

Megillat Ruth (with selected comments from Rishonim)

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The translation has been slightly modified for readability.

Please email ediena@torontotorah.org with any comments or corrections.

א:א וַיְהִי בַיּוֹם שֶׁשָּׁפֵט¹ הַשָּׁפֶטִים² וַיְהִי³ רָעָב⁴ בְּאֶרֶץ וַיֵּלֶךְ אִישׁ⁵ מִבֵּית לֶחֶם יְהוּדָה לְגוֹרֵי בְשׁוּרֵי מוֹאָב הוּא וְאִשְׁתּוֹ וּשְׁנֵי בָנָיו⁶:

1:1 Now it came to pass in the days when the judges ruled, that there was a famine in the land. And a certain man of Beit Lechem in Yehudah went to sojourn in the country of Moav, he, and his wife, and his two sons.

א:ב וְשֵׁם הָאִישׁ אֱלִמֶלֶךְ וְשֵׁם אִשְׁתּוֹ נָעֳמִי וְשְׁמֵי שְׁנֵי בָנָיו ׀ מַחֲלֹן וְכִלְיוֹן⁷ אֶפְרַתִּים⁸ מִבֵּית לֶחֶם יְהוּדָה וַיָּבֹאוּ שְׁדֵי־מוֹאָב בְּיְהוּדֵי־שָׁם⁹:

1:2 And the name of the man was Elimelech, and the name of his wife Naomi, and the name of his two sons, Machlon and Kilyon, Ephratites from Beit Lechem in Yehudah. And they came into the country of Moav, and remained there.

א:ג וַנָּמָת אֱלִמֶלֶךְ אִישׁ נָעֳמִי¹⁰ וַתִּשָּׂאֶר הִיא וּשְׁנֵי בָנֶיהָ¹¹:

1:3 And Elimelech, Naomi's husband died; and she was left, and her two sons.

א:ד וַיִּשְׂאוּ לָהֶם נָשִׁים מֵאֲבוֹת¹² שֵׁם הָאֶחָד עֹרְפָה וְשֵׁם הַשֵּׁנִית רוּת¹³ וַיָּשְׁבוּ שָׁם כְּעֶשֶׂר שָׁנִים:

1:4 And they took wives for themselves of the women of Moav; the name of the one was Orpah, and the name of the other Ruth: and they dwelled there about ten years.

א:ה וַיָּמָוּתוּ גַם־¹⁴ שְׁנֵיהֶם מַחֲלֹן וְכִלְיוֹן וַתִּשָּׂאֶר הָאִשָּׁה¹⁵ מִשְׁנֵי יְלָדֶיהָ וּמֵאִשָּׁה¹⁶:

1:5 And Machlon and Kilyon died, both of them; so that the woman was bereft of her two sons and her husband.

¹ There are various ways to interpret this word according to the rules of Hebrew grammar (see **Ibn Ezra and Rashbam for details**). One midrashic approach is to explain it to mean when Hashem judged the Judges, bringing a famine to the land (**Ibn Ezra**).

² Before the Jewish People were ruled by kings (**Rashi, Rashbam, Pseudo-Rashi, Ibn Caspi**), in the days of Ivztan, who was Boaz (**Targum, Rashi citing Bava Batra 91a; see Shofetim 12:8-10**).

³ Common Biblical occurrence to repeat the word “vayechi” in this manner (**Rashbam**).

⁴ The sixth in a series of ten famines to occur before the coming of Mashiach (**Targum**).

⁵ A great (wealthy) man (**Targum, Rashi; he is identified in the next verse as Elimelech**).

⁶ He left due to the famine (**Rashbam**); he left due to the fact that poor people were asking him for money, and he was stingy (**Rashi**).

⁷ A midrash identifies them with Yoash and Saraf (**Divrei Hayamin I 4:22**), or alternatively, these may have been their names (**Ibn Ezra**).

⁸ Since they came from Efrat (also known as Beit Lechem; see **Bereishit 35:19**), they were known as Ephratim (**Rashbam, Rashi, Ibn Ezra, Pseudo-Rashi, Ralbag**); this can be translated as “honourable” (**Targum, Rashi, citing support from Shmuel I 1:1**).

⁹ They became officials there (**Targum**); they remained there until their death (**Pseudo-Rashi**).

¹⁰ Naomi's husband (**Rashbam**). This is specifically stated here to teach that one's wife feels the loss of her husband more than anyone else (**Rashi, citing Sanhedrin 22b**), or to say that since Elimelech ruled over Naomi, he was punished, not her (**Rashi**).

¹¹ They are referred to as her sons once her husband passes away (**Ibn Caspi**).

¹² Non-Jewish (**Targum, which refers to them as “nuchra'in” and writes explicitly that they transgressed G-d's command, as well as Pseudo-Rashi**); they had converted, and there was no prohibition being transgressed (**Ibn Ezra**).

¹³ She was the daughter of Eglon, king of Moav (**Targum**).

¹⁴ In addition to their father, Elimelech, who had previously died (**Rashbam**); in addition to their cattle, which had died as a preliminary punishment to impoverish them (**Rashi**).

¹⁵ This is mentioned again to emphasize the pain she felt over her sons, who died young (**Ibn Ezra**); this shows that she had no grandchildren (**Ralbag**).

¹⁶ Machlon and Kilyon died because they had transgressed G-d's commandment (**Targum**); we don't know why they died (**Ibn Caspi, noting that Elimelech died and did not transgress that commandment**).

א:ו ותקם היא וכלתיה ותשב¹⁷ משדרי מואב כי שמעה¹⁸ בשדה מואב כי-פקד יקוק את-עמו לתת להם לחם:¹⁹
1:6 Then she arose with her daughters in law, that she might return from the country of Moav: for she had heard in the country of Moav that the Lord had visited his people in giving them bread.

א:ז ותצא מן-המקום אשר היתה-שמה²⁰ ושתיה כלתיה עמה ותלכנה בדרך לשוב אל-ארץ יהודה:
1:7 So she went out of the place where she was, and her two daughters in law with her; and they took the road to return to the land of Yehudah.

א:ח ותאמר נעמי לשתיה כלתיה לכןה שובנה אשה לבית אמה יעשה [יעש]: יקוק עמכם חסד כאשר עשיתם עם-המתים²¹ ועמדי²²:
1:8 And Naomi said to her two daughters in law, Go, return each of you to her mother's house: the Lord deal loyally with you, as you have dealt with the dead, and with me.

א:ט ותן יקוק לכם²³ ומצאנ מנוחה אשה בית אישה ותשק להן ותשאננה קולן ותבכינה:
1:9 The Lord grant you that you may find rest, each of you in the house of her husband. Then she kissed them; and they lifted up their voice, and wept.

א:י ותאמרנה-לה כי-אתה נשוב לעמך:²⁴
1:10 And they said to her, No, we will return with thee to thy people.

א:יא ותאמר נעמי שובנה בנתי למה תלכנה עמי העוד-לי בנים במעי ונהיו לכם לאנשים:²⁵
1:11 And Naomi said, Turn back, my daughters: why will you go with me? are there yet any more sons in my womb, that they may be your husbands?

א:יב שובנה בנתי לכן כי זקנתי מהיות לאיש כי אמרתי יש-לי תקנה גם היתתי²⁶ הלילה לאיש וגם ילדתי בנים:²⁷
1:12 turn back, my daughters, go your way; for I am too old to have a husband. If I should say, I have hope, even if I should have a husband tonight, and should bear sons;

א:יג הלהן | תשברנה²⁸ עד אשר יגדלו הלהן תעגנה²⁹ לבלתי היות לאיש אל בנתי³⁰ כי-מר-לי מאד מכם³¹ כי-יצאה בי³² ידי-יקוק:³³

¹⁷ She intended to return (**Ibn Ezra**); began to return (**Ibn Caspi**).

¹⁸ From a “Malach” (**Targum**; this may be an actual angel, or a messenger).

¹⁹ G-d had provided for the people due to the prayers of Boaz (**Targum**).

²⁰ This detail is added unnecessarily to teach that the departure of a righteous person from a city makes an impression on those who reside there (**Rashi**; see too **Bereishit 28:10** and **Rashi's commentary there**).

²¹ Her sons, their husbands (**Ibn Ezra**, **Targum**, **Ibn Caspi**). This kindness was that they did not want to remarry after the death of their spouses (**Targum**).

²² This kindness was that they provided her with food (**Targum**).

²³ May Hashem give you men to marry (**Ibn Ezra**); reward (**Targum**); the “rest” discussed later in the verse (**Ibn Caspi**; note that he himself in his commentary to 3:1 says that this “rest” refers to a wife).

²⁴ i.e. to convert (**Targum**); they had already converted earlier, but this was a test of their allegiance (**Ralbag**, who says that they converted before marrying Machlon and Kilyon; see 1:4).

²⁵ This would not have been a fulfillment of Biblical Yibbum (see **Devarim 25:5-6**), but was rather a kind statement by Naomi to tell her daughters-in-law that she would have done whatever she could to find them new husbands (**Ibn Ezra**, **Ibn Caspi**; see **Rashi to the next verse**, who explains that since Ruth and Orpah were non-Jewish, there was no Yibbum altogether).

²⁶ Married (**Pseudo-Rashi**, possibly **Rashi**); engage in sexual relations (**Ibn Caspi**, **Ralbag**).

²⁷ Tonight (**Ralbag**); already (**Rashi**, **Pseudo-Rashi**); immediately following (**Ibn Caspi**).

²⁸ Meant to be read rhetorically – “Would you wait (hoping) for them until they grew up?” (**Pseudo-Rashi** and **Rashi**, based on **Tehillim 146:5**, **Rashbam** and **Ibn Ezra**, based on **Tehillim 145:15**).

²⁹ Being imprisoned (**Rashi**, **Pseudo-Rashi**), remain “agunot”, or unmarried (**Rashbam**).

³⁰ Do not go with me (**Ibn Ezra**); do not further embitter me (**Targum**).

³¹ I am more bitter than you, since I will never be able to remarry (**Pseudo-Rashi**).

³² It has emerged from Hashem and struck me (**Ibn Ezra**); it was hidden and has now emerged to become visible on me (**Ibn Ezra**).

³³ A plague or punishment (**Rashbam**, **Ibn Ezra**); specifically, a plague of pestilence (**Rashi citing a midrash**); that their husbands died (**Ibn Caspi**, although the others agree).

1:13 would you tarry for them till they were grown? would you, for them, refrain from having husbands? no, my daughters; for it grieves me much for your sakes that the hand of the Lord is gone out against me.

א:יד ותשונה קולן ותבכינה עוד³⁴ ותשק ערפה לחמותה³⁵ ורות דבקה בה:

1:14 And they lifted up their voice, and wept again: and Orpah kissed her mother in law; but Ruth held fast to her.

א:טו ותאמר הנה שבה³⁶ ובמתך³⁷ אל-עמה ואל-אלהיה³⁸ שובי אחרי יבמתך:

1:15 And she said, Behold, thy sister in law has gone back to her people, and to her gods: go back after thy sister in law.

א:טז ותאמר רות אל-תפגעיי-כי³⁹ לעזבה לשוב מאחריך כי אל-אשר תלכי אלך ובאשר תליני אליו עמך עמי ואלקיך אלקי:

1:16 And Ruth said, Entreat me not to leave thee, or to return from following after thee: for wherever thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy G-d my G-d:

א:יז באשר תמותי אמות ושם אקבר⁴² זה יעשה יהוה לי וכה יסוף⁴³ כי המות יפריד ביני ובינה:

1:17 where thou diest, I will die, and there will I be buried: the Lord do so to me, and more also, if aught but death part thee and me.

א:יח ותרא כי-מתאמצת היא ללכת אתה ותחזל לדבר אליה:⁴⁴

1:18 When she saw that she was steadfastly minded to go with her, then she left off speaking to her.

א:יט ותלכנה שתיהם⁴⁵ עד-באנה בית לחם ויהי כבאנה בית לחם ותהם⁴⁶ כלי-העיר⁴⁷ עליהן ותאמרנה הוצאת נעמי:

1:19 So the two of them went on until they came to Beit Lechem. And it came to pass, when they were come to Beit Lechem, that all the city was astir at their arrival, and they said, Is this Naomi?

³⁴ A second time (**Pseudo-Rashi**; see 1:9).

³⁵ And returned to her land (**Ibn Caspi**, similarly in **Ralbag**)

³⁶ Past tense (**Rashi**, **Rashbam**; this changes based on the where the cantillation note appears on the word; contrast **Esther 2:14**).

³⁷ A word which refers to one who was married to one's husband's brother (**Ibn Ezra to Devarim 25:5**).

³⁸ Further evidence that they had previously converted (**Ralbag**; see 1:10).

³⁹ Don't attack me (**Targum**); don't press me (**Rashi**); don't try to appease me (**Ibn Ezra**, and possibly **Rashbam**, who references **Yirmiyahu 7:16**).

⁴⁰ **Rashi** (based on **Yevamot 47b**) and **Targum** interpret each of these phrases as Naomi telling Ruth about different requirements in Judaism in order to dissuade her (with very slight variances), and that these were Ruth's responses; they were: a) not venturing outside of the Shabbat limits, b) not secluding oneself with men other than one's husband, c) to keep the 613 commandments, d) not worshipping other gods, e) there are four types of death penalties for those who transgress, f) there are various burial plots. **Ibn Ezra** understands this as a more general pledge to "never let go of the Torah of Israel and the oneness of Hashem".

⁴¹ In the place (**Pseudo-Rashi**); in Israel (**Ralbag**, who explains that this means that even after Naomi dies, Ruth will still remain faithful to Hashem).

⁴² In your family's burial plot (**Pseudo-Rashi**).

⁴³ Let Hashem continue to do bad to me (**Rashi**); a general term of oath (**Rashbam**) if anything other than death set us apart.

⁴⁴ **Rashi**, citing **Yevamot 47b**, writes that this teaches that one should not overburden or be too meticulous with a potential convert. See similar sentiments (specifically and generally) in **Ralbag** and **Ibn Caspi**.

⁴⁵ Equally, since Ruth had converted (**Rashi**, citing a midrash).

⁴⁶ There are various explanations of the grammar here, see **Rashi**, **Rashbam** and **Ibn Ezra**.

⁴⁷ The inhabitants of the city (**Ibn Caspi**; **Rashi**, citing a midrash, explains that the inhabitants had been gathered to bury Boaz's wife, who had passed away that day).

⁴⁸ Interrogatively (**Rashi**, possibly **Ibn Ezra**; **Rashi** adds that they had been asking "have you seen what happened to her since she left Eretz Yisrael?").

א:כ ותאמר אליהן אל־תקראנה לי נעמי קראנ לי מֶרָא כִּי־הֵמָּר שָׁקִי לִי מֵאֵד:⁴⁹
1:20 And she said to them, Call me not Naomi, call me Mara: for the Almighty has dealt very bitterly with me.

א:כא אָנִי מְלֵאָה⁵⁰ הִלַּכְתִּי וְרִיקָם הָשִׁיבֵנִי יְהוָה לָמָּה תִקְרָאנָה לִי נַעֲמִי וַיִּקּוֹק עָנָה בִּי⁵¹ וְשָׁקִי הִרָע לִי:
1:21 I went out full, and the Lord has brought me back empty: why then do you call me Naomi, seeing the Lord has testified against me, and the Almighty has afflicted me?

א:כב וַתָּשָׁב נַעֲמִי⁵² וְרוּת הַמּוֹאֲבִית כְּלֵתָהּ עִמָּה הַשָּׂבָה מִשְׁדֵּי מוֹאָב וְהָיָה בָּאוּ בֵּית לָחֶם בְּתַחֲלַת קִצֵּר שְׁעָרִים⁵³:
1:22 So Naomi returned, and Ruth the Moavite woman, her daughter in law, with her, who returned out of the country of Moav: and they came to Beit Lechem at the beginning of the barley harvest.

ב:א וּלְנַעֲמִי מִידַע [מוֹדַע]⁵⁴ לְאִישָׁהּ⁵⁵ אִישׁ גְּבוּר חֵיל⁵⁶ מִמִּשְׁפַּחַת אֱלִימֶלֶךְ וּשְׁמוֹ בְּעוֹ:⁵⁷
2:1 Now Naomi had a kinsman of her husband's, a man of wealth, of the family of Elimelech; and his name was Boaz.

ב:ב ותאמר רות המואבית אל־נעמי אלקה־נָא השדה ואלקטנה בשבֹלִים אחר אשר אמצא־חֵן בְּעֵינָיו⁵⁸ ותאמר לה לִכִּי בְתִי:
2:2 And Ruth the Moavite said to Naomi, Let me now go to the field, and glean ears of corn after him in whose sight I shall find favour. And she said to her, Go, my daughter.

ב:ג ותלך ותבוא⁵⁹ ותלקט⁶⁰ בשדה אחרי הקוצרים ויָקָר מקלה⁶¹ חלקת השדה לבעו אשר ממשפחת אלימלך:
2:3 And she went, and came, and gleaned in the field after the reapers: and she happened to come to a part of the field belonging to Boaz, who was of the kindred of Elimelech.

ב:ד והנה־בעו בא מבית לָחֶם ויֹאמֶר לקוצרים יְהוָה עִמָּכֶם⁶² ויֹאמְרוּ לוֹ יְבָרְכֶךָ יְהוָה:
2:4 And, behold, Boaz came from Beit Lechem, and said to the reapers, The Lord be with you. And they answered him, The Lord, bless thee.

⁴⁹ See **Rashbam, Ralbag, Ibn Caspi and Ibn Ezra** for some grammatical and language points on this verse, but one important takeaway is that Naomi seems to be the opposite of Marah.

⁵⁰ i.e. married and with children (**Targum**); children and money (**Rashi, Ibn Ezra**); pregnant (**Rashi**); full of blessing (**Ibn Caspi, based on Devarim 33:23**)

⁵¹ In front of G-d my sins were testified to/these results testify that I have sinned (**Targum, Pseudo-Rashi, Ibn Caspi, Ralbag, similarly in Rashi and Ibn Ezra, from various verses**); the “Divine Attribute of Justice” has humbled me (**Rashi, Ibn Ezra**)

⁵² Naomi “returned” to check on the harvest status on behalf of Ruth (**Ibn Ezra**).

⁵³ Around Pesach, at the time of the bringing of the Omer offering (**Targum**)

⁵⁴ Was known to (**Targum**); A relative (**Pseudo-Rashi, Ralbag, Rashi, Ibn Ezra citing Mishlei 7:4; Rashi adds, based on Bava Batra 91a, that Nachshon the son of Aminadav had four sons: Elimelech, Boaz's father (Salmon), the anonymous “redeemer” (Peloni Almoni) and Naomi's father.**)

⁵⁵ A relative of her husband's (**Ibn Ezra, Ibn Caspi**).

⁵⁶ A great warrior in Torah (**Targum**).

⁵⁷ Who was Ivtzan, according to a midrash (**Ibn Ezra; see 1:1**).

⁵⁸ Meaning, I will go and collect in whoever's field I will find favour in the owner's eyes, seemingly because they will grant me permission (**Rashi, Ibn Ezra; therefore, it was only by chance that she ended up in Boaz's field, as per the language of the next verse; Ralbag writes that she gave herself permission to collect only once she found favour in the eyes of the field's owner**).

⁵⁹ She came and returned to mark her way (**Rashi citing Midrash Ruth**).

⁶⁰ This refers to the Mitzvah of “leket” found in **Vayikra 19:9 and 23:22 (Ralbag)**.

⁶¹ She happened to come to his portion (**Rashi**); it may have been somewhat planned (**Ibn Caspi**).

⁶² This teaches us the appropriate way to act, although that is not the simple understanding of this verse (**Rashbam, likely referencing Berachot 54a**); “may G-d assist you”, since they were working hard (**Ibn Ezra, similarly in Ralbag and Ibn Caspi**).

⁶³ “May G-d bless you”, may he place blessing in the harvest (**Ibn Ezra**).

ב:ה וַיֹּאמֶר בָּעֵז לְנַעֲרֹו הַנֹּצֵב עַל־הַקּוֹצְרִים⁶⁴ לְמִי⁶⁵ הַנַּעֲרָה הַזֹּאת:⁶⁶

2:5 Then Boaz said to his servant that was set over the reapers, Whose maiden is this?

ב:ו וַיַּעַן הַנַּעַר הַנֹּצֵב עַל־הַקּוֹצְרִים וַיֹּאמֶר נַעֲרָה מוֹאבִיָּה הִיא הַשָּׁבָה⁶⁷ עִם־נָעֲמִי מִשָּׁדָה מוֹאֵב:

2:6 And the servant that was set over the reapers answered and said, It is the Moavite girl who came back with Naomi out of the country of Moav:

ב:ז וַתֹּאמֶר⁶⁸ אֶלְקָטָה־נָא⁶⁹ וְאֶסְפֹּתִי בַעֲמֻרִים⁷⁰ אַחֲרֵי הַקּוֹצְרִים וַתָּבוֹא וַתַּעֲמֹד⁷¹ מֵאֵז הַבֶּקֶר וְעַד־לָעֶה וְהָ שָׁבִתָּה הַבַּיִת מֵעַט⁷²:

2:7 and she said, I pray you, let me glean and gather after the reapers among the sheaves: so she came, and has continued from the morning until now, scarcely spending any time in the hut.

ב:ח וַיֹּאמֶר בָּעֵז אֶל־רוּת הָלֹוא שְׁמַעְתָּ בָּתִּי אֶל־תִּלְכִּי לְלַקֵּט בְּשָׂדֶה אַחֵר וְגַם לֹא תַעֲבוּרִי⁷³ מִזֶּה⁷⁴ וְכֵה תִדְבָּקִין עִם־נַעֲרָתִי⁷⁵:

2:8 Then said Boaz to Ruth, Hearst thou not, my daughter? Go not to glean in another field, nor go away from here, but keep close here to my maidens:

ב:ט עֵינֶיךָ⁷⁶ בְּשָׂדֶה אֲשֶׁר־יִקְצְרוּ וְהִלַּכְתָּ אַחֲרֵיהֶן הָלֹוא צְנִיתִי אֶת־הַנַּעֲרִים לְבִלְתִּי נִגְעָךָ וְצִמְתָּ⁷⁷ וְהִלַּכְתָּ אֶל־הַכֵּלִים וְשִׁתִּית מֵאֲשֶׁר יִשְׁאַבוּן הַנַּעֲרִים:

2:9 let thy eyes be on the field that they reap, and go after them: have I not charged the young men that they shall not touch thee? and when thou art thirsty, go to the vessels, and drink of that which the young men have drawn.

ב:י וַתִּפֹּל עַל־פָּנֶיהָ וַתִּשְׁתַּחוּ אֶרֶצָה⁷⁸ וַתֹּאמֶר אֵלָיו מְדוּעַ מָצָאתִי חֵן בְּעֵינֶיךָ לְהַכִּירַנִי וְאָנֹכִי נָכְרִיָּה⁷⁹:

2:10 Then she fell on her face, and bowed herself to the ground, and said to him, Why have I found favour in thy eyes, that thou shouldst take notice of me, seeing I am a stranger?

ב:יא וַיַּעַן וַיֹּאמֶר לָהּ הִגַּד הִגַּד⁸⁰ לִי כָל אֲשֶׁר־עָשִׂיתָ אֶת־חַמּוּתְךָ אַחֲרֵי מוֹת אִישׁוֹ⁸¹ וַתַּעֲזֹבִי אֶבִּיךָ וְאֶמְךָ וְאֶרְצְךָ מוֹלְדְּתְךָ וַתָּלֶכְי אֶל־עָם אֲשֶׁר לֹא־יָדַעְתָּ תְּמוּל שְׁלִשּׁוֹם⁸²:

⁶⁴ Whom he had appointed to watch the workers (Targum, similarly in Rashbam)

⁶⁵ “Who is she married to?” (Ibn Ezra, Ibn Caspi).

⁶⁶ He likely asked about her since she may have been wearing foreign clothing (Ibn Ezra); or because she collected only two ears, but not three, or that she would act particularly modestly (Rashi citing Shabbat 113b); or because he had simply never seen her before (Pseudo-Rashi).

⁶⁷ Past tense (Rashi; see 1:15).

⁶⁸ To herself (Rashi; Targum seems to imply that it was said aloud); the harvesters told Boaz that she has said it earlier (Pseudo-Rashi).

⁶⁹ This refers to the Mitzvah of “leket” found in Vayikra 19:9 and 23:22 (Rashi).

⁷⁰ This refers to the Mitzvah of “shic’cha” found in Devarim 24:19 (Rashi).

⁷¹ She was constantly moving and collecting so that no one would assume she had any ulterior motives (Ibn Ezra).

⁷² Except for the short period of time that she sat in the “house” or hut (Ibn Ezra, Ibn Caspi, Ralbag, Targum, meant to indicate her hard work); she only stayed over in this country for a short amount of time (Pseudo-Rashi; therefore, he had never seen her).

⁷³ For grammatical discussion of this word, see Ibn Ezra and Rashbam.

⁷⁴ Do not leave to another nation (Targum).

⁷⁵ To avoid suspicion of inappropriate actions (Ralbag; see 2:21-22).

⁷⁶ Look (Targum).

⁷⁷ If you get thirsty (Rashi, Targum, Ibn Caspi).

⁷⁸ In a manner of thanks (Rashbam).

⁷⁹ Not only am I a stranger, but I also come from a nation which is prohibited from joining the Jewish People (Targum).

⁸⁰ Boaz said that he was told that the prohibition to join the Jewish People does not apply to females from those nations, and that he was also told by prophecy that she would mother kings and prophets due to the kindness she performed for her mother-in-law (Targum).

⁸¹ Provided her with food (Targum; see 1:8).

⁸² To live with them (Ibn Ezra); to convert (Targum).

2:11 And Boaz answered and said to her, It has been fully related to me, all that thou hast done to thy mother in law since the death of thy husband: and how thou hast left thy father and thy mother, and the land of thy birth, and art come to a people whom thou knewest not before.

ב:יב וְיִשְׁלַם יְקֹנָן פְּעֻלָּתִי וְתָהִי מִשְׁפְּרָתִי שְׂלָמָה⁸⁴ מֵעַם יְקֹנָן אֱלֹהֵי יִשְׂרָאֵל אֲשֶׁר־בָּאת לְחַסּוֹת תַּחַת־כְּנָפָיו⁸⁵:

2:12 The Lord recompense thy deed, and may a full reward be given thee by the Lord G-d of Yisrael, under whose wings thou art come to take refuge.

ב:יג וַתֹּאמֶר אִמְצֵא־לִי בְעֵינַי אֲדֹנִי כִּי גִם־תִּנְחֵנִי⁸⁶ וְכִי דִבַּרְתָּ עַל־לִבִּי שִׁפְחָתִיךָ⁸⁷ וְאֲנֹכִי לֹא אֶהְיֶה⁸⁸ כְּאַחַת שִׁפְחֹתֶיךָ:

2:13 Then she said, Let me find favour in thy sight, my lord; for thou hast comforted me, and thou hast spoken gently to thy handmaid, though I am not even like one of thy handmaidens.

ב:יד וַיֹּאמֶר לָהּ בָּעוֹ לַעֲת הָאֵכֶל גְּשִׁי הֵלֶם וְאָכַלְתָּ מִן־הַלֶּחֶם וְטָבַלְתָּ פִתֶּךָ בְּחֶמֶץ⁸⁹ וַתֵּשֶׁב מִצַּד הַקּוֹצְרִים וַיִּצְבֹּט⁹⁰ לָהּ קָלִי וַתֹּאכַל וַתִּשְׂבַּע וַתֵּתֶר⁹¹:

2:14 And Boaz said to her at the mealtime, Come here, and eat of the bread, and dip thy morsel in the vinegar. And she sat beside the reapers: and he reached her parched corn, and she did eat, and was replete, and left.

ב:טו וַתֵּקַם לְלָקֹט וַיִּצֹוּ בָּעוֹ אֶת־נוֹעֲרָיו לֵאמֹר גַּם בֵּין הָעֹמְרִים⁹² תִּלְקֹט וְלֹא תְכַלִּימוּהָ:

2:15 And when she was risen up to glean, Boaz commanded his young men, saying, Let her even glean among the sheaves, and do not reproach her:

ב:טז וְגַם שְׁלֵת־שָׁלוֹ⁹³ לָהּ מִן־הַצִּבּוֹתִים⁹⁴ וַעֲזֹבְתֶם וְלִקְטָהּ וְלֹא תִגְעְרוּ־בָהּ:

2:16 and let fall also some of the handfuls on purpose for her, and leave them, that she may glean them, and do not rebuke her.

ב:יז וַתִּלְקֹט בַּשָּׂדֶה עַד־הָעֶרֶב וַתַּחֲבֹט⁹⁵ אֶת אֲשֶׁר־לָקְטָהּ וַיְהִי כְּאַיִפָּה שְׁעָרִים⁹⁶:⁹⁷

2:17 So she gleaned in the field until evening, and beat out what she had gleaned: and it was about an efa of barley.

⁸³ In this world (**Targum**).

⁸⁴ In the next world (**Targum**).

⁸⁵ Through this merit, you will be saved from Gehinom and your portion of the world to come will be alongside Sarah, Rivkah, Rachel and Leah (**Targum**). **Ralbag**, who in various places argues that Ruth had already converted long before, reads this as a renewed commitment.

⁸⁶ To allow me to join the Jewish People (**Targum**).

⁸⁷ By telling me that I am righteous (**Targum**).

⁸⁸ And I am not even as significant as one of your maidservants (**Rashi, Ibn Caspi, Ralbag and similarly in Ibn Ezra; Targum connects it to the previous explanation by suggesting that she said that she will not even merit a portion in the world to come alongside one of his maidservants**).

⁸⁹ A dish cooked in vinegar (**Targum**); vinegar itself (**Ibn Ezra and Rashi, citing Shabbat 113b, which notes that it is “good for the heat”**; **Ralbag appeals to his modern-day science**).

⁹⁰ Extended to her (**Targum and Rashi, based on Mishnah Chagigah 3:1, Ralbag**); gave her (**Ibn Ezra**)

⁹¹ This shows that Boaz was generous (**Pseudo-Rashi, somewhat implied by others**). For a discussion of the vowelization of this word, see **Ibn Ezra, Ibn Caspi and Rashbam**.

⁹² Normally, the harvesters prohibited the poor from collecting until all of the sheaves had been collected, lest they steal (**Pseudo-Rashi**); those grains that fall among (**between**) the sheaves are technically not for the poor, but let her keep them (**Ralbag**).

⁹³ Act as if you are forgetting (**Rashi, based on Targum to Bamidbar 15:25 and Shemuel II 6:7, Ibn Ezra, based on Shemuel II 6:7**); let fall (**Rashi, based on Devarim 28:40, Ralbag**), give/leave over extra (**Targum, seemingly Ibn Ezra, Ibn Caspi and Rashbam, and see Pseudo-Rashi**).

⁹⁴ Bundles (**Ibn Caspi, Ralbag, seemingly Pseudo-Rashi**).

⁹⁵ Beat the barley to extract the kernels (**Ralbag, Pseudo-Rashi**).

⁹⁶ Which is three “se’ah” (**Targum, Ralbag**).

⁹⁷ See **Ibn Ezra** for a very lengthy and amusing story relating to this verse, and **Ibn Caspi’s** follow-up comment.

ב:יח ותשא ותבוא העיר ותרא⁹⁸ תמותה את אשר-לקטה ותוצא⁹⁹ ותתן-לה את אשר-הותרה משבעה:

2:18 And she took it up, and went into the city: and her mother in law saw what she had gleaned: and she brought it out, and gave to her what she had left over after she had eaten her fill.

ב:יט ותאמר לה תמותה איפה לקטת היום ואנה עשית יהי מכירך¹⁰⁰ ברוך ותגד לתמותה את אשר-עשתה עמו ותאמר שם האיש אשר עשיתי עמו היום בעז:

2:19 And her mother in law said to her, Where hast thou gleaned today? and where hast thou worked? blessed is he who took notice of thee. And she related to her mother in law where she had worked, and said, The man's name where I worked today is Boaz.

ב:כ ותאמר נעמי לכלתה ברוך הוא ליקחך אשר לא-עזב חסדו¹⁰¹ את-החיים¹⁰² ואת-המתים¹⁰³ ותאמר לה נעמי קרוב לנו האיש מגאלנו¹⁰⁴ הוא:

2:20 And Naomi said to her daughter in law, Blessed is he of the Lord, who has not left off his steadfast love to the living and to the dead. And Naomi said to her, The man is near of kin to us, one of our nearest kinsmen.

ב:כא ותאמר רות המואביה גם¹⁰⁵ | כִּי-אָמַר אֵלַי עַם-הַנְּעָרִים¹⁰⁶ אֲשֶׁר-לִי תִדְבְּקִין עַד אִם-כֻּלּוֹ אֶת כָּל-הַקָּצִיר אֲשֶׁר-לִי:¹⁰⁷

2:21 And Ruth the Moavite said, He said to me also, Thou shalt keep close by my young men, until they have ended all my harvest.

ב:כב ותאמר נעמי אל-רות כלתה טוב בתי כי תצאי¹⁰⁸ עם-נערותיו¹⁰⁹ ולא יפגעו¹¹⁰ בך¹¹¹ בשדה אחר:

2:22 And Naomi said to Ruth her daughter in law, It is good, my daughter, that thou go out with his maidens, and that they meet thee not in any other field.

ב:כג ותדבק בנערות בעז ללקט עד-פלות קציר-השערים וקציר החטים ותשב את¹¹² תמותה:¹¹³

2:23 So she kept close to the maidens of Boaz to glean to the end of the barley harvest and of the wheat harvest; and dwelt with her mother in law.

ג:א ותאמר לה נעמי תמותה בתי הלא¹¹⁴ אבקש-לך מנוח¹¹⁵ אשר ייטב-לך:

3:1 Then Naomi her mother in law said to her, My daughter, shall I not seek a home for thee, that it may be well with thee?

⁹⁸ This indicates her caring and love for her (**Ibn Caspi**).

⁹⁹ Of her bosom (**Ibn Caspi**); of her kerchief (**Ibn Caspi**).

¹⁰⁰ The owner of the field who allowed you to collect (**Rashi**, similarly in **Ralbag**).

¹⁰¹ Boaz's kindness (**implied by Ibn Ezra**); this term is an honourific for Boaz (**possibly Ibn Caspi**).

¹⁰² Naomi and Ruth, by providing them with food (**Rashi**, **Ibn Caspi** and **Ibn Ezra**).

¹⁰³ Generally dealing with the dead (**Rashi**); having previously helped Elimelech and his sons, who were now deceased (**Ibn Caspi** and **Ibn Ezra**).

¹⁰⁴ Some other sort of redemption that is not Yibbum (**Ibn Ezra**).

¹⁰⁵ In addition to this other kindness (**Rashbam**).

¹⁰⁶ The overseer of the field (**Ibn Ezra**).

¹⁰⁷ See Pseudo-Rashi (**and Ralbag**) for a long discussion of what Ruth had repeated here.

¹⁰⁸ To collect (**Ibn Ezra**).

¹⁰⁹ Specifically the females (**Ibn Ezra**).

¹¹⁰ Expel you (**Pseudo-Rashi**); protest (**Targum**).

¹¹¹ Generally (**Ibn Ezra**, **Ibn Caspi**); Boaz's men (**Ibn Ezra**).

¹¹² With (**Targum**, **Ibn Ezra**).

¹¹³ This led to boredom for Ruth, which led into Naomi seeking a husband for her more aggressively (**Pseudo-Rashi**).

¹¹⁴ I swear that I will not rest until... (**Targum**).

¹¹⁵ A husband (**Ibn Ezra**, **Ibn Caspi**; see 1:9).

ג:ב ועתה קלא בעז מדעתנו¹¹⁶ אשר הניח את-נערותיו הנה-הוא זרה¹¹⁷ את-זרן השערים הלילה:¹¹⁸
3:2 And now is not Boaz of our kindred, with whose maidens thou wert? Behold, he winnows barley tonight in the threshingfloor.

ג:ג ורתצת¹¹⁹ | וסכת¹²⁰ ושמת שמלתך [שמלתך]¹²¹ עליך וירדתי [וירדת]¹²² הגרן אל-תנדעי לאיש¹²³ עד כלתו לאכל ולשתות:
3:3 Wash thyself therefore, and anoint thyself, and put thy raiment upon thee, and get thee down to the threshingfloor: but do not make thyself known to the man, until he has finished eating and drinking.

ג:ד ויהי בשכבו וידעת את-המקום אשר ישכב-שם ובאת וגלית מרגלותיו¹²⁴ ושכבתי [ושכבת]¹²⁵ והוא יגיד לך את אשר תעשין:¹²⁶
3:4 And it shall be, when he lies down, that thou shalt mark the place where he shall lie, and thou shalt go in, and uncover his feet, and lay thee down; and he will tell thee what thou shalt do.

ג:ה ותאמר אליה כל אשר-תאמרי [אלי] אעשה:
3:5 And she said to her, All that thou sayest to me I will do.

ג:ו ותרד הגרן ומעש ככל אשר-צוהה חמותה:¹²⁷
3:6 And she went down to the threshingfloor, and did according to all that her mother in law bade her.

ג:ז ויאכל בעז וישתה וייטב לבו¹²⁸ ויבא לשכב בקצה הערמה¹²⁹ ותבא בליל¹³⁰ ותגל מרגלותיו ותשכב:¹³¹
3:7 And when Boaz had eaten and drunk, and his heart was merry, he went to lie down at the end of the heap of corn: and she came softly, and uncovered his feet, and laid herself down.

¹¹⁶ Our relative (**Rashi**); who is known to us (**Targum, seemingly Rashbam**). See **Ibn Ezra and Rashbam** for a discussion of the grammar.

¹¹⁷ He had completely harvested his field already, and now moved on to winnowing (**Ibn Caspi**).

¹¹⁸ He was winnowing at night because thievery was common, so he had to sleep with his grain (**Rashi**); the night wind was good for winnowing (**implied by Targum**).

¹¹⁹ In water (**Targum, taken literally**); from the contamination of your Avodah Zarah (**Rashi, taken metaphorically**).

¹²⁰ With good smelling oil/spices (**Targum, Ibn Caspi and Ibn Ezra, citing common practice, taken literally**); with Mitzvot (**Rashi, taken metaphorically**).

¹²¹ Your jewelry (**Targum**); your best clothing (**Pseudo-Rashi; Ibn Ezra, since they were not fit for collecting in the fields; Ibn Caspi, so that she would not be recognized; similarly, Rashi, citing Shabbat 113b, says that she put on her Shabbat clothing**). The purpose of this was to demonstrate to Boaz that she loved him (**Pseudo-Rashi**).

¹²² My merit will accompany you (**Rashi, based on Ketiv**).

¹²³ To Boaz (**Rashi**); this implies that she not let anyone know, other than Boaz at that exact time (**Ibn Caspi, Ralbag; note that Ibn Caspi responds to the suggestion that this refers to a sexual encounter, and rejects it**).

¹²⁴ His feet (**Targum, Ibn Ezra, Ibn Caspi**); the lower edge of the bed (**Ralbag**).

¹²⁵ Ask him for advice (**Targum**).

¹²⁶ Whether he will marry you himself, or marry you off to another (**Ibn Ezra**).

¹²⁷ **Rashi, based on Shabbat 113b**, suggests that she first descended to the threshing floor, and then performed the other instructions, so that people should not assume she was a prostitute.

¹²⁸ He thanked Hashem for listening to his prayer and removing the famine from Israel (**Targum**); he engaged in Torah study (**Rashi**).

¹²⁹ Where no one else was present (**Pseudo-Rashi**).

¹³⁰ Slowly (**Rashi; some understand Rashi as meaning silently**); secretly (**Targum, Ralbag**).

¹³¹ Despite the enticing situation, Boaz conquered his evil inclination, as Yosef and Palti ben Layish did in their challenging situations (**Targum**).

ג:ח וַיְהִי בַחֲצֵי הַלַּיְלָה וַיִּתְּרֶד הָאִישׁ¹³³ וַיִּלְכֹּת¹³⁴ וַהֲגָה¹³⁵ אִשָּׁה שֹׁכֶבֶת מִרְגְּלָתָיו:

3:8 And it came to pass at midnight, that the man was startled, and turned over: and, behold, a woman lay at his feet.

ג:ט וַיֹּאמֶר מִי־אַתָּה וַתֹּאמֶר אֲנֹכִי רוּת אִמְתְּךָ וּפְרַשְׁתְּ כְנָפֶךָ עַל־אִמְתְּךָ¹³⁶ כִּי גֵאֻל¹³⁷ אַתָּה:

3:9 And he said, Who art thou? And she answered, I am Ruth thy handmaid: spread therefore thy skirt over thy handmaid; for thou art a near kinsman.

ג:י וַיֹּאמֶר בְּרוּכָה אַתָּה לִיקוּם בְּתִי הֵיטִבְתְּ סִסְגָּךְ הָאֲחֵרוֹן¹³⁸ מִן־הָרִאשׁוֹן¹³⁹ לְבִלְתִּי־לָקֶחַת אַחֲרֵי הַבָּחוּרִים אֲם־דָּל וְאִם־עָשִׁיר¹⁴⁰:

3:10 And he said, Blessed be thou of the Lord, my daughter: for thou hast shown more loyalty in the latter end than at the beginning, inasmuch as thou didst not follow the young men, whether poor or rich.

ג:יא וְעַתָּה בְּתִי אֶל־תִּירָאִי¹⁴¹ כֹּל אֲשֶׁר־תֹּאמַרִי אֶעֱשֶׂה־לָּךְ כִּי יוֹדַעַת כָּל־שְׁעַר עַמִּי¹⁴² כִּי אֵשֶׁת חַיִּל אַתָּה¹⁴³:

3:11 And now, my daughter, fear not; I will do to thee all that thou requirest: for all the city of my people knows that thou art a virtuous woman.

ג:יב וְעַתָּה כִּי אָמְנָם כִּי אִם¹⁴⁴ גֵּאֻל אֲנֹכִי וְגַם יֵשׁ גֵּאֻל קְרוֹב מִמֶּנִּי¹⁴⁵:

3:12 And now it is true, that I am thy near kinsman: yet there is a kinsman nearer than I.

ג:יג לִינִי¹⁴⁶ | הַלַּיְלָה וַהֲגָה בַּבֹּקֶר אִם־יִגְאָלָךְ טוֹב¹⁴⁷ יִגְאָל וְאִם־לֹא יִחַפֵּץ לְגֵאֻלָּךְ וּגְאֻלְתִּיךָ אֲנֹכִי חִי־יִקְנֶנָּךְ¹⁴⁸ שְׂכָרִי עַד־הַבֹּקֶר¹⁴⁹:

¹³² Not literally midnight, but sometime during the night (**Ibn Caspi**).

¹³³ Since he thought she was a demon (**Rashi**); since he noticed there was a person near his feet (**Pseudo-Rashi, similarly in Ralbag**).

¹³⁴ Rolled from side to side (**Ibn Ezra**); was grabbed (**Rashi here writes that she held him so that he would not scream; Rashi to Iyov 6:18 indicates that she hugged him**); his skin became soft as a turnip [lefe] with fear (**Targum, although a corresponding passage in Sanhedrin 19b, as explained by Rashi, writes that his sexual organ hardened like a turnip**); moved to try to feel what he had noticed was near him (**Pseudo-Rashi**); turned towards what he had noticed (**Ralbag**); curled up in fright (**Ibn Caspi**). (**Most of these commentaries cite support from either Shofetim 16:29 or Iyov 6:18.**)

¹³⁵ He saw her (**Targum, Ibn Ezra, who says either it was due to her not having a beard, or her clothing**); he felt her head with his hand (**Rashi, similarly in Pseudo-Rashi**); he heard her feminine voice (**Ibn Ezra**). See Ibn Caspi's comment on these details.

¹³⁶ i.e. marriage (**Targum, Rashi, Ibn Ezra, Pseudo-Rashi**); a general term of closeness (**Ibn Caspi**).

¹³⁷ This refers to standard redemption of a deceased relative's property, so that they will be remembered (**Ibn Ezra, Rashi, based on Vayikra 25:25**); a customary practice similar to Yibbum (**Pseudo-Rashi, although this is similar to the previous view**).

¹³⁸ Her actions to keep the name of her husband alive (**Targum, Ralbag, Rashi, Ibn Ezra, each with different emphases**); her agreement to marry such an elderly gentleman (**Pseudo-Rashi, Ralbag**).

¹³⁹ Her actions with her mother-in-law (**Rashi, Pseudo-Rashi, Ralbag**); her conversion (**Targum**); her care for the dead (**Ralbag**); listening to Boaz to not go to other fields (**Ralbag; see 2:8**).

¹⁴⁰ All men found her attractive (**Ibn Ezra**). Boaz was particularly happy that she had chosen him over other, younger men (**Ibn Caspi, Pseudo-Rashi, Ralbag**).

¹⁴¹ That I think you are promiscuous (**Pseudo-Rashi**).

¹⁴² The Sanhedrin (**Targum**); his family and friends (**Ibn Caspi, in explaining why marrying her would not evoke protest from them**).

¹⁴³ A righteous woman who has the strength to support the yoke of Mitzvot (**Targum**); particularly modest (**Pseudo-Rashi**).

¹⁴⁴ This extra word (**which is not read**) indicates some doubt – Boaz was unsure if he would end up redeeming her (**Rashi**); Boaz feigned uncertainty, even though he knew that he would be the one to marry her (**another interpretation of Rashi**).

¹⁴⁵ Closer than me (**Rashbam, Targum; Rashi, citing a midrash, writes that although in 4:3 Boaz refers to Elimelech as a brother, in reality Boaz was a nephew, and people refer to their uncle as a brother, see e.g. Bereishit 14:14**).

¹⁴⁶ Sleep alone for one last night (**Rashi**).

¹⁴⁷ If the redeemer redeems you, good for you (**Ibn Ezra, Pseudo-Rashi, Ibn Caspi, Ralbag**); the redeemer's name was Tov (**Pseudo-Rashi, Ralbag**).

¹⁴⁸ Language of an oath (**Rashi, Targum, Ibn Caspi; Rashi explains that he swore that he was not “brushing her off” with words, and also cites a midrash that he swore not to engage in sexual relations with her until they were married; see 3:8; see Ibn Caspi's comment about the placement of these words**).

¹⁴⁹ He said this because he was concerned that she would be harmed by outsiders if she returned home at night (**Ralbag**).

3:13 Tarry this night, and it shall be in the morning, that if he will perform to thee the part of a kinsman, well; let him do the kinsman's part: but if he will not do the part of a kinsman to thee, then will I do the part of a kinsman to thee, as the Lord lives: lie down until the morning.

ג:יד ותשקב מרגלתו [מרגלותיו] עד-הבקר ותקם ¹⁵⁰ בטרם [בטרם] יקיר איש את-רעהו ויאמר ¹⁵¹ אל-ינלע כייבאה האשה הגרן:

3:14 And she lay at his feet until the morning: and she rose up before one could recognize another person. And he said, Let it not be known that a woman came into the threshingfloor.

ג:טו ויאמר ה'בי המטפסת אשר-עליו ואחזי-בה ותאחזי בה וימד שש-שערים ¹⁵² וינשת עליה ויבא העיר:

3:15 Also he said, Bring the veil that thou hast upon thee, and hold it. And when she held it, he measured six measures of barley, and laid it on her: and he went into the city.

ג:טז ותבוא אל-חמותה ותאמר מי ¹⁵³ את-בתי ותגד-לה את כל-אשר עשה ¹⁵⁴ לה האיש:

3:16 And when she came to her mother in law, she said, Who art thou, my daughter? And she told her all that the man had done to her.

ג:יז ותאמר שש-שערים האלה נתן לי בי אמר [אלי] אל-תבואי ריקם אל-חמותי:

3:17 And she said, These six measures of barley he gave me; for he said to me, Do not go empty to thy mother in law.

ג:יח ותאמר שבי בתי עד אשר תדעיו איד יפל ¹⁵⁵ דבר כי לא ישקט האיש כייאם-כלה הדבר היום: ¹⁵⁶

3:18 Then she said, Sit still, my daughter, until thou know how the matter will fall: for the man will not rest quiet until he finishes the matter to day.

ד:א ובעז ¹⁵⁷ עלה השער ¹⁵⁸ וישב שם והנה הגאל עבר אשר דבר-בז ¹⁵⁹ ויאמר סורה שבה-פה פלגי אלמגי ¹⁶⁰ יסר וישב:

4:1 Then Boaz went up to the gate, and sat down there: and, behold, the kinsman of whom Boaz spoke came by; unto whom he said, Ho there, such and such a one! turn aside, sit down here. And he turned aside, and sat down.

ד:ב ויקח עשרה אנשים ¹⁶¹ מזקני העיר ויאמר שבו-פה וישבו:

4:2 And he took ten men of the elders of the city, and said, Sit down here. And they sat down.

¹⁵⁰ He woke her as well (Rabag).

¹⁵¹ To one of his workers (Targum, Ibn Caspi, Pseudo-Rashi); to himself (Ibn Caspi, Rashi, who also takes it to mean that he hurried her out in the morning for this reason); to her (Ibn Caspi).

¹⁵² Six grains of barley (Rashi, since women would not carry six “se’ah”); six measures, such as “kav” or “se’ah” (Pseudo-Rashi, Rabag).

This served as a sign that six righteous leaders would descend from her, and each one would be blessed with six blessings (Targum; Rashi and Ibn Ezra each make reference to one of the allusions).

¹⁵³ “Who are you?” (Ibn Ezra, Pseudo-Rashi, since it was still dark outside; Ibn Caspi suggests Ruth knocked at the door, and this was Naomi’s response); “What happened?” (Ibn Ezra).

¹⁵⁴ What he had promised/said to her (Ibn Caspi, Ibn Ezra, similarly in Targum; see Ibn Caspi to Bereishit 9:24).

¹⁵⁵ From Heaven (Targum, Ibn Ezra).

¹⁵⁶ Rashi reorganizes the wording of the verse to mean that Boaz will finish the matter today in an active, not passive manner.

¹⁵⁷ This continues from the end of 3:15, when he had come to the city (Pseudo-Rashi).

¹⁵⁸ To the Sanhedrin (Targum; Rabag refers to them as “Shofetim”, probably meaning judges), to the city gate (Ibn Ezra, based on custom, as evidenced by many other places where the Torah mentions this notion).

¹⁵⁹ As he had told Ruth (Targum, Rashbam).

¹⁶⁰ His name was unknown; see Rashi, Pseudo-Rashi and Ibn Ezra for various interpretations of these words, which essentially mean “anonymous”. Also, note that Boaz used his name, but it was not recorded in this retelling, for any number of reasons (Pseudo-Rashi – we don’t need to know it, Ibn Caspi – the writer didn’t know his name, Rashi – since he didn’t want to redeem).

¹⁶¹ To publicize the manner (Pseudo-Rashi).

ד:ג וַיֹּאמֶר לְגֵאֵל חֲלָקֶת¹⁶² הַשָּׂדֶה אֲשֶׁר לְאַחֵינוּ לְאֵלִימֶלֶךְ מִכְרָה נַעֲמִי הַשָּׂבָה מִשְׁדֶּה מוֹאָב:

4:3 And he said to the kinsman, Naomi, who is come back out of the country of Moav, is selling a parcel of land, which was our brother Elimelech's:

ד:ד וָאֲנִי אֲמַרְתִּי אֶגְלֶה אֲזַנֶּנָּה לְאִמִּי קְנֶה גִגְדִּי הַיֹּשְׁבִים וְגִגְדִּי זָקְנִי עִמִּי אִם־תִּגְאָל¹⁶³ גֵּאֵל¹⁶⁴ וְאִם־לֹא יִגְאָל¹⁶⁴ הִגִּידָה לִּי וְאָדַע [וְאָדַעָה] כִּי אֵין זִלְתָּהּ¹⁶⁵ לְגֵאֹל וְאֲנֹכִי אֲחַרֶּיךָ וַיֹּאמֶר אֲנֹכִי אֶגְאָל:

4:4 and I thought to advise thee of it, saying, Buy it in the presence of the inhabitants, and in the presence of the elders of my people. If thou wilt redeem it, redeem it: but if thou wilt not redeem it, then tell me, that I may know: for there is none to redeem it besides thee; and I am after thee. And he said, I will redeem it.

ד:ה וַיֹּאמֶר בֹּעֲז בְיוֹם־קְנוֹתָהּ הַשָּׂדֶה מִיַּד נַעֲמִי וּמֵאֵת רֹות הַמּוֹאָבִיָּה אִשְׁת־הַמֵּת קְנִיתִי [קְנִיתָה]¹⁶⁶ לְהַקִּים שֵׁם־הַמֵּת עַל־נַחֲלָתָו:

4:5 Then said Boaz, On the day thou buyest the field from the hand of Naomi, thou must buy also from Ruth the Moavite, the wife of the dead, to raise up the name of the dead upon his inheritance.

ד:ו וַיֹּאמֶר הַגֵּאֵל לֹא אוּכַל־לִּגְאֹל־[לְגֵאֵל־] לִי כִּי־אֲשַׁחֲתִי אֶת־נַחֲלָתִי¹⁶⁷ גֵּאֵל־לִּי¹⁶⁸ אֶתֶּה אֶת־גֵּאֲלָתִי כִּי לֹא־אוּכַל לְגֵאֵל:

4:6 And the kinsman said, I cannot redeem it for myself, lest I harm my own inheritance: take my right of redemption for thyself; for I cannot redeem it.

ד:ז וְזֹאת לְפָנִים¹⁶⁹ בְּיִשְׂרָאֵל עַל־הַגֵּאֹלָה¹⁷⁰ וְעַל־הַתְּמוּרָה¹⁷¹ לָקִים כָּל־דָּבָר שֶׁלָּךְ אִישׁ נִעְלָו¹⁷² וְנָתַן לְרֵעֵהוּ¹⁷³ וְזֹאת הַתְּעוּדָה¹⁷⁴ בְּיִשְׂרָאֵל:

4:7 Now this was the custom in former time in Yisrael concerning redeeming and concerning exchanging, to confirm all manner of transactions; a man pulled off his shoe, and gave it to his neighbour: and this was the manner of attesting in Yisrael.

ד:ח וַיֹּאמֶר הַגֵּאֵל לְבֹעֲז קְנֶה־לָּךְ וַיִּשְׁלַף נַעְלָו¹⁷⁵:

4:8 Therefore the kinsman said to Boaz, Buy it for thyself. And he drew off his shoe.

ד:ט וַיֹּאמֶר בֹּעֲז לְזָקְנִים וְכָל־הָעָם עֲדִים אִתָּם הַיּוֹם כִּי קָנִיתִי אֶת־כָּל־אֲשֶׁר לְאֵלִימֶלֶךְ וְאֵת כָּל־אֲשֶׁר לְכִלְיוֹן וּמַחֲלֹן מִיַּד נַעֲמִי:

4:9 And Boaz said to the elders, and to all the people, you are witnesses this day, that I have bought all that was Elimelech's, and all that was Kilyon's and Machlon's, from the hand of Naomi.

¹⁶² It was a large field, part of which was owned by Elimelech (**Ibn Ezra**).

¹⁶³ See **2:20** and **3:9**, and **Ralbag** here.

¹⁶⁴ See **Ibn Ezra** regarding the grammatical discussion surrounding this word.

¹⁶⁵ i.e. a closer relative (**Rashi**, **Ibn Ezra**, **Targum**).

¹⁶⁶ You are required to perform Yibbum to Ruth (**Targum**; although see **1:11**); you must purchase it from Ruth (**Rashi**, seemingly **Ibn Ezra**; **Rashi** notes that Ruth refused to sell her portion unless the redeemer would marry her as well).

¹⁶⁷ My wife will get upset if I marry another woman (**Targum**, **Ibn Ezra**, **Pseudo-Rashi**); my children will have a stigma, since I am marrying a Moavite woman (**Rashi**); this refers to actual monetary matters (**Ibn Ezra**, similar in **Ralbag**, based on **halacha**); he felt uncomfortable taking the place of a dead person without a Mitzvah to do so (**Pseudo-Rashi**, based on **Bereishit 38:9**); I cannot adopt more children (**Ibn Caspi**, which was likely intended to echo **Ibn Ezra**).

¹⁶⁸ I give you permission (**Ibn Ezra**; **Targum** adds that this is appropriate, since Boaz did not have a wife).

¹⁶⁹ An early custom (**Targum**, **Ibn Ezra**, **Ibn Caspi**, **Ralbag**).

¹⁷⁰ Actual redemption (**Ibn Ezra**); any sale (**Rashi**, similarly in **Targum** and **Pseudo-Rashi**)

¹⁷¹ Any swap (**Rashi**, **Ibn Ezra**, **Pseudo-Rashi**, possibly **Targum**).

¹⁷² His hand-covering (**Targum**, **Pseudo-Rashi**); his shoe (simple understanding and translation elsewhere, implied by various commentaries).

¹⁷³ This is a form of kinyan (**Rashi**, **Pseudo-Rashi**, **Targum**; see the next verse); this was just a custom of redemption (**Ibn Caspi**).

¹⁷⁴ This is what is testified to/equivalent to testimony (**Targum**, **Rashi**, **Pseudo-Rashi**, **Ibn Ezra**, **Ralbag**; see **4:9**); this was the custom (possibly implied by **Ibn Caspi**).

¹⁷⁵ Boaz gave his "na'al" to the redeemer (**Targum**, **Ibn Ezra**, **Ralbag**, **Rashi** citing **Bava Metzia 47a**); the redeemer gave his "na'al" to Boaz (**Ibn Ezra**, **Ibn Caspi**, **Rashi** citing **Bava Metzia 47a**).

He likely returned the shoe following this exchange (**Ralbag**).

ד:י וגם את־נרות המאבִּיָּה אִשֶּׁת מַחֲלֹן קָנִיתִי לִי לְאִשָּׁה לְהַקִּים שָׁם־הַמֶּת עַל־גִּנְחָלָתוֹ¹⁷⁶ וְלֹא־יִכָּרֵת שָׁם־הַמֶּת מִעַם אֲחִיו וּמִשְׁעַר מְקוֹמוֹ עַד־יָם אַתֶּם הַיּוֹם:

4:10 Moreover Ruth the Moavite, the wife of Machlon, have I acquired as my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place: you are witnesses this day.

ד:יא וַיֹּאמְרוּ כָּל־הָעָם אֲשֶׁר־בַּשְּׁעַר וְהַזְקֵנִים עֲדִים יְהוָה יִקְנֶה אֶת־הָאִשָּׁה הַבָּאָה אֶל־בֵּיתָךְ כְּרָחֵל¹⁷⁷ וְכִלְאָה אֲשֶׁר בָּנוּ שְׂתִיָּהֶם אֶת־בֵּית יִשְׂרָאֵל וַעֲשֶׂה־תֵּיִל¹⁷⁸ בְּאַפְרָתָה וּקְרָא־שֵׁם¹⁷⁹ בְּבֵית לְחֶם:

4:11 And all the people that were in the gate, and the elders, said, We are witnesses. The Lord make the woman that is come into thy house like Rachel and like Leah, which two did build the house of Yisrael; and be prosperous in Efrata, and be famous in Beit Lechem:

ד:יב וַיְהִי בֵיתָךְ כְּבֵית שֵׁרָיִם¹⁸⁰ אֲשֶׁר־יָלְדָה תָמָר¹⁸¹ לַיהוּדָה מִן־הַזָּרַע אֲשֶׁר יְהוָה יִקְוֶה לָךְ מִן־הַנְּעָרָה הַזֹּאת:

4:12 and let thy house be like the house of Peretz, whom Tamar bore to Yehudah, of the seed which the Lord shall give thee of this young woman.

ד:יג וַיֵּקַח בָּעֵז אֶת־רוּת וַתְּהִי־לּוֹ לְאִשָּׁה וַיָּבֹא אֵלֶיהָ וַיִּפְּנוּ וַיִּקְנֶה לָּהּ הַרְיוֹן וַתֵּלֶד בֶּן:

4:13 So Boaz took Ruth, and she was his wife: and he went in to her, and the Lord gave her conception, and she bore a son.

ד:יד וַתֹּאמְרֶנָּה הַנָּשִׁים אֶל־נַעֲמִי בְרוּךְ יְהוָה אֲשֶׁר לֹא הִשְׁכִּית לָךְ גֹּאֲלָה¹⁸² הַיּוֹם וַיִּקְרָא שְׁמוֹ בְּיִשְׂרָאֵל¹⁸³:

4:14 And the women said to Naomi, Blessed is the Lord, who has not left thee this day without a redeemer, that his name may be famous in Yisrael.

ד:טו וַהֲיֵה לָךְ לְמַשִּׁיב נֶפֶשׁ וּלְכֹלֶלֶת¹⁸⁴ אֶת־שִׁיבְתָךְ כִּי כָלְתָךְ אֲשֶׁר־אַהֲבָתָךְ יִלְדְּתוּ אֲשֶׁר־הִיא טוֹבָה לָךְ מִשִּׁבְעָה בָּנִים:

4:15 And he shall be to thee a restorer of thy life, and a nourisher of thy old age: for thy daughter in law, who loves thee, who is better to thee than seven sons, she has born him.

ד:טז וַתִּקַּח נַעֲמִי אֶת־הַיֶּלֶד וַתִּשְׁתָּהוּ בְּחִיקָהּ וַתְּהִי־לּוֹ לְאֹמָנָה:

4:16 And Naomi took the child, and laid it in her bosom, and became nurse to it.

ד:יז וַתִּקְרָאנָהּ לּוֹ שֵׁם לְאֹמֶר יִלְדָּבָן לְנַעֲמִי וַתִּקְרָאנָה שְׁמוֹ עוֹבֵד¹⁸⁶ הוּא אֲבִי־יִשָּׁי אָבִי דָוִד¹⁸⁷: (פ)

4:17 And the women her neighbours gave it a name, saying, There is a son born to Naomi; and they called his name Oved: he is the father of Yishai, the father of David.

¹⁷⁶ Since when people see her on the estate, they will recall that she was Machlon's wife (**Rashi, Ralbag, see Ibn Caspi**); they should name the child after the deceased (**implied by Pseudo-Rashi, as a custom, see Ibn Caspi to 4:17**).

¹⁷⁷ As Yaakov originally intended to marry her alone (**Ibn Ezra, Ibn Caspi; Ralbag emphasizes that he worked to be able to marry her**). Even though they were all descendants of Leah, they still said this (**Rashi**).

¹⁷⁸ Be successful (**general suggestion of Rashbam and Ibn Ezra, Ibn Caspi**).

¹⁷⁹ Let your name become great (**Rashi**); let it be known that good came to Israel through this (**Pseudo-Rashi**); general praise (**Ibn Caspi**).

¹⁸⁰ Their ancestor (**Rashi, Ralbag**); since he was Boaz's ancestor (**Pseudo-Rashi, see 4:18**).

¹⁸¹ Who was an outsider like Ruth (**Pseudo-Rashi**).

¹⁸² The new baby (**Ibn Ezra**).

¹⁸³ As one of the righteous of Israel (**Targum**); his name should become great (**Pseudo-Rashi**).

¹⁸⁴ Provide food (**Ibn Ezra, based on Bereishit 47:12**); help you endure (**Ibn Ezra, based on Malachi 3:2**)

¹⁸⁵ Even as a widow (**Targum**).

¹⁸⁶ See **Pseudo-Rashi and Ibn Caspi** about this name, especially that some suggest that it was only the neighbours that called him by this name, but that he was truly named Machlon after the deceased.

¹⁸⁷ This may refer either to Yishai or to Oved (**Ibn Ezra**).

ד:יח ואלה תולדות פֶּרֶץ¹⁸⁸ פֶּרֶץ הוליד אֶת־חֶצְרוֹן:

4:18 Now these are the generations of Peretz: Peretz begot Chetzron,

ד:יט וְחֶצְרוֹן הוליד אֶת־רָם וְרָם הוליד אֶת־עֲמִינָדָב:

4:19 and Chetzron begot Ram, and Ram begot Aminadav,

ד:כ וְעֲמִינָדָב הוליד אֶת־נַחֲשֹׁן¹⁸⁹ וְנַחֲשֹׁן הוליד אֶת־שַׁלְמָה¹⁹⁰:

4:20 and Aminadav begot Nachshon, and Nachshon begot Salma,

ד:כא וְשַׁלְמוֹן הוליד אֶת־בֹּאֵז¹⁹² וְבֹאֵז הוליד אֶת־עֹבֵד¹⁹³:

4:21 and Salmon begot Boaz, and Boaz begot Oved,

ד:כב וְעֹבֵד הוליד אֶת־יִשָּׁי¹⁹⁴ וְיִשָּׁי הוליד אֶת־דָּוִד¹⁹⁵:

4:22 and Oved begot Yishai, and Yishai begot David.

¹⁸⁸ It now traces David's lineage to Yehudah (**Rashi**); it traces Boaz's lineage to Peretz, since he was just blessed to be like him (**Pseudo-Rashi**).

¹⁸⁹ The prince of the tribe of Yehudah (**Targum; see Bamidbar 1:7**).

¹⁹⁰ A very righteous individual who helped people bring their first fruits to Jerusalem when Yerov'am prohibited it (**Targum; see also Divrei Hayamim I 2:54 and Targum there**).

¹⁹¹ See **Ibn Ezra** on this verse for a discussion of the timeline.

¹⁹² Also known as Ivtzan, whose merit saved the Jewish People from their enemies, and whose prayer saved them from the famine (**Targum; see 2:1 and 1:1**).

¹⁹³ Who served Hashem with a full heart (**Targum**).

¹⁹⁴ Who did not sin, and was known as Nachash, and was only killed because of the sin of eating from the Tree of Knowledge, which required mankind to die at some point (**Targum**).

¹⁹⁵ The King of Israel (**Targum**).