unlike the heroes of his time Boaz is not a warrior bold. He is not described as having the prowess of a soldier or the abilities of a statesman. He is a wealthy countryman, enjoying life. He is faithful to his God, praises are often on his lips. He is kind and friendly to his servants and beloved by them. Liberality and generosity mark his treatment of the poor and friendless stranger. He is prone to admire and reward virtue in others, and in short is a most whole-souled man. His good deeds culminate in his marriage with Ruth. He has done his duty to the dead and the living.

Ruth presents a touching example of devoted affection to a husband's memory, of love and duty to a forlorn parent, of modesty and of indus-

try . Her willingness to accept Naomi's religion was but another proof of that earnestness and affection which bade her utter those immortal words:

"Entreat me not to leave thee, and to return from following after thee; for whither thou goest , I will go; where thou lodgest, I will lodge; thy people shall be my people and thy God my God; where thou diest will I die and there will I be buried. May the Lord do so to me and more also if aught but death part thee and me. "

F I N I S



LIST OF BOOKS USED AS REFERENCE.

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Article on Ruth, Encyclopaedia Britannica	W. Robertson Smith.
Die Composition des Hexateuchs und der Historischen Bucher d. Alt. Testaments	J. Wellhausen
Antiquities of the Jews and Contra Apionem.	Josephus.
Bible Commentary	F. C. Cook.
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Pronaos to the Holy Writ	Dr. Isaac M. Wise.
Introduction to Literature of the Old Testament	S. R. Driver.
History of the Jews	Prof. H. Graetz
Bible for Learners	Dr. H. Oort.
Theological and Biblical Encyclopaedia	McClintock and Strong.