



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

***Dr. Amy Kalmanofsky***

Dr. Amy Kalmanofsky, Blanche and Romie Shapiro Professor of Bible, is dean of Albert A. List College of Jewish Studies, JTS's undergraduate school, and dean of the Gershon Kekst Graduate School. Previously, Dr. Kalmanofsky was associate vice chancellor, serving as an ambassador for JTS, teaching in communities across North America, building relationships with supporters, and sharing the impact of JTS on the Jewish world. As professor of Bible, she teaches courses on biblical literature, religion, and feminist interpretation of the Bible. In her writing and teaching, Dr. Kalmanofsky combines contemporary ideas and critical methods with traditional text study, teaching students to be careful, creative interpreters of Torah.

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.

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

Dr. Amy Kalmanofsky

## 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

## רות א'

(א) וַיְהִי בִּימֵי שָׁפֵט הַשְׁפֵטִים וַיְהִי רָעַב  
בָּאָרֶץ וַיַּלְךְ אִישׁ מֹבֵית לְחַם יְהוָה לְגֹורָל  
בְּשַׂקְיִ מֹזָאֵב הַיָּא וְאַשְׁתָּו וְשַׁנִּי בְּנוּיו: (ב)  
וְשַׁמְּ קָאֵשׁ אַלְיָמָלֶךְ וְשַׁמְּ אַשְׁתָּו גַּעֲמִי וְשַׁמְּ  
שַׁנִּי-בְּנוּיו | מַחְלוֹן וְכַלְיוֹן אַפְרַתִּים מֹבֵית  
לְחַם יְהוָה וַיַּבְאֹו שְׁדִיד-מוֹאֵב וַיְהִי-וְשָׁמָם:  
(ג) גַּנְמָת אַלְיָמָלֶךְ אִישׁ גַּעֲמִי וְתַשְׁאָר הַיָּא  
וְשַׁנִּי בְּנוּיה: (ד) וַיַּשְׁאֹו לְהַמְּ נְשִׁים מַאֲבִיוֹת  
שַׁמְּ הַאַתָּה עֲרָפָה וְשַׁמְּ הַשְׁנִית רֹות וַיַּשְׁבַּ  
שַׁמְּ כְּעֵשֶׂר שָׁנִים: (ה) וַיַּמְתוּ גַּם-שְׁנִיהם  
מַחְלוֹן וְכַלְיוֹן וְתַשְׁאָר הַאֲשָׁה מַשְׁנִי יְלָדֶיךָ  
וְמַאֲיָשָׁה: (ו) וַתָּקַם הַיָּא וְכַלְתִּיחָ וְקַשְׁבַּ  
מַשְׁקִי מֹזָאֵב כִּי שְׁמַעַת בְּשָׂהָה מֹזָאֵב  
כִּי-פְּקָד הֵ' אַתְ-עָמָו לְתַת לְהַמְּ קְלָחָם: (ז)  
וְתַּזְאָ מַנְ-הַמְּקוֹם אֲשֶׁר הַיְתָה-שְׁמָה וְשָׁתַּי  
כַּלְתִּיחָ עַמָּה וְפָלַכְתָּה בְּדָרָה לְשֻׁבֵּב אַלְ-אָרֶץ  
יְהִזְקָה: (ח) וַתִּאמֶר גַּעֲמִי לְשֻׁתִּי כַּלְתִּיחָ  
לְכָנָה שְׁבָנָה אֲשָׁה לְבִתָּה אַמָּה יְעַשָּׂה [ינשָׁ]  
הֵ' עַמְּכָם חִסְד כִּי-אֲשֶׁר עַשְׂתָּם עַמְ-הַמְּקוֹם  
וְעַמְּקִי: (ט) ?תַּו הֵ' לְכָם וּמַצְאָנָן מַנוֹּתָה אֲשָׁה  
בֵּית אֲיָשָׁה וְתַשְׁקַק לְהַנְּן וְתַשְׁאָנָה קְוָלָן  
וְתַבְכִּינָה: (י) וַתִּאמֶר גַּעֲמִי הַיְתָקָף נְשֻׁוב  
לְעַמָּה: (יא) וַתִּאמֶר גַּעֲמִי שְׁבָנָה בְּנָתִי לְמָה  
מְלַכְנָה עַמָּי הַעֲזֹד-לִי בְּנִים בְּמַשְׁי וְהַנְּן לְכָם  
לְאַנְשִׁים: (יב) שְׁבָנָה בְּנָתִי לְכָנָה כִּי גְּנָתָה  
מְהִינָּות לְאִישׁ כִּי אָמְרָתִי יִשְׁדָלִי תָּקָנָה גַּם  
חִיִּתִי כַּלְיָלָה לְאִישׁ וְגַם צְלָתִי בְּנִים: (יג)  
בְּלָהָן | פְּשַׁבְּרָנָה עַד אֲשֶׁר יִגְּלֹו הַלְּהָן  
מְעַגְנָה לְכַלְתִּי 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

