

RUTH

| 10| I am a chomah (wall),
and my breasts, like migdalot;
then was I in his eyes like one
that findeth shalom.

| 11| Sh'lomo had a kerem
(vineyard) at Baal-Hamon; he
gave over the kerem (vineyard)
unto caretakers; each had to
pay a thousand pieces of
kesef for the p'ri (fruit)
thereof.

| 12| My kerem (vineyard),
which is mine, is at my own
disposal [see 7:13 (12)]; thou,
O Sh'lomo, the thousand are
for thee, and two hundred for
those that tend the p'ri
thereof!

| 13| Thou that dwellest in the
ganim (gardens), the chaverim
are listening for thy voice;
cause me to hear it.

| 14| Make haste, dodi (my
beloved), and be thou like to a
gazelle or a young deer upon
the mountains where spices
grow.

WHY NOT PRAY THESE

WORDS FROM THE

TANAKH: "I BELIEVED;

THEREFORE HAVE I

SPOKEN.¹ O HASHEM, SAVE

MY NEFESH.² I ADMIT I

HAVE SINNED, NOT ONLY

IN WHAT I HAVE DONE,

BUT IN WHAT I AM,³ I

ABHOR MYSELF⁴ AND MY

IDOLS WITH G-DLY

SORROW FOR MY

SIN, TURNING IN

TESHUVAH⁵ TO MY MELITZ

YOSHER IN HEAVEN⁶,

MOSHIACH ADONEINU⁷;

YOUR BANNER, OVER ME,

HOLY MOSHIACH, IS

LOVE⁸; YOU

CARRIED MY SIN AWAY ON

THE TREE AS THE SA'IR

L'AZAZEL YOM KIPPUR

SCAPEGOAT KAPPORAH TO

SATISFY THE TORAH.⁹

YOU REMOVED MY FILTHY

ROBES¹⁰ AND SEATED ME

AT YOUR BANQUETING

TABLE.¹¹ I TRUST YOU AS

HASHEM'S PESACH

KORBAN FOR MY

REDEMPTION¹². I OPEN

THE LATCH AND INVITE

YOU TO COME THROUGH

THE DOOR OF MY HEART

AS MY GO'EL AND

MOSHI'A¹³ AND KOHEN¹⁴

AND KAPPORAH¹⁵

FOREVER. IN THE NAME

OF HA'AV¹⁶, HABEN¹⁷, AND

HARUACH HAKODESH¹⁸.

OMEIN."⁷

1 Ps 116:10a

2 Ps 116:4

3 Ps 51

4 Job 42:6

5 Isa 44:22

6 Job 33:23

7 Mal 3:1

8 Song 2:4

9 Isa 53 :11-12 ; Lv 16 :20-22

10 Zech 4 :3-5 ; 3 :8 ; 6 :11-12

11 Song 2 :4

12 Isa 53 :7 ; Ruth 3 :12

13 2Sm 22 :3 ; Dan 3 :25

14 PS 110 :4

15 Isa 53:8

16 Jer 3:19

17 Prov 30:4; 8:30

18 Psa 51:11

T.N. The Book of Ruth is arguably the greatest short story ever written, though of course, it is history and not fiction. Judges and Ruth are so different in tone that it is amazing that they take place during the same time period.

In contrast to the murder and lust of Judges, there is the wonder of how much Ruth endeared herself to people who should have been strangers. A miracle quietly transpires in this story, and people who might have considered Ruth an enemy because of her Moabite ancestry, were instead drawn to her by the cords of G-d's love. Love is a wonderful thing. The story of Ruth is saying, look how G-d's love binds people together, with a bond that even death cannot sever, for G-d is the G-d of the living, and even the dead are not beyond his protective, redemptive hand. See 1C 15:3-4. Look at Ruth's story. Ruth's husband Mahlon is dead; he left her no son, Naomi he left no grandchildren. Mahlon's property is languishing untilled in Bethlehem. All seems hopelessly lost. Who can help Naomi? Who can help Ruth? Who can reclaim the land and bring a harvest of prosperity again? Who can redeem the dead? No one, it seems. The land has seen famine, the dead are gone. But is anything too