

Engaging Gospel Doctrine (Episode 97.2)

LESSON 20 (STUDY NOTES)

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

Hook	The little book of Ruth, one of the most beautiful and touching in the Bible, emphasizes love, friendship, and devotion in a family context.
Goal	Class members should note what they can learn from each character in the reading, focusing on the trait of steadfast love (chesed) that goes beyond duty and obligation.
Overview	(see below)
Conclusion	

Purpose (according to the manual): To encourage class members to emulate the righteous qualities of Ruth, Naomi, and Hannah. (Nice! Female role models, a lesson with women as the main focus)

- I. Sunday School
 - a. Go over the reading
 - b. General commentary on the story (including focus on women)
 - i. Themes: steadfast love and loyalty (chesed)
 - ii. Restoration
 - c. What do we learn from
 - i. Hannah (faithfulness, sacrifice, strength)
 - ii. Naomi (concern, caring, altruism, foresight)
 - iii. Ruth (devotion, loyalty, initiative) “act and not be acted upon” (Monson quote)
 - d. Theme of caring for outsiders and marginalized (Moral of the story: These outsiders you ignore and dismiss are central to God’s plan)
 - e. Families of choice and covenant (Talk about John 20) (theme of restoration, death to birth, loss to renewal)
 - f. Conclusion I
- II. Scholarship (college)
 - a. The Israelite “redeemer” (goel)
 - b. Levirate marriage (briefly)
 - c. Nazirites (and other dedication of children to God)
 - d. Historical context
 - i. Apology for David’s mixed ancestry
 - ii. Pushing back against the strict prohibition against intermarriage (time of Ezra-Nehemiah)
 - e. Explain my translation of John 20:17
- III. Study Notes (theology, criticism, push back, questions) **Define privilege in the lesson**

- a. Ruth's seduction of Boaz? See Ruth 3:4, "feet" is a euphemism. (title, Ruth 3:11) (**consent? informed?** we will see?) (bring this up in lesson)
- b. Working within/subverting patriarchy/unjust social systems (idea of "sacrificing family members to the Church, prep for discussion) (Define Privilege)
- c. Caring for the marginalized, take 2 (bring up some issues in the church? gently?)
- d. **Ruth in Jesus' genealogy** (bring up Tamar briefly)
- e. Conclusion 2

<https://www.lds.org/general-conference/1974/10/my-personal-hall-of-fame?lang=eng&query=ruth>

<https://www.lds.org/general-conference/2004/10/the-women-in-our-lives?lang=eng>

<https://www.lds.org/general-conference/2011/10/providing-in-the-lords-way?lang=eng>

<http://groupthink.jezebel.com/to-the-princeton-privileged-kid-1570383740>

Privilege is when you get conscious or unconscious benefits from a demographic trait about yourself that you cannot control. These benefits may be overt (getting paid more as a man) or they may be covert (being able to walk down a street alone at night without fear of violence). I want to stress the last type of privilege. A privilege does not have to be something positive; it can simply be the lack of something negative.

<https://medium.com/race-class/12a3018d5abc>

Gladwell's Outliers

Ariely, Predictably Irrational

Two audio clips to include:

<https://www.lds.org/general-conference/1974/10/my-personal-hall-of-fame?lang=eng>

<https://www.lds.org/general-conference/2011/10/providing-in-the-lords-way?lang=eng>

(

Too often we notice the needs around us, hoping that someone from far away will magically appear to meet those needs. Perhaps we wait for experts with specialized knowledge to solve specific problems. When we do this, we deprive our neighbor of the service we could render, and we deprive ourselves of the opportunity to serve. While there is nothing wrong with experts, let's face it: there will never be enough of them to solve all the problems. Instead, the Lord has placed His priesthood and its organization at our doorsteps in every nation where the Church is established. And, right by its side, He has placed the Relief Society. As we priesthood holders know, no welfare effort is successful if it fails to make use of the remarkable gifts and talents of our sisters.

The Lord's way is not to sit at the side of the stream and wait for the water to pass before we cross. It is to come together, roll up our sleeves, go to work, and build a bridge or a boat to cross the waters of our challenges. You men of Zion, you priesthood holders, are the ones who can lead out and bring relief to the Saints by applying the inspired principles of the welfare program! It is your mission to open your eyes, use your priesthood, and go to work in the Lord's way.

This talk was given in the Priesthood Session so focuses on men, but is of course applicable to all of us.