בְּיַד־מֶרְדָּלִי מֵאָל מִקְּמָם כִּירְצָאָה בְּיַדְהָה:  
 (יד) וַתִּשְׁנֹה קֹלָן נַפְכְּנִיהָ עֹז וַמְשָׁק  
 עֲרֵפָה לְחֻמּוֹתָה וַרְוֹת גְּבָקָה בָּהָ: (טו)  
 וַתֹּאמֶר הַגָּה שָׁבָה יְבָמָה אֶל־עַמָּה  
 וְאֶל־אֶלְקָנִי שָׁובֵי אֶחָרִי יְבָמָה: (טז)  
 וַתֹּאמֶר רֹות אֶל־תְּפָגְעִידִי לְעֹזָה לְשָׁוב  
 מַאֲתָרְבִּיךְ כִּי אֶל־אָשָׁר פָּלָci אֶלְךָ וּבְאַשְׁר  
 פָּלִינִי אֶלְין עָמָךְ עָמָלִי וְאֶלְקָנִי: (יז)  
 בְּאָשָׁר טְמוֹתִי אָמוֹת וְשָׁם אֶקְבָּר פָּה יַעֲשָׂה  
 ה' לִי וְלָה יְסִיף כִּי הַמְּנוֹת יַפְרִיד בֵּינוֹ  
 וּבֵינוֹ: (יח) וַתֹּאֲרִיךְ מִתְּאַגְּזָתָה קְיָא לְגַבְתָּה  
 אַתָּה וַתִּתְּהִל לְזֹבֵר אֶלְיָהָ: (יט) וַתִּלְכֹּנָה  
 שְׁמִינִים עַד־בָּאָנָה בֵּית לְקָם וַיָּהִי כְּבָאָנָה  
 בֵּית לְקָם וַפְּהָם כָּל־הָעִיר עַלְיָהָן וַתֹּאמֶר נָ  
 הַזֹּאת נָעָמִי: (כ) וַתֹּאמֶר אֶלְיָהָ  
 אֶל־תִּקְרָא נָהָ לִי נָעָמִי קָרָא נָהָ לִי מָרָא  
 בְּיַד־הַמָּר שְׂנִי לִי מָאָד: (כא) אָנָּי מְלֹאָה  
 הַלְּכָתִי וְרִיאָם הַשִּׁיבָנִי ה' לְמָה תִּקְרָא נָהָ לִי  
 נָעָמִי וְה' עֲנָה בְּיָ וְשְׂנִי גַּרְעָלִי: (כב) וַתִּשְׁבַּב  
 נָעָמִי וַרְוֹת הַמּוֹאָבִיהָ כָּלְתָה עָמָה הַשְּׁבָה  
 מְשֻׁקִי מְזָאָב וְמְהָה בָּאֵי בֵּית לְקָם בְּתַחְלַת  
 קָאִיר שָׁעָרִים:

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 maid-servant—though I am not so

(א) וְלֹנֶעֱמֵי מִדּע [מוֹקָע] לְאַיִשָּׁה אֲיַשָּׁה  
גָּבּוֹר חַיל מִמְשֻׁפְחַת אַלְימָלָה וּשְׁמֹן בְּעֵז:  
(ב) וְתָאָמָר רֹות הַמְּאוֹאָבָה אַלְנֶעֱמֵי  
אַלְכָה-גָּא הַשְׂדָה וְאַלְקָטָה בְּשָׂבְלִים אָמָר  
אֲשֶׁר אַמְצָא-הָן בְּעִינֵינו וְתָאָמָר לְה לְכִי  
בְּתִי: (ג) וְתָלָך וְתָבוֹא וְתָלַקְתָ בְּשָׂדָה אַתְרִי  
פְּקָדָרִים וְנִקְרָא מְקָרָה סְלָקָת הַשְׂדָה לְבָעֵז  
אֲשֶׁר מִמְשֻׁפְחַת אַלְימָלָה: (ד) וְהַגְּה-בָעֵז בָּא  
מִבֵּית קְהַמָּם וְיָאָמָר לְקוֹזָרִים ה' עַמְּכָם  
וְיָאָמָר לוֹ יְבָרְכֵךְ ה': (ה) וְיָאָמָר בְּעֵז  
לְגַעַרְגַעַר הַגְּנָבָב עַל-הַקְוֹזָרִים לְמִי הַגְּנָרָה  
הַזָּאת: (ו) וְיָעַן הַגְּנָרָה הַגְּנָבָב עַל-הַקְוֹזָרִים  
וְיָאָמָר גְּנָרָה מְוֹאָבָה הִיא הַשְׁבָה עַמְּנֶעֱמֵי  
מִשְׂדָה מְוֹאָב: (ז) וְתָאָמָר אַלְקָטָה-גָּא  
וְאַסְכָּפִי בְּעַמְּרִים אַתְרִי הַקְוֹזָרִים וְתָבוֹא  
וְתָעַמְזֵד מֵאָז הַבְּקָר וְעַד-עַתָּה זוּ שְׁבָתָה  
הַבִּית מַעַט: (ח) וְיָאָמָר בְּעֵז אַלְרָוֹת הַלּוֹא  
שְׁמֻמָּת בְּתִי אַלְפָלָכִי לְלַקְטָה אַחֲרִי  
וְגַם לֹא תַעֲבִירִי מִזָּה וְלֹה תַקְבִּין  
עַמְּנֶעֱמֵת: (ט) עִינֵיך בְּשָׂדָה אַשְׁר-יִקְצְרוּן  
וְהַלְכָת אַחֲרֵי-הָנוּ הַלּוֹא אַנְתִי אֶת-הַגְּנָרָה  
וְהַלְכָת אַבְרָהָם וְצָמָת וְהַלְכָת אַלְהַכְלִים: (י) וְתָפֵל  
עַל-פְּאַיִתָה וְתָשַׁפְתָה אַרְצָה וְתָאָמָר אַלְיוֹ  
מְדוֹעַ מִצְאָתִי הָן בְּעִינֵיכְלָקְרֵב לְהַכְּרִין וְאַנְכִי  
נִכְרֵיה: (יא) וְיָעַן בְּעֵז וְיָאָמָר לְה הַלְדָה  
לְיִכְלָל אַשְׁר-עַשְׂתָ אֶת-חַמּוֹתָךְ אַתְרִי מֹות  
אַיִשָּׁה וְמַעֲזָבִי אַבְיךָ וְאַפְתָה וְאַרְצָז מַולְתָה  
וְפָלָכִי אַלְעָם אֲשֶׁר לְאִינְעָת תִּמּוֹל  
שְׁלַשּׁוֹם: (יב) יִשְׁלַם ה' אַלְקִי יִשְׁרָאֵל  
מִשְׁכְּרָתָךְ שְׁלָמָה מִעֵם ה' אַלְקִי יִשְׁרָאֵל  
אַשְׁר-בָּאת לְחַסּוֹת תִּמְתַ-כְּנָפָיו: (יג) וְתָאָמָר  
אַמְצָא-הָן בְּעִינֵיכְלָקְרֵב אַדְנִי כִּי נִתְמַתֵּן וְכִי  
דְּבָרָת עַל-לֵב שְׁפַחַת וְאַנְכִי לֹא אֲהָלָה  
כְּאַחַת שְׁפַחַת: (יז) וְיָאָמָר לְה בְּעֵז לְעֵת  
הַאֲכָל גַּשְ׀שִׁי הַלְמָט וְאַכְלָתָמָן-הַלְמָט וְטַבְלָת  
פְּתַח בְּתַמָּז וְמַשְׁבֵב מֵאָז הַקְוֹזָרִים  
וְיִצְבְּט-לָה קָלִי וְתָאָכֵל וְתָשְׁבַע וְתָמָר: (טו)

much as one of your maid-servants.” (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 maid-servants 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,

ונתקם לילקוט ניצו בעו את-גנעלו לאמר גם  
בין העמנים תליקט ולא מכלימוה: (טו)  
ונעם של-תפשלו לה מוז-האכטמים ועוזבתם  
ולקטה ולא תגערו-בה: (יז) ותליקט בשעה  
עד-הערב ותחבט את א-שר-ילקטה נה-  
כאייה שעירים: (יח) ותשא ותבו-העיר  
ונפרא חמוּתָה את א-שר-ילקטה והוֹצָא  
ונתפנ-לה את א-שר-הוֹתָה משבעה: (יט)  
ונתאמר לְה חמוּתָה אייה לבקעת הים ואנַה  
עשית י-הִי מכינה ברוך ומגד לחמוּתָה את  
א-שר-עשותה עמו ותאמר שם האיש א-שר  
עשיתי עמו הים בעז: (כ) ותאמר גע-  
לכלה ברוך הוא לה א-שר לא-ענוב חסדו  
את-ה-ה-אטמים וא-ה-אטמים ופאמר לה גע-  
ברוך לנו האיש מא-אלנו הויא: (כא) ותאמר  
רות המואביה גם | כי-אמר אל-  
עם-ה-גערים א-שר-לי תרקבין עד א-מ-כ-לו  
את כל-ה-ק-א-יר א-שר-לי: (כב) ותאמר גע-  
אל-רוּת כלה טוב בתי כי תצא  
עם-ג-ע-ר-וֹת-יו ולא יפ-ג-ע-ו-ך ב-ש-ג-ה אחר:  
(כג) ותך ב-ג-ע-ר-וֹת ב-ע-ו לילקט עד-כ-לו  
ק-א-יר-ה-ש-ע-ר-ים וק-א-יר ה-ח-ט-ים ותשב  
את-חמוּתָה:

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) וַתֹּאמֶר לָהּ נָעֲמִי חַמְוֹתָה בְּתִי הַלָּא  
אַבְקָשׁ-הַלָּא מִנּוּם אֲשֶׁר יִיטְבֵּלְךָ: (ב) וְעַתָּה  
הַלָּא בַּעַזְוּ מִדְעָתֵנוּ אֲשֶׁר קִיּוֹת אֶת-נְעָרוֹתֵינוּ  
הַגָּהַתְּהָוָא זָהָא אֶת-צְרוּן פְּשָׂעָרִים הַלִּילָה:  
(ג) וְרַקְצָתִי וְסְכָתִי וְשִׁמְתִּתִ שְׁמַתִּת  
[שְׁמַלְתִּינִיךְ] עַלְיִיךְ וַיַּרְדְּתִי [נִירְדְּתִ] הַגָּרְזָן  
אַל-תִּפְנְדְּעֵי לְאַיִשׁ עַד כַּלְמָנוֹ לְאַלְלָה וְלִשְׁתָּוֹת:  
(ד) וַיַּקְרֵב בְּשַׁכְּבָיו וַיַּלְעַת אֶת-הַמְּקוֹם אֲשֶׁר  
יַשְׁכַּב-לָשֶׁם וּבָאת גְּלִיתָ מַרְגָּלָתִיו וְשַׁכְּבָתִי  
[וְשַׁכְּבָתִי] וְהַוָּא נִגְדֵּד לְדֹא אֲשֶׁר פָעָשָׂין:  
(ה) וַתֹּאמֶר אַלְיָהּ כֵּל אֲשֶׁר-תְּאַמְּרִי [אַלְיָהּ]  
אֲשֶׁר-הָאֲשָׁה: (ו) וַיַּרְדֵּד הַלָּרְוָן וַיַּעֲשֵׂשׂ כָּל  
אֲשֶׁר-צְנוֹתָה חַמְוֹתָה: (ז) וַיַּאֲכֵל בַּעַזְוּ וַיַּשְׁקֵט  
וַיַּעֲטֵב לְפָוּ וַיַּבְאֵל לַשְׁכֵב בְּקָזָה הַעֲרָמָה  
וַתָּבֹא בְּלַט וַתְּגַל מַרְגָּלָתִיו וַתְּשַׁכֵּב: (ח)  
וַיַּהַי בְּחָצֵי הַלִּילָה וַיַּחַדֵּד הַאַיִשׁ וַיַּלְכֵת  
וְהַגָּה אֲשָׁה שַׁכְּבָת מַרְגָּלָתִיו: (ט) וַיֹּאמֶר  
מִידָּאָת וַתֹּאמֶר אַנְכִי רֹות אַמְתָּה וְפָרְשָׁת  
כְּנֶפֶךְ עַל-אַמְתָּה כִּי גָאֵל אַתָּה: (י) וַיֹּאמֶר  
בְּרוֹלָה אֲתָּה לְה' בְּתִי הַיְּתָבָת חַסְכָּה הַאֲחֻזָּן  
מוֹדָה-רָאשָׂוֹן לְבַלְתִּילְכָּת אַחֲרֵי הַבְּחוּזָרִים  
אַמְ-קָל וְאַמְ-עָשִׂיר: (יא) וְעַתָּה בְּתִי  
אַל-תִּפְרָאֵי כֵּל אֲשֶׁר-תְּאַמְּרִי אֲשֶׁר-הַלָּא כִּי  
יַזְדְּעֵל כָּל-שַׁעַר עַמִּי כִּי אֲשָׁת חַיל אַתָּה: (יב)  
וְעַתָּה כִּי אַמְנָם כִּי אִם גָּאֵל אַנְכִי וְגַם יַשְׁבֵּת  
גָּאֵל קְרוֹזֵב מַמְּנִי: (יג) קַנְנֵי | סַקְיָה וְחַיָּה  
בְּבָקָר אַמְ-יִגְאַלְךָ טֻוב יָגָאֵל וְאַמְ-דָּלָא יְחַפֵּץ  
לְגָאַלְךָ וְגָאַלְתִּיךְ אַנְכִי חַיָּה שְׁכָבִי  
עַד-הַבָּקָר: (יד) וַתְּשַׁכֵּב מַרְגָּלָתוֹ  
[מַרְגָּלָתִיו] עַד-הַבָּקָר וַתְּקַם בְּטוּרָם  
[בְּטַרְמָם] יַכְיר אִישׁ אֶת-רְעָצָה וַיֹּאמֶר  
אַל-יַזְדְּעֵל כִּי-בָא הַאֲשָׁה הַגָּרְזָן: (טו) וַיֹּאמֶר  
חַבִּי הַמְּטֻפָּה אֲשֶׁר-עַלְיָה וְאַחֲרֵי-הַנְּאָחוֹז  
בָּהּ נִימַּד שְׁשַׁ-שְׁעָרִים וַיַּשְׁתַּחַת עַלְיָה וַיַּכְרֵב  
הַעֲזִיר: (טו) וַתְּבֹא אַל-חַמְוֹתָה וַתֹּאמֶר  
מִידָּאָת בְּתִי וַיַּגְדְּלֵה אֲתִי כָּל-אֲשֶׁר  
עַשְׁתָּה-לָהּ הַאֲיָשָׁה: (יז) וַתֹּאמֶר שְׁשַׁ-הַשְׁעָרִים  
הַאֲלָה נִמְתַּן לִי כִּי אָמֶר [אלְיָהּ] אַל-תְּבֹא

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

רַיִקְמָן אֶל-חַמּוֹתָה: (יח) וְתָאֵמֶר שְׁבִי בָּתִי  
עַד אֲשֶׁר תִּדְעַן אֵיךְ יַפְלֵל קָבָר כִּי לֹא יִשְׁקַט  
הָאִישׁ כִּי-אָמַד-כָּלָה הַקָּבָר הַיּוֹם:

#### רות 4'

(א) וּבָעוֹז עַלְהָה הַשְׁעָרִים וַיֵּשֶׁב שָׁם וְהַגָּאֵל  
עַבְרֵל אֲשֶׁר דָּבַר-בָּעוֹז וַיֹּאמֶר סְוִרָה שְׁבָה-דָּפָה  
פְּלִנְיִי אַל-מָגִּי וְנִסְרֵן וַיִּשְׁבַּב: (ב) וַיָּקַח עַשְׂרָה  
אֲנָשִׁים מִזְקָנֵי הַעִיר וַיֹּאמֶר שְׁבוּרְדָּה  
וַיִּשְׁבַּב: (ג) וַיֹּאמֶר לְגַאֵל חַלְקַת הַשְּׂדָה אֲשֶׁר  
לֹא-חִינּוּ לְאַלְיָמָלֶךְ מִכְרָה גַּעֲמִי הַשְּׁבָה  
מִשְׂדָה מוֹאָב: (ד) וַיֹּאמֶר אָמָרְתִּי אֲגָלָה אַזְנוֹת  
לְאָמֶר קָנֵה גַּגְדָּה גַּיְשִׁבִּים וְגַגְדָּה זְקָנִי עַמִּי  
אַמְ-תַּגְאֵל גַּאֵל וְאַמְ-לַיְאֵל גַּאֵל הַגִּיה לִי  
וְאַדְעֵ[וְאַדְעָה] כִּי אֵין זָלְחָקֶל לְגַאֵל וְאַנְכִי  
אַחֲרִיךְ וַיֹּאמֶר אַנְכִי אֲגָלָה אַזְנוֹת: (ה) וַיֹּאמֶר בָּעוֹז  
בְּיוֹם-קָנוֹתְךָ הַשְּׂדָה מִיד גַּעֲמִי זְמָתָ רֹית  
הַמְּזָאָבִיה אֲשֶׁר-הַמְּתֻמָּתְ קְנוּתָה [קְנוּתָה]  
לְקָנִים שְׁמִ-הַמְּתֻמָּת עַל-נַחַלְתָּה: (ו) וַיֹּאמֶר  
הַגָּאֵל לֹא אָוֶל לְגַאֵל-[לְגַאֵל-] לִי  
פָּרוּ-אֲשָׁרְתָה אַת-נַחַלְתִּי גַּאֲלַדְךָ אַתָּה  
אַת-צָאֵלָתִי כִּי לֹא-אָוֶל לְגַאֵל: (ז) וְזֹאת  
לְפִנֵּים בִּיְשָׁרָאֵל עַל-הַגְּנוּלָה וּעַל-הַמְּוּרָה  
לְקָנִים כָּל-צָבָר שָׁלָף אִישׁ נַעַל וְנַעַל לְרֹעָה  
וְזֹאת הַתְּעִנָּה בִּיְשָׁרָאֵל: (ח) וַיֹּאמֶר הַגָּאֵל  
לְבָעוֹז קָנֵה-דָּלָךְ וַיִּשְׁלַף נַעַל: (ט) וַיֹּאמֶר בָּעוֹז  
לְזָקְנִים וּכְלִ-הָעָם עֲדִים אֲתָם הַיּוֹם כִּי  
קְנוּתָה אַת-כְּלִ-אֲשֶׁר לְאַלְיָמָלֶךְ וְאַת  
כְּלִ-אֲשֶׁר ?כְּלִיּוֹן וּמְחַלּוֹן מִיד גַּעֲמִי: (י) וְגַם  
אַת-דְּרוֹתָה הַמְּזָאָבִיה אֲשֶׁר מִיחַלּוֹן קְנוּתָה לִי  
לְאִשָּׁה לְקָנִים שְׁמִ-הַמְּתֻמָּת עַל-נַחַלְתָּה

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.

וְלֹא־יִכְרַת שָׁם־הַקּוֹת מִעֵם אֲחִיו וּמִשְׁעָר  
 מִקְוָמָו עֲנִים אֶפְעָם פִּיּוֹם: (יא) וַיָּמָר  
 כָּל־הָעָם אֲשֶׁר־בַּשְׁעָר וּבְזָקְנִים עֲדָם יִתְּנוּ  
 ה' אֱתָה־הָאֲשֶׁר כִּבְאָה אַל־בִּימָך קְרַחַל  
 וְכָלָה אֲשֶׁר בְּנָו שְׂתִּיקָם אֶת־דָּבָר יִשְׂרָאֵל  
 וְעַשְׂה־תְּקִיל בְּאַפְּרִתָּה וּקְרָא־שָׁם בְּבִית  
 לְקָם: (יב) וַיָּקַח בִּיתָה לְרִיז  
 אֲשֶׁר־יָלַגָּה תָּמָר לִיהוּה מִן־הַגָּרָע אֲשֶׁר  
 יִתְּנוּ ה' לְךָ מִזְמָנָרָה כְּזֹאת: (יג) וַיָּלַח בְּעֵז  
 אֶת־דָּרוֹת נִתְהִילוּ לְאַשָּׁה וַיָּבֹא אַלְיכָה וַיְמַן  
 ה' לְהַגְּרוֹן וַיְפַלֵּד בָּנוֹ: (יד) וַתִּמְרֹנֶה  
 כָּנְשִׁים אֲלִינָעָמִי בְּרוֹךְ ה' אֲשֶׁר לֹא הַשְׁבִּית  
 לְגַדְגַּל כִּיּוֹם וַיַּקְרָא שָׁמוֹ בְּיִשְׂרָאֵל: (טו)  
 וְהִיא לֹא לְמַשִּׁיב נָפְשׁ וְלְכָלְלֵל אֶת־שְׁבָתָה  
 כִּי כָלָתָה אֲשֶׁר־אֲהַבָּתָךְ יַלְדוֹ אֲשֶׁר־הָיא  
 טֻובָה לֹא מַשְׁבָּעָה בָּנִים: (טז) וַתָּקַח גַּעֲמִי  
 אֶת־הַיָּלֵד וַתִּשְׁתַּחַתֵּה בְּמִקְה נִתְהִילוּ  
 לְאַמְנָתָה: (יז) וַתִּקְרָא־הָנָה לֹא כְּשָׁכְנָות שָׁם  
 לְאָמֵר יַלְדָבָנוּ? גַּעֲמִי וַתִּקְרָא־הָנָה שָׁמוֹ עַבְדָּי  
 הוּא אֲבִי־יִשְׁיָּאָבִי זָוָד: (ח) וְאַלְהָ  
 תּוֹלְדוֹת פְּרִז פְּרִז הַוְּלִיד אֶת־חָצְרוֹן: (יט)  
 וְחָצְרוֹן הַוְּלִיד אֶת־דָּרָם וְנָם הַוְּלִיד  
 אֶת־עַמִּינְגָּב: (כ) וְעַמִּינְגָּב הַוְּלִיד  
 אֶת־נְחַשְׁזָוּן וְנְחַשְׁזָוּן הַוְּלִיד אֶת־שְׁלָמָה: (כא)  
 וְשְׁלָמָוּן הַוְּלִיד אֶת־בְּעֵז וּבְעֵז הַוְּלִיד  
 אֶת־עֹזֶבֶד: (כב) וְעֹזֶבֶד הַוְּלִיד אֶת־יִשְׁיָּאָמֵן  
 הַוְּלִיד אֶת־זָוָד: