



Entering Our Mother's House: The Book of Ruth as a Model for Welcoming the Other

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Deeply committed to teaching since joining the faculty in 2005, Dr. Kalmanofsky helps her students understand and appreciate the Bible's complicated beauty and meaning so that they can become careful and creative interpreters of its text. Dr. Kalmanofsky's first book, *Terror All Around: The Rhetoric of Horror in the Book of Jeremiah* (T&T Clark, 2008) uses horror theory to argue that the biblical prophets constructed monsters and crafted language that worked to terrify their audience. Her book *The Dangerous Sisters of the Hebrew Bible* (Fortress Press, 2014) explores the biblical portrayal of sisters and sisterhoods, and argues that both play a vital role in the Bible's narrative. Her book *Gender-Play in the Hebrew Bible* (Routledge, 2017) examines the ways in which the Bible defies and challenges its gender norms. Dr. Kalmanofsky also has written numerous articles examining the biblical representation of women and the roles women play in the Bible, as well as articles that consider the biblical rhetoric of violence. She serves on three editorial boards: The Journal of the Studies in Religion, Feminist Studies in Religion Books, and the Biblical Interpretation Series.

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Ruth 1

(1) In the days when the chieftains ruled, there was a famine in the land; and a man of Bethlehem in Judah, with his wife and two sons, went to reside in the country of Moab. (2) The man's name was Elimelech, his wife's name was Naomi, and his two sons were named Mahlon and Chilion—Ephrathites of Bethlehem in Judah. They came to the country of Moab and remained there. (3) Elimelech, Naomi's husband, died; and she was left with her two sons. (4) They married Moabite women, one named Orpah and the other Ruth, and they lived there about ten years. (5) Then those two—Mahlon and Chilion—also died; so the woman was left without her two sons and without her husband. (6) She started out with her daughters-in-law to return from the country of Moab; for in the country of Moab she had heard that the LORD had taken note of His people and given them food. (7) Accompanied by her two daughters-in-law, she left the place where she had been living; and they set out on the road back to the land of Judah. (8) But Naomi said to her two daughters-in-law, "Turn back, each of you to her mother's house. May the LORD deal kindly with you, as you have dealt with the dead and with me! (9) May the LORD grant that each of you find security in the house of a husband!" And she kissed them farewell. They broke into weeping (10) and said to her, "No, we will return with you to your people." (11) But Naomi replied, "Turn back, my daughters! Why should you go with me? Have I any more sons in

רוּת א'

(א) וַיְהִי בַיּוֹם שֶׁשָׁפֵט הַשְּׂפֹטִים וַיְהִי רָעֵב בְּאֶרֶץ וַיֵּלֶךְ אִישׁ מִבֵּית לְחֶם יְהוּדָה לְגוֹר בְּשֹׁנֵי מוֹאָב הוּא וְאִשְׁתּוֹ וּשְׁנֵי בָנָיו: (ב) וַיָּשֶׁם הָאִישׁ אֶלְיִמֶלֶךְ וְשֵׁם אִשְׁתּוֹ נְעֹמִי וְשֵׁם שְׁנֵי בָנָיו מַחְלֹון וְכִלְיוֹן אֶפְרַתִּים מִבֵּית לְחֶם יְהוּדָה וַיָּבֹאוּ שְׂדֵי־מוֹאָב וַיְהִי־וָשֶׁם: (ג) וַיָּמָת אֶלְיִמֶלֶךְ אִישׁ נְעֹמִי וַתֵּשֶׂא רֹת וּשְׁנֵי בָנֶיהָ: (ד) וַיֵּשְׂאוּ לָהֶם נָשִׁים מְאֻבֹּת וְשֵׁם הָאֶחָת עֹרְפָה וְשֵׁם הַשְּׁנִית רֹת וַיֵּשְׁבוּ שָׁם כְּעֶשֶׂר שָׁנָיִם: (ה) וַיָּמָתוּ גַם־שְׁנֵיהֶם מַחְלֹון וְכִלְיוֹן וַתֵּשֶׂא רֹת מִשְׁנֵי יְלָדֶיהָ וּמְאִישָׁהּ: (ו) וַתָּקָם הֵיא וְכִלְיָהּ וַתֵּשֶׁב מִשְׁנֵי מוֹאָב כִּי שָׁמְעָה בַשָּׂדֶה מוֹאָב כִּי־פָקַד ה' אֶת־עַמּוֹ לְתַת לָהֶם לֶחֶם: (ז) וַתֵּצֵא מִן־הַמְּקוֹם אֲשֶׁר הָיְתָה־שָׁמָּה וּשְׁתֵּי כִלְיָהּ עִמָּה וַתֵּלַכְנָה בְּדֶרֶךְ לָשׁוּב אֶל־אֶרֶץ יְהוּדָה: (ח) וַתֹּאמֶר נְעֹמִי לְשְׁתֵּי כִלְיָהּ לִכְנֹה שְׁכֹנָה אִשָּׁה לְבֵית אִמָּה יַעֲשֶׂה [יַעֲשֶׂה] ה' עִמָּכֶם חֹסֵד כְּאֲשֶׁר עָשִׂיתֶם עִם־הַמֵּתִים וְעַמְדִּי: (ט) יָתֵן ה' לָכֶם וּמִצָּאן מְנוּחָה אִשָּׁה בֵּית אִשָּׁה וַתִּשְׁק לָהֶן וַתִּשְׂאֲנָה קוֹלָן וַתְּבַכְיֶנָּה: (י) וַתֹּאמְרֶנָּה־לָּהּ כִּי־אֲתָךְ נָשׁוּב לְעַמְּךָ: (יא) וַתֹּאמֶר נְעֹמִי שְׁכֹנָה בְּנָתִי לָמָּה תֵּלַכְנָה עִמִּי הָעוֹד־לִי בָנִים בְּמַעַי וְהִיוּ לָכֶם לְאֻנָּשִׁים: (יב) שְׁכֹנָה בְּנָתִי לָכֵן כִּי זָקַנְתִּי מִהַיּוֹת לְאִישׁ כִּי אֶמְרֶתִי יִשְׁלִי תִקְוָה גַם הָיִיתִי הַלְיָלָה לְאִישׁ וְגַם יְלָדְתִי בָנִים: (יג) הֲלֵהוּ | תִּשְׁבְּרֶנָּה עַד אֲשֶׁר יִגְדְּלוּ הַלְהֵן תִּעֲגְגְנָה לְבַלְתִּי הַיּוֹת לְאִישׁ אֶל בְּנָתִי

my body who might be husbands for you? (12) Turn back, my daughters, for I am too old to be married. Even if I thought there was hope for me, even if I were married tonight and I also bore sons, (13) should you wait for them to grow up? Should you on their account debar yourselves from marriage? Oh no, my daughters! My lot is far more bitter than yours, for the hand of the LORD has struck out against me.” (14) They broke into weeping again, and Orpah kissed her mother-in-law farewell. But Ruth clung to her. (15) So she said, “See, your sister-in-law has returned to her people and her gods. Go follow your sister-in-law.” (16) But Ruth replied, “Do not urge me to leave you, to turn back and not follow you. For wherever you go, I will go; wherever you lodge, I will lodge; your people shall be my people, and your God my God. (17) Where you die, I will die, and there I will be buried. Thus and more may the LORD do to me if anything but death parts me from you.” (18) When [Naomi] saw how determined she was to go with her, she ceased to argue with her; (19) and the two went on until they reached Bethlehem. When they arrived in Bethlehem, the whole city buzzed with excitement over them. The women said, “Can this be Naomi?” (20) “Do not call me Naomi,” she replied. “Call me Mara, for Shaddai has made my lot very bitter. (21) I went away full, and the LORD has brought me back empty. How can you call me Naomi, when the LORD has dealt harshly with me, when Shaddai has brought misfortune upon me!” (22) Thus Naomi returned from the country of Moab; she returned with her daughter-in-law Ruth the Moabite. They arrived in Bethlehem at the beginning of the barley harvest.

Ruth 2

(1) Now Naomi had a kinsman on her husband’s side, a man of substance, of the

כִּי־מַרְרֵלִי מְאֹד מִכֶּם כִּי־נִצָּצָה כִּי יָדָה':
 (יד) וּתְשׁוּבָה קוּלוֹ וּתְבַכְינָה עוֹד וּתְשַׁק
 עַרְפָּה לְחַמוֹתֶיהָ וְרוֹת גְּבָקָה בָּהּ: (טו)
 וּתְאָמַר הִנֵּה יָשְׁבָה יְבִמְתְּךָ אֶל־עַמָּהָ
 וְאֶל־אֱלֹהֶיהָ שׁוֹבֵי אַחֲרַי יְבִמְתְּךָ: (טז)
 וּתְאָמַר רוֹת אֶל־תִּפְגְּעֵי־בִי לְעוֹבְדָה לְשׁוֹב
 מֵאַחֲרַיךָ כִּי אֶל־אֱשֶׁר תִּלְכִי אֱלֹהֶיךָ וּבְאִשְׁרֵי
 תְּלִינִי אֲלִין עִמָּךְ עַמִּי וְאֱלֹהֶיךָ אֱלֹהֵי: (יז)
 בְּאִשְׁרֵי תַמּוּתֵי אֲמוֹת וְשֵׁם אֶקְבֹּר כֹּה יַעֲשֶׂה
 ה' לִי וְכֵה יֹסִיף כִּי הַמָּוֶת יִפְרִיד בֵּינֵינוּ
 וּבֵינֵךְ: (יח) וּתֵרָא כִּי־מִתְאַמְצָת הִיא לְלַכֵּת
 אַתָּה וּתְחַדֵּל לְדַבֵּר אֵלַיָּהּ: (יט) וּתִלְכְּנָה
 שְׂתִיחֶם עַד־בְּאֲנָה בַּיִת לָחֶם וַיְהִי כְּבִאֲנָה
 בַּיִת לָחֶם וּתְהֵם כָּל־הָעִיר עָלֵיהֶן וּתְאֲמַרְנָה
 הִנֵּאת נַעֲמִי: (כ) וּתְאָמַר אֱלֵיָּהֶן
 אֶל־תִּקְרְאוּנִי לִי נַעֲמִי קְרְאוּ לִי מָרָא
 כִּי־הִמַּר שַׁדַּי לִי מְאֹד: (כא) אֲנִי מְלַאָּה
 הִלְכֹתִי וְרוֹיָקָם הִשִּׁיבֵנִי ה' לָמָּה תִקְרְאוּנִי לִי
 נַעֲמִי וְה' עָנָה בִּי וְשַׁדַּי הִרְעָה לִּי: (כב) וּתְשׁוּב
 נַעֲמִי וְרוֹת הַמּוֹאֲבִיָּה כָלְתָהּ עַמָּה הַשְּׂבָה
 מִשְׁדֵּי מוֹאָב וְהָמָּה בָּאוּ בַּיִת לָחֶם בְּתַחֲלַת
 קִצְרֵי שְׁעָרִים:

family of Elimelech, whose name was Boaz. (2) Ruth the Moabite said to Naomi, "I would like to go to the fields and glean among the ears of grain, behind someone who may show me kindness." "Yes, daughter, go," she replied; (3) and off she went. She came and gleaned in a field, behind the reapers; and, as luck would have it, it was the piece of land belonging to Boaz, who was of Elimelech's family. (4) Presently Boaz arrived from Bethlehem. He greeted the reapers, "The LORD be with you!" And they responded, "The LORD bless you!" (5) Boaz said to the servant who was in charge of the reapers, "Whose girl is that?" (6) The servant in charge of the reapers replied, "She is a Moabite girl who came back with Naomi from the country of Moab. (7) She said, 'Please let me glean and gather among the sheaves behind the reapers.' She has been on her feet ever since she came this morning. She has rested but little in the hut." (8) Boaz said to Ruth, "Listen to me, daughter. Don't go to glean in another field. Don't go elsewhere, but stay here close to my girls. (9) Keep your eyes on the field they are reaping, and follow them. I have ordered the men not to molest you. And when you are thirsty, go to the jars and drink some of [the water] that the men have drawn." (10) She prostrated herself with her face to the ground, and said to him, "Why are you so kind as to single me out, when I am a foreigner?" (11) Boaz said in reply, "I have been told of all that you did for your mother-in-law after the death of your husband, how you left your father and mother and the land of your birth and came to a people you had not known before. (12) May the LORD reward your deeds. May you have a full recompense from the LORD, the God of Israel, under whose wings you have sought refuge!" (13) She answered, "You are most kind, my lord, to comfort me and to speak gently to your maidservant—though I am not so

(א) וְלִנְעָמִי מִידַע [מוֹדַע] לְאִישׁהּ אִישׁ
 גְּבוּר. (ב) וַתֹּאמֶר רוּת הַמּוֹאֲבִיָּה אֶל-נְעָמִי
 אֶלְכֶה-נָּא הַשָּׂדֶה וְאֶלְקֹטָה בְּשִׂבְלֵים אַחֵר
 אֲשֶׁר אֲמָצְאֶנּוּ בְּעֵינָיו וַתֹּאמֶר לָהּ לְכִי
 בַתִּי: (ג) וַתֵּלֶךְ וַתְּבוֹא וַתִּלְקֹט בְּשָׂדֶה אַחֵרָה
 הַקְּצֹרִים וַיִּגְדַּר מִקִּרְיָהּ חֲלֹקֶת הַשָּׂדֶה לְבָעִז
 אֲשֶׁר מִמְּשֹׁפַחַת אֱלִימֶלֶךְ: (ד) וְהִנֵּה-בָּעִז גָּא
 מִבֵּית לָחֶם וַיֹּאמֶר לְקוֹצְרֵים ה' עִמָּכֶם
 וַיֹּאמְרוּ לוֹ יְבָרְכֶךָ ה': (ה) וַיֹּאמֶר בָּעִז
 לְנַעֲרָו הַנּוֹצֵב עַל-הַקְּצוֹצִים לָמִי הַנְּעֶרָה
 הַזֹּאת: (ו) וַיַּעַן הַנְּעֶר הַנּוֹצֵב עַל-הַקְּצוֹצִים
 וַיֹּאמֶר נַעֲרָה מוֹאֲבִיָּה הִיא הַשָּׂבָה עִם-נְעָמִי
 מִשָּׂדֶה מוֹאֵב: (ז) וַתֹּאמֶר אֶלְקֹטָה-נָּא
 וְאֶסְפְּתִי בְּעֵמְרַיִם אַחֵרֵי הַקְּצוֹצִים וַתְּבוֹא
 וַתַּעֲמֹד מֵאֵז הַבִּקְרָה וְעַד-עֶתְהָ נָּה שְׂבֵתָהּ
 הַבֵּית מְעֹט: (ח) וַיֹּאמֶר בָּעִז אֶל-רוּת הַלֹּוא
 שְׂמַעְתְּ בַתִּי אֶל-תִּלְכִי לְלֶקֶט בְּשָׂדֶה אַחֵר
 וְגַם לֹא תַעֲבֹרִי מִגֵּזֶה וְכֹה תִדְבְּרִי
 עִם-נַעֲרֹתַי: (ט) עֵינֶיךָ בְּשָׂדֶה אֲשֶׁר-יִקְצְרוּ
 וְהִלַּכְתְּ אַחֲרֵיהֶן הַלֹּוא צְנִיתִי אֶת-הַנְּעֶרִים
 לְבִלְתִּי נִגְעָה וְצִמַּת וְהִלַּכְתְּ אֶל-הַכְּלָיִם
 וְשָׂתִית מֵאֲשֶׁר יִשְׁאֲבוּן הַנְּעֶרִים: (י) וַתִּפֹּל
 עַל-פְּנֵיהָ וַתִּשְׁתַּחוּ אַרְצָה וַתֹּאמֶר אֱלֹהֵי
 מַדּוּעַ מָצְאתִי חַן בְּעֵינֶיךָ לְהַכִּירָנִי וְאַנְכִי
 נִכְרִיָּה: (יא) וַיַּעַן בָּעִז וַיֹּאמֶר לָהּ הֲגֵד הַגֵּד
 לִי כֹל אֲשֶׁר-עָשִׂית אֶת-חַמּוֹתַי אַחֵרֵי מוֹת
 אִישׁי וַתַּעֲנֵבֵי אֶבְיָה וְאָמַר וְאַרְצִל מוֹלְדָתַי
 וַתִּלְכִי אֶל-עָלֶם אֲשֶׁר לֹא-נִדְעַתְתְּ מוֹל
 שְׁלֹשׁוֹם: (יב) יְשָׁלֶם ה' פְּעֻלָּךְ וַתְּהִי
 מִשְׁפָּרְתָּי שְׁלָמָה מֵעַם ה' אֱלֹהֵי יִשְׂרָאֵל
 אֲשֶׁר-בָּאת לְחַסּוֹת תַּחַת-כְּנָפָיו: (יג) וַתֹּאמֶר
 אֲמָצְאֶנּוּ בְּעֵינֶיךָ אֲדֹנָי כִּי גִסְמָתִי וְכִי
 דַּבַּרְתָּ עַל-לֵב שְׂפֹתַי וְאַנְכִי לֹא אֶהְיֶה
 כְּאִתָּת שְׂפֹחַתֶיךָ: (יד) וַיֹּאמֶר לָהּ בָּעִז לַעַת
 הָאֵל לְגִשִּׁי הָלֶם וְאֶכְלֶת מִן-הַלֶּחֶם וְטַבְּלֶת
 פִּתּוֹ בְּחֹמֶץ וַתִּשָּׁב מֵצַד הַקְּצוֹצִים
 וַיִּצְבֹּט-לָהּ קָלִי וַתֹּאכַל וַתִּשְׁבַּע וַתִּתֵּר: (טו)

much as one of your maidservants.” (14) At mealtime, Boaz said to her, “Come over here and partake of the meal, and dip your morsel in the vinegar.” So she sat down beside the reapers. He handed her roasted grain, and she ate her fill and had some left over. (15) When she got up again to glean, Boaz gave orders to his workers, “You are not only to let her glean among the sheaves, without interference, (16) but you must also pull some [stalks] out of the heaps and leave them for her to glean, and not scold her.” (17) She gleaned in the field until evening. Then she beat out what she had gleaned—it was about an ’ephah of barley— (18) and carried it back with her to the town. When her mother-in-law saw what she had gleaned, and when she also took out and gave her what she had left over after eating her fill, (19) her mother-in-law asked her, “Where did you glean today? Where did you work? Blessed be he who took such generous notice of you!” So she told her mother-in-law whom she had worked with, saying, “The name of the man with whom I worked today is Boaz.” (20) Naomi said to her daughter-in-law, “Blessed be he of the LORD, who has not failed in His kindness to the living or to the dead! For,” Naomi explained to her daughter-in-law, “the man is related to us; he is one of our redeeming kinsmen.” (21) Ruth the Moabite said, “He even told me, ‘Stay close by my workers until all my harvest is finished.’” (22) And Naomi answered her daughter-in-law Ruth, “It is best, daughter, that you go out with his girls, and not be annoyed in some other field.” (23) So she stayed close to the maidservants of Boaz, and gleaned until the barley harvest and the wheat harvest were finished. Then she stayed at home with her mother-in-law.

Ruth 3

(1) Naomi, her mother-in-law, said to her, “Daughter, I must seek a home for you,

ותקם ללקט ניצו בעז את-נעריו לאמר גם
 בין העמרים תלקט ולא תכלימוה: (יט)
 וגם של-תשלו לה מן-הצבתיים ועזבתם
 ולקטה ולא תגערו-בה: (יז) ותלקט בשדה
 עד-הערב ותחבט את אשר-לקטה ויהי
 כאיפה שערים: (יח) ותשא ותבוא העיר
 ותרא חמותה את אשר-לקטה ותוצא
 ותתן-לה את אשר-הותרה משבעה: (יט)
 ותאמר לה חמותה איפה לקטת היום ונאנה
 עשית יהי מכירך ברוך ותגד לחמותה את
 אשר-עשתה עמו ותאמר שם האיש אשר
 עשיתי עמו היום בעז: (כ) ותאמר נעמי
 לכלתה ברוך הוא לה אשר לא-עזב חסדו
 את-החיים ואת-המתים ותאמר לה נעמי
 קרוב לנו האיש מגאלנו הוא: (כא) ותאמר
 רות המואביה גם | כיי-אמר אלי
 עם-הנערים אשר-לי תדבקין עד אם-כלו
 את כל-הקציר אשר-לי: (כב) ותאמר נעמי
 אל-רות כלתה טוב בתי כי תצאי
 עם-נערותיו ולא יפגעו-בך בשדה אחר:
 (כג) ותדבק בנערות בעז ללקט עד-קלות
 קציר-השערים וקציר הקטים ותשב
 את-חמותה:

where you may be happy. (2) Now there is our kinsman Boaz, whose girls you were close to. He will be winnowing barley on the threshing floor tonight. (3) So bathe, anoint yourself, dress up, and go down to the threshing floor. But do not disclose yourself to the man until he has finished eating and drinking. (4) When he lies down, note the place where he lies down, and go over and uncover his feet and lie down. He will tell you what you are to do.” (5) She replied, “I will do everything you tell me.” (6) She went down to the threshing floor and did just as her mother-in-law had instructed her. (7) Boaz ate and drank, and in a cheerful mood went to lie down beside the grainpile. Then she went over stealthily and uncovered his feet and lay down. (8) In the middle of the night, the man gave a start and pulled back—there was a woman lying at his feet! (9) “Who are you?” he asked. And she replied, “I am your handmaid Ruth. Spread your robe over your handmaid, for you are a redeeming kinsman.” (10) He exclaimed, “Be blessed of the LORD, daughter! Your latest deed of loyalty is greater than the first, in that you have not turned to younger men, whether poor or rich. (11) And now, daughter, have no fear. I will do in your behalf whatever you ask, for all the elders of my town know what a fine woman you are. (12) But while it is true I am a redeeming kinsman, there is another redeemer closer than I. (13) Stay for the night. Then in the morning, if he will act as a redeemer, good! let him redeem. But if he does not want to act as redeemer for you, I will do so myself, as the LORD lives! Lie down until morning.” (14) So she lay at his feet until dawn. She rose before one person could distinguish another, for he thought, “Let it not be known that the woman came to the threshing floor.” (15) And he said, “Hold out the shawl you are wearing.” She held it while he measured out six measures of barley, and he put it on her back. When

(א) ותאמר לה נעמי חמותה בתי הלא
 אבקשגך מנוח אשר ייטב-לך: (ב) ועתה
 הלא בעז מדעתנו אשר היית את-נערותי
 הנה-הוא זכה את-גרון השערים הלילה:
 (ג) ורתצת | וסכת ושמת שמלתך
 [שמלתיך] עליך וירדתי [ויבדתי] הגרון
 אל-תודעי לאיש עד כלהו לאכל ולשתות:
 (ד) ויהי בשכבו וידעת את-המקום אשר
 ישכב-שם ובאת וגלית מרגלתי ושכבתי
 [ושכבתי] והוא יגיד לך את אשר תעשין:
 (ה) ותאמר אליה כל אשר-תאמרי [אלי]
 אעשה: (ו) ותרד הגרון ותעש ככל
 אשר-צוהה חמותה: (ז) ויאכל בעז וישת
 וייטב לבו ויבא לשכב בקצה הערמה
 ותבא בלט ותגל מרגלתי ותשכב: (ח)
 ויהי בתצי הלילה ויחרד האיש וילפת
 והנה אשה שכבת מרגלתי: (ט) ויאמר
 מי-את ותאמר אנכי רות אמתך ופרשת
 כנפי על-אמתך כי גאל אתה: (י) ויאמר
 ברובה את לה בתי היטבת ססדך האחרון
 מן-הראשון לבלתי-לקח אחרים הבחורים
 אמ-עד ואם-עשיר: (יא) ועתה בתי
 אל-תיראי כל אשר-תאמרי אעשה-לך כי
 יודע כל-שער עמי כי אצת חיל את: (יב)
 ועתה כי אמנם כי אם גאל אנכי וגם יש
 גאל קרוב ממני: (יג) ליני | הלילה והנה
 כפקר אם-יגאלך טוב יגאל ואם-לא יחפץ
 לגאלך ויגאלתיך אנכי חיה שכבי
 עד-הפקר: (יד) ותשכב מרגלתו
 [מרגלותיו] עד-הפקר ותקם בטרם
 [בטרם] יכיר איש את-רעהו ויאמר
 אל-יודע כייבאה האשה הגרון: (טו) ויאמר
 הבי המטפחת אשר-עליך ואת-זיבה ותאזז
 בה וימד שש-שערים וישת עליה ויבא
 העיר: (טז) ותבוא אל-חמותה ותאמר
 מי-את בתי ותגדלה את כל-אשר
 עשה-לה האיש: (יז) ותאמר שש-השערים
 האלה גמו לי כי אמר [אלי] אל-תבואי

she got back to the town, (16) she came to her mother-in-law, who asked, "How is it with you, daughter?" She told her all that the man had done for her; (17) and she added, "He gave me these six measures of barley, saying to me, 'Do not go back to your mother-in-law empty-handed.'" (18) And Naomi said, "Stay here, daughter, till you learn how the matter turns out. For the man will not rest, but will settle the matter today."

Ruth 4

(1) Meanwhile, Boaz had gone to the gate and sat down there. And now the redeemer whom Boaz had mentioned passed by. He called, "Come over and sit down here, So-and-so!" And he came over and sat down. (2) Then [Boaz] took ten elders of the town and said, "Be seated here"; and they sat down. (3) He said to the redeemer, "Naomi, now returned from the country of Moab, must sell the piece of land which belonged to our kinsman Elimelech. (4) I thought I should disclose the matter to you and say: Acquire it in the presence of those seated here and in the presence of the elders of my people. If you are willing to redeem it, redeem! But if you will not redeem, tell me, that I may know. For there is no one to redeem but you, and I come after you." "I am willing to redeem it," he replied. (5) Boaz continued, "When you acquire the property from Naomi and from Ruth the Moabite, you must also acquire the wife of the deceased, so as to perpetuate the name of the deceased upon his estate." (6) The redeemer replied, "Then I cannot redeem it for myself, lest I impair my own estate. You take over my right of redemption, for I am unable to exercise it." (7) Now this was formerly done in Israel in cases of redemption or exchange: to validate any transaction, one man would take off his sandal and hand it to the other. Such was the practice in Israel. (8) So when the redeemer said to

רִיקָם אֶל־חֲמוּתָךְ: (יח) וּתְאֹמַר שְׂכִי בְתִי
עַד אֲשֶׁר תִּדְעִין אִיךָ יִפֹּל דְבָרְךָ כִּי לֹא יִשְׁקֹט
הָאִישׁ כִּי־אִם־כָּלָה הַדְּבָר הַיּוֹם:

רות ד'

(א) וּבָעַז עָלָה הַשַּׁעַר וַיֵּשֶׁב שָׁם וְהִנֵּה הַגָּאֵל
עֹבֵר אֲשֶׁר דְּבַר־בָּעַז וַיֹּאמֶר סוּרָה שְׂכֵבָה־פֹּה
פְּלִי אֶלְמִנִי וַיֵּסֶר וַיֵּשֶׁב: (ב) וַיִּקָּח עֲשָׂרָה
אֲנָשִׁים מִזִּקְנֵי הָעִיר וַיֹּאמֶר שְׂבוּ־פֹה
וַיֵּשְׁבוּ: (ג) וַיֹּאמֶר לַגָּאֵל חֲלַקְתָּ הַשְּׂדֵה אֲשֶׁר
לְאֶחָיו לְאֵלֵימֶלֶךְ מִכֶּרֶה נַעֲמִי הַשְּׂכֵבָה
מִשְׂדֵה מוֹאֵב: (ד) וְאֲנִי אֲמַרְתִּי אֲגַלֶּה אֶזְנוֹךְ
לְאִמֶּר קְנֶה נֶגֶד הַיֹּשְׁבִים וְנֶגֶד זִקְנֵי עַמִּי
אִם־תִּגָּאֵל גָּאֵל וְאִם־לֹא יִגָּאֵל הַגִּידָה לִּי
וְאָדַע [וְאָדַעָה] כִּי אֵין זִוְלָתְךָ לַגָּאֹל וְאֲנֹכִי
אֲחַרֶיךָ וַיֹּאמֶר אֲנֹכִי אֲגָאֵל: (ה) וַיֹּאמֶר בָּעַז
כִּי־וְאֶת־קְנוּתְךָ הַשְּׂדֵה מִיַּד נַעֲמִי וְמֵאֵת רִוּת
הַמּוֹאֲבִיָּה אֲשֶׁת־הַמַּת קְנִיתִי [קְנִיתָה]
לְהַקִּים שֵׁם־הַמַּת עַל־נַחְלָתוֹ: (ו) וַיֹּאמֶר
הַגָּאֵל לֹא אוֹכַל לַגָּאֹל־[לַגָּאֵל־] לִי
פֶן־אֲשַׁחִית אֶת־נַחְלָתִי גָּאֵל־לְךָ אֶתָּה
אֶת־גָּאֵלְתִּי כִּי לֹא־אוֹכַל לַגָּאֵל: (ז) וְזֹאת
לְפָנַי כִּי־יִשְׁרָאֵל עַל־הַגָּאֹלָה וְעַל־הַתְּמוּרָה
לְקַיֵּם כָּל־דְּבָר שְׁלַף אִישׁ נַעֲלוֹ וְנָתַן לְרַעְיָהוּ
וְזֹאת הַתְּעוּדָה כִּי־יִשְׁרָאֵל: (ח) וַיֹּאמֶר הַגָּאֵל
לְבָעַז קְנֶה־לְךָ וַיִּשְׁלַף נַעֲלוֹ: (ט) וַיֹּאמֶר בָּעַז
לְזִקְנָיִם וְכָל־הָעָם עָדִים אִתָּם הַיּוֹם כִּי
קְנִיתִי אֶת־כָּל־אֲשֶׁר לְאֵלֵימֶלֶךְ וְאֵת
כָּל־אֲשֶׁר לְכַלְיוֹן וּמַחְלוֹן מִיַּד נַעֲמִי: (י) וְגַם
אֶת־רִוּת הַמּוֹאֲבִיָּה אֲשֶׁת מַחְלוֹן קְנִיתִי לִי
לְאִשָּׁה לְהַקִּים שֵׁם־הַמַּת עַל־נַחְלָתוֹ

Boaz, “Acquire for yourself,” he drew off his sandal. (9) And Boaz said to the elders and to the rest of the people, “You are witnesses today that I am acquiring from Naomi all that belonged to Elimelech and all that belonged to Chilion and Mahlon. (10) I am also acquiring Ruth the Moabite, the wife of Mahlon, as my wife, so as to perpetuate the name of the deceased upon his estate, that the name of the deceased may not disappear from among his kinsmen and from the gate of his home town. You are witnesses today.” (11) All the people at the gate and the elders answered, “We are. May the LORD make the woman who is coming into your house like Rachel and Leah, both of whom built up the House of Israel! Prosper in Ephrathah and perpetuate your name in Bethlehem! (12) And may your house be like the house of Perez whom Tamar bore to Judah—through the offspring which the LORD will give you by this young woman.” (13) So Boaz married Ruth; she became his wife, and he cohabited with her. The LORD let her conceive, and she bore a son. (14) And the women said to Naomi, “Blessed be the LORD, who has not withheld a redeemer from you today! May his name be perpetuated in Israel! (15) He will renew your life and sustain your old age; for he is born of your daughter-in-law, who loves you and is better to you than seven sons.” (16) Naomi took the child and held it to her bosom. She became its foster mother, (17) and the women neighbors gave him a name, saying, “A son is born to Naomi!” They named him Obed; he was the father of Jesse, father of David. (18) This is the line of Perez: Perez begot Hezron, (19) Hezron begot Ram, Ram begot Ammi-nadab, (20) Amminadab begot Nahshon, Nahshon begot Salmon, (21) Salmon begot Boaz, Boaz begot Obed, (22) Obed begot Jesse, and Jesse begot David.

ולא־יִכְרֹת שֵׁם־הַמֵּת מֵעַם אֶחָיו וּמִשְׁעַר
מְקוֹמוֹ עֲדִים אַתֶּם הַיּוֹם: (יא) וַיֹּאמְרוּ
כָּל־הָעָם אֲשֶׁר־בְּשַׁעַר וְהַזְקֵנִים עֲדִים יִתֵּן
ה' אֶת־הָאִשָּׁה הַבָּאָה אֶל־בֵּיתָךְ כְּרַחֵל ו
וּכְלֵאָה אֲשֶׁר בָּנוּ שְׂתִימָהֶם אֶת־בֵּית יִשְׂרָאֵל
וַעֲשֵׂה־תֵּיִל בְּאַפְרָתָה וּקְרָא־שֵׁם בְּבֵית
לְחָם: (יב) וַיְהִי בַּיּוֹם כְּבֵית פְּרָצִין
אֲשֶׁר־יִלְדָה תִּמָּר לִיהוּדָה מִן־הַזָּרַע אֲשֶׁר
יִתֵּן ה' לָךְ מִן־הַנְּעֻרָה הַזֹּאת: (יג) וַיִּקַּח בְּעֵז
אֶת־רוּת וַתְּהִי־לוֹ לְאִשָּׁה וַיֵּבֵא אֵלֶיהָ וַיִּתֵּן
ה' לָהּ הַרְצוֹן וַתֵּלֶד בֶּן: (יד) וַתֹּאמְרָנָה
הַנְּשִׂימִם אֶל־נַעֲמִי בְּרוּךְ ה' אֲשֶׁר לֹא הִשְׁכִּיתָ
לָךְ גֹּאֵל הַיּוֹם וַיִּקְרָא שְׁמוֹ בְּיִשְׂרָאֵל: (טו)
וַהֲיָה לָךְ לְמִנְשִׁיב נֹפֶשׁ וּלְכַלְכֵּל אֶת־שִׁבְתְּךָ
כִּי כָלְתָךְ אֲשֶׁר־אֶהְבֶּתְךָ יִלְדֶתוּ אֲשֶׁר־הִיא
טוֹבָה לָךְ מִשֶּׁבַע בָּנִים: (טז) וַתִּקַּח נַעֲמִי
אֶת־הַיֶּלֶד וַתִּשְׁתָּהוּ בְּחִיקָהּ וַתְּהִי־לוֹ
לְאִמָּנָה: (יז) וַתִּקְרָאנָהּ לוֹ הַשְּׂכָנֹת שֵׁם
לְאִמֶּר יֶלֶד־בֶּן לְנַעֲמִי וַתִּקְרָאנָהּ שְׁמוֹ עוֹבֵד
הוּא אֲבִי־יִשְׂשִׁי אֲבִי דָוִד: (יח) וְאֵלֶּה
תּוֹלְדוֹת פְּרָצִין פְּרָצִין הוֹלִיד אֶת־חֲצֹרֹן: (יט)
וְחֲצֹרֹן הוֹלִיד אֶת־רָם וְרָם הוֹלִיד
אֶת־עַמִּינָדָב: (כ) וְעַמִּינָדָב הוֹלִיד
אֶת־נַחֲשׁוֹן וְנַחֲשׁוֹן הוֹלִיד אֶת־שַׁלְמָה: (כא)
וְשַׁלְמוֹן הוֹלִיד אֶת־בְּעֹז וּבְעֹז הוֹלִיד
אֶת־עוֹבֵד: (כב) וְעוֹבֵד הוֹלִיד אֶת־יִשְׂשִׁי וַיִּשְׂשִׁי
הוֹלִיד אֶת־דָּוִד: