

## #20: Naomi, Ruth, Boaz, and Hannah

Monte F. Shelley, 6 June 2010

### Quotes

- History repeats itself because no one listened the first time.
- Samson killed 1000 Philistines with the jawbone of an ass, and everyday millions of relationships are destroyed with the same weapon.

#### 1. Fiery Serpents = Guinea Worms? (Num 21:6–7)

“The LORD sent fiery serpents among the people, and they bit the people; and much people of Israel died.

<sup>7</sup> ... The people came to Moses, and said, ... pray unto the Lord, that he take away the serpents from us.”



Some believe “fiery” meant poisonous. Others believe it refers to the burning sensation caused by guinea worms. About one year after drinking stagnant water contaminated with Guinea worm larvae, “the worm attempts to leave the body by creating a blister ... usually on a person’s ... leg or foot. Within 72 hours the blister ruptures, exposing one end of the emergent worm. This blister causes a very painful burning sensation as the worm emerges.” This “has led to the disease being called ‘the fiery serpent.’” “Infected persons often immerse the affected limb in water to relieve the burning sensation. Once the ... open sore is submerged in water, the adult female releases hundreds of thousands of Guinea worm larvae, contaminating the water supply. ... Once a Guinea worm begins emerging, a person must wrap the live worm around ... a stick to extract it from the body. This long, painful process can take up to a month.” Worms grow up to 3 feet long and be as thick as a spaghetti noodle. A person can host up to 60 of them. ([en.wikipedia.org/wiki/Guinea\\_Worm\\_Disease](http://en.wikipedia.org/wiki/Guinea_Worm_Disease))

#### 2. Book of Judges

- The people “did evil in the sight of the LORD.”
- The LORD sold or delivered them into the hands of enemies.
- They “cried unto the LORD.”
- The LORD “raised up a deliverer.” (6 major and 6 minor ones)
- The LORD delivered enemies into their hands.
- The people were free and had peace in the land.

**Josephus:** “The Israelites, and Barak himself, were so affrighted ... that they were resolved to march off, had not Deborah ... commanded them to fight ... for they should conquer them, and God would be their assistance.” (Ant 5.5.1–4)

A moral from life of Samson: “Although a man may have many revelations, and have power to do many mighty works, yet if he boasts in his own strength, and sets at naught the counsels of God, and follows after the dictates of his own will and carnal desires, he must fall and incur the vengeance of a just God upon him.” (D&C 3:4)

#### 3. Gideon asked for a sign

<sup>12</sup> The angel of the LORD ... said unto [Gideon], The LORD is with thee. ... <sup>13</sup> Gideon said ... If the LORD be with us, why then is all this befallen us? and where be all his miracles which our fathers told us of. ... <sup>14</sup> And the LORD ... said, ... thou shalt save Israel from ... the Midianites ... I will be with thee. ... <sup>17</sup> And he said ... If now I have found grace in thy sight, then shew me a sign that thou talkest with me. (Judg 6:12–17)

**Moses** said “they will not believe me ... they will say, The Lord hath not appeared unto thee.” (Ex 4:1) The Lord gave him signs.

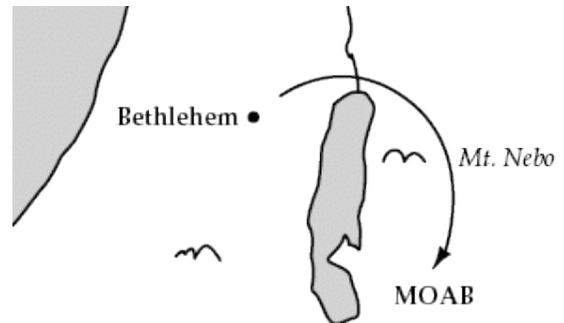
**Korihor** said unto Alma: If thou wilt show me a sign, that I may be convinced that there is a God, yea, ... that he hath power, and then will I be convinced of the truth of thy words. (Al 30:43)

In the time of Joseph Smith, many saints were deceived by false spirits and “ministering angels ... of Satan appearing as an angel of light” (TPJS 214/220). The apostle John said, “believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world” (1 Jn 4:1). Joseph taught the saints how to “try the spirits” and the role of the priesthood in so doing. (TPJS 203–215 or 208–221)

#### 4. Jephthah (Judg 11–12)

Jephthah ... was a mighty man of valour, and he was the son of an harlot: and Gilead. ... <sup>2</sup> And Gilead’s wife bare him sons; and his wife’s sons grew up, and they thrust out Jephthah, and said ... Thou shalt not inherit in our father’s house; for thou art the son of a strange woman. ... <sup>5</sup> When the children of Ammon made war against Israel, the elders of Gilead went to fetch Jephthah ... <sup>6</sup> And they said ... Be our captain, that we may fight with the children of Ammon. <sup>7</sup> And Jephthah said ... Did not ye hate me, and expel me out of my father’s house? and why are ye come unto me now when ye are in distress? ... If ye bring me home again to fight against the children of Ammon, and the LORD deliver them before me, [**HEB** I shall be your head.] <sup>10</sup> And the elders of Gilead said ... The LORD be witness between us, if we do not so according to thy words. (11:1–10)

[The Messiah] had no beauty or majesty to attract us to him, nothing in his appearance that we should desire him. He was despised and rejected by men, a man of sorrows, and familiar with suffering. Like one from whom men hide their faces he was despised, and we esteemed him not. (NIV Isa 53:2–3)



#### 5. Book of Ruth

Elimelech, Naomi, and their two sons to Moab because \_\_\_\_\_. Their two sons married Moabite women and had \_\_\_\_ children. Who died in Moab? \_\_\_\_\_. Naomi planned to return to Bethlehem because \_\_\_\_\_. Naomi told her daughter-in-laws to \_\_\_\_\_. Naomi’s daughter-in-laws planned to \_\_\_\_\_.

#### 6. Levirate marriage

Naomi said unto her two daughters in law, ... *Are there yet any more sons in my womb, that they may be your husbands?* ... <sup>13</sup> Would ye tarry for them till they were grown? (1:8–13)

If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband’s brother ... take her to him to wife, and perform the duty of an husband’s brother unto her. ... The firstborn ... shall succeed in the name of his brother which is dead, that his name be not put out of Israel. (Deut. 25:5–6)

“The first son born in this union was considered the ‘legal’ son of the dead man, in terms of inheritance. This practice was called ‘levirate marriage’ (from the Latin, *levir*, ‘husband’s brother’). In antiquity, without life insurance, social security, and other modern types of social and economic safety nets, a widow without living children was vulnerable to hardship, poverty, and even starvation, because as a woman she could not own property; Num. 27:1–11 and 36:6–9 provides an exception if there was no male heir. ... To assist women in such circumstances, levirate marriages provided economic stability and social respectability through marriage and children. Additionally, the practice provided a means by which a ‘son’ of the deceased could inherit the dead man’s property, insuring that family land (a powerful symbol and significant economic matter) remained in the family to provide aged parents with economic security. So important was this levirate responsibility that when the brother of the deceased did not fulfill his responsibility, the widow could accuse him in front of the ‘elders’ by ... taking of the man’s sandal, spitting in his face, and testifying against him—actions that certainly humiliated him in a community where honor and shame were important social constructs (Deut 25:7–10). ... The Levirate principle underlies the accounts of Tamar (Gen 38) and Ruth (Ruth 3–4). (JWOT 189)

## 7. Covenant of Loyalty

Ruth said, Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God:<sup>17</sup> Where thou diest, will I die, and there will I be buried: the LORD do so to me, and more also, if ought but death part thee and me. (Ruth 1:16–17)

**Naomi** (*Pleasant*), **Ruth** (*friend or companion*)

This covenant of loyalty (pledge of allegiance) is similar to LORD’s covenant to “take you ... for a people, and I will be to you a God” (Ex 6:7; Jer 24:7) (JWOT 185)

“There are a few women greatly revered in Jewish thought. Ruth is one of them. A woman convert to Judaism is given or “takes upon herself” a “new name,” usually that of Ruth or another of the righteous women of the Bible. (Convert men are usually named ‘Ben Avraham—Son of Abraham.’) ‘The sages regarded Ruth as the prototype of the righteous convert.’”

## 8. Ruth: poor, widow, and a stranger (foreigner)

Ruth the Moabitess said unto Naomi, Let me now go to the field, and glean ears of corn [**grain**] after *him* in whose sight I shall find grace. (2:2)

“According to the law of Moses, some grain stalks were to be left standing at the edges of the fields ... and what was dropped was left in the field, for later gleaning. This provided a valuable source of food for the poor.” (JWOT 187)

After Boaz invited her to glean in his field, Ruth said “Why have I found grace in thine eyes, that thou shouldst take knowledge [**notice**] of me, seeing I am a stranger [**foreigner**]?” (2:10)

Boaz commanded his young men, saying, Let her glean even among the sheaves, and reproach her not:<sup>16</sup> And let fall also some of the handfuls of purpose for her, and leave *them*, that she may glean *them*, and rebuke her not.<sup>17</sup> So she gleaned in the field until even, ... and it was about an ephah of barley. (Ruth 2:15–16)

Ephah = about 0.6 bushels or 4.8 gallons

## 9. Ancient Welfare Program

It is my purpose to provide for my saints, for all things are mine. But it must needs be done in mine own way. (D&C 104:15–18)

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. ... Thou shalt leave them for the **poor** and **stranger**: I *am* the LORD your God. (Lev 19:9–13; 23:22)

<sup>21</sup> ¶ Thou shalt neither vex a **stranger**, nor oppress him: for ye were strangers in the land of Egypt. **Golden rule**

<sup>22</sup> ¶ Ye shall not afflict any **widow**, or **fatherless child**.<sup>23</sup> If thou afflict them ...; <sup>24</sup> I will kill you with the sword; and your wives shall be widows, and your children fatherless.

<sup>25</sup> ¶ If thou lend money to *any of my people that is poor* by thee, thou shalt not be to him as an usurer. (Ex 22:21–26)

<sup>33</sup> ¶ And if a **stranger** sojourn with thee in your land, ye shall not vex him.<sup>34</sup> *But* the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I *am* the Lord your God. (Lev 19:33–34)

<sup>35</sup> If thy brother be waxen **poor**, and fallen in decay with thee; then thou shalt relieve him: *yea, though he be a stranger, or a sojourner; that he may live with thee.*<sup>36</sup> Take thou no usury of him, or increase: but fear thy God; that thy brother may live with thee. ...<sup>39</sup> And if thy brother ... be waxen **poor**, and be sold unto thee; thou shalt not compel him to serve as a bondservant:<sup>40</sup> *But as an hired servant, and as a sojourner,* (Lev 25:35–40)

The LORD ... doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment:<sup>19</sup> Love ye therefore the stranger: for ye were strangers in the land of Egypt. (Deut 10:17–19)

<sup>17</sup> Thou shalt not pervert the judgment of the **stranger**, *nor* of the **fatherless**; nor take a **widow’s** raiment to pledge: ...

<sup>19</sup> When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the **stranger**, for the **fatherless**, and for the **widow**: that the Lord thy God may bless thee in all the work of thine hands. (Deut 24:17–21)

## 10. Kinsman-Redeemer

[Naomi] said unto [Ruth], Where hast thou gleaned to day? ... [Ruth] said, The man’s name ... *is* Boaz.<sup>20</sup> ... And Naomi said ... The man *is* near of kin unto us, one of our <sup>b</sup> next kinsmen [**NTV kinsman-redeemers**]. (2:19–20)

Boaz (HEB In him is strength, swiftness, quickness.)

“The **kinsman-redeemer** was a near blood-relative and always male. This near-kinsman ... had a duty to protect his weaker relatives. He had to redeem [their] property ... when they had to sell land or goods and even their persons when they had sold themselves into slavery. ... The kinsman-redeemer was also duty bound to come to the defense or aid of a relative in either a legal or an actual struggle. ... The duty of the kinsman also extended to the levirate, the begetting and raising of children with the wife of a deceased brother so as to carry on his name. ... The near-relative might also act as an avenger ... of blood being guiltless when executing the killer of a relative, provided the killer had not lawfully sought refuge in one of the six designated cities. Finally, it was the duty of the kinsman to take the side of his relative in a court action.” (DBI 501)

## 11. The “Wing” Proposal

[Ruth] went down unto the [threshing] floor, and did ... all that her mother in law bade her. <sup>7</sup> And when Boaz ... went to lie down at the end of the heap of corn: and she came softly, and uncovered his feet, and laid her down. ... At midnight ... the man was afraid, ... [for] a woman lay at his feet. <sup>9</sup> And he said, Who *art* thou? And she answered, I *am* Ruth thine handmaid: spread therefore thy skirt [HEB *kanaph* = wing] over thine handmaid; for thou *art* a near kinsman. [HEB *go'el*, kinsman-redeemer] (3:6–9)

In the previous chapter, Boaz said to Ruth in the field: “The LORD recompense thy work, and a full reward be given thee of the LORD God of Israel, under whose wings [HEB *kanaph*] thou art come to trust.” (2:12)

“The Hebrew noun *kanap* means ‘wing’ and, by extension, the edge or hem of a robe. Ruth thus turns the phrase, suggesting that Boaz’s plea that Jehovah spread his protective ‘wing’ over Ruth (2:12) will be fulfilled when Boaz spreads his ‘wing/skirt’ over her by marrying her.” (JWOT 187)

**Symbolism of crucifixion:** “The arms are reached [and up] as in surrender. ... The arms stretched out suggest another symbolism: that of wings. On more than one occasion the Lord referred to the blessings of his ‘wings.’ [see below] ... The ark of the covenant was protected and covered with the wings of the cherubim (Ex 25:20), again suggesting the *outstretched arms* of the atoning Lord.” (S&S 235–236)

- a. I bare you on eagles’ wings, and brought you unto myself. (Ex 19:4)
- b. God ... in the shadow of thy wings will I make my refuge (Ps 57:1)
- c. I will gather them as a hen gathereth her chickens under her wings, if they will not harden their hearts (D&C 10:65)
- d. Unto you that fear my name shall the Sun of righteousness arise with healing in his wings (Mal 4:2)
- e. Make tassels on the four corners [HEB *kanaph*=wings] of the cloak you wear. (NIV Deut 22:12; Num 15:38)
- f. A woman who had been subject to bleeding for twelve years came up behind him and touched the edge of his cloak. She said to herself, “If I only touch his cloak, I will be healed.” Jesus turned and saw her. “Take heart, daughter,” he said, “your faith has healed you.” And the woman was healed from that moment. (NIV Matt 9:20–22) [Note: It was against Jewish tradition for the unclean to touch any person.]

## 12. The kinsman-redeemer redeems (Ruth 4)

Then went Boaz up to the gate, ... and ... the kinsman ... sat down. <sup>2</sup> And ... ten men of the elders ... sat down. <sup>3</sup> And [Boaz] said unto the kinsman, Naomi ... selleth a parcel of land, which was our brother Elimelech’s: ... If thou wilt redeem it, redeem it: but if thou wilt not redeem it, then tell me, ... for ... I *am* after thee. And he said, I will redeem it. <sup>5</sup> Then said Boaz, ... Thou must buy it also of Ruth the Moabitess ... to raise up the name of the dead upon his inheritance.

<sup>6</sup> ¶ And the kinsman said, I cannot redeem it for myself, lest I mar mine own inheritance: redeem thou my right to thyself. ... <sup>7</sup> This was the manner in former time in Israel concerning redeeming ... for to confirm all things; a man plucked off his shoe, and gave it to his neighbour: and this *was* a testimony in Israel. <sup>8</sup> Therefore the kinsman said ... Buy *it* for thee. So he drew off his shoe.

<sup>9</sup> ¶ Boaz said unto the elders .... Ye *are* witnesses this day, that I have bought all that *was* Elimelech’s. ... <sup>10</sup> Moreover Ruth the Moabitess ... have I purchased to be my wife, to raise up the name of the dead upon his inheritance. (4:1–10)

“Key parts of the story of Ruth are concerned with redemption, or buying back. ... Boaz, who is called a ‘redeemer’ ... is a type and shadow of Jesus Christ, the Great Redeemer.” Boaz gives Ruth “food and drink, comforts her, protects her, ‘redeems’ her from her status of being without husband or family.” Boaz spreads his wing (KJV=skirt) over Ruth, ... and marries Ruth, and ‘purchases’ Ruth to ‘be my wife, to raise up the name of the dead upon his inheritance.’” “Jesus has ... ‘bought [us] with a price’ (1 Cor 6:20)—which price was his suffering in the Garden of Gethsemane and on Golgotha” (S&S 83–84, 96–97)

## 13. Ruth bare a son, Obed (Ruth 4:13–22)

“Boaz took Ruth, and she was his wife: ... and she bare a son. ... <sup>16</sup> And Naomi took the child, and laid it in her bosom, and became nurse unto it. <sup>17</sup> And the women ... called his name Obed [HEB *serving*]. ... These are the generations of Pharez” (Judah and Tamar’s son): Hezron, Ram, Amminadab, Nahshon, Salmon (Rahab?), Boaz (Ruth), Obed, Jesse, and David. (4:18–22)

How the book of Ruth helped a convert stop being depressed because she did not come from a good LDS home. (Kay Hago, “From One of the Best Families,” *New Era*, June 1991, 20)

## 14. Hannah (1 Sam 1:1–6)

Elkanah [a Levite] ... had two wives; ... Hannah, and ... Peninnah: and Peninnah had children, but Hannah had no children. <sup>3</sup> And this man went up out of his city yearly to worship ... [at the tabernacle] in Shiloh. ... He loved Hannah: but the LORD had shut up her womb. <sup>6</sup> And her adversary [Peninnah] also provoked her sore, for to make her fret, because the LORD had shut up her womb. ... Therefore she wept, and did not eat. (1:1–6)

“In Israel, being childless was a major tragedy. The Jewish rabbis said that seven people were excommunicated from God and the list began, ‘A Jew who has no wife, or a Jew who has a wife and who has no child.’ ... If a woman remained childless after ten years of marriage, it was considered grounds for divorce, since having a family was one of the important reasons for marriage. Barrenness was thought to be a major sign of God’s disfavor and a result of divine judgment.” (<http://donna-connections.blogspot.com>; 12/14/2009)

## 15. Nazirite Vow

Hannah ... was in bitterness of soul, and prayed unto the LORD, and wept sore. <sup>11</sup> And she vowed a vow, and said, O LORD ... if thou wilt ... give unto thine handmaid a man child, then I will give him unto the LORD all the days of his life, and there shall no razor come upon his head. <sup>12</sup> ... As she continued praying ... she spake in her heart; only her lips moved, but her voice was not heard: therefore Eli thought she had been drunken. ... Hannah ... said ... I *am* a woman of a sorrowful spirit: I have drunk neither wine nor strong drink, but have poured out my soul before the LORD. ... <sup>17</sup> Then Eli ... said, Go in peace: and the God of Israel grant *thee* thy petition that thou hast asked of him. (1 Sam 1)

**Nazirite.** A consecrated man. A man under a vow to abstain from wine, from any cutting of the hair, and any contact with the dead (Judg. 13:5; 16:17; 1 Sam. 1:11; Amos 2:11, 12; for full regulations see Num. 6). The vow might be lifelong, or for a short, definite period. (BD Nazarite)

“It appears that a person who took this vow became in essence a lay priest—one who sought holiness without actually being a member of the priesthood.” Samson and Samuel were Nazarites for life. Paul and his companions made a temporary Nazarite vow. (JWOT 128)

## 16. Hannah bare a son, Samuel

Hannah [grace, favored] ... bare a son, and called his name Samuel [name of God], saying, Because I have asked him of the LORD. ... <sup>24</sup> When she had weaned him, she took him up with her, ... unto the house of the LORD in Shiloh: ...and brought the child to Eli. (1:20–25)

“After Samuel was old enough to be weaned, probably about age three, Hannah ... dedicated him to the Lord by giving him to the care of Eli to serve in the tabernacle. Every year when she came to the Tabernacle to worship, she brought her son Samuel a new robe. She eventually became the mother of three sons and two daughters (1 Sam 2:19, 21). ... Hannah, in her poetic song of thanksgiving (1 Sam 2:1–10), expressed her joy to the Lord that he had answered her prayer for a son. ... The song of Hannah ... provided the model for Mary when she sang her song of thanksgiving, called the Magnificat, ... Luke 1:46–55. Both women were celebrating in song their miraculous pregnancies.” (JWOT 193)

## 17. Jehovah is our deliver and redeemer (Isa 49:25–26)

Thus saith the LORD, Even the captives ... shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children. <sup>26</sup> ... and all flesh shall know that I the LORD am thy Saviour and thy Redeemer, the mighty One of Jacob.

## 18. Major themes related to Christ's roles

**Exodus:** Jehovah is the deliverer who allowed Moses to help him deliver the Israelites from bondage in Egypt. Jehovah invites Israel to enter into a covenant with him that they might be blessed. Jehovah guides and provides for them in the wilderness.

**Leviticus** focuses on the role of a priest (type of Christ) and atonement. Here are 49 of 81 OT references to atone(ment).

**Judges:** Jehovah repeatedly delivers the Israelites from bondage by raising up deliverers to help him and act as a type.

**Ruth:** Jehovah is our *go'el* or kinsman-redeemer who has the duty like Boaz to redeem us from bondage and to protect and preserve us if we will come unto him.

**Genesis:** Jehovah is the creator of heaven and earth. Adam and Eve had children and were given the responsibility to take care of the earth. They experienced the heartaches and joys of parenthood that they might understand God's love and role as our Father. Abraham (*father of a multitude*) was promised that the priesthood and celestial marriage would be offered to his posterity.

God has given us the opportunity to be children and parents that we also might understand his love and role as our Father in Heaven and Christ's role as the Son of God, the bridegroom, and the father of those who are born again. Some couples like Abraham and Sarah or Elikinah and Hannah are unable to have children and may never have children of their own. However, some unmarried or childless couples learn to love and take young ones under their wing through callings and other service opportunities as shown in the movie Follow Me Boys. Many good childless couples have adopted and given good homes to children. These people who serve or adopt children become kinsman-redeemers, and like the Savior, they take these children under their wings.

“In the Roman culture, the adopted son or daughter had four major changes: a change of *family*, a change of *name*, a change of *home*, and a change of *responsibilities*. ... The Romans recognized that when a baby was born, “you got what you got,” whether you liked it or not. This would include the sex of the child, birthmarks, etc. Thus, according to Roman law, a

naturally born baby could be disowned from the family.

However, people adopting a child knew exactly what they were getting, and no one adopted a child unless that specific child was wanted as a family member, so according to law an adopted child could not be disowned. He or she was permanently added to the family. Many early believers were Roman citizens, and using the word ‘*adoption*’ was one of God's ways to let the Church know that He chose the children brought into His family, and they could not be taken from it.” (<http://donna-connections.blogspot.com>; 28 Sept 2009)

The scriptures speak of **two types of adoption**. (1) A person who is of non-Israelite lineage becomes a member of the family of Abraham and the house of Israel by having faith in Jesus Christ, repenting, being baptized by immersion, and receiving the Holy Ghost (2 Ne. 31:17–18; D&C 84:73–74; Abr. 2:6, 11).; and (2) All who have received the saving ordinances of the gospel become sons and daughters of Jesus Christ by continued obedience to his commandments (Rom. 8:15–17; Gal. 3:24–29; 4:5–7; Mosiah 5:7–8). (Guide to the Scriptures | Adoption)

## Quotes

**Thomas S. Monson:** In our selection of heroes, let us nominate also heroines. First, that noble example of fidelity—even Ruth. Sensing the grief-stricken heart of her mother-in-law, who suffered the loss of each of her two fine sons, and feeling perhaps the pangs of despair and loneliness which plagued the very soul of Naomi, Ruth uttered what has become that classic statement of loyalty: ‘Treat 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's actions demonstrated the sincerity of her words. There is place for her name in the Hall of Fame. (*Ensign*, Nov 1974, 108)

**Thomas S. Monson:** Moses qualifies as a pioneer. Another who qualifies is Ruth, who forsook her people, her kindred, and her country in order to accompany her mother-in-law Naomi—worshiping Jehovah in His land and adopting the ways of His people. How very important was Ruth's obedience to Naomi and the resulting marriage to Boaz by which Ruth—the foreigner and a Moabite convert—became a great-grandmother of David and therefore an ancestress of Jesus Christ. (*Ensign*, May 1997, 50)

**President Hugh B. Brown:** If I make errors in [judging people,] I want them to be on the side of mercy.

**Elder John A. Widtsoe:** “I believe that the busy person ... who has his worries and troubles, can solve his problems better and more quickly in the house of the Lord than anywhere else. If he will [do] the temple work for himself and for his dead, he will confer a mighty blessing upon those who have gone before, and ... a blessing will come to him, for at the most unexpected moments, in or out of the temple will come to him, as a revelation, the solution of the problems that vex his life. That is the gift that comes to those who enter the temple properly” (quoted by David B. Haight, *Ensign*, Nov. 1990, 61).

**Encyclopedia Judaica:** “Proverbs (23:10–11) speaks of God as the *go'el* of (“the next of kin,” duty bound to protect) orphans, and Job similarly believes Him to be the *go'el* of the persecuted (19:25; cf. 19:21–22). In the same spirit the Psalmist calls Him the “father of orphans, defender of widows” (68:6). What better way, then, for the prophet to reassure his people that God has a special reason to redeem them, for He is their *go'el* (Isa. 41:14; 43:14; 44:6, 24; 47:4; 48:17, etc.) and an intimate relationship exists between Him and them (41:89; 43:10, 20; 44:1–2; 45:4; 54:10; 55:3).”