

1:1 וַיְהִי בַיּוֹם שֶׁשָּׁפַט הַשְּׁפָטִים וַיְהִי רָעַב בְּאֶרֶץ וַיֵּלֶךְ אִישׁ מִבֵּית לְחָם יְהוּדָה לְגוֹר בְּשָׂרֵי מוֹאָב הוּא וְאִשְׁתּוֹ
וּשְׁנֵי בָנָיו:

- וַיְהִי = היה QIwc3ms
- בַּיּוֹם ‘in days of’.
 - The Tserre-Yod at the end of the word indicates that the word is in the construct state, probably MP.
- שֶׁשָּׁפַט = שפט Q ∞
 - This could also be QM2ms, but Q ∞ fits the context (a temporal clause that begins with ב)
- הַשְּׁפָטִים = שפט QPtMP+article
 - V₁ = Holem, so this is QPt.
 - The participle is acting substantivally because there is no MP noun around for it to modify.
- וַיֵּלֶךְ = הלך QIwc3ms
 - V_p = Tserre indicates 1Yod in the QI. הלך thinks it is 1Yod.
- לְגוֹר = גור Q ∞ +ל
 - The only verb forms that can be the object of a preposition (e.g., ל) are ∞ and Pt
 - Biconsonantal verbs keep their lexical vowel in the QI, QM, and Q ∞ , so it can't be Pt
 - The ∞ indicates the purpose for which וַיֵּלֶךְ
- And it was in the days of the judges judging. And it was a famine in the land. And a man went from Bethlehem of Judah to sojourn in fields of Moab, he and his wife and the two of his sons.
- In the days when the judges judges, there was a famine in the land, and a man left Bethlehem of Judah to sojourn in Moab – he, his wife, and his two sons.

1:2 וְשֵׁם הָאִישׁ אֱלִימֶלֶךְ וְשֵׁם אִשְׁתּוֹ נָעֳמִי וְשֵׁם שְׁנֵי-בָנָיו מַחֲלֹן וְכִלְיוֹן אֶפְרַתִּים מִבֵּית לָחֶם יְהוּדָה וַיָּבֹאוּ
שְׂדֵי-מוֹאָב וַיָּהֲיוּ-שָׁם :

- וְשֵׁם
 - A clause that begins with Waw on a non-verb is an ‘offline’ clause or a ‘disjunctive’ clause because it indicates something other than simply the next event in the narrative.
 - This particular offline clause is supplemental; it gives background information, like a parenthetical statement in an English narrative.
- הָאִישׁ
 - The article indicates that this is the man who was previously mentioned (verse 1). This is called the ‘anaphoric’ use of the article (WHS §83).
- אֱלִימֶלֶךְ
 - The name אֱלִימֶלֶךְ ("Elimelech") means "My God [is] king."
- נָעֳמִי
 - From the NET Bible: The name Naomi (נָעֳמִי, na'omi) is from the adjective נָעִם (noam, "pleasant, lovely") and literally means "my pleasant one" or "my lovely one."
- מַחֲלֹן
 - From the NET Bible: The name Mahlon (מַחֲלֹן, makhlon) is from מָלַח (malah, "to be weak, sick").
- וְכִלְיוֹן
 - From the NET Bible: The name Kilion (וְכִלְיוֹן, khilyon) is from כָּלַח (kalah, "to be frail").
- אֶפְרַתִּים
 - This means that they are from the clan of Ephrath.
- וַיָּבֹאוּ = בּוֹא QIwc3mp
 - ׀ indicates that this is Iwc and that the Yod is the imperfect preformative, not a root consonant.
 - Vp = Qamets, which indicates a biconsonantal verb in the Qal or Hiphil Imperfect.
 - Vs = Holem, so this is Qal, not Hiphil. Hiphil would have Hireq-Yod.
- וַיָּהֲיוּ-שָׁם = הָיָה QIwc3mp
 - And the name of the man Elimelech and the name of his wife Naomi and the name of the two of his sons Mahlon and Kilion. Ephrathites from Behlehem of Judah. And they entered the fields of Moab and they were there.
 - The man’s name was Elimelech. His wife’s name was Naomi, and the names of his two sons were Mahlon and Kilion. They were Ephrathites from Bethlehm of Judah. The went into the country of Moab and settled there.

1:3 וַיָּמָת אֶלְיָמָלֶךְ אִישׁ נַעֲמִי וַתִּשָּׂאָר הָיָא וּשְׁנֵי בָנֶיהָ:

- וַיָּמָת = מוּת QIwc3ms
 - Because VP = ׀, we know that it is a Qal hollow (aka ‘biconsonantal’ or 2-1/י) verb, so the root is מוּת.
 - The last syllable is closed and unaccented, so the ׀ in מָת is Qamets Hatuf, not Qamets. The change in vowel (from מוּת in the Imperfect) is due to the accent shift with the Imperfect Waw Consecutive 3ms. Biconsonantal verbs keep their lexical vowel in the QI, QM, and Q[∞], but they don’t necessarily keep their lexical vowel in the QIwc.
- וּשְׁנֵי is in apposition to אֶלְיָמָלֶךְ.
 - Because one of the terms is the name of the other, this is explicative apposition (WHS §70).
- וַתִּשָּׂאָר = שָׂאָר NIwc3ms
 - We know it is Niphal because it begins ׀תְּ
- וּשְׁנֵי בָנֶיהָ ‘and two of her sons’ → ‘and her two sons’
- And Elimelech, the man of Naomi, died. And she was left and her two sons.
- Then Naomi’s husband Elimelech died, and she and her two sons were left alone.

1:4 וַיִּשְׂאוּ לָהֶם נָשִׁים מִאֲבֹתַיִם שֵׁם הָאֶחָת עֹרְפָה וְשֵׁם הַשֵּׁנִית רֹת וַיֵּשְׁבוּ שָׁם כְּעֶשֶׂר שָׁנִים:

- וַיִּשְׂאוּ = נָשָׂא QIwc3ms
 - The Dagesh Forte from the assimilated Nun was lost because ש is a SQiN ‘eM LeVY consonant with a Shewa.
- נָשִׁים is the direct object of the verb וַיִּשְׂאוּ. It lacks ׀ because it is indefinite.
- מִאֲבֹתַיִם is FP because it ends in תַּיִם
 - The ending יִם is a FP gentilic ending, indicating FP members of a people group.
- עֹרְפָה
 - From the NET Bible: The name Orpah (עֹרְפָה, 'orpah') is from the noun עֹרֶף ('oref, "back of the neck") and the related verb ("to turn one's back").
- רֹת
 - From the NET Bible: The name Ruth (רֹת, rut) is from the noun רְעוּת (r'ut, "friendship"), derived from the root רָע (rea', "friend, companion"). Since the names of Ruth and Orpah (as well as Mahlon and Kilion) seem to mirror the most definitive action of these women, perhaps they are nick names rather than their original birth names.
- וַיֵּשְׁבוּ = יָשַׁב QIwc3mp
 - V_P = Tsere, so this is a 1Yod verb in the QI.
- And they lifted to themselves wives, Moabitesses. The name of the one Orpah. And the name of the second Ruth. And they dwelt there about ten years.
- Then they married Moabite women. (One was named Orpah and the other was named Ruth). And they lived there about ten years.

1:5 וַיָּמָוּתוּ גַם־שְׁנֵיהֶם מַחֲלֹן וְכִלְיוֹן וַתֵּשָׂא רְחֵל הָאִשָּׁה מִשְׁנֵי יְלָדֶיהָ וּמְאִישָׁהּ:

- וַיָּמָוּתוּ
 - ׀ indicates that this is Iwc and that the Yod is the imperfect preformative, not a root consonant.
 - V_P = Qamets, indicating that this is a biconsonantal verb in the Qal or Hiphil Imperfect.
 - V_S = Shureq, so this has to be Qal rather than Hiphil. The Hiphil would have V_S = Hireq-Yod.
- שְׁנֵיהֶם = שְׁנַיִם M Dual + 3mp (type 2).
 - It is in apposition to מַחֲלֹן וְכִלְיוֹן
 - Because one of the (sets of) terms is the name of the other, this is explicative apposition (WHS §70).
- יְלָדֶיהָ = יְלָדָּהּ MS + 3fs (type 2) ‘her sons’
- And they died also their two Mahlon and Kilion. And the woman was left from the two of her sons and from her man.
- And then both Mahlon and Kilion died, so the woman was left without her two sons or her husband.

- 1:6 וַתָּקָם הַיּוֹאֵב וְכָל־תֵּיהָ וַתָּשָׁב מִשְׂדֵי מוֹאָב כִּי שָׁמְעָה בְּשָׂדֵה מוֹאָב כִּי־פָקַד יְהוָה אֶת־עַמּוּן לְתַת לָהֶם לָחֶם:
- וַתָּקָם = קום QIwc3fs
 - V_P = Qamets, so it is a biconsonantal verb in either the QIwc or the HIwc.
 - V_S is not Hireq-Yod, so it is not Hiphil. Therefore it is Qal.
 - It has Qamets Hatuf in the last syllable, just like וַיָּמַת in 1:3. Shureq shifts to Qamets Hatuf for biconsonantal verbs in the QIwc singular when the accent shifts to V_P.
 - The verb is singular even though the subject seems to be plural (Naomi and her daughters-in-law). When the verb precedes a compound subject, the verb is usually singular (WHS §230).
 - וְכָל־תֵּיהָ = וְ + כָּל־הָ (fp) + 3fs type 2 pronominal suffix
 - We know it is feminine plural because the pronominal suffix is type 2 (it begins with vowel + Yod that is not Hireq-Yod).
 - We also know it is feminine plural because it has the FP ending וֹת (spelled defectively as תֹּ).
 - וַתָּשָׁב = שׁוּב QIwc3fs
 - Same comments as וַתָּקָם, above.
 - שָׁמְעָה = שָׁמַע QP3fs
 - The perfect verb is functioning as a pluperfect verb ‘she had heard’ (WHS §162(3)) because it precedes the main verb וַתָּשָׁב ‘she returned’, which is also past.
 - כִּי שָׁמְעָה begins a causal clause (WHS §533).
 - פָּקַד = פָּקַד QP3ms
 - כִּי־פָקַד begins a direct object clause (WHS §490). The entire clause is the content of what Naomi had heard, so it is the direct object of the verb שָׁמְעָה
 - The perfect verb is functioning as a pluperfect verb ‘she had heard’ (WHS §162(3)) because it precedes the verb שָׁמְעָה ‘she heard’, which is also past.
 - לְתַת = נָתַן Q[∞]+ל
 - R₁ (Nun) dropped out because in the Q[∞], 1-Nun and 1-Yod verbs usually drop R₁
 - The Taw at the end is there because when 1Nun and 1Yod verbs drop the 1Nun or 1Yod in the Q[∞], they add Taw at the end.
 - R₃ (Nun) dropped out because it assimilated to the final Taw, becoming a Dagesh Forte. But then the Dagesh Forte in the final Taw dropped out because it did not have a vowel after it, and it is impossible to double a consonant if there is no vowel after it.
 - The infinitive construct with prefixed ל is likely used to explain what it means that YHWH פָּקַד ‘visited’ his people (WHS §195), so it should be translated ‘by giving’.
 - It is also possible that the ∞ with prefixed ל gives the purpose for which YHWH פָּקַד ‘visited’ his people (WHS §197). This would lead to a translation like ‘to give them food’.
 - She and her daughters-in-law arose. And she returned from the fields of Moab because she heard in the fields of Moab that YHWH had visited his people to give to them food.
 - She arose, along with her daughters-in-law, in order to return from Moab because she had heard in Moab that YHWH had taken action for his people by giving them food.

1:7 וַתֵּצֵא מִן־הַמָּקוֹם אֲשֶׁר הָיְתָה־שָׁמָּה וּשְׁתֵּי כַלְתֵּיהָ עִמָּה וַתֵּלְכְנָה בְּדֶרֶךְ לְשׁוּב אֶל־אֶרֶץ יְהוּדָה:

- וַתֵּצֵא = יצא QIwc3fs
 - We know it is QIwc from a 1-Yod root because $V_P = T_{sere}$.
- הָיְתָה = היה QP3fs
 - This looks like the QP3fs of הִיָּת, but הִיָּת verbs take ending הָיְתָה in the P3fs.
 - The perfect verb indicates a past state (WHS §161).
- שָׁמָּה is שָׁמָּה with the directional suffix הָּ. We know it is the directional suffix because it is unaccented הָּ.
- עִמָּה is 'with her' not 'her people' because it has a Hireq under the ע.
- וַתֵּלְכְנָה = הלך QIwc3fp.
 - We know it is 1-Yod (הִלְךְ acts like 1-Yod) because $V_P = T_{sere}$.
- לְשׁוּב = לשוב $Q_{\infty}+ל$
 - This infinitive construct with prefixed ל indicates the purpose or goal toward which they וַתֵּלְכְנָה (WHS §197).
- And she set out from the place which she was there, and the two of her daughters-in-law with her. And they went in the way to return to the land of Judah.
- Then she set out from the place where she was, along with her two daughters-in-law, and they went on the way to return to the land of Judah.

1:8 וַתֹּאמֶר נָעֲמִי לְשֹׁתֵי כַלְתֵּיהָ לְכַנֶּה שְׁבֹנָה אִשָּׁה לְבֵית אִמָּהּ (יַעֲשֶׂה) [יַעֲשֵׂ] יִהְיֶה עִמָּכֶם חֹסֵד כַּאֲשֶׁר עֲשִׂיתֶם עִם־הַמֵּתִים וְעִמָּדִי:

- וַתֹּאמֶר = אמר QIwc3fs
 - V_p = Holem and R₁ is quiescent Aleph because this is an Angry Baker 1st verb in the QI.
- לְכַנֶּה = הלך QM2fp
 - לך acts like 1-Yod in the Qal and Hiphil.
 - 1-Yod and 1-Nun verbs usually drop the 1-Yod or 1-Nun in the Qal imperative.
 - This imperative gives a command (WHS §188).
 - The two imperatives without a Waw to connect them form a verb hendiadys (WHS §225), ‘go back’.
- שְׁבֹנָה = שוב QM2fp.
 - Biconsonantal verbs with lexical vowel Shureq change V_s to Holem in the QM2fp.
 - The Dagesh Forte in the Shin may be because the two verbs are closely tied together, forming a verbal hendiadys.
 - This imperative gives a command (WHS §188).
 - The two imperatives without a Waw to connect them form a verb hendiadys (WHS §225), ‘go back’.
- אִשָּׁה means ‘each’ here. WHS §131
- יַעֲשֵׂ = יעש (Qere) = עשה QJ3ms
 - This is a Kethib-Qere form.
 - The Kethib is יעשה, presumably יעשה.
 - Since it is jussive in meaning, the Qere corrects this to the shortened ‘jussive’ form יעש. 3rd verbs end in הֶ in the imperfect when there is no sufformative or pronominal suffix, but the הֶ is absent in the jussive.
- עִמָּכֶם uses the 2mp to refer to the 2fp. This happens often.
- עֲשִׂיתֶם = עשה QP2mp
 - Because there is vowel+Yod between the second root consonant and a sufformative that begins with a consonant (and R₃ is missing), this is likely to be a 3rd verb.
 - עֲשִׂיתֶם uses the 2mp to refer to the 2fp. This happens often. WHS §234a.
- הַמֵּתִים = מות QPtMP+article
 - V_s = Tsere because מות is a biconsonantal Tsere stative verb.
- וְעִמָּדִי
 - עמד is an alternate form of אמ that is used with pronominal suffixes.
- And Naomi said to the two of her daughters-in-law, “Go! Return – a woman to the house of her mother. May YHWH do with you loyalty as you did with the dead and with me.”
- Naomi said to her two daughters-in-law, “Go, each of you return to her mother’s house. May YHWH treat you with covenant loyalty as you have done with the dead and with me.

1:9 יִתֵּן יְהוָה לָכֶם וּמְצֵאָן מְנוּחָה אִשָּׁה בְּיַת אִישָׁה וְתִשָּׂאנָה קוֹלָן וְתִבְכִּינָה:

- נתן = נתן QJ3ms
 - The Dagesh Forte in the Tav can be explained by a 1Nun that assimilated: *יְנִתָן → יִתֵּן, which then fits the Qal.
 - The stem vowel is a peculiarity of the verb נתן
 - The verb is jussive because a wish ('may YHWH grant') fits the context. We should also expect it to be jussive because it is first in its clause.
- לָכֶם uses a 2mp pronominal suffix to refer to a 2fp antecedent. This is common.
- וּמְצֵאָן = מצא QM2fp+1
 - We expect וּמְצֵאָנָה, but the final הֶ is written defectively.
 - The imperative with prefixed Waw typically indicates purpose (WHS §181a, 189).
- מְנוּחָה 'rest' means 'security' in this context.
- בְּיַת is functioning as an accusative of place (WHS §54b), so we add the word 'in' in translation → 'in the house of her husband'.
- אִשָּׁה means 'each' here. WHS §131
- וְתִשָּׂא = נשק QIwc3fs
 - The Dagesh Forte in the Shin can be explained by a 1Nun that assimilated: *וְתִנְשָׁק ← וְתִשָּׂא, which fits the QIwc3fs.
 - This is not Niphal because if it were Niphal, the vowel under the Shin would be Qamets, not Pathach.
- וְתִשָּׂאנָה = נשא QIwc3fp
 - The Dagesh Forte in the Sin can be explained by a 1Nun that assimilated: *וְתִנְשָׂאנָה ← וְתִשָּׂאנָה, which fits the Qal.
- וְתִבְכִּינָה = בכה QIwc3fp
 - Because there is vowel+Yod between the second root consonant and a sufformative that begins with a consonant (and R3 is missing), this is likely to be a 3ה verb.
- May YHWH give to you and find rest a woman house of her husband. And she kissed to them and they lifted their voice and they wept.
- "May YHWH grant that you find rest, each in the house of her husband." Then she kissed them, and they lifted up their voices and wept.
 - Note that a woman in that society needed a husband as a source of economic security.

1:10 וַתֹּאמְרֵנָה לָּהּ כִּי־אָתָּךְ נָשׁוּב לְעַמֶּךָ:

- וַתֹּאמְרֵנָה = אָמַר QIwc3fp
 - V_P = Holem and R₁ is quiescent Aleph because this is an Angry Baker 1st verb in the QI.
- Here כִּי means ‘No! But instead’. See Williams §447.
- אָתָּךְ = אַתָּ + 2fs
 - אַתָּ is ‘with you’ not ‘you’ because it has Hireq under the א.
- נָשׁוּב = שׁוּב QI1cp
 - V_P = Qamets is usually a biconsonantal verb in the QI or HI.
 - V_S is the lexical vowel, so it is Qal.
 - V_S is not Hireq-Yod, so it is not Hiphil.
 - The imperfect verb may be future (WHS §167(3)) ‘we will return’, or it may indicate their desire (WHS §170) ‘we want to return’.
- לְעַמֶּךָ is ‘to your people’ not ‘to you’ because it does not have Hireq under the ע. Contrast with עִמָּךְ in 1:7.
- And they said to her, “that with you will will return to your people.”
- And they said to her, “No! We will return with you to your people.”

1:11 וַתֹּאמֶר נַעֲמִי שָׁבְנָה בְּנֹתַי לָמָּה תִלְכְּנָה עִמִּי הָעוֹד-לִי בָנִים בְּמִעֵי וְהָיוּ לָכֶם לְאִנָּשִׁים:

- שָׁבְנָה = שׁוּב QM2fp
 - Biconsonantal verbs with lexical vowel Shureq change Vs to Holem in the QM2fp.
- בְּנֹתַי = בַּת FP (בְּנוֹת) + 1cs type 2 = ‘my daughters’
 - This is functioning as a vocative (WHS §34).
 - A vocative is very common immediately after an imperative.
- תִּלְכְּנָה = הִלַךְ QI2fp
 - הִלַךְ thinks it is 1Yod in the Qal.
 - 1Yod verbs drop 1Yod in the QI and take V_P = Tsere or Hireq Yod.
 - The imperfect may be indicating a present-time incomplete action (WHS §167(1)) ‘why are you coming?’, a desire (WHS §171) ‘why do you want to come?’, or obligation (WHS §172) ‘why should you come?’
- הָעוֹד = עוֹד + interrogative particle
 - הָעוֹד-לִי בָנִים (lit. ‘still to me sons?’) means ‘Do I still have sons?’. לִי with a pronominal suffix (perhaps preceded by יֵשׁ, see יֵשׁ-לִי in 1:12) is a common idiom to indicate possession.
- בְּמִעֵי = בָּ + מִעָה (mp) + 1cs type 2 pronominal suffix.
 - The pronominal suffix is type 2 because it begins with vowel+Yod that is not Hireq-Yod.
 - The type 2 pronominal suffix indicates that the noun is plural.
- וְהָיוּ = הָיָה QPwc3mp
- לָכֶם uses a 2mp pronominal suffix to refer to a 2fp antecedent. This is common.
- And Naomi said, “Turn back, my daughters! Why will you go with me? Still to me sons in my inner parts and they will become to you to men?”
- But Naomi said, “Turn back, my daughters! Why would you come with me? Do I still have sons in my womb, that they could become your husbands?”
 - Naomi’s questions are rhetorical, meaning that she is not asking for information; instead she is making statements in the form of questions: ‘Don’t go with me! I don’t still have sons in my womb that they could become your husbands.’
 - Naomi’s last rhetorical question assumes the existence of the institution of levirate marriage: a brother was obligated to marry his dead brother’s wife as a way of providing for the widow and carrying on the name of the dead brother. It also assumes the cultural reality that a woman needed and wanted a husband in that society.

1:12 שָׁבְנָה בְּנֹתַי לְכַן כִּי זָקַנְתִּי מִהַיְנֹת לְאִישׁ כִּי אָמַרְתִּי יֵשׁ-לִי תִקְוָה גַם תְּהִי־תִי הַלַּיְלָה לְאִישׁ וְגַם יִלְדֶּתִי בָנִים:

- שָׁבְנָה = שׁוּב QM2fp
 - Biconsonantal verbs with lexical vowel Shureq change Vs to Holem in the QM2fp.
- לְכַן = הִלַךְ QM2fp
 - הִלַךְ thinks it is 1Yod in the Qal and Hiphil.
 - 1Yod and 1Nun verbs drop R1 in the QM.
 - We expect the spelling לְכַנָּה, but the final vowel letter הֶ is written defectively.
- זָקַנְתִּי begins a causal clause (WHS §533).
- זָקַנְתִּי = זָקַן QP1cs
 - This is a stative verb (WHS §161), so the perfect is translated ‘I am old’ rather than ‘I was old’
- מִהַיְנֹת = מִן הָיָה Q[∞]+
 - 3ה verbs take ending וֹת in the ∞
 - This is the absolute comparative use of מִן ‘too old to ...’ (WHS §318)
- אָמַרְתִּי = אָמַר QP1cs
- יֵשׁ-לִי (lit. ‘there is to me’) means ‘I have’. See the note on הָעוֹדֶר-לִי בָנִים in 1:11.
- תְּהִי־תִי = הָיָה QP1cs
 - Because a root consonant is missing and there is vowel+Yod between the last root consonant and a sufformative that begins with a consonant, this is likely to be a 3ה verb.
- יִלְדֶּתִי = יָלַד QP1cs
- “Return, my daughters! Go! For I am old from to become to a man. That I said there is to me hope, even I became the night to a man and also I bore sons,
- “Go back, my daughters! Go, for I am too old to become a man’s [wife]. Even if I were to say that I had hope, even if I were to become a man’s [wife] tonight and even if I gave birth to sons,

1:13 הֲלֹתָן תִּשְׁפְּרְנָה עַד אֲשֶׁר יִגְדְּלוּ הֲלֹתָן תִּעֲנֶנָּה לְבִלְתִּי הֵינֹת לְאִישׁ אֶל בְּנֹתַי כִּי־מֵרֶלֶי מְאֹד מְכֹם כִּי־יִצְאָה בִּי יַד־יְהוָה:

- הֲלֹתָן is the interrogative particle + הֵן. This is typically translated as ‘therefore?’.
- תִּשְׁפְּרְנָה = שָׁבַר DI2fp
- יִגְדְּלוּ = גָדַל QI3mp
 - גָדַל is a stative verb, so we expect Vs = Pathach in the QI.
 - Vs is Qamets instead of Pathach because it is a pausal form (note the Zaqef Qaton accent).
- תִּעֲנֶנָּה = עָנַן NI2fp
 - Taw is the imperfect preformative, with V_P = Tserere and V₁ = Qamets and R₁ = Guttural (or Resh), this can be explained as a Niphal (תִּעֲנֶנָּה) where the guttural rejects the Dagesh Forte and V_P = Hireq lengthens from Hireq to Tserere due to compensatory lengthening.
 - The verbal root is a hapax legomenon, meaning that it occurs nowhere else in the Bible. It is clearly a NI2fp, but from what root?
 - Holladay, HALOT, and BDB all list it as coming from עָנַן, although the evidence for the final Nun from cognate languages is scant. If it is 3-Nun, then it is unclear why it lacks a Dagesh Forte in the Nun from R3 assimilating to the sufformative נָה. Nevertheless, the only other NP(2/3)fp in the Bible from a 3-Nun root is תִּאֲמַנְהָ in Isa 60:4, also lacks a Dagesh Forte in the Nun.
 - The alternative is to suppose that it is from a 3-He root, but the 9 such occurrences of such forms in the Bible all have the expected יָ before the נָה, so a 3-He root is unlikely.
- הֵינֹת = הִיָּה Q[∞]
 - 3rd verbs have ending הֵיָה in the [∞]
- כִּי־מֵרֶלֶי מְאֹד מְכֹם כִּי־יִצְאָה בִּי יַד־יְהוָה:
 - The meaning of this phrase is uncertain. A straightforward translation (taking the מֵן as comparative, WHS §317) is “For it is more bitter for me than for you that (or ‘because’) YHWH’s hand has gone forth against me.” The problem with this is that it does not fit the context; why would Naomi tell her daughters-in-law that it is more bitter for her than for them?
 - An alternative is to take the מֵן as an absolute comparative (WHS §318), “For it is very bitter to me – too much for you.”
 - A third alternative is adopted by the ESV “for it is exceedingly bitter to me for your sake that the hand of the LORD has gone out against me.” This interprets מֵן as ‘because of’ (WHS §319).
- מֵרֶר = מָר QP3ms
 - This is geminate. If it were biconsonantal, it would be מָרָר.
 - The perfect has stative force here (‘it is bitter’; WHS §161).
- מְכֹם uses a 2mp pronominal suffix to refer to a 2fp antecedent. This is common.
- יִצְאָה = יָצָא QP3ms
 - This is the perfect use of the Perfect; it indicates a present state resulting from a previously completed action (WHS §162(2)).
- בִּי This is the adversative use of בִּי (WHS §242)
- therefore will you wait until which they will grow? Therefore will you be withdrawn not to be to a man? No, my daughters, for it is bitter to me very from you that the hand of YHWH went out in me.”
- would you therefore wait until they grew up? Would you therefore remain unmarried? No, my daughters! For my bitter situation is too much for you, for YHWH’s hand has gone forth against me.”

1:14 וַתִּשְׁנֶה קוֹלָן וַתִּבְכְּינָה עוֹד וַתִּשָּׂק עֲרָפָהּ לַחֲמוּתָהּ וְרוּת הִבְקָה בָּהּ:

- וַתִּשְׁנֶה = נשא QIwc3fp
 - The Dagesh Forte in the Sin can be explained as a 1Nun that assimilated: וַתִּשְׁנֶה ← *וַתִּשְׁנֶה
 - The quiescent ש dropped out. We can tell that something weird happened because the finite verb sufformative is not preceded by a Shewa.
- וַתִּבְכְּינָה = בכה QIwc3fp
 - The fact that it is missing a root consonant and there is Vowel+Yod before the sufformative (which begins with a consonant) suggests that the missing root consonant is כ
- וַתִּשָּׂק = נשק QIwc3fs
 - The Dagesh Forte in the Shin can be explained by a 1Nun that assimilated: וַתִּשָּׂק ← *וַתִּשָּׂק, which fits the QIwc3fs.
 - This is not Niphal because if it were Niphal, the vowel under the Shin would be Qamets, not Pathach.
- לַחֲמוּתָהּ = ל + חמות + 3fs type 1 pronominal suffix
- וְרוּת
 - A clause that begins with Waw on a non-verb is disjunctive.
 - The switch from Orpah to Ruth, with their opposite actions, indicates that this is the adversative use of Waw (WHS §432), indicating a strong contrast between Orpah and Ruth.
- הִבְקָה = רבק QP3fs
- And they lifted up their voice and they wept again. And Orpah kissed to her mother-in-law, but Ruth clung in her.
- They lifted up their voices and wept again. Then Orpah kissed her mother-in-law, but Ruth clung to her.

1:15 וַתֹּאמֶר הִנֵּה שָׁבָה יְבִמְתְּךָ אֶל-עַמָּהּ וְאֶל-אֵלֶיהָ שׁוּבִי אֲחֵרֵי יְבִמְתְּךָ:

- שָׁבָה = שוב QP3fs
 - The accent is on the ש. Therefore it is a finite verb, and ש has the stem vowel. Therefore ש is R₂, or if it is biconsonantal, ש is R₁
 - If it were a 3ה verb, the accent would be on the ב, because ב would be R₂ and have the stem vowel.
 - The principle is that finite verbs accent the stem vowel (unless there is a heavy sufformative, or a pronominal suffix, or ...), whereas Participles do not.
- יְבִמְתְּךָ = יבמה + 2fs type 1 pronominal suffix = ‘your husband’s brother’s widow’
 - The ת sufformative indicates that the noun is feminine.
- עַמָּהּ is ‘her people’ not ‘with her’ because it does not have Hireq under the Ayin.
- שׁוּבִי = שוב QM2fs
- And she said, “Behold, your husband’s brother’s widow has returned to her people and to her gods. Return after your husband’s brother’s widow.”
- Naomi said, “Look, your sister-in-law has returned to her people and her gods. Return after your sister-in-law.”

1:16 וַתֹּאמֶר רוּת אֶל־תַּפְּנְעֵי־בִי לְעֹזֶבֶךָ לָשׁוּב מֵאַחֲרָיִךָ כִּי אֶל־אִשֶׁר תִּלְכִּי אֵלָיְךָ וּבְאִשֶׁר תִּלְיִנִי אֶלַּיִן עִמָּךָ
עָמִי וְאֵלֹהֶיךָ אֶלֹהֵי:

- וַתֹּאמֶר = אמר QIwc3fs
- תַּפְּנְעֵי = פנע QJ2fs
 - Parse as Jussive because it is negated by אֶל
- בִּי ‘against me’. This is the adversative use of ב
- לְעֹזֶבֶךָ = עזב Q[∞]+ל+2fs
 - עֹז is Qamets Hatuf followed by Silent Shewa not Qamets followed by Vocal Shewa because it is Q[∞] with a pronominal suffix.
- לָשׁוּב = שׁוּב Q[∞]+ל
- תִּלְכִּי = הלך QI2fs
 - הלך thinks it is 1Yod, and in the QI, 1Yod drops out and V_P is Tsere or Hireq-Yod.
- אֵלָיְךָ = QC1cs (or QI1cs)
 - It is first in its clause and a meaning of personal resolve fits, so it is parsed as Cohortative, even though it lacks the final הַ
- לַיִן = לִין QI2fs
 - V_P = Qamets for biconsonantal verbs in the QI or HI.
 - V_S = Hireq-Yod could be Hiphil. Since it is the lexical vowel, it could also be Qal. (Biconsonantal verbs keep their lexical vowel in the QI, QM, and Q[∞])
 - Parse it as Qal because לִין never occurs in the Hiphil (see the lexicon).
- אֶלַּיִן = לִין QC1cs (or QI1cs)
 - Same discussion as the previous verb.
 - It is first in its clause and a meaning of personal resolve fits, so it is parsed as Cohortative, even though it lacks the final הַ
- עִמָּךָ עָמִי is ‘your people my people’ not ‘with you with me’ because there is no Hireq under the Ayin.
- And Ruth said, “Do not pressure in me to abandon you, to return from after you, for to which you will go, I shall go and in which you will spend the night, I shall spend the night. Your people my people. Your God my God.
- And Ruth said, “Do not pressure me to leave you [or] to turn back from [following] after you. For wherever you go, I shall go. And wherever you spend the night, I shall spend the night. Your people [shall be] my people. And your God [shall be] my God.

1:17 בְּאִשֶּׁר תָּמוּתִי אָמוּת וְשֵׁם אֶקְבֹּר כֹּה יַעֲשֶׂה יְהוָה לִי וְכֹה יִסִּיף כִּי הַמָּוֶת יִפְרִיד בֵּינִי וּבֵינְךָ:

- תָּמוּתִי = מוּת QI2fs
 - V_P = Qamets for biconsonantal verbs in the QI or HI.
 - V_S = Shureq is the Qal, because biconsonantal verbs keep their lexical vowel in the QI, QM, and Q[∞].
- אָמוּת = מוּת QC1cs
 - Same discussion as the previous verb.
 - It is first in its clause and a meaning of personal resolve fits, so it is parsed as Cohortative, even though it lacks the final הָּ
- אֶקְבֹּר = קָבַר NI1cs
- כֹּה יַעֲשֶׂה יְהוָה לִי וְכֹה יִסִּיף ‘thus may YHWH do to me and thus may he add [to it]’ is a standard oath formula in the Bible. The specific thing that YHWH would do is never mentioned in the Bible, but Ruth is clearly pledging herself to be subject to extreme divine punishment if she breaks her oath.
- יַעֲשֶׂה = עָשָׂה QJ3ms
 - A jussive meaning fits (‘may YHWH do’), so parse it as jussive, even though it is not first in its clause, and even though it has the הָּ ending that is usually dropped in the jussive.
 - V_P = Pathach is normally Hiphil, but for 1G verbs, it could also be Qal.
 - Normally, one then uses V_S to decide if the verb is Qal or Hiphil, but 3הָ verbs take הָּ at the end when there is no sufformative, and that wipes out the stem vowel, so we have to decide the stem based on the context and the verb. The verb עָשָׂה never occurs in the Hiphil (see the lexicon), so it must be Qal.
- יִסִּיף = יָסַף HJ3ms
 - V_S = Hireq-Yod, so this has to be Hiphil. (This doesn’t fit a Qal Biconsonantal pattern, and there is no biconsonantal root סָיַף)
 - V_P = Holem. For 1Yod verbs in the Hiphil Imperfect, V_P = Holem Waw, so this fits if we assume that the Holem is a defectively written Holem Waw.
 - The context indicates that the meaning is jussive (‘may he add’), so we parse it as jussive, even though it does not come first in its clause and even though it is not shortened (We expect V_S to shorten to Tsere in the Hiphil Jussive).
- כִּי הַמָּוֶת יִפְרִיד בֵּינִי וּבֵינְךָ is literally ‘that the death will come between me and you.’ But in this context, where Ruth is making an oath, it should be translated as ‘if anything except’.
- יִפְרִיד = פָּרַד HI3ms
 - V_P = Pathach and V_S = Hireq Yod, so this is Hiphil.
 - In which you will die I will die and there I will be buried. Thus YHWH will do to me and thus he will add that the death will separate between me and between you.
 - In [the place] which you die, I will die, and there I will be buried. Thus may YHWH do to me and more if [anything except] death separates me from you.

1:18 וַתֵּרֶא כִּי־מִתְאַמְצֶת הִיא לְלֶכֶת אִתָּהּ וַתַּחְדֹּל לְדַבֵּר אֵלֶיהָ:

- וַתֵּרֶא = רִאָה QIwc3fs
 - V_P = Tsere, so it looks like a 1Yod: יִרֶא. But יִרֶא takes V_P = Hireq Yod, so that does not work.
 - When the 3ה drops off a 3ה verb in the Iwc, the vowels shift. *וַיִּרְאֶה → וַיֵּרֶא. That explains V₁, but not V_P. We would have still expected V_P to be Hireq.
 - But V_P for רִאָה in the QIwc often changes to Pathach in the QIwc3ms and in the QIwc(3fs/2ms), it changes to Tsere.
- מִתְאַמְצֶת = אִמָּץ HitPtFS
 - אִמָּץ means ‘to be strong’ in the Qal, so in the Hithpael, it means ‘to cause oneself to be strong’. Here it means that Ruth strengthened her resolve; she was strong in her willpower.
- לְלֶכֶת = הִלַּךְ Q[∞]+ל
 - הִלַּךְ thinks it is 1Yod, so in the Q[∞], it drops R₁ and adds ת to the end.
- וַתַּחְדֹּל = חָדַל QIwc3fs
 - V_P = Seghol is strange, but we are used to חָלַל in the QI1cs, you can guess that this is probably a Qal.
 - V_S = Pathach is unexpected, since the verb is not 2G, 3G, or stative, but it at least is a stem vowel that we are used to in the Qal.
 - It turns out that חָדַל tends to use V_P = Seghol in the QI, and it has V_S = Seghol in the QI.
- לְדַבֵּר = דַּבֵּר D[∞]+ל
- And she saw that she strengthened herself to go with her. And she ceased to speak to her.
- When [Naomi] saw that she was determined to go with her, she said no more.
 - Here we have to change idioms. The Hebrew ‘she ceased to speak to her’ sounds like Naomi was mad at Ruth and giving her the silent treatment. But the context makes it clear that it means that Naomi stopped trying to dissuade Ruth from coming with her.

1:19 וַתִּלְכְּנָה שְׁתֵּיהֶם עַד־בֹּאֲנָה בֵּית לָחֶם וַיְהִי כְּבֹאֲנָה בֵּית לָחֶם וַתְּהִי כְּלֵהֶעִיר עָלֵיהֶן וַתֹּאמְרֶנָּה הַזֹּאת נְעָמִי:

- וַתִּלְכְּנָה = הלך QIwc3fp
 - הלך thinks it is 1Yod, so in the QI, it drops R₁ and takes V_P = Tsere.
- בֹּאֲנָה = בוא Q[∞]+3fp
 - V₁ = Holem looks like a Qal Participle, but biconsonantal verbs use V₁ = Qamets in the Qal Participle.
 - Holem is defectively written Holem-Waw, the lexical vowel. Biconsonantal verbs keep their lexical vowel in the QI, QM, and Q[∞]. There is no preformative, so it can't be imperfect. An imperative makes no sense in the context, so it must be an infinitive construct.
 - The pronominal suffix נָה־ is unusual. We expect the 3fp pronominal suffix to be ׁ־, but 4 times in the Bible (2 in this verse), the 3fp pronominal suffix on an Infinitive Construct is spelled נָה־ instead of ׁ־.
 - The pronominal suffix is the subject of the verbal action of the infinitive: 'their coming' = 'they came'
- וַיְהִי = היה QIwc3ms
- כְּבֹאֲנָה = בוא Q[∞]+3fp+כ
 - See notes on בֹּאֲנָה earlier in this verse.
- וַתְּהִי = היום NIwc3fs
 - V_P = Tsere looks like a 1Yod verb in the QI, but there is no way to explain V₁ = Holem in that case.
 - V_P = Tsere could also be explained as the NI: *וַתְּהִי → וַתֵּהָ when the 1G rejects Dagesh Forte and causes compensatory lengthening from Hireq to Tsere.
 - V₁ = Holem is what biconsonantal verbs take in the NI. We did not study that pattern last year because it is fairly rare (about 70 times in the whole Bible).
- וַתֹּאמְרֶנָּה = אמר QIwc3fp
- And their two walked until their coming house of bread. And it was like their coming house of bread and all the city was in an uproar about them. And they said, "This Naomi?"
- So the two of them walked until they came to Bethlehem. And when they came to Bethlehem, all the city was stirred up about them. And the women said, "Is this Naomi?"

1:20 וַתֹּאמֶר אֶל־תִּקְרְאֵנִי לִי נְעָמִי קְרְאֵנִי לִי מָרָא כִּי־הָמָר שָׂהִי לִי מְאֹד:

- וַתֹּאמֶר = אמר QIwc3fs
- תִּקְרְאֵנִי = קרא QJ2fp
 - Parse as jussive because it is negated by אֶל־
- קְרְאֵנִי = קרא QM2fp
 - The FP sufformative נִי is written defectively as ׁ־
- הָמָר = מרר HP3ms
 - This is geminate, so it is hard.
 - The preformative ה־ suggests a Hiphil. V_P = Tsere doesn't fit the Hiphil strong verb, but Tsere is closer to Hireq than it is to Pathach, so it is a Hiphil Perfect (Hiphil-Haphil).
- And she said to them (fp), "Do not call to me Naomi. Call to me 'bitter' for Shaddai has made very bitter to me."
- She replied to them, "Do not call me Naomi (sweetie). Call me Mara (bitter), for the Almighty has dealt very bitterly with me."

1:21 אָנִי מִלְאָה הִלְכֹתִי וְרִיקָם הִשִּׁבְנִי יְהוָה לָמָּה תִקְרָאֲנִי לִי נַעֲמִי וַיְהִי־הָ עֲנָה כִּי וְשָׂדֵי תִרְעֵ לִי:

- הִלְכֹתִי = הלך QP1cs
- הִשִּׁבְנִי = שׁוּב HP3ms+1cs
 - V_S = Hireq-Yod, but that is not the lexical vowel, so this is Hiphil.
 - V_P = Hateph Seghol. It reduced because it is a biconsonantal verb with a pronominal suffix. But that leaves us wondering, was it Hireq (Perfect) or Pathach (Imperative). If it had been Pathach, we would have expected it to reduce to Hateph Pathach, so it must have been Hireq; hence it is Perfect, not Imperative.
- תִקְרָאֲנִי = קרא QI2fp
 - Aleph with a Shewa tends to quiesce. *תִקְרָאֲנִי → תִקְרָאֲנִי
 - There is often no Dagesh Lene in a word-initial begadkephat when the previous word ends in a vowel.
- עֲנָה = ענה QP3ms
- תִרְעֵ = רעע HP3ms
 - The parsing is just like תִרְעֵ in 1:20.
 - The preformative ת suggests a Hiphil. V_P = Tsere doesn't fit the Hiphil strong verb, but Tsere is closer to Hireq than it is to Pathach, so it is a Hiphil Perfect (Hiphil-Haphil).
- I full I went out and empty YHWH caused me to return. Why will you call to me 'Naomi' (sweetie) and YHWH answered in me, and Shaddai brought disaster to me?
- I went away full, and YHWH has brought me back empty. Why call me 'Naomi' ('sweetie'), since YHWH has testified against me and the Almighty has brought disaster upon me?
 - When bitter Naomi says that YHWH is bringing her back empty-handed, she is discounting Ruth. Naomi has no idea yet what a blessing Ruth will be to her. Naomi is bitter over the loss of her husband and two sons, but see verse 4:15 where the women of Bethlehem tell Naomi that Ruth is better to her than seven sons!

1:22 וַתָּשָׁב נָעֲמִי וְרוּת הַמּוֹאֲבִיָּה כְּלָתָהּ עִמָּהּ הַשָּׁבָה מִשָּׂרְי מוֹאָב וְהָמָּה בְּאוּ בֵּית לָחֶם בְּתַחֲלֵת קִצְוֹר שְׁעָרִים:

- וַתָּשָׁב = שׁוּב QIwc3fs
 - V_P = Qamets, so this is a biconsonantal in either the Qal or the Hiphil. V_s isn't Hireq-Yod, so it is Qal.
 - Biconsonantal verbs keep their lexical vowel in the QI, QM, and Q[∞], but this is the QIwc, so they can lose it. In particular, they tend to lose their lexical vowel in the QIwc in the singular.
 - וְ under the שׁ is in an unaccented closed syllable, so it is Qamets Hatuf.
- הַשָּׁבָה = שׁוּב QPtFS
 - V_S = Qamets, so this is QP or QPt.
 - Because the accent is on V_S instead of the ending, it should be a finite verb; participles always accent their ending (if they have one). BUT it has an article, so it can't be a finite verb; it has to be a participle. Furthermore, there is no reduced vowel before the sufformative, so it can't be a finite verb.
 - So this is a rare example of a Participle that is accented like a finite verb. The same form reoccurs in 2:6.
- וְהָמָּה is MP but it refers to Naomi and Ruth. The MP is sometimes used for the FP. Alternately, this may be an archaic dual pronoun that was mispointed as masculine plural.
- בְּאוּ = בּוֹא QP3cp
 - V_S = Qamets, so this is QP or QPt.
 - The sufformative וּ indicates that this has to be a P3cp. There is no way to get a Shureq at the end of a participle.
 - QM2mp would have a reduced vowel under the Bet (בְּאוּ).
 - Finite verbs normally have a Shewa before the sufformative, except if the Shewa would go where there is an unchangeable long vowel (וּ, אֵ, or יֵ), or if the Shewa would be V₁ of the QP. Since there is no Shewa and V₁ isn't unchangeable long, it must be the QP.
- שְׁעָרִים: is a plural of a natural product in an unnatural state (WHS §10) because it refers to barley that has been harvested.
- And Naomi returned and Ruth the Moabitess her daughter-in-law with her. She returned from the fields of Moab. And they came house of bread in beginning of harvest of barley.
- So Naomi returned, and with her [was] Ruth the Moabitess, her daughter-in-law, who returned from the fields of Moab.
 - They left because of a famine. They return to the house of bread because YHWH has given his people bread. And they arrive at the beginning of barley harvest; YHWH has provided for his people.
 - This is a summary of the previous scene. And it transitions to the next scene, which occurs in the process of harvesting barley.

2:1 וְלִנְעָמִי (מִיָּדַע) [מוֹדַע] לְאִשָּׁה אִישׁ גִּבּוֹר חָיִל מִמְּשֻׁפָּחַת אֶלִימֶלֶךְ וְשָׁמוֹ בְּעַז :

- וְלִנְעָמִי
 - A clause that starts with a non-verb is disjunctive, meaning that it is something other than simply the next event in the narrative. In this case, this begins a parenthetical statement that gives background information that serves as foreshadowing.
- מִיָּדַע
 - This is a Kethiv-Qere. The Kethiv מִיָּדַע is יָדַע DpPtMS ‘one being known’ = ‘friend’, which would be vocalized מִיָּדַע. The Qere is מוֹדַע, which is a noun that means ‘relative’.
 - Because the plot requires that Boaz be a relative, and this parenthetical statement makes sense as foreshadowing only if it indicates that he is a relative, the Qere is likely to be the correct reading. Somewhere along the way, someone probably wrote their Waw a little too short and the person who copied the manuscript misinterpreted it as a Yod.
- וְשָׁמוֹ בְּעַז
 - This disjunctive clause is part of the preceding parenthetical statement.
- And to Naomi (Kethiv: a friend) [Qere: a relative] to her man manly of power from the clan of Elimelek and his name Boaz.
- (Now Naomi had a relative of her husband’s, a wealthy man from the clan of Elimelek, and his name was Boaz.)

2:2 וַתֹּאמֶר רֹות הַמוֹאֲבִיָּה אֶל־נַעֲמִי אֲלֶכֶה־נָּא הַשָּׂדֶה וְאֶלְקַטְתִּי בַשֶּׂבֶלִים אַחֲרֵי אֲשֶׁר אֶמְצָא־חֵן בְּעֵינָיו
וַתֹּאמֶר לָהּ לְכִי בְתִי:

- וַתֹּאמֶר = אמר QIwc3fs
- אֲלֶכֶה־נָּא = הלך QC1cs
 - Four things indicate that this Iwc1cs is cohortative: (1) a cohortative meaning fits in the context – see below, (2) it is followed by נָּא, (3) it is the first word in its clause, and (4) it ends in הָּ
 - Naomi’s response indicates that this is the use of a cohortative for a request (WHS §185).
 - Some scholars argue that נָּא may add to the politeness and be translated ‘please’.
- וְאֶלְקַטְתִּי = לקט DC1cs+1
 - This is the regular Waw, not the Waw-consecutive, for two reasons: (1) If it were Iwc, the Waw would have Qamets, not Pathach (*וְאֶ → וְאֵ). The Pathach is due to the Rule of Shewa (*וְאֵ → וְאֶ). (2) The Perfect and Imperfect are the only Waw-consecutives. There is no Cohortative Waw-consecutive.
 - See the preceding verb for a discussion of this as a cohortative.
 - This is Piel because V_P is a reduced vowel and V₁ is Pathach.
 - The Piel lost the Dagesh Forte in R₂ because ק is a SQiN eM LeVY consonant with a reduced vowel.
 - ק has a Hateph vowel. It is very rare for a Hateph vowel to be on a non-guttural consonant. We would have expected ק to have a Shewa.
 - The Dagesh Forte in ט is unexpected. The Piel does not put a Dagesh Forte in R₃, and we do not get a Dagesh Forte after a reduced vowel. So the Dagesh Forte here is a scribal error.
- בַּשֶּׂבֶלִים is the plural of the infamous word שֶׂבֶלֶת (Judges 12:6).
 - The שׁ should have a Dagesh Forte from the article. This is a scribal error.
- אֶמְצָא = מצא QI1cs
- וַתֹּאמֶר = אמר QIwc3fs
- לְכִי = הלך QM2fs
 - הלך is 1G but thinks that it is 1Yod. 1Yod and 1Nun verbs lose R₁ in the QM and Q[∞].
 - Since Ruth just asked for permission to do so, this is the use of the imperative for permission, not a command.
- And Ruth the Moabitess said to Naomi, “I shall go the field and I shall glean among the ears of grain after whom I will find favor in his eyes.” And she said to her, “Go, my daughter.”
- Then Ruth the Moabitess said to Naomi, “Please let me go to the field and glean among the ears of grain behind whoever lets me.” Naomi replied, “You may go, my daughter.”

2:3 וַתֵּלֶךְ וַתָּבֹא וַתִּלְקַט בַּשָּׂדֶה אַחֲרֵי הַקְצֹרִים וַיִּגְדַּר מִקְרָהָ חֶלְקֵת הַשָּׂדֶה לְבַעַז אֲשֶׁר מִמְשַׁפַּחַת אֱלִימֶלֶךְ:

- וַתֵּלֶךְ = הלך QIwc3fs
- וַתָּבֹא = בוא QIwc3fs
 - V_P = Qamets for biconsonantal verbs in the Qal and Hiphil Imperfect.
 - Biconsonantal verbs keep their lexical vowel in the QI, QM, and Q[∞], so this is Qal, not Hiphil. The Hiphil would have V_S = Hireq Yod.
- וַתִּלְקַט = לקט DIwc3fs
- הַקְצֹרִים = קטר QPtMP+ה 'the reapers'
 - This is the substantival use of a participle to refer to people who do the action of the verbal root.
- וַיִּגְדַּר = קרה QIwc3ms
- וַיִּגְדַּר מִקְרָהָ = 'her happening happened'
 - Because the direct object noun is from the same root as the verb, it is a cognate accusative. (WHS §51)
 - The story strongly implies that God arranged this, so the point of this phrase is not that God wasn't involved. Instead, the point is that Ruth did not intentionally pick out Boaz' field. The later narrative indicates that Ruth did not yet know who Boaz is, and he arrived after Ruth.
- And she went and she came and she gleaned in the field after the harvesters. And her happening happened the portion of the field to Boaz who from the clan of Elimelech.
- So she set out and came and gleaned in the field after the harvesters. And it just so happened that she was in the portion of the field that belonged to Boaz, who was from the clan of Elimelech.

2:4 וַהֲנִיחַ-בָּעַז בָּא מִבֵּית לָחֶם וַיֹּאמֶר לַקְצֹרִים יְהוָה עִמָּכֶם וַיֹּאמְרוּ לוֹ יְבָרְכֶךָ יְהוָה:

- בָּא = בוא QPtMS
 - This could be either QP3ms or QPtMS. But since it follows הֲנִיחַ, it is probably a participle.
- וַהֲנִיחַ-בָּעַז = 'and look! Boaz is coming'
 - This is like the use of the historical present in Greek. It portrays a past event as currently happening, from the perspective of the harvesters.
- וַיֹּאמֶר = אמר QIwc3ms
- לַקְצֹרִים = קצר QPtMP+ל+ה
- וַיֹּאמְרוּ = אמר QIwc3mp
- יְבָרְכֶךָ = ברך DJ3ms+2ms
 - Resh rejected the Dagesh Forte in R₂ of the Piel, so the preceding vowel had compensatory lengthening (בָּ → בַּ)
 - This is jussive because a blessing is a jussive meaning, and because the verb is first in the clause.
- And look! Boaz coming from Bethlehem! And he said to the reapers, "YHWH with you!" And they said to him, "May YHWH bless you!"
- Now picture this – Boaz is coming from Bethlehem! And he said to the harvesters, "May YHWH be with you!" And they said to him, "May YHWH bless you!"

2:5 וַיֹּאמֶר בְּעוֹ לְנַעֲרוֹ הַנֹּצֵב עַל־הַקּוֹצְרִים לְמִי הַנַּעֲרָה הַזֹּאת:

- וַיֹּאמֶר = אמר QIwc3ms
- הַנֹּצֵב = נצב NPtMS+ה
- הַקּוֹצְרִים = קצר QPtMP+ה
- And Boaz said to his young man, the one standing over the harvesters, “To whom the young woman the this?”
- And Boaz said to his servant who was in charge of the harvesters, “Whose young woman is this?”

2:6 וַיַּעַן הַנַּעֲרָה הַנֹּצֵב עַל־הַקּוֹצְרִים וַיֹּאמֶר נַעֲרָה מוֹאֲבִיָּה הִיא הַשָּׁבָה עִם־נַעֲמִי מִשָּׂדֶה מוֹאֵב:

- וַיַּעַן = ענה QIwc3ms
 - V_P = Pathach is only for the Hiphil for strong verbs, but for 1G verbs it could also be Qal. Normally we would use V_S to distinguish the Qal and the Hiphil, but this is 3ה, so the 3ה wipes out the normal V_S, so we need to rely on context. Since ‘he answered’ makes sense, this is Qal.
- הַנֹּצֵב = נצב NPtMS+ה
- הַקּוֹצְרִים = קצר QPtMP+ה
- וַיֹּאמֶר = אמר QIwc3ms
- הַשָּׁבָה = שוב QPtFS
 - V_S = Qamets, so this is QP or QPt.
 - Because the accent is on V_S instead of the ending, it should be a finite verb; participles always accent their ending (if they have one). BUT it has an article, so it can’t be a finite verb; it has to be a participle. Furthermore, there is no reduced vowel before the sufformative, so it can’t be a finite verb.
 - This is a rare example of a Participle that is accented like a finite verb. The same form occurred in 1:22.
- And the young man the one standing over the harvesters answered and he said, “The young woman Moabite she. The one returning with Naomi from the field of Moab.”
- The servant in charge of the harvesters replied, “She is the young Moabite woman who returned with Naomi from Moab.”

2:7 וַתֹּאמֶר אֶלְקָטָה-נָא וְאָסַפְתִּי בְעִמּוֹרִים אַחֲרַי הַקּוֹצְרִים וַתָּבוֹא וַתַּעֲמֹד מֵאִזְ הַבֶּקֶר וְעַד-עֶתָּה זֶה שְׁבִתָּהּ
הַבַּיִת מְעֻט :

- וַתֹּאמֶר = אמר QIwc3fs
- אֶלְקָטָה-נָא = לקט DC1cs
 - This is Piel because V_P is a reduced vowel and V₁ is Pathach.
 - The Piel lost the Dagesh Forte in R₂ because ק is a SQiN eM LeVY consonant with a reduced vowel.
 - ק has a Hateph vowel. It is very rare for a Hateph vowel to be on a non-guttural consonant. We would have expected ק to have a Shewa.
 - Four things indicate that this Iwc1cs is cohortative: (1) a request (cohortative WHS §185) meaning fits in the context, (2) it is followed by נָא, (3) it is the first word in its clause, and (4) it ends in הַ
 - Some scholars argue that נָא may add to the politeness and be translated 'please'.
- וְאָסַפְתִּי = אסף QPwc1cs
 - The Pwc continues the meaning of the preceding Cohortative, so it should be translated as a Cohortative.
- בְעִמּוֹרִים looks like it has the article, but the Metheg indicates that the initial vowel is Qamets Hatuf, not Qamets, so it does not have the article.
- הַקּוֹצְרִים = קצר QPtMP+ה
- וַתָּבוֹא = בא QIwc3fs
- וַתַּעֲמֹד = עמד QIwc3fs
- שְׁבִתָּהּ = שבת Q[∞]+3fs
 - The spelling Hireq-Shewa is unusual for a Q[∞]+pronominal suffix, but it is what we would expect from the rule of Shewa: *שְׁבִתָּהּ → שְׁבִתָּהּ. The usual spelling is with Qamets Hatuf as V₁ (שְׁבִתָּהּ).
- The grammar of the second half of the verse is unclear. Here is the discussion in the NET Bible:
 - *Heb* "and she came and she has persisted." The construction וַתָּבוֹא וַתַּעֲמֹד (*vattavo' vata' amod*) forms a dependent temporal sequence: "since she came, she has persisted." Because עָמַד (*amad*, "to stand, remain, persist"; BDB 764 s.v. עָמַד; HALOT 840-42 s.v. עָמַד) has a broad range of meanings, וַתַּעֲמֹד has been understood in various ways: (1) Ruth had stood all morning waiting to receive permission from Boaz to glean in his field: "she has stood (here waiting)"; (2) Ruth had remained in the field all morning: "she has remained here" (NAB, NASB, NCV); and (3) Ruth had worked hard all morning: "she has worked steadily" (REB), "she has been working" (TEV, CEV), "she has been on her feet (all morning)" (JPS, NJPS, NRSV). For discussion, see F. W. Bush, *Ruth, Esther* (WBC), 118-19.
 - זֶה *Heb* "except this." The function and meaning of the demonstrative adjective זֶה (*zeh*, "this") is difficult: (1) MT accentuation joins זֶה with שְׁבִתָּהּ (*shivtah*, "this her sitting"), suggesting that זֶה שְׁבִתָּהּ functions as subject complement (see BDB 261 s.v. זֶה 2.a and Josh 9:12). (2) Others suggest that זֶה functions as an emphasizing adverb of time ("just now"; BDB 261 s.v. 4.h) and connect it with עַתָּה (*attah*, "now") to form the idiom זֶה עַתָּה (*zeh attah*, "now, just now"; BDB 261 s.v. 4.h; GKC 442-43 §136.d; see F. W. Bush, *Ruth, Esther* [WBC], 118-19). The entire line is translated variously: KJV "until now, (+ save ASV) that she tarried a little in the house"; NASB "she has been sitting in the house for a little while"; NIV "except for a short rest in the shelter"; NJPS "she has rested but little in the hut"; "her sitting (= resting) in the house (has only been) for a moment." A paraphrase would be: "She came and has kept at it (= gleaning) from this morning

until now, except for this: She has been sitting in the hut only a little while." The clause as a whole is an exceptive clause: "except for this...."

- “And she said, ‘I shall glean and I will gather among ears of grain after the harvesters.’ And she came and she stood from then the morning and until now this her taking a break the house a little.”
- “And she said, ‘Please let me glean and gather among [the] ears of grain after the harvesters.’ So she came and has continued from the morning until now, except for a short rest in the hut.”

2:8 וַיֹּאמֶר בְּעִז אֶל־רוּת הַלְוָא שָׁמַעַתְּ בְּתִי אֶל־תְּלַכִּי לְלֶקֶט בְּשָׂדֶה אַחֵר וְגַם לֹא תַעֲבֹרִי מִזֶּה וְכֹה תִדְבָּקִין עִם־נְעֻרָתִי:

- וַיֹּאמֶר = אמר QIwc3ms
- שָׁמַעַתְּ = שמע QP2fs
 - The Pathach under the ע looks strange, but this is how the QP2fs is spelled for 3ח/ע verbs.
- הַלְוָא שָׁמַעַתְּ The negative question ‘Have you not heard’ is equivalent to a positive statement, “you have heard,” which in this context is a gentle urging, “Listen carefully.”
- תְּלַכִּי = הלך QJ2fs
 - This is jussive because it is negated by אֶל
- לְלֶקֶט = לקט Q∞+ל
- תַּעֲבֹרִי = עבר QI2fs
 - The Shureq is unexpected. It may be a mispointing of the plene spelling תַּעֲבֹרִי
- תִּדְבָּקִין = דבק QI2fs+Paragogic Nun
 - It is unusual to have a paragogic Nun on a singular imperfect verb (7 times in the Bible, 4 in Ruth).
- And Boaz said to Ruth, “Have you not heard, my daughter? Do not go to glean in another field. And also do not pass over from this. And thus you will stick with my young women.”
- Then Boaz said to Ruth, “Listen carefully, my daughter. Do not go to glean in another field. And also do not go beyond the border of this [field]. Instead, stick close to my female workers.”

2:9 עֵינֶיךָ בְּשָׂדֶה אֲשֶׁר־יִקְצְרוּן וְהִלְכֹת אַחֲרֵיהֶן הֲלוֹא צְנִיתִי אֶת־הַנְּעָרִים לְבִלְתִּי נִנְעַד וְצָמַת וְהִלְכֹת אֶל־
הַכֵּלִים וְשָׂתִית מֵאֲשֶׁר יִשְׁאָבוּן הַנְּעָרִים:

- יִקְצְרוּן = קצר QI3mp+paragogic Nun
- וְהִלְכֹת = הלך QPwc2fs
 - The expected spelling is וְהִלְכֹתְ, so it looks like one dot from the final Shewa was omitted by accident.
- צְנִיתִי = צוה QP1cs
- נִנְעַד = נגע Q ∞ +2fs
 - Because this is a Q ∞ , V₁ is Qamets Hatuf, not Qamets.
- וְצָמַת = צמא QPwc2fs
 - The expected spelling is וְצָמַתְ
- וְהִלְכֹתְ = הלך QPwc2fs
- וְשָׂתִית = שתה QPwc2fs
- יִשְׁאָבוּן = שאב QI3mp+paragogic Nun
- Your eyes in the field which they are harvesting and you will go after them (fp). Have I not commanded the young men not to touch you? And you will be thirsty and you will go to the vessels and you will drink from which the young men have drawn.
- “Keep your eyes on the field that the men are reaping and follow after with the women. I have commanded the young men not to touch you. When you are thirsty, go to the water jars and drink from [the water] which the young men have drawn.”

2:10 וַתִּפֹּל עַל־פְּנֵיהָ וַתִּשְׁתַּחֲוֶה אַרְצָה וַתֹּאמֶר אֵלָיו מִדַּעַ מְצָאתִי חַן בְּעֵינֶיךָ לְהַפְרִינִי וְאֲנֹכִי נְכָרִיָּה:

- וַתִּפֹּל = נפל QIwc3fs
- וַתִּשְׁתַּחֲוֶה = חוה Hishtaphel Iwc3fs
 - The spelling looks weird (we would have expected וַתִּשְׁתַּחֲוֶי), but it is the usual way that this verb is spelled. R₂ is consonantal Waw, but it often turns into Shureq for this verb.
 - This is a way of physically displaying total subservience; one can do it in worship of a god or in submission to a ruler, etc.
- וַתֹּאמֶר = אמר QIwc3fs
- מְצָאתִי = מצא QP1cs
- לְהַפְרִינִי = נכר H ∞ +ל+1cs
- וְאֲנֹכִי ‘and I’. The Dagesh in the Aleph seems to be a scribal error.
- And she fell on her face and she bowed down towards ground. And she said to him, “Why have I found favor in your eyes to notice me, and I am a foreigner?”
- Then Ruth fell on her face, bowing to the ground, and she said to him, “Why have I found favor in your sight that you would take notice of me, since I am a foreigner?”

2:11 וַיַּעַן בְּעֵז וַיֹּאמֶר לָהּ הֲגֵד הַגֵּד לִי כָּל אֲשֶׁר-עָשִׂית אֶת-חַמּוֹתֶיךָ אַחֲרֵי מוֹת אִישׁיךָ וַתַּעֲזָבִי אָבִיךָ וְאִמֶּיךָ וְאֶרֶץ מוֹלַדְתְּךָ וַתֵּלְכִי אֶל-עַם אֲשֶׁר לֹא-יְדַעְתָּ תְּמוּל שְׁלֹשׁוֹם:

- וַיַּעַן = ענה QIwc3ms
 - V_P = Pathach is only for the Hiphil for strong verbs, but for 1G verbs it could also be Qal. Normally we would use V_S to distinguish the Qal and the Hiphil, but this is 3_ה, so the 3_ה wipes out the normal V_S, so we need to rely on context. Since ‘he answered’ makes sense, this is Qal.
 - The Hateph Pathach under ע switches to Pathach because there is no vowel after the Nun, so the Ayin is in a closed syllable. Hateph vowels always get a syllable to themselves, so they can go in a closed syllable.
- וַיֹּאמֶר = אמר QIwc3ms
- הֲגֵד = נגד HpA
 - V_P = Qibbuts is Hophal.
 - The Dagesh Forte in the Gimel is the assimilated 1Nun. *הַגֵּד → הֲגֵד
 - V_S = Tsere is for an infinitive absolute. There are only 5 Hophal infinitives absolute in the Bible.
 - Infinitive Absolutes typically underscore the certainty of something. But in this past tense context where Boaz uses the word כָּל, it seems more likely that he is referring to the completeness of the report that he received.
- הַגֵּד = נגד HpP3ms
 - The same as the previous verb, except the Pathach indicates that it is Perfect.
- עָשִׂית = עשה QP2fs
 - A Yod vowel letter between R2 and a sufformative that starts with a consonant indicates a 3_ה verb.
 - The P2fs sufformative ת lost its Dagesh Lene and Silent Shewa because it is preceded by a vowel instead of by a silent Shewa.
- וַתַּעֲזָבִי = עזב QIwc2fs
 - V_P = Pathach is only for the Hiphil for strong verbs, but for 1G verbs it could also be Qal, so we rely on V_S to distinguish Qal from Hiphil for such verbs.
 - V_S reduced to Shewa, so it could not have been Hireq-Yod, so it is not Hiphil. Therefore it is Qal.
- וַתֵּלְכִי = הלך QIwc2fs
 - A root consonant is missing and V_P is Tsere, so this looks like a 1Yod verb in the Qal Imperfect. But הלך acts like a 1Yod verb in the Qal.
- יְדַעְתָּ = ידע QP2fs
 - We would expect *יְדַעְתָּ or *יְדַעְתָּ, but instead, we get יְדַעְתָּ. This looks like it has a Dagesh Forte in the Tav, since it is preceded by a vowel, not Shewa. But we have all three root consonants, so it is not an assimilated 3Nun or 3Taw. This spelling is strange, but it is what 3_ע and 3_ה verbs consistently do in the P2fs.
- תְּמוּל שְׁלֹשׁוֹם is literally ‘yesterday three-days-ago’, but it is an idiom that means ‘previously’ = ‘in the past’.
- Boaz answered and said to her, “It has surely been reported to me all that you did with your mother-in-law after the death of your man. And you abandoned your father and your mother and the land of your birth and walked to a people whom you did not know yesterday three-days-ago.
- Boaz replied to her, “All that you have done for your mother-in-law after the death of your husband has been fully reported to me – how you left your father, your mother, and your native land to come to a people that you did not previously know.”

2:12 יְשָׁלֵם יְהוָה פְּעֻלָּךְ וַתְּהִי מִשְׁכְּרָתְךָ שְׁלֹמָה מֵעַם יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֲשֶׁר-בָּאת לְחַסּוֹת תַּחַת-כְּנָפָיו:

- יְשָׁלֵם = DJ3ms שלם
 - This is jussive because (1) a jussive meaning (a blessing in this case) fits the context where Boaz is talking about what YHWH will do for her, (2) it is first in its clause.
- וַתְּהִי = QJ3fs+ו היה
 - The conjunction Waw is a Shureq, so it can't be Iwc. The Iwc would begin וְ.
 - V_P = Shewa, so this looks like a Piel or Pual, but it is from היה, so it is actually Qal. (היה only occurs in the Qal and Niphal). It ends in וֹ, so it looks like 2fs, but that is just what היה does in the Iwc and Jussive. Learn to recognize היה; it is very common and does not follow the normal paradigms.
 - This is jussive for the same reasons that the previous verb was jussive.
- בָּאת = QP2fs בוא
 - Biconsonantal verbs take V₁ = Qamets in the QP and QPt.
 - Aleph quiesced because it had a Shewa.
 - The 2fs sufformative תִּ lost its Dagesh Lene and Silent Shewa because it was preceded by a vowel (V₁ Qamets).
- לְחַסּוֹת = Q∞+ל חסה
 - 3ה verbs take an ות ending in the Infinitive Construct.
 - The only verb forms that can be the object of a preposition are the Infinitive Construct and the Participle.
 - The infinitive construct does not take the article.
- May YHWH repay your deed. And may your wages be complete from with YHWH the God of Israel whom you came to seek refuge under his wings.
- “May YHWH repay you for what you have done, and your wages be full from YHWH, the God of Israel, under whose wings you have come to take refuge!”

2:13 וַתֹּאמֶר אִמְצָא-חַן בְּעֵינֶיךָ אֲדֹנָי כִּי נִחַמְתָּנִי וְכִי דִבַּרְתָּ עַל-לֵב שְׂפָתֶיךָ וְאָנֹכִי לֹא אֶהְיֶה כְּאֶחָת שְׂפָחֶיךָ:

- וַתֹּאמֶר = QIwc3fs אמר
- אִמְצָא = QI1cs מצא
- נִחַמְתָּנִי = DP2ms+1cs נחם
 - This could also be Niphal (1Nun assimilates, but ת rejects the Dagesh Forte), but the Niphal meaning ‘you regretted me’ does not fit the context, whereas the Piel meaning ‘you comforted me’ does.
- דִּבַּרְתָּ = DP2ms דבר
- אֶהְיֶה = QI1cs היה
- And she said, “I found grace in your eyes, my lord, for you have comforted me and that you spoke on the heart of your maidservant. And I am not like one of your maidservants.”
- She replied, “I have found favor in your eyes, my lord, for you have comforted me and spoken kindly to your maidservant, even though it is not like I am one of your maidservants.”

2:14 וַיֹּאמֶר לָהּ בְעֵז לֵעֵת הָאֲכַל גְּשִׁי הֵלֵם וְאָכַלְתְּ מִן־הַלֶּחֶם וְטָבַלְתְּ פִתְּךָ בַחֲמֶץ וְתִשָּׁב מִצַּד הַקֹּזְרִים
וַיִּצְבֹּט־לָהּ קָלִי וְתֹאכַל וְתִשָּׁבַע וְתִתֵּר:

- וַיֹּאמֶר = אמר QIwc3ms
- גְּשִׁי = נגש QM2fs
 - The Dagesh in the Gimel is a Dagesh Lene, since it is not preceded by a vowel.
 - 1Nun and 1Yod drop out without a trace in the QM.
 - We expected a Shewa under the Gimel because of the finite verb sufformative, but it didn't happen.
 - The Holem with the Gimel is the QM stem vowel Holem.
- וְאָכַלְתְּ = אכל QPwc2fs
- וְטָבַלְתְּ = טבל QPwc2fs
- וְתִשָּׁב = ישב QIwc3fs
 - V_P = Tsere and we are missing a root consonant, so this is the Qal Imperfect of a 1Yod verb.
- הַקֹּזְרִים = קצר QPtMP+ה
- וַיִּצְבֹּט = צבט QIwc3ms
- וְתֹאכַל = אכל QIwc3fs
 - V_P = Holem and R₁ Aleph quiesced because this is an Angry Baker 1א verb in the QI.
- וְתִשָּׁבַע = שבם QIwc3fs
- וְתִתֵּר = יתר HIwc3fs
 - ׀ indicates that this is an Iwc and that the ׀ is the preformative, not R₁.
 - V_P = Holem is a defectively written Holem Waw. 1Yod verbs take V_P = Holem Waw in the Hiphil.
 - We expect V_S = Tsere in the HIwc, so the Pathach is unusual.
- וְטָבַלְתְּ ... וְאָכַלְתְּ ... גְּשִׁי 'approach and eat and dip'. The first verb is imperative, the next two are Perfect waw consecutive. A perfect waw consecutive verb after an imperative is often imperative in meaning.
- And Boaz said to her to a time, "the food draw near to here and eat from the bread and dip your piece in the vinegar. And she sat from the side of the reapers and he passed to her roasted grain. And she ate and she was satiated and she had left over.
- Boaz said to her at [meal]time, "Come here and eat some of the bread and dip your bread pieces in the vinegar!" So she sat beside the reapers, and he passed roasted grain to her. And she ate until she was full and had some left over.

2:15 וַתָּקָם לְלֶקֶט וַיִּצֹוּ בְעֵז אֶת־נְעָרָיו לֵאמֹר גַּם בֵּין הָעֲמָרִים תִּלְקֹט וְלֹא תִכְלִימוּהָ:

- וַתָּקָם = קוים QIwc3fs
 - The ׀ in קָם is in a closed, unaccented syllable, so it is a Qamets Hatuf (short O).
 - Biconsonantal verbs keep their lexical vowel in the QI, QM, and Q ∞ , but not necessarily in the QIwc and QJ.
- לְלֶקֶט = לקט D ∞ +ל
 - The only verb forms that can be the object of a preposition are participles and infinitives absolute.
- וַיִּצֹוּ = צוה DIwc3ms
 - The Vowel in ׀ can't be explained by the Rule of Shewa, so it is Iwc, not a regular Waw. It lost the Dagesh in ׀ because Yod is a SQiN eM LeVY consonant with a Shewa.
 - V_P = Shewa and V₁ = Pathach, so this is a Piel.
 - R₂ lost its Dagesh Forte because it does not have a vowel.
- לֵאמֹר = אמר Q ∞ +ל
 - The spelling is strange but this is a very common verb form, so memorize it.
- תִּלְקֹט = לקט DI3fs
- תִּכְלִימוּהָ = כלם HI2mp+3fs
- And she rose to glean. And Boaz commanded his young men saying, “Even between the cut ears of grain she will glean and thou shalt not put her to shame!”
- When she rose to glean, Boaz commanded his young men, “Let her glean even among the cut grain, and do not rebuke her!”

2:16 וגם של־תִּשְׁלוּ לָהּ מִן־תְּצַבְתִּים וְעִזְבֹתֵם וְלִקְטָהּ וְלֹא תִגְעְרוּ־בָהּ:

- שֶׁל = שִׁלֵּל QA
 - Holem is the QA stem vowel. R₂ assimilated into R₃, so R₁ has the stem vowel.
 - You expect an infinitive absolute because two verbs from the same root are right next to one another.
- תִּשְׁלוּ = שִׁלֵּל QI2mp
 - The Dagesh Forte in the ל indicates that this is Geminate.
 - V_P = Qamets is usually for biconsonantal verbs in the QI and HI, but Geminate verbs use it too.
 - The direct objects are not explicitly stated (i.e., ‘pull out for her <some grain> from the bundles and leave <them> for her.’). The omission of the direct object is common in Hebrew when it is clear from the context (WHS §589). Add the direct object in English translation to keep the English from being awkward.
- וְעִזְבֹתֵם = עִזַּב QPwc2mp
- וְלִקְטָהּ = לָקַט DPwc3fs
- תִּגְעְרוּ = גָּעַר QI2mp
- :תִּגְעְרוּ־בָהּ The ב marks the direct object (WHS §244).
- And also you will surely pull out for her from the bundles of grain and you will abandon and she will glean and thou shalt not rebuke among her!
- “And also pull some out of the bundles for her and leave them so that she may glean them. Don’t rebuke her!”

2:17 וַתִּלְקַט בַּשָּׂדֶה עַד־הָעֶרֶב וַתַּחֲבֹט אֶת אֲשֶׁר־לָקְטָהּ וַיְהִי כְאֵיפָה שְׁעָרִים:

- וַתִּלְקַט = לָקַט DIwc3fs
- וַתַּחֲבֹט = חָבַט QIwc3fs
 - V_P = Pathach is only for the Hiphil for strong verbs, but for 1G verbs it could also be Qal.
 - V_S = Holem indicates that this is Qal, not Hiphil.
- לָקְטָהּ = לָקַט DP3fs
- וַיְהִי = הָיָה QIwc3ms
- כְּאֵיפָה
 - An ephah of barley would weigh about 30 pounds (R.L. Hubbard, Ruth (NICOT), 179). This was an extraordinary amount for one person to harvest in a single day. As the NET Bible says, this shows Ruth’s hard work and Boaz’ generosity. It also shows God giving a plentiful harvest (contrasting with the earlier famine). Note Naomi’s response in 2:19.
- And she gleaned in the field until evening. And she beat out what she gleaned, and it was about an ephah of barley.
- So she gleaned in the field until evening. Then she beat out what she had gleaned, and it was about an ephah of barley.

2:18 וַתִּשָּׂא וַתָּבֹא הָעִיר וַתֵּרָא חֲמוּתָהּ אֵת אֲשֶׁר־לָקְטָהּ וַתּוֹצֵא וַתִּתֶּן־לָהּ אֵת אֲשֶׁר־הוֹתֵרָה מִשְׂבֻּעָהּ:

- וַתִּשָּׂא = נשׂא QIwc3fs
 - ◌ indicates that this is Iwc and that the ׀ is the imperfect preformative, not R1.
 - The Dagesh Forte in the שׁ is the assimilated 1Nun (which had Shewa). *וַתִּשָּׂא → וַתִּשָּׂא
- וַתָּבֹא = בוא QIwc3fs
 - ◌ indicates that this is Iwc and that the ׀ is the imperfect preformative, not R1.
 - Biconsonantal verbs keep their lexical vowel in the QI, QM, and Q∞. They don't always keep their lexical vowel in the QIwc, but it did this time, so this has to be Qal.
 - V_P = Qamets for biconsonantal verbs in the QI and HI.
- וַתֵּרָא = ראה QIwc3fs
 - ◌ indicates that this is Iwc and that the ׀ is the imperfect preformative, not R1.
 - We are missing a root consonant and V_P = Tsere, so this looks like a 1Yod verb in the QI. But ירא 'to fear' does not fit, and it also takes V_P = Hireq Yod, so this is actually from ראה. By the paradigms, we would expect וַתֵּרָא QIwc3fs to be spelled *וַתֵּרָא but, as we have seen before, ראה does not follow the paradigms in the QIwc. So just try to remember that ראה pretends to be other things some times.
- לָקְטָהּ = לקט DP3fs
- וַתּוֹצֵא = יצא HIwc3fs
 - ◌ indicates that this is Iwc and that the ׀ is the imperfect preformative, not R1.
 - V_P = Holem Waw indicates that this is a 1Yod verb in the Hiphil.
 - V_S = Tsere is used instead of Hireq Yod in many forms of the Hiphil Iwc.
- וַתִּתֶּן = נתן QIwc3fs
 - ◌ indicates that this is Iwc and that the first ׀ is the imperfect preformative, not R1.
 - The Dagesh Forte in the second Tav is from an assimilated 1Nun with Shewa. *וַתִּתֶּן → וַתִּתֶּן
- הוֹתֵרָה = יתר HP3fs
 - The Holem Waw at the beginning looks like a plene spelling of a QPtFS, but that leaves us no way of explaining V_S = Hireq.
 - V_S = Hireq is always a defectively written Hireq Yod, so this is Hiphil.
 - V_P = Holem Waw is what happens to 1Yod verbs in the Hiphil (and the 1Yod drops out).
- And she lifted up and she came the city and her mother-in-law saw what she gleaned. And she brought out and she gave to her what she had left over from her satiation.
- Then she carried it and went to the city. Her mother-in-law saw what she had gleaned. And she brought out and gave to her what she had left over after she was full (i.e., the roasted grain from her lunch).

2:19 וַתֹּאמֶר לָהּ תַּחֲמוֹתָהּ אֵיפֹה לְקַטְתָּ הַיּוֹם וְאַנָּה עָשִׂית יְהִי מִכִּירְךָ בְּרוּךְ וַתִּגַּד לְתַחֲמוֹתָהּ אֵת אֲשֶׁר-עָשָׂתָה עִמּוֹ וַתֹּאמֶר שֵׁם הָאִישׁ אֲשֶׁר עָשִׂיתִי עִמּוֹ הַיּוֹם בְּעוֹז:

- וַתֹּאמֶר = אמר QIwc3fs
- לְקַטְתָּ = לקט DP2fs
- עָשִׂית = עשה QP2fs
- יְהִי = היה QJ3ms
 - This is jussive because (1) a jussive meaning (a blessing in this case) fits, (2) it is first in its clause, (3) it is shortened (the הֹּ dropped off).
- מִכִּירְךָ = נכר HPtMS+2fs
 - V_s = Hireq Yod indicates that this is Hiphil.
 - מִ indicates that this is a Hiphil participle.
- בְּרוּךְ = ברך QPpMS
- וַתִּגַּד = נגד HIwc3fs
 - ׀ indicates that this is Iwc and that the first ת is the imperfect preformative, not R₁.
 - V₁ = Pathach indicates that this is Hiphil. V_s = Tsere fits a HIwc.
 - The Dagesh Forte in the Gimel is from an assimilated 1Nun with Shewa. *וַתִּגַּד → וַתִּגַּד
- עָשָׂתָה = עשה QP3fs
 - The ending תָּה is used for 3rd verbs in the P3fs.
- אֵת אֲשֶׁר-עָשָׂתָה עִמּוֹ 'with whom she worked with him'.
 - The ׀ on עִמּוֹ is a resumptive pronominal suffix, which is normally dropped in English translation. 'with whom she worked'.
- וַתֹּאמֶר = אמר QIwc3fs
- עָשִׂיתִי = עשה QP1cs
- And her mother-in-law said to her, "Where did you glean the day? And where did you work? May the one recognizing you be blessed!" And she told to her mother in law which she worked with him. And she said, "The name of the man which I worked with him the day Boaz."
- Then her mother-in-law said to her, "Where did you glean today? Where did you work? Blessed be the one who took notice of you!" So she told her mother-in-law with whom she worked, saying, "The name of the man with whom I worked today is Boaz."

2:20 וַתֹּאמֶר נַעֲמִי לְכִלְתָּהּ בְּרוּךְ הוּא לַיהוָה אֲשֶׁר לֹא־עָזַב חֶסְדּוֹ אֶת־הַחַיִּים וְאֶת־הַמֵּתִים וַתֹּאמֶר לָהּ נַעֲמִי קָרוֹב לָנוּ הָאִישׁ מִגְּאֻלָּנוּ הוּא:

- וַתֹּאמֶר = אמר QIwc3fs
- בְּרוּךְ = ברך QPpMS
- עָזַב = עזב QP3ms
- חֶסְדּוֹ ‘his loyalty’.
 - The ESV translation ‘kindness’ makes it sound (to my ears) like Boaz is doing something that he is not really obligated to do. But the word חסד generally refers to fulfilling covenant obligations. Because he is a relative (as well as being a law-keeping Israelite), Boaz is obligated to take care of Naomi and Ruth. He is fulfilling his covenant obligations.
- הַמֵּתִים = מות QPtMP+article
- וַתֹּאמֶר = אמר QIwc3fs
- מִגְּאֻלָּנוּ = גאל QPtMS+מן+1cp
- And Naomi said to her daughter-in-law, “Blessed he by YHWH who did not abandon his loyalty with the living and with the dead!” And Naomi said to her, “Near to us the man from our redeemers he.”
- And Naomi said to her daughter-in-law, “May he be blessed by YHWH, who has not forsaken his loyalty to the living and the dead!” And Naomi said to her, “The man is a close [relative] to us; he is among our redeemers.”

2:21 וַתֹּאמֶר רוּת הַמּוֹאֲבִיטָה גַם כִּי־אָמַר אֵלַי עִם־הַנְּעָרִים אֲשֶׁר־לִי תִדְבְּקִין עָד אִם־כִּלּוֹ אֶת כָּל־הַקְּצִיר אֲשֶׁר־לִי:

- וַתֹּאמֶר = אמר QIwc3fs
- אָמַר = אמר QP3ms
- אֵלַי = ‘to me’
 - It is not ‘my God’ because ׀ is a type-2 pronominal suffix. If it were on a singular noun (אֵל), it would have a type-1 pronominal suffix (׀ → אֵלַי). There is a plural noun אֱלִים (‘gods’), but it never takes a pronominal suffix in the Hebrew Bible.
 - The only form of אֵל ‘God’ in the Hebrew Bible with a pronominal suffix is the form אֵלַי ‘my God’. Everything else that looks like אֵל ‘God’ with a pronominal suffix is אֵל ‘to’ with a pronominal suffix.
- הַנְּעָרִים = ‘the young men’
- לִי = ‘my’
 - When the object of the preposition ל is a person, ל often indicates possession. This is particularly common in a verbless clause.
- תִּדְבְּקִין = רבק QI2fs+paragogic Nun
 - It is unusual to have a paragogic Nun on a singular imperfect verb (7 times in the Bible, 4 of them are in Ruth).
- עַד אִם = ‘until’
- כִּלּוֹ = כלה DP3cp
- And Ruth the Moabitess said, “Also for he said to me, ‘With the young men who to me you will stick until they finish all of the harvest which to me.’”
- Then Ruth the Moabitess said, “He also said to me, ‘Stick with my young men until they finish my entire harvest.’”

2:22 וַתֹּאמֶר נַעֲמִי אֶל-רוּת פִּלְתָּה טוֹב בְּתִי כִי תֵצְאִי עִם-נַעֲרוֹתָיו וְלֹא יִפְגְּעוּ-בָךְ בְּשָׂדֶה אַחֵר :

- וַתֹּאמֶר = אמר QIwc3fs
- בְּתִי = ‘my daughter’
 - The inflected forms (plural, construct, etc.) of בַּת ‘daughter’ are irregular.
- תֵּצְאִי = צא QI2fs
 - The ת lacks a Dagesh Lene because the previous word has a conjunctive accent and ends in a vowel.
- נַעֲרוֹתָיו = ‘his young women’
 - Contrast this with Ruth reporting Boaz saying הַנְּעָרִים ‘young men’, which can refer to either just men or to a mixed group containing both men and women. In this context of Naomi warning Ruth about being attacked, Naomi may be intentionally switching to the feminine to gently remind Ruth to stay close to the female servants and keep her distance from the men (NET Bible notes).
- יִפְגְּעוּ = פגע QI3mp
- בָּךְ = ‘in you’ (fs)
 - The preposition ב marks the object of the verb, and should be left untranslated.
- And Naomi said to Ruth her daughter-in-law, “Good my daughter that you will go out with his young women and they will not encounter in you in another field.”
- Then Naomi said to her daughter-in-law Ruth, “It is good, my daughter, that you go out with his young women, so that people do not assault you in another field.”

2:23 וַתִּדְבֹק בְּנַעֲרוֹת בְּעֵז לְלֶקֶט עַד-פְּלוֹת קִצִּיר-הַשְּׂעִרִים וּקִצִּיר הַחֲטִיִּם וַתֵּשֶׁב אֶת-חַמּוֹתָהּ:

- וַתִּדְבֹק = דבק QIwc3fs
- לְלֶקֶט = לקט D∞+ל
- פְּלוֹת = כלה Q∞
 - 3ה verbs end in ות in the infinitive construct.
- וַתֵּשֶׁב = ישב QIwc3fs
- And she stuck with the young women of Boaz to glean until finishing the harvest of the barley and the harvest of the wheat. And she lived with her mother-in-law.
- So she stayed close to Boaz’ young women, gleaning until the end of the barley harvest and the wheat harvest. And she lived with her mother-in-law.

3:1 וַתֹּאמֶר לָהּ נַעֲמִי חַמּוֹתָהּ בְּתִי הֲלֹא אֶבְקֶשׁ-לָךְ מְנוּחַ אֲשֶׁר יֵיטֵב-לָךְ:

- וַתֹּאמֶר = אמר QIwc3fs
- אֶבְקֶשׁ = בקש DI1cs
- הֲלֹא אֶבְקֶשׁ-לָךְ ‘Shall I not seek for you?’ The negative question is a positive affirmation, ‘I should seek for you’.
- יֵיטֵב = יטב QI3ms
- אֲשֶׁר יֵיטֵב-לָךְ: The relative particle אֲשֶׁר may be introducing a purpose clause (‘so that it may be well with you’; Williams §466) or a relative clause (‘which will be good for you’).
- And Naomi her mother-in-law said to her, “My daughter, I will not seek for you rest which will be good for you?”
- Then her mother-in-law Naomi said to her, “My daughter, should I not seek rest for you, that it may be well with you?”

3:2 וְעַתָּה הֲלֹא בְעֹז מְדַעְתָּנוּ אֲשֶׁר הָיִית אֶת־נַעֲרוֹתָיו הַנְּהִיָּה הֲיִיא זָרָה אֶת־גֶּרְךָ הַשְּׂעָרִים הַלְּלִיָּהּ:

- הָיִית = היה QP2fs
- זָרָה = זרה QPtMS
- הֲלֹא בְעֹז מְדַעְתָּנוּ 'Is not Boaz our relative?' The negative question is a positive affirmation, 'Boaz is our relative'.
- And now, not Boaz our relative which you were with his young women? Behold, he winnowing threshing floor the barley the night.
- "Now, isn't Boaz (with whose young women you were) our relative? Look, tonight he is winnowing barley at the threshing floor."

3:3 וְרַחֲצֵתָּ וְנִסְכַּתָּ וְשָׂמַתָּ (שְׂמֹלֶתֶךָ) [שְׂמֹלֶתֶיךָ] עָלֶיךָ (וַיְרִדְתִּי) [וַיְרִדְתָּ] הַגֶּרְךָ אֶל־תְּנֻדְעֵי לְאִישׁ עַד כְּלִיתוֹ לֶאֱכֹל וְלִשְׁתּוֹת:

- וְרַחֲצֵתָּ = רחץ QPwc2ms
 - The perfect waw consecutive is used as a gentle imperative here.
- וְשָׂמַתָּ = שים QPwc2ms
- וְנִסְכַּתָּ = סוך QPwc2ms
- שְׂמֹלֶתֶךָ The Kethib is the singular שְׂמֹלֶתֶךָ (שְׂמֹלֶתֶךָ) and the Qere is the plural שְׂמֹלֶתֶיךָ
- וַיְרִדְתִּי → Qere וַיְרִדְתָּ = ירד QPwc2fs
 - The Kethib וַיְרִדְתִּי may be an archaic spelling of the 2fs that looks like 1cs.
 - The Qere וַיְרִדְתָּ eliminates the final Yod to make it a standard 2fs.
- תְּנֻדְעֵי = ידע NJ2fs
 - This is jussive because it is negated with עַל
 - This looks like the NI2fs of ודע, but all 1-Waw verbs have become 1-Yod.
- לְאִישׁ = 'to the man'
 - It has the article because the vowel under the preposition is not Shewa, and cannot be explained by the rule of Shewa.
- עַד כְּלִיתוֹ D∞+3ms כלה 'until his finishing' = 'until he finishes'. Williams §109 and §508.
 - 3ה verbs have the ending וַת in the infinitive construct.
- לֶאֱכֹל = אכל Q∞+ל
- וְלִשְׁתּוֹת = ו+ל+Q∞+שתה
 - 3ה verbs have the ending וַת in the infinitive construct.
- And you will wash and you will anoint and you will put your [kethiv: cloak, Qere: cloaks] on you and you will go down the threshing floor. Do not be known to the man until his finishing to eat and to drink.
- "So wash, anoint yourself, get dressed, and go down to the threshing floor, but do not make yourself known to the man until he finishes eating and drinking."
 - As a poor widow, Ruth likely did not have a set of 'dress clothes'. But by washing and anointing herself she was making it clear that her period of mourning for her dead husband was over.

3:4 וַיְהִי בְשֹׁכְבוֹ וַיֵּדַעַת אֶת־הַמָּקוֹם אֲשֶׁר יִשְׁכַּב־שָׁם וּבָאת וּגְלִית מִרְגְּלֵתָיו (וְשָׁכַבְתִּי) [וְשָׁכַבְתָּ] וְהוּא יִגִּיד לְךָ אֵת אֲשֶׁר תַּעֲשֶׂינ׃

- וַיְהִי = היה QJ3ms+1
 - It is jussive because (1) the context (instructions) fits a jussive meaning, (2) it begins a clause, (3) it is shortened (the 3ה verb dropped the final הֶ)
 - The verb begins וַי, which comes from וַי by the Rule of Shewa.
- בְשֹׁכְבוֹ = שכב Q[∞]+ב+3ms
- וַיֵּדַעַת = ידע QPwc2fs
- וּבָאת וּגְלִית ... וַיֵּדַעַת ... and you will notice ('know') ... and you will come and you will uncover'. These perfect waw consecutive verbs are used as gentle imperatives, just like in verse 3.
- יִשְׁכַּב = שכב QI3ms
- וּבָאת = בוא QPwc2fs
- וּגְלִית = גכג QPwc2fs
- וְשָׁכַבְתִּי → Qere וְשָׁכַבְתָּ = שכב QPwc2fs
 - The Kethiv וְשָׁכַבְתִּי may be an archaic spelling of the 2fs that looks like 1cs.
 - The Qere וַיִּרְדָּת eliminates the final Yod to make it a standard 2fs.
- Because the words שכב 'to lie', גלה 'to uncover', and רגל 'foot' are all used in the Bible as sexual euphemisms, this vocabulary adds 'chemistry' to this scene in which Ruth proposes marriage to Boaz. Her actions are symbolic and part of her marriage proposal. One should not read the symbolic actions as more than symbols, however, since the book repeatedly goes to great effort to present both Ruth and Boaz as people of flawless character. Furthermore, Boaz' surprise in the middle of the night in 3:8 (long after Ruth lay down in 3:7) indicates that nothing overt happened.
- יִגִּיד = נגד HI3ms
- תַּעֲשֶׂינ׃ = עשה QI2fs+paragogic nun
 - It is unusual to have a paragogic Nun on a singular imperfect verb (7 times in the Bible, 4 of them are in Ruth).
 - And it will be in his lying down and you will know the place which he lies there. And you will go and you will uncover his feet and you will lie down. And he will tell to you what you will do.
 - When he lies down, notice the place where he lies. Then go and uncover his feet and lie down. And he will tell you what to do.

3:5 וַתֹּאמֶר אֵלֶיהָ כָּל אֲשֶׁר־תֹּאמְרִי (כך) [אֵלַי] אֶעֱשֶׂה׃

- וַתֹּאמֶר = אמר QIwc3fs
- תֹּאמְרִי = אמר QI2fs
- ◌ – The Kethib has nothing, and the Qere has אֵלַי 'to me'
- אֶעֱשֶׂה = עשה QI1cs
- And she said to her, "All which you will say to me, I will do."
- And she replied, "All that you say to me, I will do."

3:6 וַתֵּרֶד הַגֶּרֶן וַתַּעַשׂ כְּכֹל אֲשֶׁר-צִוְתָהּ תַּמוּתָּהּ:

- וַתֵּרֶד = ירד QIwc3fs
- וַתֵּרֶד הַגֶּרֶן ‘She went down [to] the threshing floor’. The book of Ruth often writes destinations without any preposition or directional הַ. E.g., 3:15.
- וַתַּעַשׂ = עשה QIwc3fs
- צִוְתָהּ = צוה DP3fs+3fs ‘she commanded her’
- And she went down the threshing floor. And she did like all which her mother-in-law commanded.
- Then she went down to the threshing floor and did all that her mother-in-law had commanded.
 - This is a summary statement. The following verses give the details.

3:7 וַיֹּאכַל בְּעִזּוֹ וַיִּשְׂתֶּה וַיֵּיטֵב לְבָבוֹ וַיָּבֹא לִשְׁכַב בְּקֶצֶת הָעֵרְמֹה וַתָּבֹא בִלְטָהּ וַתִּגַּל מִרְגְּלֵתָיו וַתִּשְׁכַּב:

- וַיֹּאכַל = אכל QIwc3ms
 - Angry-baker 1א in the QI, so 1א quiescens and VP = Holem
- וַיִּשְׂתֶּה = שתה QIwc3ms
 - VP = Tsere, so this looks like 1-Yod. But that is simply a side affect of losing the final הַ in the Iwc.
- וַיֵּיטֵב = יטב QIwc3ms
- וַיָּבֹא = בוא QIwc3ms
- לִשְׁכַב = שכב Q∞+ל
- וַתָּבֹא = בוא QIwc3fs
- וַתִּגַּל = גלה DIwc3fs
- וַתִּשְׁכַּב = שכב QIwc3fs
- And Boaz ate and he drank and his heart was good. And he entered to lie down at the end of the grain pile. And she came with the secrecy and she uncovered his feet and she lay down.
- When Boaz had eaten and drunk and he was feeling good, he went to lie down at the end of the heap of grain. Then she came secretly, uncovered his feet, and lay down.
 - וַיֵּיטֵב לְבָבוֹ ‘and his heart was good’ is traditionally translated ‘his heart was merry’. He was happy.
 - Boaz’ surprise in the next verse suggests that Ruth waited until Boaz was asleep.

3:8 וַיְהִי בַחֲצֵי הַלַּיְלָה וַיִּחַרְדּוּ הָאִישׁ וַיִּלְפַּת וַהֲנֵה אִשָּׁה שֹׁכֶבֶת מִרְגְּלֵתָיו:

- וַיְהִי = היה QIwc3ms
- וַיִּחַרְדּוּ = חרד QIwc3ms
- וַיִּלְפַּת = לפת NIwc3ms
- שֹׁכֶבֶת = שכב QPtFS
 - This is the FS t-form
- And it was in half of the night and the man startled and he turned over and behold! A woman lying at his feet!
- In the middle of the night he was startled, turned over, and – whoa! A woman was lying at his feet!
 - The text presents the situation from Boaz’ perspective: he suddenly discovers a woman lying at his feet and does not know who she is.

3:9 וַיֹּאמֶר מִי־אַתְּ וַתֹּאמֶר אֲנֹכִי רוּת אֲמֹתְךָ וּפְרִשְׁתָּ כְּנָפֶךָ עַל־אֲמֹתֶיךָ כִּי גֹאֵל אַתָּה:

- וַיֹּאמֶר = אמר QIwc3ms
- וַתֹּאמֶר = אמר QIwc3fs
- וּפְרִשְׁתָּ = פרש = פרש QPwc2ms
 - The Pwc is functioning as a request.
- כְּנָפֶךָ = ‘your wing’. This also refers to the corner of a garment (1 Sam 15:27)
- גֹּאֵל = גאל QPtMS
 - ‘A redeemer’ is an adult male family member who is obligated to care for the widows of deceased kinsmen.
- And he said, “Who you?” And she said, “I Ruth your maidservant. And you will spread your wing over your maidservant, because a redeemer you.”
- And he said, “Who are you?” And she replied, “I am Ruth, your maidservant. Spread the corner of your garment over your maidservant, because you are a redeemer.”
 - Ruth’s request is literally for Boaz to physically cover her with the edge of his garment (‘share your blanket, please?’), but it is also a symbolic action that indicates taking her under his protection and provision. In Ezekial 16:8 God does this with Jerusalem as part of courting her for marriage. And Ruth’s reference to him being a גֹּאֵל makes the symbolism explicit. The language is symbolic, but clear: Ruth is asking Boaz to marry her.

3:10 וַיֹּאמֶר בְּרוּכָה אַתְּ לַיהוָה בְּתִי הֵיטֵבְתָּ חֶסְדְּךָ הָאֲחֵרוֹן מִן־הָרִאשׁוֹן לְבִלְתִּי־לָקֶת אַחֲרַי הַבְּחוּרִים אִם־דָּל וְאִם־עָשִׁיר:

- וַיֹּאמֶר = אמר QIwc3ms
- בְּרוּכָה = ברך QPpFS
- הֵיטֵבְתָּ = יטב HP2fs
 - Most 1-Yod verbs have $V_P = \dot{\text{ו}}$ in the Hiphil, but four (ימן, יטב, ילל, ינק) have $V_P = \text{וֹ}$ instead, because they were originally 1-Yod instead of 1-Waw.
 - Not all original 1-Yod verbs have וֹ , however. ישר and יבש have $V_P = \dot{\text{ו}}$ in the Hiphil, as if they were originally 1-Waw, even though they were originally 1-Yod (Joüon-Muraoka §76d).
- מִן־הָרִאשׁוֹן הֵיטֵבְתָּ חֶסְדְּךָ הָאֲחֵרוֹן מִן־הָרִאשׁוֹן ‘you have made good your loyalty the last from the first’ = ‘you have made this last act of loyalty greater than the first’.
 - Comparative use of מן.
 - From the NET Bible notes: ‘Ruth’s former act of devotion was her decision to remain and help Naomi. The latter act of devotion is her decision to marry Boaz to provide a child to carry on her deceased husband’s (and Elimelech’s) line and to provide for Naomi in her old age.’
- לָקֶת = הלך Q^∞
- And he said, “Blessed are you by YHWH, my daughter. You have made good your loyalty the last from the first, not to go after the young men either poor and either rich.”
- And he said, “May YHWH bless you, my daughter. You have done an even greater act of covenant loyalty is even greater than your first act of covenant loyalty, by not going after young men, whether poor or rich.”

3:11 וְעַתָּה בְּתִי אֶל-תִּירְאֵי כָל אֲשֶׁר-תֹּאמְרֵי אֶעֱשֶׂה-לָּךְ כִּי יוֹדַעַ כָּל-שַׁעַר עַמִּי כִּי אִשָּׁת חַיִל אֶתּ:

- תִּירְאֵי = ירא QJ2fs
 - This is jussive because it is negated by אֶל
 - It is 1Yod because $V_P = \text{׳} \circ$
- תֹּאמְרֵי = אמר QI2fs
 - Since Ruth has already made her request, a future translation does not work well here. Instead, the imperfect indicates imperfective aspect: ‘all that you *are asking*’
- אֶעֱשֶׂה = עשה QI1cs
- יוֹדַעַ = ידע QPtMS
 - The participle precedes the noun and is deprived of the article, so it is acting as a predicate adjective: ‘the entire gate of my people *knows*’
- כָּל-שַׁעַר עַמִּי ‘all the gate of my people’. This figure of speech may refer to the whole town (everyone who comes in and out of the town gate) or to the heads of household of the town (who transact business in the gate area).
- אִשָּׁת חַיִל ‘a woman of power/valient/etc’. Ruth is a woman of excellent character. This phrase is used in Prov 12:4 and Prov 31:10 to describe the ideal wife. And Boaz is described as אִישׁ גִּבּוֹר חַיִל in Ruth 2:1.
- And now, my daughter, do not fear. All that you will say, I will do for you. For all of the gate of my people is knowing that a woman of substance you.
- “And now, my daughter, do not fear. I will do for you everything that you are asking, because all the people of my village know that you are a woman of noble character.”

3:12 וְעַתָּה כִּי אֶמְנָם כִּי (אם) [Ø] גֹּאֵל אֲנִכִּי וְגַם יֵשׁ גֹּאֵל קְרוֹב מִמֶּנִּי:

- אם. The masora parva קָ כַתּ וְלֹא אֵם means ‘אם is written but not read’. The LXX reading καὶ ὅτι ἀληθῶς ἀγαπιστεὺς suggests that it was translated from a text that omitted the אם. The syntax is awkward in both the Hebrew and the Greek, but the general meaning is clear: ‘It is true that I am a redeemer’.
- גֹּאֵל = גאל QPtMS
- And now truly that redeemer I. And also there is a redeemer near from me.
- “And now, it is true that I am a redeemer. But there is also a redeemer who is closer than I.”

3:13 לַיְנָיו תִּלְיָה וְתָגָה בַּבֶּקֶר אִם־יִגְאָלְךָ טוֹב יִגְאָל וְאִם־לֹא יִחַפֵּץ לְגַאֲלֶךָ וְנִאֲלַתִּיךָ אֲנֹכִי חַי־יְהוָה שְׁכָבִי עַד־הַבֶּקֶר :

- לַיְנָיו = לִין QM2fs
- וְתָגָה = הִיָּה QPwc3ms
- יִגְאָלְךָ = גֹּאֵל QI3ms+2fs
- יִגְאָל = גֹּאֵל QJ3ms
 - This is jussive because the jussive meaning ‘let him redeem’ fits the context and because it is first in its clause (actually, it is the only word in its clause).
- יִחַפֵּץ = חַפֵּץ QI3ms
- לְגַאֲלֶךָ = גֹּאֵל Q ∞ +ל+2fs
- וְנִאֲלַתִּיךָ = גֹּאֵל QPwc1cs+2fs
 - The Waw is there to mark the beginning of the apodosis (the ‘then’ part of the conditional clause). WHS §440, 511.
- חַי־יְהוָה ‘[by] the life of YHWH’ = ‘as surely as YHWH lives’
- שְׁכָבִי = שָׁכַב QM2fs
- Spend the night tonight and it will be in the morning if he will redeem you, good, he will redeem. But if not he will desire to redeem you, and I will redeem you – I. The life of YHWH. Lie down until the morning.
- “Remain [here] tonight, and in the morning, if he will redeem you, good, let him redeem. But if he does not want to redeem you, then, as surely as YHWH lives, I myself will redeem you. Lie down until the morning.”

3:14 וַתִּשְׁכַּב (מְרַגְלָתָוּ) [מְרַגְלוֹתָיו] עַד־הַבֹּקֶר וַתִּקָּם (בְּטָרוֹם) [בְּטָרָם] יַכִּיר אִישׁ אֶת־רַעְיוֹ וַיֹּאמֶר אֶל־
יְנִדַּע כִּי־בָאָה הָאִשָּׁה הַגֵּרָא:

- וַתִּשְׁכַּב = שכב QIwc3fs
- מְרַגְלָתָוּ
 - The Kethib מְרַגְלָתָוּ is singular and written defectively.
 - The Qere מְרַגְלוֹתָיו is plural and written plene, but it is unusual to have a holem over the final Waw. We would expect מְרַגְלוֹתָיו
- בְּטָרוֹם
 - The Kethib בְּטָרוֹם has an unexpected Waw, presumably a Holem Waw. בְּטָרוֹם
 - The Qere eliminates the Waw, producing the standard spelling בְּטָרָם.
- יַכִּיר = נכר HI3ms
- וַיֹּאמֶר אֶל־רַעְיוֹ 'a man could recognize his friend'. The pair רַעְיוֹ ... אִישׁ is used as a reciprocal pronoun 'one another'.
- וַיֹּאמֶר = אמר QIwc3ms
- יְנִדַּע = ידע NJ3ms
 - This is jussive because it is negated by אֶל. 'Do not let it be known'.
- בָּאָה = בא QP3fs
 - בָּאָה Finite verbs are accented on the stem vowel, not the ultima (unless the stem vowel is reduced, or there is a pronominal suffix or a heavy sufformative), whereas participles are accented on the ultima. So this is the Perfect, not a Participle.
- And she lay down at his feet until the morning. And she arose before a man will be able to recognize his friend. And he said, "It will not be known that the woman came the threshing floor."
- So she lay down at his feet until the morning, and then arose before one could recognize another. And he said, "Do not let it be known that the woman came to the threshing floor."
 - Boaz commands his servants to keep Ruth's presence a secret. If the other man chose to marry her, then perhaps it would be embarrassing for it to be known that Ruth had come to Boaz rather than to the man that she ended up marrying.

3:15 וַיֹּאמֶר הָבִי הַמִּטְפָּחַת אֲשֶׁר-עָלֶיךָ וְאַחֲזִי-בָהּ וְתֹאחֲזִי בָהּ וַיִּמְדַּ שֵׁשׁ-שְׁעָרִים וַיֵּשֶׁת עָלֶיהָ וַיָּבֵא הָעִיר :

- וַיֹּאמֶר = אמר QIwc3ms
- הָבִי = יהב QM2fs
- וְאַחֲזִי = אחז QM2fs+1
- וְתֹאחֲזִי = אחז QIwc3fs
- וַיִּמְדַּ = מדר QIwc3ms
 - V_P = Qamets, which looks like a biconsonantal verb in the QI or HI. But geminate verbs imitate other verb types, and this verbal root is geminate.
- שֵׁשׁ-שְׁעָרִים ‘six barleys’. Barley is plural because it has been harvested (WHS §10). The unit of measurement is not specified, but the NET Bible notes argue that it was probably six seahs, which would be about 60 pounds, and twice what Ruth gleaned in one day in 2:17.
- וַיֵּשֶׁת = שית
 - V_P = Qamets, which looks like a biconsonantal verb in the QI or HI.
 - In the QIwc3ms, biconsonantal verbs accent the preformative, which causes V_s to shorten from יֹ to יָ. This accent shift does not usually happen in the HIwc3ms (so the HIwc3ms usually has V_s = Tseré), but when it does happen, V_s changes from יֹ to יָ, so in theory, this could also be Hiphil. But a Qal meaning fits the context, whereas a Hiphil meaning does not fit (and the verb שית never occurs in the Hiphil).
- וַיָּבֵא = בוא QIwc3ms
- וַיָּבֵא הָעִיר : As is typical in Ruth, destinations are given without a preposition or directional הָ
- And he said, “Give the garment which on you and seize with it! And she seized with it. And he measured six barleys. And he put on her. And she entered the city.
- And he said, “Hold out your cloak and grip it.” And she gripped it. And he measured out six measure of barley and put it on her. And then she went into town.

3:16 וַתָּבוֹא אֶל-חַמּוּתָהּ וַתֹּאמֶר מִי-אַתְּ בְּתִי וַתַּגֵּד-לָהּ אֵת כָּל-אֲשֶׁר עָשָׂה-לָּהּ הָאִישׁ :

- וַתָּבוֹא = בוא QIwc3fs
- וַתֹּאמֶר = אמר QIwc3fs
- וַתַּגֵּד = נגד HIwc3fs
- עָשָׂה = אשה QP3ms
- And she came to her mother-in-law. And she said, “Who you, my daughter?” And she reported to her all that the man did for her.
- Then she went to her mother-in-law. And Naomi asked, “Who are you, my daughter? Then Ruth reported to her all that the man had done for her.
- מִי-אַתְּ בְּתִי ‘Who [are] you, my daughter?’ The question seems strange. It may be a rare and disputed use of מִי to mean ‘how?’ (WHS §123) as in ‘How are you doing?’. Or Naomi might be asking, in essence, ‘Who are you? Are you now his fiancé?’

3:17 וַתֹּאמֶר יְשׁוּעַתְּעָרִים הָאֵלֶּה נָתַן לִי כִי אָמַר (∅) [אַלִּי] אֶל־תָּבוֹאִי רִיקָם אֶל־חַמּוֹתַי:

- וַתֹּאמֶר = אמר QIwc3fs
- נָתַן = נתן QP3ms
- אָמַר = אמר QP3ms
- ◌◌ Just like in 3:5, the Kethib has nothing, and the Qere has אֵלִי ‘to me’
- תָּבוֹאִי = בוא QI2fs
- And she said, “These six barleys he gave to me, for he said to me, ‘Do not come empty to your mother-in-law’.”
- And Ruth said, “He gave me these six measures of barley, for he said to me, ‘Do not come to your mother-in-law empty-handed’.”
 - Boaz’ gift likely signals his assurance to Naomi that he will fulfil his family obligation to provide for them.

3:18 וַתֹּאמֶר שְׁבִי בְתִי עַד אֲנֹכִי תִדְעֶינן אִיךָ יִפֹּל דְבָרְךָ כִּי לֹא יִשְׁקַטְהָ אִישׁ כִּי־אִם־כִּלְהָ תִדְבֵּר הַיּוֹם:

- וַתֹּאמֶר = אמר QIwc3fs
- שְׁבִי = ישב QM2fs
 - 1-Yod and 1-Nun verbs drop R₁ in the QM. The QM2fs of שׁוּב is שׁוּבִי
- תִּדְעֶינן = ידע QI2fs+paragogic Nun
 - It is unusual to have a paragogic Nun on a singular imperfect verb (7 times in the Bible, 4 in Ruth).
- יִפֹּל = נפל QI3ms
- יִשְׁקַטְהָ = שקט QI3ms
- כִּלְהָ = כלה DP3ms
- And she said, “Sit, my daughter, until which you will know how a matter will fall, for the man will not have peace that if he finished the matter the day.”
- Then Naomi said, “Stay put, my daughter, until you know how the matter turns out, for the man will not rest until he has settled the matter today.”
 - After a negative, כִּי־אִם can introduce an exception. Boaz won’t rest unless he has settled it. But in English idiom, we would say ‘until he has settled it’.

4:1 וּבָעַז עָלָה הַשַּׁעַר וַיֵּשֶׁב שָׁם וְהִנֵּה הַגֹּאֵל עֹבֵר אֲשֶׁר דִּבֶּר-בְּעִז וַיֹּאמֶר סוּרָה שְׂבִי-פֹה פְּלִנִי אֶלְמִנִי וַיֵּסֶר וַיֵּשֶׁב:

- וּבָעַז ‘and Boaz’. Waw on a non-verb at the beginning of a clause is a ‘disjunctive waw.’ A disjunctive waw indicates something other than the next event in a sequence; in this context, it indicates a change of scene.
- עָלָה = עלה QP3ms
- עָלָה הַשַּׁעַר ‘he went up [to] the gate’. Once again, the book of Ruth gives a destination without a preposition or directional הַשַּׁעַר
- וַיֵּשֶׁב = ישב QIwc3ms
- הַגֹּאֵל = גאל QPtMS+article
- עֹבֵר = עבר QPtMS
- דִּבֶּר = דבר DP3ms
- וַיֹּאמֶר = אמר QIwc3ms
- סוּרָה = סור QM2ms+paragogic Hay
- שְׂבִי = ישב QM2ms+paragogic Hay
- פְּלִנִי אֶלְמִנִי ‘so and so’ is an idiom used in a quote in a narrative when the actual speaker said a proper noun that the narrator is not reporting. In 2 Kgs 6:8 this idiom is used for ‘at such and such a place’.
 - From the NET Bible notes: The expression פְּלִנִי אֶלְמִנִי is not the name of the nearest relative, but an idiom which literally means "such and such" or "a certain one" (BDB 811-12 s.v. פְּלִנִי), which is used when one wishes to be ambiguous (1 Sam 21:3; 2 Kgs 6:8). Certainly Boaz would have known his relative's name, especially in such a small village, and would have uttered his actual name. However the narrator refuses to record his name in a form of poetic justice because he refused to preserve Mahlon's "name" (lineage) by marrying his widow (see 4:5, 9–10). This close relative, who is a literary foil for Boaz, refuses to fulfill the role of family guardian. Because he does nothing memorable, he remains anonymous in a chapter otherwise filled with names. His anonymity contrasts sharply with Boaz's prominence in the story and the fame he attains through the child born to Ruth. Because the actual name of this relative is not recorded, the translation of this expression is difficult since contemporary English style expects either a name or title. This is usually supplied in modern translations: "friend" (NASB, NIV, RSV, NRSV, NLT), "so-and-so" (JPS, NJPS). Perhaps "Mr. So-And-So!" or "Mr. No-Name!" makes the point.
- וַיֵּסֶר = סור QIwc3ms
 - Biconsonantal verbs keep their lexical vowel in the Qal Imperfect, but not always in the Waw Consecutive. The QIwc3ms of biconsonantal verbs tends to accent the preformative, causing the lexical vowel to shorten. Normally the lexical vowel ה shortens to Qamets Hatuf (like וַיִּקְרָא), but וַיֵּסֶר is unusual in that it shortens to Pathach.
- וַיֵּשֶׁב = ישב QIwc3ms
- And Boaz went up the gate and sat there. And behold, the redeemer passing by whom Boaz spoke. And he said, “Turn aside. Sit here a certain one a certain one. And he turned aside and he sat.
- And Boaz went up to the gate and sat there. And – see! – the redeemer of whom Boaz had spoken was passing by. Then Boaz said, “Come and sit here, Mr. ____.” So he came and sat down.

4:2 וַיִּקַּח עֲשָׂרָה אַנְשִׁים מִזְקְנֵי הָעִיר וַיֹּאמֶר שְׁבוּ־פֹה וַיִּשְׁבוּ:

- וַיִּקַּח = לקח QIwc3ms
- וַיֹּאמֶר = אמר QIwc3ms
- שְׁבוּ = ישב QM2mp
 - 1Yod and 1Nun verbs drop R₁ in the QM.
- וַיִּשְׁבוּ = ישב QIwc3mp
- And he took ten men from the elders of the city and he said “Sit here,” and they sat.
- Then Boaz chose ten of the village elders and said, “Sit down here.” So they sat down.

4:3 וַיֹּאמֶר לְגֹאֵל חֲלֶקֶת הַשָּׂדֶה אֲשֶׁר לְאַחֵינוּ לְאֵלִימֶלֶךְ מִכַּרְהָ נְעָמִי הַשֹּׁבָה מִשָּׂדֶה מוֹאָב:

- וַיֹּאמֶר = אמר QIwc3ms
- לְגֹאֵל = גאל QPtMS+
- לְאַחֵינוּ = Although this literally says ‘to our brother’, the word ‘brother’ can mean ‘male relative’. E.g. 2 Kgs 10:13.
- מִכַּרְהָ = מכר QP3fs
 - As a Perfect verb, we would normally expect this to refer to a completed action and would translate it with the English past tense (‘she sold’). But in this context, the sale is about to happen. So this seems to be an example where the aspect theory of Hebrew verbs fits well: the Perfect verb describes the sale as a complete event without reference to its beginning, progress, or end (WHS §162).
- הַשֹּׁבָה = שוב QPtMS+article
 - As in 1:15, 1:22, and 3:14, this is accented as a Perfect verb (QP3fs), not a Participle. But it has to be a participle because it has the article. (A participle is the only verb form which takes the article). Furthermore, it is acting as a participle, not as a perfect verb: ‘Naomi, the one who returned from Moab’.
- And he said to the redeemer, “The parcel of the field which to our brother to Elimelech, Naomi, the one returning from the field of Moab, sold.”
- Then he said to the redeemer, “Naomi, who has come back from the region of Moab, is selling our relative Elimelech’s parcel of land.”
 - The legal and economic background of the sale, and why the purchase entailed marrying Ruth, is much debated in the commentaries and unclear.
 - From the NET Bible notes: The nature of the sale is uncertain. Naomi may have been selling the property rights to the land, but this seems unlikely in light of what is known about ancient Israelite property laws. It is more likely that Naomi, being a woman, held only the right to use the land until the time of her remarriage or death (F. W. Bush, Ruth, Esther [WBC], 202-4). Because she held this right to use of the land, she also had the right to buy it back from the its current owner. (This assumes that Elimelech sold the land prior to going to Moab.) Since she did not possess the means to do so, however, she decided to dispose of her rights in the matter. She was not selling the land per se, but disposing of the right to its redemption and use, probably in exchange for room and board with the purchaser (Bush, 211–15). If this is correct, it might be preferable to translate, "Naomi is disposing of her rights to the portion of land," although such a translation presumes some knowledge of ancient Israelite property laws.
 - From the Word Biblical Commentary: Proprietary rights to land in the OT were vested in the clan, while the individual held only the right of possession and usufruct, and the central concern of the OT system of inheritance was that ownership of property should remain with the clan to which it originally belonged (see above). Hence, one must conclude ... that the widow held only usufructuary rights to her husband’s property and that she did so only until she married again or died in her turn, at which time such rights reverted to her husband’s clan in the normal order of inheritance.

4:4 וְאֵנִי אֹמֵרְתִי אֶגְלָהּ אֶזְנֶנָּה לְאֹמֵר קְנֵה נָגֵד הַיֹּשְׁבִים וְנָגֵד זְקֵנֵי עַמִּי אִם-תִּגְאָלֶנָּה גְאָל וְאִם-לֹא יִגְאָל הַיְהוּדָה לִי (וְאִדַּע) [וְאִדַּעַת] כִּי אֵין זִוְלָתְךָ לְגֵאוּל וְאִנְכִי אַחֲרֶיךָ וַיֹּאמֶר אֲנֹכִי אֶגְאָל:

- אֹמֵרְתִי = אמר QP1cs
- אֶגְלָהּ = גלה QI1cs
- לְאֹמֵר = אמר Q∞+ל
- קְנֵה = קנה QM2ms
- הַיֹּשְׁבִים = ישב QPtMP+article
- תִּגְאָלֶנָּה = גאל QI2ms
- גְאָל = גאל QM2ms
- יִגְאָל = גאל QI3ms
 - The third-person verb form does not readily fit the context, since Boaz has been speaking directly to his relative using second-person verb forms. It is possible, however, that the third-person verb form indicates that Boaz briefly addresses the witnesses.
 - Many manuscripts have ‘if **you** will not redeem’, which fits the context much better and is therefore likely to be a scribal correction.
- הַיְהוּדָה = נגד HM2ms+paragogic ה
- Kethiv וְאִדַּע (= וְאִדַּעַת) = ידע QI1cs+ו
- Qere וְאִדַּעַת = ידע QC1cs+ו
 - וְאִדַּעַת. The Qere adds the paragogic הָ to the cohortative, producing וְאִדַּעַתְהָ. The cohortative with ו after an imperative indicates purpose (WHS §181a), so we translate ו as ‘so that’.
- לְגֵאוּל = גאל Q∞+ל
- וַיֹּאמֶר = אמר QI3ms
- אֶגְאָל = גאל QI1cs
- And I, I said I will uncover your (ms) year saying, “Buy before the ones sitting and before the elders of my people. If you will redeem, redeem. And if he will not redeem, tell to me and I shall know that there is not except for you to redeem, and I after you.” And he said, “I, I will redeem.”
- So I am legally informing you: Acquire it in the presence of those who are sitting [here] and in the presence of the elders of my people. If you will redeem [it], redeem [it]. But if he will not redeem [it, then] tell me so that I may know, for there is no one besides you to redeem [it], and I am after you.” And he said, “I will redeem [it].”

4:5 וַיֹּאמֶר בְּעֵז בְּיוֹם־קְנוֹתָךְ הַשָּׂדֶה מִיַּד נַעֲמִי וּמֵאֵת רֹות הַמוֹאֲבִיָּה אֲשֶׁת־הַמֵּת (קְנִיתִי) [קְנִיתָהּ] לְהַקִּים שֵׁם־הַמֵּת עַל־נַחֲלָתוֹ:

- וַיֹּאמֶר = אומר QIwc3ms
- קְנוֹתָךְ = קנה Q ∞ +2ms
- וּמֵאֵת רֹות 'and from with Ruth' or 'and from <direct object> Ruth'. The syntax of this is difficult because it is unclear why there is מִן here. ... אֵת רֹות would make sense here.
 - From the NET Bible: The MT וּמֵאֵת (*ume'et*) may be understood in two ways: (1) "and from" (*vav* conjunction "and," plus preposition מִן [*min*] "from," plus definite direct object marker אֵת) parallel to the preceding מִיַּד (*miyyad*, "from [the hand of]"), suggesting the field would be purchased from Naomi *and from* Ruth; or (2) "and" (*vav* [ו] conjunction "and," plus enclitic *mem* [ם], plus direct object marker [אֵת]) introducing the second part of the acquisition: the nearest kinsman would be acquiring the field *and* Ruth (for discussion see F. W. Bush, *Ruth, Esther* [WBC], 202). However, the *BHS* editors suggest reading גַּם אֵת ("as well as..."; emphatic particle גַּם ["also"] and the definite direct object marker אֵת) introducing the second part of the acquisition: He would be acquiring the field *and* Ruth. This alternate reading is reflected in the *Vulgate* reading *quoque* ("and also") and supported by parallel usage in v. 9, "I am acquiring the field from Naomi, and *also* (גַּם אֵת, *gam 'et*) Ruth the Moabitess the wife of the deceased."
- הַמֵּת = מות QPtMS+article
- קְנִיתִי (=קְנִיתָהּ) = קנה QP1cs
- קְנִיתָהּ = קנה QP2ms
 - The final vowel Qamets is written plene as Qamets-Hay תָּהּ → תָּהַ
 - From the NET Bible: The MT (*Kethib*) reads קְנִיתִי (*qaniti*, "I acquire," Qal perfect 1st person common singular): "When you acquire the field from the hand of Naomi, *I acquire* Ruth the Moabitess..." However, the marginal reading (*Qere*) is קְנִיתָהּ (*qanitah*, "you acquire," Qal perfect 2nd person masculine singular, reflected in 2nd person masculine singular forms in Greek, Latin, Aramaic, and Syriac): "When you acquire the field from the hand of Naomi, *you* must also *acquire* Ruth the Moabitess..." The *Qere* is probably original because the *Kethib* is too difficult syntactically and contextually, while the *Qere* makes perfect sense: (1) Boaz stated in 3:13 that the nearest kinsman had the first right to acquire Ruth if he wanted to do so, and only the *Qere* reading here presents him with that option; and (2) Boaz announces in 4:9–10 that he was acquiring the field and Ruth as a package deal in 4:9–10, and only the *Qere* reading here presents the nearest kinsman with the same package deal. The *Kethib* probably arose by a scribe trying to harmonize 4:5 with the 1st person common singular form in 4:9–10 without fully understanding the ploy of Boaz in 4:5.
- לְהַקִּים = קים H ∞ +ל
- הַמֵּת = מות QPtMS+article
- And Boaz said, "In the day of your buying the field from the hand of Naomi. And from Ruth the Moabitess, the wife of the dead one, you buy to raise up the name of the dead one on his inheritance.
- Then Boaz said, "On the day when you acquire the field from Naomi's hand, you [also] acquire Ruth the Moabitess, the wife of the deceased, to raise up the name of the deceased on his inheritance."
 - Whoever buys the land is obligated to have a child with Ruth, and that child will inherit the land and be considered Mahlon's and Elimelech's descendent rather than the buyer's descendent.

4:6 וַיֹּאמֶר הַגָּאֵל לֹא אוֹכַל (לְגַאֵל-) [לְגַאֵל-] לִי פֶן-אֲשַׁחִית אֶת-נַחְלָתִי גְאֹל-לְךָ אַתָּה אֶת-גְּאֹלְתִי כִי לֹא-
אוֹכַל לְגַאֵל:

- וַיֹּאמֶר = אמר QIwc3ms
- הַגָּאֵל = גאל QPtMS+article
- אוֹכַל = יכל QI1cs
 - יכל is the only 1Yod verb that takes V_P = Shureq when the 1Yod drops out in the QI. All other 1Yod verbs take V_P = Tsere or Hireq Yod in the QI.
 - The Imperfect of this verb typically has the notion of a continuous state, so it is typically translated ‘is/are not able’ rather than as a future ‘will be able’.
- לְגַאֵל- = גאל Q[∞]+ל
 - This is the Kethib, and it is the normal spelling (except that the Holem is written plene).
- לְגַאֵל- = גאל Q[∞]+ל
 - This is the Qere. The vowel under the Aleph is Qamets Hatuf (not Qamets) since it is in a closed unaccented syllable. V_P is Qamets Hatuf (short O) instead of Holem (long O) because the word is followed by a Maqqef, which makes the syllable unaccented. Closed unaccented syllables cannot take a long vowel; they must have a short vowel.
- אֲשַׁחִית = שחת HP2fs
- גְאֹל- = גאל QM2ms
- אוֹכַל = יכל QI1cs (see note on this word earlier in this verse)
- לְגַאֵל = גאל Q[∞]+ל
- And the redeemer said, “I will not be able to redeem to me lest I ruin my inheritance. You redeem for yourself my redemption for I will not be able to redeem.”
- Then the redeemer said, “I am not able to redeem [it] lest I ruin my inheritance. You redeem [it] for yourself, because I am not able to redeem [it].”
 - From the NET Bible notes: “It is not entirely clear how acquiring Ruth and raising up an heir for the deceased Elimelech would ruin this individual's inheritance.”

4:7 וַיֹּאמֶר לְפָנַי בְּיִשְׂרָאֵל עַל-הַגְּאֹלָה וְעַל-הַתְּמוּדָה לְקַיֵּם כָּל-דְּבַר שְׁלֹף אִישׁ נִעְלוּ וְנָתַן לְרֵעֵהוּ וַיֹּאמֶר
הַתְּעוּדָה בְּיִשְׂרָאֵל:

- לְפָנַי = ‘to face’. This is an idiom that means ‘in the past’.
- לְקַיֵּם = קום D[∞]+ל
- שְׁלֹף = שלף QP3ms
- לְרֵעֵהוּ ... אִישׁ ‘a man ... to his friend’.
 - As in 3:14, this is an idiom that means ‘one person ... to another’.
- וְנָתַן = נתן QPwc3ms
- And this to faces in Israel concerning the redemption and concerning the exchange to cause to be raised every thing a man pulled off his sandal and gave to his friend and this the confirmation in Israel.
- (Now this was the former custom in Israel concerning the redemption and exchange [of land] to confirm any transaction, one would take off his sandal and give it to the other. This was the way to make a legally binding act in Israel.)

4:8 וַיֹּאמֶר הַגֹּאֵל לְבָעֵז קְנֵה-לָךְ וַיִּשְׁלַף נַעְלָו:

- וַיֹּאמֶר = אמר QIwc3ms
- הַגֹּאֵל = גאל QPtMS+article
- קְנֵה- = קנה QM2ms
- וַיִּשְׁלַף = שלף QIwc3ms
- And the redeemer said to Boaz, “Buy it for yourself.” And he took off his sandal.
- So the redeemer said to Boaz, “Buy it for yourself” and took off his sandal.

4:9 וַיֹּאמֶר בְּעֵז לְזִקְנִים וְכָל-הָעָם עֲדִים אַתֶּם הַיּוֹם כִּי קָנִיתִי אֶת-כָּל-אֲשֶׁר לְאֵלֵימֶלֶךְ וְאֵת כָּל-אֲשֶׁר לְכִלְיוֹן וּמַחֲלֹן מִיַּד נְעָמִי:

- וַיֹּאמֶר = אמר QIwc3ms
- קָנִיתִי = קנה QP1cs
- And Boaz said to the elders and to all the people, “You witnesses the day that I bought all which to Elimelech and all which to Chilion and Mahlon from the hand of Naomi.”
- And Boaz said to the elders and to all the people, “You are witnesses today that I have bought from Naomi all that belonged to Elimelech, Chilion, and Mahlon.”

4:10 וְגַם אֶת-רֵוּת הַמּוֹאֲבִיָּה אֲשֶׁת מַחֲלֹן קָנִיתִי לִי לְאִשָּׁה לְהַקְיִם שֵׁם-הַמֵּת עַל-נַחֲלָתוֹ וְלֹא-יִכָּרֵת שֵׁם-הַמֵּת מֵעַם אֲחִיו וּמִשְׁעַר מְקוֹמוֹ עֲדִים אַתֶּם הַיּוֹם:

- קָנִיתִי = קנה QP1cs
- לְהַקְיִם = ל+H ∞ +קום
- הַמֵּת = מות QPtMS+article
- יִכָּרֵת = כרת NI3ms
- הַמֵּת = מות QPtMS+article
- And also Ruth the Moabite the wife of Mahlon I have bought for myself to a wife to raise up the name of the dead on his inheritance and the name of the dead will not be cut off from with his brothers and from the gate of his place. Witnesses you the day.
- “And I have also acquired for myself Ruth the Moabite, Mahlon’s widow, to be a wife, to raise up the name of the deceased on his inheritance so that the name of the deceased will not be cut off from among his brothers and from the gate of his [birth] place. You are witnesses today.”

4:11 וַיֹּאמְרוּ כָּל־הָעָם אֲשֶׁר־בְּשַׁעַר וְהַזְקֵנִים עֲרִים יִתֵּן יְהוָה אֶת־הָאִשָּׁה הַבָּאָה אֶל־בֵּיתְךָ כְּרַחֵל וּכְלֵאָה אֲשֶׁר בָּנּוּ שְׂתֵיהֶם אֶת־בַּיִת יִשְׂרָאֵל וַעֲשֵׂה־תֵּיִל בְּאֶפְרַתָּה וּקְרָא־שֵׁם בְּבַיִת לָחֶם:

- וַיֹּאמְרוּ = אמר QIwc3mp
- עֲרִים
 - The subject and the verb are omitted. ‘[We are] witnesses’. WHS §598.
- יִתֵּן = נתן QJ3ms
 - This is jussive because a jussive meaning fits the context of a blessing, and because the verb is first in its clause.
- הַבָּאָה = בא QPtFS+article
- בָּנּוּ = בנה QP3cp
- וַעֲשֵׂה־ = עשה QM2ms+Waw
 - The Tsere-Hay at the end indicates that this is the QM2ms of a 3-Hay verb
- וַעֲשֵׂה־ ... וּקְרָא־ An imperative, jussive, cohortative, or imperfect with a prefixed waw (not a waw consecutive) can indicate purpose or result, particularly when the preceding verb is imperative, jussive, or cohortative. Since the preceding verb (יִתֵּן) is a jussive, and since it fits the context of the blessing, these imperatives are probably purpose/result. “May YHWH bless Ruth so that/with the result that you prosper and are famous.”
- וּקְרָא־ = קרא QM2ms+Waw
 - The normal spelling is קרא, but it is followed by a Maqqef, so the vowel shortens from Holem to Qamets Hatuf. It is Qamets Hatuf, not Qamets, because it is in a closed unaccented syllable.
- And all the people who in the gate and the elders said, “Witnesses. YHWH will give the woman the one coming to your house like Rachel and like Leah who built their two the house of Israel. And do power in Ephrathah and call name in Bethlehem.”
- And all the people who were in the gate and the elders said, “[We are] witnesses. And may YHWH make the woman who is coming into your house to be like Rachel and Leah, who together built up the household of Israel, so that you may prosper in Ephrathah and his may name be renowned in Bethlehem.”

4:12 וַיְהִי בְּבֵית פֶּרֶץ אֲשֶׁר־יָלְדָה תָמָר לְיְהוּדָה מִן־הַזֶּרַע אֲשֶׁר יָתֵן יְהוָה לָךְ מִן־הַנְּעֻרָה הַזֹּאת:

- וַיְהִי = היה QJ3ms+Waw
 - This is jussive because a jussive meaning fits the context of a blessing, and because the verb is first in its clause, and because the הֶ is absent from the end of this 3ה verb.
 - As explained in 4:11, this may also be the purpose/result of the first jussive in 4:11, ‘and so that/with the result that your house will be’.
- יָלְדָה = ילד QP3fs
- יָתֵן = נתן QJ3ms
 - This is jussive because a jussive meaning fits the context of a blessing, and because the verb is first in its clause.
 - They are blessing Boaz, so the jussive indicates their desire that YHWH would bless Boaz with children through Ruth.
- “And may your house be like the house of Perez, whom Tamar bore to Judah, from the seed which YHWH will give to you from this young woman.”
- “And may your household become like the household of Perez, whom Tamar bore to Judah, through the offspring whom YHWH will give to you through this young woman.”

4:13 וַיִּקַּח בְּעֵז אֶת־רוּת וַתְּהִי־לּוֹ לְאִשָּׁה וַיָּבֵא אֹלְיָהָ וַיִּתֵּן יְהוָה לָהּ הַרְיוֹן וַתֵּלֶד בֶּן:

- וַיִּקַּח = לקח QIwc3ms
- וַתְּהִי־ = היה QIwc3fs
- וַיָּבֵא = בוא QIwc3ms
- וַיִּתֵּן = נתן QIwc3ms
- וַתֵּלֶד = ילד QIwc3fs
- And Boaz took Ruth and she was to him to a wife. And he went in to her. And YHWH gave to her conception and she bore a son.
- So Boaz took Ruth, and she became his wife. And he went in to her, and YHWH gave her conception, and she bore a son.

4:14 וַתֹּאמְרֵנָה הַנְּשִׁים אֶל־נַעֲמִי בְרִיךְ יְהוָה אֲשֶׁר לֹא הִשְׁבִּית לָךְ גֹּאֵל הַיּוֹם וַיִּקְרָא שְׁמוֹ בְּיִשְׂרָאֵל:

- וַתֹּאמְרֵנָה = אמר QIwc3fp
- בְרִיךְ = ברך QPpMS
- הִשְׁבִּית = שבת HP3ms
- גֹּאֵל = גאל QPtMS
- וַיִּקְרָא = קרא NJ3ms+Waw
- And the women said to Naomi, “Blessed is YHWH, who has not caused to end to you a redeemer the day! And may his name be called in Israel!”
- Then the women said to Naomi, “Blessed be YHWH, who has not left you without a redeemer today! And may his name be renowned in Israel!”

4:15 וְהָיָה לָךְ לְמָשִׁיב נְפֶשׁ וּלְכֹלֵל אֶת־שִׁבְתְּךָ כִּי כָלֵתְךָ אֲשֶׁר־אֶהְבֶּתְךָ יִלְדְתוּ אֲשֶׁר־הִיא טוֹבָה לָּךְ מִשִּׁבְעָה בָּנִים :

- וְהָיָה = היה QPwc3ms
- לְמָשִׁיב = לשוב H∞+ל
- וּלְכֹלֵל = כולל Pilpel∞+ל+Waw
 - This is a rare parsing. I don't expect you to be able to get it on your own.
 - The way to get it is (1) know the verb כּוּל, (2) notice that it is reduplicated (= pilpel), (3) notice the prefixed preposition, which indicates that it is either an infinitive construct or a participle, (4) notice that it does not have a Mem preformative, so it has to be an infinitive construct.
- אֶהְבֶּתְךָ = אהב QP3fs+2fs
 - The P3fs ends in הֶ, but Hay vowel letters can only exist at the end of a word, so when the pronominal suffix is added, it becomes תֶּ
- יִלְדְתוּ = ילד QP3fs+3ms
 - This is a rare spelling. I don't expect you to be able to get it on your own.
 - The P3fs ends in הֶ, but Hay vowel letters can only exist at the end of a word, so when the pronominal suffix is added, it becomes תֶּ. Normally, the 3ms pronominal suffix is הוּ, but out of the 26 times that there is a 3ms pronominal suffix on a P3fs verb, 8 of those 26 times the pronominal suffix combines with the sufformative in an unexpected way: הוּ + תֶּ = תוּ.
- “And he will be to you to one raising up life and to provide your gray-headedness, for your daughter-in-law who loves you bore him, who she good to you from seven sons.”
- “He shall be for you a restorer of life and a provider for your old age, for your daughter-in-law, who loves you, who is better to you than seven sons, has given birth to him.”

4:16 וַתִּקַּח נַעֲמִי אֶת־תֵּילָד וַתְּשִׁתְּהוּ בְּחִיקָהּ וַתְּהִי־לוֹ לְאִמָּנָת:

- וַתִּקַּח = לקח QIwc3fs
- וַתְּשִׁתְּהוּ = שית QIwc3fs+3ms
 - The Hireq stem vowel is the defectively written lexical vowel Hireq-Yod.
 - The reduced V_P is due to this being a biconsonantal (hollow) verb with a pronominal suffix.
 - Since the lexical vowel is Hireq-Yod, the spelling is the same for the Qal and the Hiphil. It is Qal because the meaning of the Qal fits, a Hiphil meaning (‘to cause someone to set something’) does not fit, and the verb does not occur in the Hiphil (discovered by looking in a lexicon).
- וַתְּהִי־ = היה QIwc3fs
- לְאִמָּנָת = ל אמן QPtFS+ל
- And Naomi took the child and set him in her lap and she became to him to a caregiver.
- Then Naomi took the child and set him in her lap and became his caregiver.

4:17 וַתִּקְרָאנָהּ לּוֹ הַשְּׂכֵנֹת שֵׁם לְאֹמֶר יֶלֶד-בֵּן לְנַעֲמִי וַתִּקְרָאנָהּ שְׁמוֹ עֹבֵד הוּא אָבִי-יֵשׁי אָבִי דָּוִד : פ

- וַתִּקְרָאנָהּ = קרא QIwc3fp
- לְאֹמֶר = אמר Q∞+ל
- יֶלֶד- = ילד DpP3ms
 - By its spelling, it is Pual. But by its meaning, it is the passive of the Qal, so this may be a repointed remnant of the archaic Qal-passive stem.
- וַתִּקְרָאנָהּ = קרא QIwc3mp
- עֹבֵד This name is the QPtMS of עבד, so it means ‘one who serves’. This may indicate their thought that the baby will serve Naomi as they described in the previous verse.
- And the female inhabitants called to him a name saying, “A son was born to Naomi!” And they called his name Obed. He the father of Jesse, the father of David.
- And the neighborhood women gave him a name, saying, “A son has been born to Naomi!” And they named him Obed. He was the father of Jesse, the father of David.

4:18 וְאֵלֶּה תּוֹלְדֹת פְּרֶץ פְּרֶץ הוֹלִיד אֶת-חֶצְרוֹן :

- הוֹלִיד = ילד HP3ms
 - ילד means ‘to give birth’ in the Qal, so in the Hiphil we would expect it to mean ‘to cause someone to give birth’, which is close to the actual meaning. I say ‘close’ because the direct object is the child rather than the mother, so its meaning is ‘to cause someone to be born’. The father is the subject. The traditional translation is ‘begot’. And modern translations tend to say ‘fathered’ or ‘was the father of’.
 - We know it is Hiphil because of the stem vowel, because the preformative is Hay, and because the 1Yod turned into Holem Waw. The spelling fits either a HP3ms or H∞, but only the Perfect fits the context.
- And these are the descendants of Perez: Perez fathered Hezron,

4:19 וְחֶצְרוֹן הוֹלִיד אֶת-רָם וְרָם הוֹלִיד אֶת-עֲמִינָדָב :

- הוֹלִיד = ילד HP3ms (see the discussion of this verb in 4:19)
- and Hezron fathered Ram, and Ram fathered Aminadab,

4:20 וְעֲמִינָדָב הוֹלִיד אֶת-נַחֲשׁוֹן וְנַחֲשׁוֹן הוֹלִיד אֶת-סַלְמָה :

- הוֹלִיד = ילד HP3ms (see the discussion of this verb in 4:19)
- הוֹלִיד = ילד HP3ms (see the discussion of this verb in 4:19)
- and Aminadab fathered Nahshon, and Nahshon fathered Salmah,

4:21 וְשַׁלְמוֹן הוֹלִיד אֶת-בּוֹאֵז וּבּוֹאֵז הוֹלִיד אֶת-עֹבֵד :

- הוֹלִיד = ילד HP3ms (see the discussion of this verb in 4:19)
- הוֹלִיד = ילד HP3ms (see the discussion of this verb in 4:19)
- and Salmon fathered Boaz, and Boaz fathered Obed,

4:22 וְעֹבֵד הוֹלִיד אֶת-יֵשׁי וְיֵשׁי הוֹלִיד אֶת-דָּוִד :

- הוֹלִיד = ילד HP3ms (see the discussion of this verb in 4:19)
- הוֹלִיד = ילד HP3ms (see the discussion of this verb in 4:19)
- and Obed fathered Jesse, and Jesse fathered David.
 - By tracing a genealogy from Perez to David, the text shows the fulfilment of the blessing in 4:11–12 that Boaz’ house would be like the house of Perez (4:11) was fulfilled.