

THE MASTER'S HAND UNVEILED

The Master stands; the veil is lifted.

παλαιὰ διαθήκη

THE OLD COVENANT

Rendered from the Hebrew

רוּת

RUTH

THE SCROLL OF RUTH

*Naomi, Ruth the Moabite, and Boaz — the redeemer
at the gate of Beth-Lehem, in the days of the judging of
the judges*

Rendered from the Hebrew

The Westminster Leningrad Codex

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Rendered from the Hebrew — the Westminster Leningrad
Codex (WLC 4.20), the received text of the Leningrad Codex
(1008)

The Hebrew stands above every verse. The English beneath it
is composed under the control of the Hebrew census — the
Name counted token by token, the god-words counted verse by

verse — with the received English (the Literal Standard Version) carried as cross-check only, never as source.

BEFORE YOU READ

רוּת — *RUTH*

WHAT THIS BOOK IS

A scroll of four chapters — 85 verse-units in the Hebrew, 85 verses in the English count, with no seam between the two counts anywhere in the book. It is one story told straight: a famine, a sojourn in Moab, two widows on the road back to Beth-Lehem, a stranger gleaning behind the reapers, a night at the threshing floor, a morning at the gate — and a son born, with a genealogy to close. Five scrolls stand together in the writings as the Megillot — the Song, Ruth, Lamentations, Qoheleth, and Esther — and in their order Ruth stands second; this rendering carries it as the second of the five. The book's spine is one word: go'el, the redeemer — 22 standings in 10 verses, from Naomi's first naming of Boaz as “of our redeemers” (2:20) to the women naming the newborn himself a redeemer (4:14). Beside it stands chesed, kindness, exactly three times — at the parting (1:8), at the first blessing over Boaz (2:20), and at Boaz's answer in the night (3:10).

WHO

The book never names its writer, and no writer is named here. Its people it names fully: Elimelech (6 standings of his name) and Naomi (21) and their sons Mahlon (4) and Chilion (3); Orpah (2), who turns back; and Ruth the Moabitess (12), who cleaves. Boaz (20) is introduced by the book's own words as “an acquaintance of her husband's, a man mighty in wealth, of the family of Elimelech” (2:1). One man the book deliberately does not name: the nearer redeemer, addressed at the gate as “such a one, such a one” (4:1) and named nowhere else. The child is named by the neighboring women — Obed (3) — “he [is] father of Jesse, father of David” (4:17), and the genealogy that closes the book carries his line back to Perez (4:18–22). David's name stands twice in the book (4:17; 4:22), and both standings are at its close.

WHERE

The record fixes no place of writing, and no place is claimed here. The book's own places are named inside it: the fields of Moab, where the sojourn and the deaths stand (Moab, 14 standings of the name); Beth-Lehem-Judah (Beth-Lehem, 7 standings), where the return lands “at the commencement of barley-harvest” (1:22); the field of Boaz, the threshing floor, and the gate of the

city, where the redemption is bought before the elderly of the people (4:1–11).

WHEN

The book carries its own anchor and no other: “in [the] days [when] the ones judging judge” (1:1) — the days of the judges. No king's year, no feast, and no date is named anywhere in it. Its close reaches David in the genealogy (4:22), ten names from Perez; how long the story was carried before it was written, and in whose day the writing was done, the copies do not say. Dates assigned to it outside the record are men's estimates, and are not printed here as findings.

THE OLDEST COPIES THAT CARRY IT

The received Hebrew of Ruth stands in the Leningrad Codex (1008), the oldest complete Hebrew copy of all the writings, the ancestor of the printed text this rendering follows. The ancient Greek (the Seventy) is the oldest translation of this book, and a witness to a Hebrew line older than any complete Hebrew copy; this rendering follows the Hebrew book alone, and nothing that stands in another tongue's copy is imported into it. In the oldest Greek copies of the Old Covenant, the Name itself was still written in Hebrew letters inside the Greek lines — the scrolls' own practice, kept by the copyists of that age.

Everything on this page can be checked against the record and the copies. What the record does not say, this page does not claim.

THE NAME

יהוה

It is said that no one ever knew His name — that He named Himself only I AM. The standings of the record itself answer, and they are gathered on this page, which stands in the front of every volume of the Old Covenant, so the reader can weigh them before the reading begins.

CALLED ON FROM THE BEGINNING

From the first generations, men are shown preaching in the Name. Of the days of Enos it is written: “then a beginning was made of preaching in the Name of YudHeyVavHey” (Genesis 4:26). Abraham built an altar east of Beth-El, “and preaches in the Name of YudHeyVavHey” (Genesis 12:8); and coming back to that altar, “there Abram preaches in the Name of YudHeyVavHey” (Genesis 13:4).

AT THE BUSH — I AM, AND THE NAME

Moses is sent from the bush with two standings, back to back, and they are the same word in two persons. Elohim says to him: “**I AM THAT WHICH I AM**”; and, “Thus you say to the sons of Israel: **I AM has sent me to**

you” (Exodus 3:14). The word rendered I AM is Ehyeh (אֶהְיֶה) — the verb of being in the first person, I AM, in His own mouth; Ehyeh asher Ehyeh. In the next breath the name is given as men carry it: “YudHeyVavHey, Elohim of your fathers, Elohim of Abraham, Elohim of Isaac, and Elohim of Jacob, has sent me to you; **this [is] My Name for all time, and this [is] My memorial, to generation [and] generation**” (Exodus 3:15). The Name is the same word in the third person — He Is. What He says of Himself is I AM; what He gave to be remembered by, for all time, is the Name.

AS ELOHIM ALMIGHTY

Afterward He says to Moses: “and I appear to Abraham, to Isaac, and to Jacob, as Elohim Almighty; as for My Name YudHeyVavHey, I have not been known to them” (Exodus 6:3). The verse stands here as it is printed in this volume. Beside it stand the Genesis standings gathered above: the fathers preaching in the Name at altars the record names. The standings are gathered; nothing is settled on this page beyond the record's own words.

THE COUNT

In the Hebrew text of the Old Covenant the Name stands 6,828 times, counted word by word: the four letters in their own pointing 6,521 times (3068), under the qere pointing 306 times (3069), and once in a compound, at Exodus 17:15 (3071). The first standing is Genesis 2:4: “in the day of YudHeyVavHey Elohim’s making the earth and the heavens.” His short form, YAH, stands 50 times in 46 verses; its first standing is the Song at the sea: “My strength and song is YAH” (Exodus 15:2). Every standing is listed in DEVARIM — The Words, Vol. 1.

THE READING CUSTOM

In later generations the reading took up a custom: the Name was not spoken aloud. Where the reader's eye met the four letters, his mouth said Adonai (אֲדֹנָי) — “My Master,” the lord-word — a word that stands in the text itself, first at Genesis 15:2, where Abram speaks it in the same breath with the Name. The copies carry the custom's mark in their pointing: the 306 qere standings are pointed for the word that is read — Adonai — not for the word that is written. Through all of it the letters never moved. The Name never left the page.

IN THESE VOLUMES

In these volumes the Name prints as YudHeyVavHey wherever the Hebrew carries it, and the short form as YAH — counted verse by verse, so the count on the page answers to the count in the Hebrew. His own spoken words print in tekhelet blue, as throughout the set.

HOW THIS RENDERING STANDS

*THE MASTER'S HAND UNVEILED · THE OLD COVENANT,
RENDERED FROM THE HEBREW. RUTH. This book was laid out on
October 14, 2026.*

The ancient line stands above every verse, as the copies carry it: the Hebrew first, pointed as the Leningrad text points it, cantillation marks removed; the English beneath it, dressed by the verse's own census. This book's counts meet exactly: the Hebrew counts 85 verse-units (1,306 words) and the English counts 85 verses, and the two counts divide in the same places — chapter by chapter, 22, 23, 18, 22 — with no seam anywhere: no Hebrew unit divides across the English count, and none merges. The tagged text carries no numbering anchor in this book; the identity of the two counts is read off the chapter counts themselves and checked at the content of every chapter's first and last verses.

The Name's count: YudHeyVavHey (3068) stands 18 times in 15 verses, and 18 are printed — the first in the narration at 1:6 (“YudHeyVavHey has looked after His people”), the rest on human lips and in the narration at the close (4:13). The pointed form (3069), the compound form (3071), and the short form YAH (3050) stand nowhere in this book. One correction stands in this book, and it is named here and in Note 1: at 1:6 the received English dress carries the god-

word where the Hebrew carries the Name once and no god-word at all; the count governs, and the verse prints the Name. It is the same correction the count required at Ezekiel 21:9 and Malachi 1:12; no other verse of Ruth needed adjustment in either direction.

The god-words: the family counts 4 tokens — Elohim (430) four times (1:15 once; 1:16 twice; 2:12 once), El (410) nowhere, Eloah (433) nowhere — and four print: Elohim three times, at Ruth's vow (“your Elohim my Elohim,” 1:16, twice) and at Boaz's blessing (“Elohim of Israel,” 2:12); and once lowercase, at 1:15 — “her god,” spoken of the turning back of Orpah, the god-word of another standing lowercase under the set's open ruling for such standings. The lord-words: the sovereign word (136) stands nowhere, so the dress ruling that stands open on the Two Rulings sheet does not arise in this book; the titled word (113) stands once, at 2:13 — “my lord,” Ruth to Boaz, a man's standing, printed lowercase as the received dress carries it. The mighty word Shaddai (7706) stands twice, both on Naomi's lips at her renaming of herself (1:20; 1:21), and the received dress “the Almighty” is kept as it stands, under the open method question. The spirit word (7307) stands nowhere in the book. Azazel (5799) stands nowhere; the standing ruling question about Leviticus 16 stands untouched by it.

The book's two great words are counted here in the open: go'el, the redeemer (1350), stands 22 times in 10 verses — 2:20; 3:9; 3:12 (twice); 3:13 (four times); 4:1; 4:3; 4:4 (five

times); 4:6 (five times); 4:8; and 4:14, where the women give the word to the newborn — beside it the redemption-right word (1353) twice, at the gate (4:6; 4:7). Chesed, kindness (2617), stands exactly three times — 1:8, 2:20, 3:10 — the three blessings of the book's three movements. Both words are opened at the back.

The ink of this book: the whole book prints black — all 85 verses, none in tekhelet. The shared classification is carried exactly as it stands, and it carries no tekhelet verse here, for the Father does not speak in Ruth: every standing of the Name is the narrator's word or a human mouth — Naomi's blessings and bitter words, Ruth's vow (1:16–17), the oath “YudHeyVavHey lives!” on Boaz's lips (3:13), the blessings of the gate (4:11–12) and of the women (4:14). The shape is recorded in full in the notes, under the open ruling, exactly as delivered; nothing in this build re-inks a verse.

The genealogy that closes the book (4:18–22) prints as the Hebrew gives it: “And these are generations of Perez” — ten names on nine standings of the begot word: Perez, Hezron, Ram, Amminidab, Nahshon, Salmon, Boaz, Obed, Jesse, David. Each name was checked letter by letter against the tagged text in the build; the spellings printed are the record's own, as the received English carries them — two of the names stand in two Hebrew forms across the list (opened in Note 6).

RUTH — CHAPTER 1

וַיְהִי בַיָּמִי שֶׁפֶט הַשָּׁפָטִים וַיְהִי רָעַב בְּאֶרֶץ יוֹדָה אִישׁ מִבֵּית לֶחֶם יְהוּדָה לָגוּר
בְּשָׂדֵי מוֹאָב הוּא וְאִשְׁתּוֹ וּשְׁנֵי בָנָיו

1:1 And it comes to pass, in [the] days [when] the
ones judging judge, that there is a famine in the
land, and there goes a man from Beth-Lehem-
Judah to sojourn in the fields of Moab, he, and his
wife, and his two sons.

וְשֵׁם הָאִישׁ אֱלִימֶלֶךְ וְשֵׁם אִשְׁתּוֹ נָעֳמִי וְשֵׁם שְׁנֵי בָנָיו מַחֲלֹן וְכִלְיוֹן אֶפְרַתִּים
מִבֵּית לֶחֶם יְהוּדָה וַיָּבֹאוּ שָׂדֵי מוֹאָב וַיְהִיו שָׁם

1:2 And the name of the man [is] Elimelech, and the
name of his wife Naomi, and the name of his two
sons Mahlon and Chilion, Ephraimites from Beth-
Lehem-Judah; and they come into the fields of
Moab, and are there.

וַיָּמָת אֱלִימֶלֶךְ אִישׁ נָעֳמִי וַתָּשָׂאֵר הִיא וּשְׁנֵי בָנֶיהָ

1:3 And Elimelech husband of Naomi dies, and she is
left, she and her two sons;

וַיָּשָׂאוּ לָהֶם נָשִׁים מִמֹּאבִּיּוֹת שֵׁם הָאֶחָת עֹרְפָה וְשֵׁם הַשֵּׁנִית רוּת וַיָּשָׁבוּ שָׁם
בְּעֶשֶׂר שָׁנִים

1:4 and they take to them wives, Moabites: the
name of the first [is] Orpah, and the name of the
second Ruth; and they dwell there about ten
years.

וַיָּמָוּתוּ גַם שְׁבִיחֵיהֶם מַחֲלֹן וְכִלְיוֹן וַתָּשָׂאֵר הָאִשָּׁה מְשֵׁנִי יִלְדֶיהָ וּמִאִשָּׁה

1:5 And they die also, both of them—Mahlon and Chilion—and the woman is left of her two children and of her husband.

וַתָּקָם הִיא וְכָל־תִּיָּהּ וַתָּשָׁב מִשְׂדֵּי מוֹאָב כִּי שָׁמְעָה בְּשׂוּדָהּ מוֹאָב כִּי פָקַד יְהוָה
אֶת עַמּוֹ לָתֵת לָהֶם לֶחֶם

1:6 And she rises, she and her daughters-in-law, and turns back from the fields of Moab, for she has heard in the fields of Moab that YudHeyVavHey has looked after His people—to give to them bread.

וַתֵּצֵא מִן הַמָּקוֹם אֲשֶׁר הָיְתָה שָׁמָּה וְשָׁתִי בְלִתֶּיהָ עִמָּה וַתֵּלְכֶנָּה בְּדֶרֶךְ לָשׁוּב
אֶל אֶרֶץ יְהוּדָה

1:7 And she goes out from the place where she has been, and her two daughters-in-law with her, and they go in the way to return to the land of Judah.

וַתֹּאמֶר נַעֲמִי לְשָׁתִי בְלִתֶּיהָ לָכֶנָּה שְׁכֻנָּה אִשָּׁה לְבֵית אִמָּה יַעֲשֶׂה יַעֲשֶׂה יְהוָה
עִמָּכֶם חֶסֶד כְּאֲשֶׁר עָשִׂיתֶם עִם הַמֵּתִים וְעִמָּדִי

1:8 And Naomi says to her two daughters-in-law, “Go, return, each to the house of her mother; YudHeyVavHey does with you kindness as you have done with the dead, and with me;

יִתֵּן יְהוָה לָכֶם וּמַצְאֵן מִנוּחָה אִשָּׁה בֵּית אִיִּשָּׁה וַתִּשְׁק לָהֶן וַתִּשְׁאַנֶּה קוֹלָן
וַתִּבְכִּינָה

1:9 YudHeyVavHey grants to you, and you find rest each in the house of her husband”; and she kisses them, and they lift up their voice and weep.

וַתֹּאמְרֶנָּה לָּהּ כִּי אִתָּךְ נָשׁוּב לְעִמָּךְ

1:10 And they say to her, “Surely with you we go back to your people.”

וַתֹּאמֶר נַעֲמִי שְׁבֹנָה בְּנֹתִי לָמָּה תֵּלַכְנָה עִמִּי הָעוֹד לִי בָנִים בְּמַעְמִי וְהָיוּ לָכֶם לְאָנָשִׁים

1:11 And Naomi says, “Turn back, my daughters; why do you go with me? Are there yet to me sons in my bowels that they have been to you for husbands?

שְׁבֹנָה בְּנֹתִי לָכֵן כִּי זָכַנְתִּי מִהָיֹוֹת לְאִישׁ כִּי אָמַרְתִּי יֵשׁ לִי תִקְוָה גַם הַיִּיתִי הַלְיִלָה לְאִישׁ וְגַם יִלְדָתִי בָנִים

1:12 Turn back, my daughters, go, for I am too aged to be to a husband; though I had said, There is for me hope, also, I have been tonight to a husband, and also I have borne sons:

הֲלָהוּ תִשְׁבְּרֹנָה עַד אֲשֶׁר יִגְדְּלוּ הֲלָהוּ תַעֲגֹגָה לְבִלְתִּי הָיֹוֹת לְאִישׁ אֵל בְּנֹתִי כִי מֵר לִי מְאֹד מָכֶם כִּי יֵצֵאָה בִּי יָד יְהוָה

1:13 do you wait for them until they grow up? Do you shut yourselves up for them, not to be to a husband? No, my daughters, for more bitter to me than to you, for the hand of YudHeyVavHey has gone out against me.”

וַתִּשָּׂנֶה קוֹלָן וַתִּבְכֶּינָה עוֹד וַתִּשְׁקַע עֶרְפָּהּ לַחֲמוֹמָה וְרוֹת דָּבְקָה בָּהּ

1:14 And they lift up their voice, and weep again, and Orpah kisses her mother-in-law, and Ruth has cleaved to her.

וַתֹּאמֶר הִנֵּה שָׁבָה יְבִמְתְּךָ אֵל עֲמָהּ וְאֵל אֱלֹהֶיהָ שׁוּבִי אִחֲרַי וְיִבְמַתְךָ

1:15 And she says, “Behold, your sister-in-law has turned back to her people, and to her god, turn back after your sister-in-law.”

וַתֹּאמֶר רוּת אֶל תִּפְגַּעִי בִי לַעֲזֹבְךָ לָשׁוּב מֵאַחֲרֶיךָ כִּי אֵל אֲשֶׁר תִּלְכִּי אֵלַי
וּבְאֲשֶׁר תִּלְכִּי אֵלֶיךָ אֶלֶיךָ עַמְּךָ וְאֱלֹהֶיךָ אֵלֶיךָ

1:16 And Ruth says, “Do not urge me to leave you—to turn back from after you; for to where you go I go, and where you lodge I lodge; your people [is] my people, and your Elohim my Elohim.

בְּאֲשֶׁר תָּמוּתִי אָמוּת וְשָׁם אֶקְבֹּר כֹּה יַעֲשֶׂה יְהוָה לִי וְכֹה יִסִּיף כִּי הַמּוֹת יִפְרִיד
בֵּינִי וּבֵינְךָ

1:17 Where you die I die, and there I am buried; thus does YudHeyVavHey to me, and thus He adds—for death itself parts between me and you.”

וַתֵּרָא כִּי מִתְאַמֶּצֶת הִיא לָלֶכֶת אִתָּהּ וַתִּחְדָּל לְדַבֵּר אֵלֶיהָ

1:18 And she sees that she is strengthening herself to go with her, and she ceases to speak to her;

וַתִּלְכְּנָה שְׁתֵּיהֶם עַד בְּאֶנָּה בֵּית לֶחֶם וַיְהִי כַּבְּאֶנָּה בֵּית לֶחֶם וַתֵּהֶם כָּל הָעִיר
עָלֶיהֶן וַתֹּאמְרֶנָּה הַזֹּאת נַעֲמִי

1:19 and the two of them go until their coming to Beth-Lehem; and it comes to pass at their coming to Beth-Lehem, that all the city is moved at them, and they say, “Is this Naomi?”

וַתֹּאמֶר אֵלֶיהֶן אֵל תִּקְרָאנָה לִי נַעֲמִי קָרְאָן לִי מָכָא כִּי הִמָּר שְׂדֵי לִי מָאָד

1:20 And she says to them, “Do not call me Naomi;
call me Mara, for the Almighty has dealt very
bitterly to me,

אָני מֵלָאָה הִלַּכְתִּי וְרִיקָם הָשִׁיבֵנִי יְהוָה לָמָּה תִקְרָאנִי לִי נָעֳמִי וַיְהוֶה עִנָּה
בִּי וְשָׂדֵי הִרְעָ לִּי

1:21 I went out full, and YudHeyVavHey has brought
me back empty, why do you call me Naomi, and
YudHeyVavHey has testified against me, and the
Almighty has done evil to me?”

וַתָּשָׁב נָעֳמִי וְרוּת הַמּוֹאבִיָּה כָלָתָהּ עִמָּה הַשָּׁבָה מִשָּׂדֵי מוֹאָב וְהָיָה בָּאוּ בֵּית
לָחֶם בַּתְּחִלַּת קִצִּיר שְׁעָרִים

1:22 And Naomi turns back, and Ruth the Moabite, her
daughter-in-law, with her, who has turned
back from the fields of Moab, and they have come
to Beth-Lehem at the commencement of barley-
harvest.

RUTH — CHAPTER 2

וְלִנְעָמִי מִידַע מִדַּע לְאִישָׁה אִישׁ גִּבּוֹר חַיִּל מִמִּשְׁפַּחַת אֱלִימֶלֶךְ וְשָׁמוּ בְעֵז

2:1 And Naomi has an acquaintance of her

husband's, a man mighty in wealth, of the family of Elimelech, and his name [is] Boaz.

וְתֹאמַר רוּת הַמּוֹאבִּיָּה אֶל נְעָמִי אֵלֶכָה נָא הַשָּׂדֶה וְאֶלְקָטָה בִּשְׂבָגִלִים אַחֵר
אֲשֶׁר אֶמְצָא חֵן בְּעֵינָיו וְתֹאמַר לָהּ לְכִי בְתִי

2:2 And Ruth the Moabitess says to Naomi, “Please let me go into the field, and I gather among the ears of grain after him in whose eyes I find grace”; and she says to her, “Go, my daughter.”

וְתֵלֶךְ וְתָבֹא וְתִלְקָט בַּשָּׂדֶה אַחֲרֵי הַקֹּצְרִים וַיִּקֶּר מִקֶּרֶה חִלְקַת הַשָּׂדֶה
לִבְעֹז אֲשֶׁר מִמִּשְׁפַּחַת אֱלִימֶלֶךְ

2:3 And she goes and comes and gathers in a field after the reapers, and her chance happens—the portion of the field is Boaz's who [is] of the family of Elimelech.

וְהִנֵּה בְעֹז בָּא מִבֵּית לֶחֶם וַיֹּאמֶר לַקּוֹצְרִים יְהוָה עִמָּכֶם וַיֹּאמְרוּ לוֹ יְבָרְכְךָ
יְהוָה

2:4 And behold, Boaz has come from Beth-Lehem, and says to the reapers, “YudHeyVavHey [is] with you”; and they say to him, “YudHeyVavHey blesses you.”

וַיֹּאמֶר בְּעֹז לְנַעֲרוֹ הִנָּצַב עַל הַקּוֹצְרִים לְמִי הַנִּעֲבָה הַזֹּאת

2:5 And Boaz says to his young man who is set over the reapers, “Whose [is] this young person?”

וַיַּעַן הַנָּעַר הַנֹּצֵב עַל הַקּוֹצְרִים וַיֹּאמֶר נַעֲרָה מוֹאָבִיָּה הִיא הַשָּׂדֶה עִם נָעֲמִי מַשְׁדָּה מוֹאָב

2:6 And the young man who is set over the reapers answers and says, “A young woman—Moabitess—she [is], who came back with Naomi from the fields of Moab,

וַתֹּאמֶר אֶלְקָטָה נָא וְאֶסְפֹּתִי בְעִמָּרִים אַחֲרֵי הַקּוֹצְרִים וַתָּבוֹא וַתַּעֲמֹד מֵאֶזְבֵּי הַבֶּקֶר וְעַד עֶתְמָה זֶה שָׁבְתָהּ הַבַּיִת מֵעָט

2:7 and she says, Please let me glean and I have gathered among the sheaves after the reapers; and she comes and remains since the morning and until now; she sat in the house a little [while].”

וַיֹּאמֶר בַּעַז אֶל רוּת הַלֹּא שָׁמַעְתָּ בְּתִי אֶל תִּלְכִּי לְלָקֵט בְּשָׂדֶה אַחֵר וְגַם לֹא תַעֲבֹרִי מִזֶּה וְכֹה תִדְבָּקִין עִם נַעֲרָתִי

2:8 And Boaz says to Ruth, “Have you not heard, my daughter? Do not go to glean in another field, and also, do not pass over from here, and thus you cleave to my young women:

שִׁינִיךְ בְּשָׂדֶה אֲשֶׁר יִקְצְרוּן וְהִלַּכְתְּ אַחֲרֵיהֶן הַלֹּא צִוִּיתִי אֶת הַנָּעָרִים לְבִלְתִּי נִגְעָךְ וְצַמְתְּ וְהִלַּכְתְּ אֶל הַכִּלִּים וְשִׁתִּית מֵאֲשֶׁר יִשְׁאַבוּן הַנָּעָרִים

2:9 your eyes [are] on the field which they reap, and you have gone after them; have I not charged the young men not to touch you? When you are thirsty then you have gone to the vessels, and

have drunk from that which the young men draw.”

וַתִּפֹּל עַל פָּנֶיהָ וַתִּשְׁתַּחֲוֶה אֶרְצָה וַתֹּאמֶר אֵלָיו מִדּוּעַ מָצָאתִי חֵן בְּעֵינֶיךָ
לְהִכִּירֵנִי וְאֹנֹכִי נִכְרִיָּה

2:10 And she falls on her face, and bows herself to the earth, and says to him, “Why have I found grace in your eyes, to discern me, and I a stranger?”

וַיַּעַן בַּעַז וַיֹּאמֶר לָהּ הִגַּדְתְּ לִי כָל אֲשֶׁר עָשִׂיתְ אֶת חֲמוּתְךָ אַחֲרֵי מוֹת
אִישְׁךָ וַתַּעֲזְבִי אֲבִיךָ וְאִמְךָ וְאֶרֶץ מוֹלַדְתְּךָ וַתֵּלְכִי אֵל עַם אֲשֶׁר לֹא יָדַעְתְּ
תְּמוֹל שְׁלֹשׁוֹם

2:11 And Boaz answers and says to her, “It has been thoroughly declared to me all that you have done with your mother-in-law, after the death of your husband, and you leave your father, and your mother, and the land of your birth, and come to a people which you have not known before.

יְשָׁלֵם יְהוָה פְּעֻלָּךְ וַתְּהִי מִשְׁכָּרְתְּךָ שְׁלֵמָה מֵעַם יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֲשֶׁר
בָּאת לְחַסּוֹת תַּחַת כְּנָפָיו

2:12 YudHeyVavHey repays your work, and your reward is complete from YudHeyVavHey, Elohim of Israel, under whose wings you have come to take refuge.”

וַתֹּאמֶר אֲמָצָא חֵן בְּעֵינֶיךָ אֲדֹנָי כִּי נִחַמְתָּנִי וְכִי דִבַּרְתָּ עַל לֵב שְׁפָחֶתְךָ וְאֹנֹכִי
לֹא אָהִיָּה כְּאֶחָת שְׁפָחֹתֶיךָ

2:13 And she says, “Let me find grace in your eyes, my lord, because you have comforted me, and

because you have spoken to the heart of your
maidservant, and I am not as one of your
maidservants.”

וַיֹּאמֶר לָהּ בַעַז לֵעֵת הָאֵכֶל גָּשִׁי הֵלֶם וְאָכַלְתְּ מִן הַלֶּחֶם וְסִבַּלְתְּ פִתְתְּךָ בַחֲמֶץ
וְתִשָּׁב מִצַּד הַקּוֹצִרִים וַיַּצִּבֵּט לָהּ קָלִי וְתֹאכַל וְתִשָּׁבַע וְתִתֵּן

2:14 And Boaz says to her, “At meal-time come near
here, and you have eaten of the bread, and
dipped your morsel in the vinegar.” And she sits
at the side of the reapers, and he reaches to her
roasted grain, and she eats, and is satisfied, and
leaves.

וְתָקַם לִלְקֹט וַיֵּצֵא בַעַז אֶת נַעֲרָיו לֵאמֹר גַּם בֵּין הָעֹמְרִים תִּלְקֹט וְלֹא
תִכְלִימוּהָ

2:15 And she rises to glean, and Boaz charges his
young men, saying, “Even between the sheaves
she gleans, and you do not cause her to blush;

וְגַם שֶׁל תִּשְׁלֹו לָהּ מִן הַצִּבְתִּים וְעֹזְבֹתֶם וְלִקְטָהּ וְלֹא תִגְעְרוּ בָּהּ

2:16 and also you surely cast to her of the handfuls—
and have left, and she has gleaned, and you do
not push against her.”

וְתִלְקֹט בַשָּׂדֶה עַד הָעֶרֶב וְתַחבֹּט אֶת אֲשֶׁר לִקְטָהּ וַיְהִי כִּאִפָּהּ שְׁעָרִים

2:17 And she gleans in the field until the evening, and
beats out that which she has gleaned, and it is
about an ephah of barley;

וְתִשָּׂא וְתִבּוֹא הָעִיר וְתִתֵּן אֶת אֲשֶׁר לִקְטָהּ וְתִתֵּן לָהּ אֶת
אֲשֶׁר הִוְתָּרָה מִשְׁבָּעָה

2:18 and she takes [it] up, and goes into the city, and her mother-in-law sees that which she has gleaned, and she brings out and gives to her that which she left from her satiety.

וַתֹּאמֶר לָהּ חֲמוּלָהּ אֵיפֹה לִקְטַת הַיּוֹם וְאַנֶּה עָשִׂיתִי יְהִי מִכִּירְךָ בְּרוּךְ וַתֵּגֵד לַחֲמוּלָהּ אֶת אֲשֶׁר עָשָׂתָה עִמּוֹ וַתֹּאמֶר שֵׁם הָאִישׁ אֲשֶׁר עָשִׂיתִי עִמּוֹ הַיּוֹם בְּעִזִּי

2:19 And her mother-in-law says to her, “Where have you gleaned today? And where have you worked? May he who is discerning you be blessed.” And she declares to her mother-in-law with whom she has worked, and says, “The name of the man with whom I have worked today [is] Boaz.”

וַתֹּאמֶר נַעֲמִי לְכַלְתָּה בְּרוּךְ הוּא לַיהוָה אֲשֶׁר לֹא עֲזַב חֲסִדּוֹ אֶת הַחַיִּים וְאֶת הַמֵּתִים וַתֹּאמֶר לָהּ נַעֲמִי קְרוֹב לָנוּ הָאִישׁ מִגְּאֻלָּנוּ הוּא

2:20 And Naomi says to her daughter-in-law, “Blessed [is] he of YudHeyVavHey who has not forsaken His kindness with the living and with the dead”; and Naomi says to her, “The man is a relation of ours; he [is] of our redeemers.”

וַתֹּאמֶר רוּת הַמּוֹאֲבִיָּה גַם כִּי אָמַר אֵלַי עַם הַנְּעָרִים אֲשֶׁר לִי תִדְבָּקִין עַד אִם כָּלוּ אֶת כָּל הַקֹּצִיר אֲשֶׁר לִי

2:21 And Ruth the Moabite says, “Also he surely said to me, Near the young people whom I have you cleave until they have completed the whole of the harvest which I have.”

וַתֹּאמֶר נַעֲמִי אֶל רוּת כְּלִתָּהּ טוֹב בֵּיתִי כִּי תֵצְאִי עִם נַעֲרוֹתָיו וְלֹא יִפְגְּעוּ בָּךְ
בְּשָׂדֶה אֲחֵר

2:22 And Naomi says to her daughter-in-law Ruth,
“Good, my daughter, that you go out with his
young women, and they do not come against you
in another field.”

וַתִּדְבֶּק בַּנַּעֲרוֹת בַּעֲזוֹ לְלֶקֶט עַד כָּלוֹת קִצִּיר הַשְּׂעִרִים וְקִצִּיר הַחִטִּים וַתֵּשֶׁב
אֶת מְמוֹתָהּ

2:23 And she cleaves to the young women of Boaz to
glean, until the completion of the barley-harvest,
and of the wheat-harvest, and she dwells with her
mother-in-law.

RUTH — CHAPTER 3

וַתֹּאמֶר לָהּ נְעָמִי מִמּוֹתָהּ בֵּיתִי הֲלֹא אֲבַקֵּשׁ לָךְ מְנוּחַ אֲשֶׁר יִיטֵב לָךְ

3:1 And her mother-in-law Naomi says to her, “My daughter, do I not seek rest for you, that it may be well with you?”

וַעֲתָה הֲלֹא בָעֵז מִדַּעַתְנוּ אֲשֶׁר הָיִית אֶת נַעֲרוֹתַי הִנֵּה הוּא זֹכֵר אֶת גֶּרְךָ הַשְּׁעָרִים הַלְּיָלָהּ

3:2 And now, is not Boaz of our acquaintance, with whose young women you have been? Behold, he is winnowing the threshing-floor of barley tonight,

וְכַחֲצֶתָ וְסָכַתָּ וְשָׁמַתָּ שְׁמַלְתֶּךָ עָלֶיךָ וַיִּרְדְּתִי וְנָכַדְתָּ הַגֶּרֶן אֶל תַּנְדֵּעִי לֹאִישׁ עַד כָּלְתוֹ לֶאֱכֹל וְלִשְׁתּוֹת

3:3 and you have bathed, and anointed yourself, and put your garments on you, and gone down to the threshing-floor; do not let yourself be known to the man until he completes to eat and to drink;

וַיְהִי בְשָׁכְבוֹ וַיֵּדַעַת אֶת הַמָּקוֹם אֲשֶׁר יִשְׁכַּב שָׁם וּבָאת וּגְלִית מִרְגְּלֶיךָ וּשְׁכַבְתִּי וְשָׁכַבְתָּ וְהוּא יַגִּיד לָךְ אֶת אֲשֶׁר תַּעֲשִׂין

3:4 and it comes to pass, when he lies down, that you have known the place where he lies down, and have gone in, and uncovered his feet, and lain down—and he declares to you that which you do.”

וַתֹּאמֶר אֵלֶיהָ כֹּל אֲשֶׁר תֹּאמְרִי אֵלַי אֶעֱשֶׂה

3:5 And she says to her, “All that you say—I do.”

וַתֵּרֶד הַגֵּרָן וַתַּעַשׂ כְּכֹל אֲשֶׁר צִוְתָהּ חֲמוּתָהּ

3:6 And she goes down [to] the threshing-floor, and does according to all that her mother-in-law commanded her

וַיֹּאכַל בָּעֵז וַיִּשְׁתַּי וַיֵּטֵב לָבוֹ וַיָּבֵא לְשָׁכְבַּב בְּקֶצֶה הָעֶרְמָה וַתָּבֵא בֶלֶט וַתִּגְלַח מִרְגְּלָתָיו וַתִּשְׁכַּב

3:7 And Boaz eats and drinks, and his heart is glad; and he goes in to lie down at the end of the heap; and she comes in gently, and uncovers his feet, and lies down.

וַיְהִי בַחֲצֵי הַלַּיְלָה וַיִּחַרְד הָאִישׁ וַיִּלְפַּת וַהֲנִה אִשָּׁה שֹׁכֶבֶת מִרְגְּלָתוֹ

3:8 And it comes to pass, at the middle of the night, that the man trembles, and turns himself, and behold, a woman is lying at his feet.

וַיֹּאמֶר מִי אַת וַתֹּאמֶר אֲנֹכִי רוֹת אֲמָתְךָ וּפְרִשְׁתָּ כְנָפֶךָ עַל אֲמָתְךָ כִּי גֵאלַת אֶתָּה

3:9 And he says, “Who [are] you?” And she says, “I [am] Ruth your handmaid, and you have spread your skirt over your handmaid, for you [are] a redeemer.”

וַיֹּאמֶר בְּרוּכָה אַתְּ לַיהוָה בְּתִי הֵיטִבְתָּ חֲסִדְךָ הָאֲחֵרוֹן מִן הָרִאשׁוֹן לִבְלָתִי לָקַת אֲחֵרִי בַּבְּחוּרִים אִם יָדַל וְאִם עָשִׂיר

3:10 And he says, “Blessed [are] you of YudHeyVavHey, my daughter; you have dealt more kindly at the latter end than at the

beginning—not to go after the young men, either poor or rich.

וַעֲתָהּ בָּתִּי אַל תִּירָאִי כֹל אֲשֶׁר תֹּאמְרִי אֶעֱשֶׂה לָּךְ כִּי יוֹדַע כָּל שֹׁעַר עַמִּי כִּי
אִשָּׁת חַיִּל אַתְּ

3:11 And now, my daughter, do not fear, all that you say I do to you, for all the gate of my people knows that you [are] a virtuous woman.

וַעֲתָהּ כִּי אֶמְנֶם כִּי אִם גֹּאֵל אֲנֹכִי וְגַם יֵשׁ גֹּאֵל קָרוֹב מִמֶּנִּי

3:12 And now, surely, true, that I [am] a redeemer, but also there is a redeemer nearer than I.

לִינִי הַלַּיְלָה וְהִנֵּה בִּבְקָר אִם יִגְאֹלְךָ טוֹב יִגְאֹל וְאִם לֹא יִחַפֵּץ לִגְאֹלְךָ
וְגִאֲלִיתִיךָ אֲנֹכִי חִי וְהִנֵּה שֹׁכְבִי עַד הַבֹּקֶר

3:13 Lodge tonight, and it has been in the morning, if he redeems you, well: he redeems; and if he does not delight to redeem you, then I have redeemed you—I; YudHeyVavHey lives! Lie down until the morning.”

וְתִשְׁכַּב מִרְגְּלָתוֹ מִקְּדוּשָׁתוֹ עַד הַבֹּקֶר וְתִקְּמוּ בְּטָרוֹם בְּטָרָם יִפֹּר אִישׁ אֶת
רַעְיוֹנוֹ וַיֹּאמֶר אַל יוֹדַע כִּי בָּאָה הָאִשָּׁה הַגֵּרָא

3:14 And she lies down at his feet until the morning, and rises before one discerns another; and he says, “Let it not be known that the woman has come into the floor.”

וַיֹּאמֶר הָבִי הַמִּטְפָּחֶת אֲשֶׁר עָלֶיךָ וְאָחֲזִי בָּהּ וְתֹאחֲזִי בָּהּ וַיַּמֵּד שֵׁשׁ שָׁעֵרִים
וַיִּשֶׁת עָלֶיהָ וַיָּבֵא הָעִיר

3:15 And he says, “Give the covering which [is] on you, and keep hold on it”; and she keeps hold on

it, and he measures six [measures] of barley, and lays [it] on her; and he goes into the city.

וַתָּבוֹא אֶל חֲמוּתָהּ וַתֹּאמֶר מִי אַתָּ בִּתִּי וַתִּגַּד לָהּ אֵת כָּל אֲשֶׁר עָשָׂה לָּהּ הָאִישׁ

3:16 And she comes to her mother-in-law, and she says, “Who [are] you, my daughter?” And she declares to her all that the man has done to her.

וַתֹּאמֶר שֵׁשׁ הַשְּׁעָרִים הָאֵלֶּה נָתַן לִי כִי אָמַר אֵלַי אֶל תָּבוֹאִי רִיקָם אֶל חֲמוּתְךָ

3:17 And she says, “These six [measures] of barley he has given to me, for he said, You do not go in empty to your mother-in-law.”

וַתֹּאמֶר שְׁבִי בִּתִּי עַד אֲשֶׁר תִּדְעִין אֵיךְ יִפְּל דְּבָר כִּי לֹא יִשְׁקֹט הָאִישׁ כִּי אִם כָּלֵה הַדְּבָר הַזֶּה

3:18 And she says, “Sit still, my daughter, until you know how the matter falls, for the man does not rest except he has completed the matter today.”

RUTH — CHAPTER 4

וּבָעַז עָלָה הַשַּׁעַר וַיֵּשֶׁב שָׁם וְהִנֵּה הַגֵּאֵל עֹבֵר אֲשֶׁר דִּבֶּר בְּעַז וַיֹּאמֶר סוּכָה
שָׂכָה פֹה פְּלִנִּי אֶלְמִנִי וַיֵּסֶר וַיֵּשֶׁב

4:1 And Boaz has gone up to the gate, and sits there,
and behold, the redeemer is passing by of whom
Boaz had spoken, and he says, “Turn aside, sit
down here, such a one, such a one”; and he turns
aside and sits down.

וַיִּקַּח עֶשְׂרֵה אַנְשִׁים מִזְקֵנֵי הָעִיר וַיֹּאמֶר שָׁבוּ פֹה וַיֵּשֶׁבוּ

4:2 And he takes ten men from [the] elderly of the
city, and says, “Sit down here”; and they sit down.

וַיֹּאמֶר לַגֵּאֵל חֲלֹקֶת הַשָּׂדֶה אֲשֶׁר לְאַחֵינוּ לְאֵלִימֶלֶךְ מְכָרָה נָעַמִּי הַשֹּׁכֶה
מִשָּׂדֶה מוֹאָב

4:3 And he says to the redeemer, “A portion of the
field which [is] to our brother, to Elimelech, has
Naomi sold, who has come back from the fields of
Moab;

וְאֲנִי אֲמַרְתִּי אֲזַנֵּב לֵאמֹר קָנָה נָגֵד הַיֹּשְׁבִים וְנָגֵד זִקְנֵי עַמִּי אִם תִּגְאֹל
גֵּאֹל וְאִם לֹא יִגְאֹל הַגִּידָה לִּי וְאָדַע וְאָדַעָה כִּי אֵין זולָתְךָ לַגֵּאֹל וְאֲנֹכִי
אֲחַכֶּיב וַיֹּאמֶר אֲנֹכִי אֲגֵאֹל

4:4 and I said, I uncover your ear, saying, Buy before
the inhabitants and before [the] elderly of my
people; if you redeem—redeem, and if none
redeems—declare [it] to me and I know, for there
is none except you to redeem, and I after you.”
And he says, “I redeem [it].”

וַיֹּאמֶר בַּעַז בְּיוֹם קְנוֹתְךָ הַשָּׂדֶה מִיַּד נָעֲמִי וּמֵאֵת רוּת הַמּוֹאֲבִיָּה אֵשֶׁת הַמֵּת
קִנִּיתִי קְנִיתָהּ לְהַקִּים שֵׁם הַמֵּת עַל נַחֲלָתוֹ

4:5 And Boaz says, “In the day of your buying the field from the hand of Naomi, then from Ruth the Moabitess, wife of the dead, you have bought [it], to raise up the name of the dead over his inheritance.”

וַיֹּאמֶר הַגָּאֵל לֹא אוֹכַל לְגָאֹל לִי כִּן אֲשַׁחִית אֶת נַחֲלָתִי גָאֵל לְךָ אֶתָּה
אֶת גָּאֲלָתִי כִּי לֹא אוֹכַל לְגָאֵל

4:6 And the redeemer says, “I am not able to redeem [it] for myself, lest I destroy my inheritance; redeem for yourself—you—my right of redemption, for I am not able to redeem.”

וְזֹאת לִפְנֵים בִּישְׁכָּאֵל עַל הַגָּאֹלָה וְעַל הַתְּמוּכָה לְקַיֵּם כָּל דְּבַר שְׁלֹף אִישׁ
בַּעַל וְנָתַן לְרַעְיָהּ וְזֹאת הַתְּעוּדָה בִּישְׁכָּאֵל

4:7 And this [is] formerly in Israel for redemption and for exchanging, to establish anything: a man has drawn off his sandal, and given [it] to his neighbor, and this [is] the Testimony in Israel.

וַיֹּאמֶר הַגָּאֵל לְבַעַז קִנָּה לְךָ וַיִּשְׁלַף בַּעַל

4:8 And the redeemer says to Boaz, “Buy [it] for yourself,” and draws off his sandal.

וַיֹּאמֶר בַּעַז לְזָקְנִים וְכָל הָעָם עֲדִים אַתֶּם הַיּוֹם כִּי קִנִּיתִי אֶת כָּל אֲשֶׁר
לְאֵלִימֶלֶךְ וְאֶת כָּל אֲשֶׁר לְכָלִּיּוֹן וּמַחֲלוֹן מִיַּד נָעֲמִי

4:9 And Boaz says to the elderly, and [to] all the people, “You [are] witnesses today that I have bought all that [belonged] to Elimelech, and all

that [belonged] to Chilion and Mahlon, from the hand of Naomi;

וְגַם אֶת רוּת הַמֹּאבִּיָּה אִשְׁתּוֹ מַחְלֹן קָנִיתִי לִי לְאִשָּׁה לְהַקִּים שֵׁם הַמֵּת עַל נַחֲלָתוֹ וְלֹא יִכָּרֵת שֵׁם הַמֵּת מֵעַם אֲחִיו וּמִשְׁעֵר מִקוֹמוֹ עֵדִים אַתֶּם הַיּוֹם

4:10 and also Ruth the Moabitess, wife of Mahlon, I have bought to myself for a wife, to raise up the name of the dead over his inheritance; and the name of the dead is not cut off from among his brothers, and from the gate of his place; witnesses you [are] today.”

וַיֹּאמְרוּ כָּל הָעָם אֲשֶׁר בְּשַׁעַר וְהַזְקֵנִים עֵדִים יִתֵּן יְהוָה אֶת הָאִשָּׁה הַבָּאָה אֶל בֵּיתְךָ כְּרַחֵל וְכִלְאָה אֲשֶׁר בָּנוּ שְׁתֵּיהֶם אֶת בֵּית יִשְׂרָאֵל וַעֲשֵׂה חֵיל בְּאַפְרָתָה וְקָרָא שֵׁם בְּבֵית לֶחֶם

4:11 And all the people who [are] in the gate say— also the elderly, “Witnesses! YudHeyVavHey makes the woman who is coming to your house as Rachel and as Leah, both of whom built the house of Israel; and you do virtuously in Ephrathah, and proclaim the name in Beth-Lehem;

וַיְהִי בֵּיתְךָ כְּבֵית פָּרְץ אֲשֶׁר יָלְדָה תָמָר לַיהוּדָה מִן הַזָּכֵר אֲשֶׁר יִתֵּן יְהוָה לָךְ מִן הַנְּעֻכָּה הַזֹּאת

4:12 and let your house be as the house of Perez (whom Tamar bore to Judah), of the seed which YudHeyVavHey gives to you of this young woman.”

וַיִּקַּח בַּעַז אֶת רוּת וַתְּהִי לוֹ לְאִשָּׁה וַיֵּבֵא אֵלֶיהָ וַיִּתֵּן יְהוָה לָהּ הַרְבֵּון וַתֵּלֶד בֶּן

4:13 And Boaz takes Ruth, and she becomes his wife, and he goes in to her, and YudHeyVavHey gives conception to her, and she bears a son.

וַתֵּאֱמַרנָה הַנָּשִׁים אֶל נַעֲמִי בְרוּךְ יְהוָה אֲשֶׁר לֹא הִשְׁבִּית לָךְ גֵּאֵל הַיּוֹם
וַיִּקְרָא שְׁמוֹ בְּיִשְׂרָאֵל

4:14 And the women say to Naomi, “Blessed [is] YudHeyVavHey who has not let a redeemer cease to you today, and his name is proclaimed in Israel,

וְהָיָה לָךְ לְמַשִּׁיב נָפֶשׁ וּלְכֹלֵל אֶת שִׁיבֹתְךָ כִּי כָלַתְךָ אֲשֶׁר אֶהְבֶּתְךָ יְלִידָתוֹ
אֲשֶׁר הִיא טוֹבָה לָךְ מִשִּׁבְעָה בָּנִים

4:15 and he has been to you for a restorer of life, and for a nourisher of your old age, for your daughter-in-law who has loved you—who is better to you than seven sons—has borne him.”

וַתִּקַּח נַעֲמִי אֶת הַיֶּלֶד וַתִּשְׁתְּהוּ בְּחִיקָה וַתְּהִי לוֹ לְאִמָּנָה

4:16 And Naomi takes the boy, and lays him in her bosom, and is to him for a nurse;

וַתִּקְרָאנָה לוֹ הַשִּׁכְנוֹת שֵׁם לֵאמֹר יֵלֶד בֵּן לְנַעֲמִי וַתִּקְרָאנָה שְׁמוֹ עוֹבֵד הוּא
אָבִי יְשִׁי אָבִי דָּוִד

4:17 and the neighboring women give a name to him, saying, “There has been a son born to Naomi,” and they call his name Obed; he [is] father of Jesse, father of David.

וְאֵלֶּה תּוֹלְדוֹת פָּרְץ פָּרְץ הוֹלִיד אֶת חֲצֹרֹן

4:18 And these are generations of Perez: Perez begot Hezron,

וְהֶזְרוֹן הוֹלִיד אֶת כָּם וְכָם הוֹלִיד אֶת עֲמִינָדָב

4:19 and Hezron begot Ram, and Ram begot Amminidab,

וְעֲמִינָדָב הוֹלִיד אֶת נַחֲשׁוֹן וְנַחֲשׁוֹן הוֹלִיד אֶת שְׁלֹמֹה

4:20 and Amminidab begot Nahshon, and Nahshon begot Salmon,

וְשְׁלֹמוֹן הוֹלִיד אֶת בֹּעַז וּבֹעַז הוֹלִיד אֶת עֹבֵד

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

וְעֹבֵד הוֹלִיד אֶת יֵשׁוּ וְיֵשׁוּ הוֹלִיד אֶת דָּוִד

4:22 and Obed begot Jesse, and Jesse begot David.

STANDING NOTES

NOTE 1 — THE CORRECTION AT 1:6

At 1:6 the received English dress and the Hebrew census disagree, and the census governs — the one correction of this book, recorded here in full. The Hebrew of the verse carries the Name once (3068) and no god-word: “for she has heard in the fields of Moab that YudHeyVavHey has looked after His people.” The received dress prints the god-word in the Name’s place (“that Elohim has looked after His people”). The count is the rule of this set: the Name prints where the Hebrew carries it, and a god-word never prints where the Hebrew does not carry one. This rendering therefore prints YudHeyVavHey at 1:6, and the verse takes its place as the Name’s first standing in the book. The same correction has stood before in this project — at Ezekiel 21:9 and at Malachi 1:12 — wherever the dress and the count divided; the division is named, never carried in silence, and no other verse of Ruth divides so.

NOTE 2 — THE NAME IN THIS BOOK: EIGHTEEN STANDINGS

The Name stands 18 times in Ruth, in 15 verses, and every standing is the narrator’s word or stands on a human mouth — the Father speaks no verse of this book. The standings, by their speakers: the narration carries

two (1:6, the looking after of His people; 4:13, “YudHeyVavHey gives conception to her”). Naomi carries five (1:8, “YudHeyVavHey does with you kindness”; 1:9, “YudHeyVavHey grants to you”; 1:13, “the hand of YudHeyVavHey has gone out against me”; and twice at 1:21, in her bitter accounting). Ruth carries one, in her vow (1:17, “thus does YudHeyVavHey to me, and thus He adds”). Boaz carries five (2:4, “YudHeyVavHey [is] with you”; 2:12, twice; 3:10; and 3:13, in his oath “YudHeyVavHey lives!”), and the reapers answer with one (2:4, “YudHeyVavHey blesses you”). The people and the elderly at the gate carry two (4:11; 4:12), and the women of the neighborhood carry the last (4:14, “Blessed [is] YudHeyVavHey who has not let a redeemer cease to you today”). The pointed form (3069), the compound (3071), and the short form YAH (3050) stand nowhere in the book.

NOTE 3 — ELOHIM'S FOUR STANDINGS, AND THE LOWERCASE AT 1:15

The god-word family counts four tokens in Ruth, all of the one lemma (430); El (410) and Eloah (433) stand nowhere. Three standings print Elohim: twice in Ruth's vow — “your Elohim my Elohim” (1:16) — and once in Boaz's blessing, “YudHeyVavHey, Elohim of Israel, under whose wings you have come to take refuge” (2:12). The fourth prints lowercase: Naomi, sending the widows back, says

of Orpah, “your sister-in-law has turned back to her people, and to her god” (1:15) — the god-word spoken of another's god, standing lowercase as the received dress carries it, under the set's open ruling for such standings (the other-gods question, OPEN-2), recorded and not settled here. The count answers exactly: four tokens in the Hebrew, four god-words in the print, three in the Name's house dress and one lowercase.

NOTE 4 — GO'EL IN THIS BOOK: THE WORD'S ARC

The redeemer word (1350) stands 22 times in 10 verses, and its standings trace the book's own movement. It enters as kinship: Boaz is “a relation of ours; he [is] of our redeemers” (2:20). It is claimed at the threshing floor: “you [are] a redeemer” (3:9). It is doubled in Boaz's answer — “I [am] a redeemer, but also there is a redeemer nearer than I” (3:12) — and fourfold in his night oath: “if he redeems you, well: he redeems; and if he does not delight to redeem you, then I have redeemed you” (3:13). It passes unnamed at the gate — “the redeemer is passing by of whom Boaz had spoken” (4:1) — is offered the field (4:3), answers five times in the bargaining (4:4: “if you redeem—redeem, and if none redeems... for there is none except you to redeem, and I after you... I redeem [it]”), yields five times in its refusal (4:6: “I am not able to redeem [it] for myself, lest I destroy my inheritance; redeem for yourself—you—my right of

redemption”), speaks its last at 4:8 (“Buy [it] for yourself”), and is given at the end to the newborn: “Blessed [is] YudHeyVavHey who has not let a redeemer cease to you today” (4:14). Beside the 22 stands the redemption-right word (1353) twice, both at the gate (4:6; 4:7 — the custom of the sandal). The word is opened at the back.

NOTE 5 — CHESED'S THREE STANDINGS

The kindness word (2617) stands exactly three times in Ruth, once in each of the book's movements, and always joined to the Name or to the redeemer. At the parting on the road, Naomi blesses the wives she is sending away: “YudHeyVavHey does with you kindness as you have done with the dead, and with me” (1:8). At the first news of Boaz, the same woman blesses him in the same word: “Blessed [is] he of YudHeyVavHey who has not forsaken His kindness with the living and with the dead” (2:20) — the verse that also carries the redeemer word's first standing in the book. And in the night at the threshing floor, Boaz answers Ruth with it: “you have dealt more kindly at the latter end than at the beginning” (3:10). The love word of the same field, ahav (157), stands once in the book, in the women's last speech: “your daughter-in-law who has loved you—who is better to you than seven sons” (4:15).

NOTE 6 — THE GENEALOGY AT THE CLOSE (4:18–22)

The book closes with a genealogy, and it prints exactly as the Hebrew gives it: “And these are generations of Perez: Perez begot Hezron, and Hezron begot Ram, and Ram begot Amminidab, and Amminidab begot Nahshon, and Nahshon begot Salmon, and Salmon begot Boaz, and Boaz begot Obed, and Obed begot Jesse, and Jesse begot David.” Ten names stand in the line, on nine standings of the begot word (3205) — once at 4:18, twice in each of the verses that follow. The head word is toledoth, “generations” (8435) — the word that heads the generations of the heavens and the earth at Genesis 2:4 — and it stands here once, over Perez. Each name was checked letter by letter against the tagged text: Perez, Hezron, Ram, Amminidab, Nahshon, Boaz, Obed, Jesse, David stand as the Hebrew writes them; two names the Hebrew itself writes two ways, and each stands in both of its forms. The father of Boaz is written Salma (שַׁלְמָה) at 4:20 and Salmon (שַׁלְמוֹן) at 4:21; Obed is written full (עֹבֵד) at 4:21 and short (עֶבֶד) at 4:22 — while the received English prints “Salmon” and “Obed” at both standings of each, and the dress is kept as it stands, under the open method question, the Hebrew line above each verse showing both forms. The genealogy answers the naming verse before it: “they call his name Obed; he [is] father of Jesse, father of David” (4:17) — and the last word of the book is David.

NOTE 7 — THE INK OF THIS BOOK (THE OPEN RULE, RECORDED)

Under the project's shared classification, carried exactly as it stands, this book's verses divide: none in tekhelet, 85 in black, none in part. The design blue of the text is zero letters; the tekhelet in the volume is its fixed furniture — the masthead, the motto, the title word, the Before You Read Hebrew line, and the front page THE NAME (98 letters in its three set-apart sentences) — counted in the gate. The shape is recorded here in full because it is this book's signature under the open ruling: the classification assigns tekhelet to the Father's own speech, and Ruth carries no verse of it — not the narrator's standings of the Name (1:6; 4:13), not Naomi's blessings and bitter words, not Ruth's vow at 1:16–17 (“your Elohim my Elohim... thus does YudHeyVavHey to me”), not Boaz's oath at 3:13, not the blessings of the gate and the women. As in the Song, the other all-black book among the Megillot so far, the count is the whole story: in this book the Father acts — He looks after His people, He gives conception — and men and women speak His Name; He does not speak. The classification's shape stands open on the Two Rulings sheet for the set; it is recorded here, not altered.

NOTE 8 — THE WORDS THAT DO NOT STAND HERE

For the record of the set, the standings that are zero in this book are named once, together: the spirit word

(7307), the covenant word (1285), the anointed word (4899), the inspired word (5030), the highest word (5945), the assembly word (6951), the congregation word (5712), the sovereign lord-word (136), and Azazel (5799) — all zero, in a book of 1,306 Hebrew words. What the book seals with instead is a field bought before witnesses (4:9–11), a sandal drawn off (4:7–8), and a son laid in Naomi's bosom (4:16). The absences are stated as counted — nothing is read into them, and nothing is leveled.

WORDS OPENED

Each word is opened from its first standing, as the record itself first gives it.

גו'ל — **GO'EL (1350)**

“Redeemer.” Twenty-two standings in ten verses in this book (2:20; 3:9; 3:12; 3:13; 4:1; 4:3; 4:4; 4:6; 4:8; 4:14). The word's first standing in the whole record is at the close of Genesis, in Jacob's blessing over Joseph's sons: “the Messenger who is redeeming me from all evil” (Genesis 48:16) — the only standing of the word in Genesis, counted from the tagged text. In Ruth the word wears two faces, and the dress keeps them apart: the person — “a redeemer,” “of our redeemers,” “a redeemer nearer than I,” “the redeemer” at the gate — and the act — “he redeems,” “I have redeemed you,” “if you redeem—redeem.” Its last standing in the book gives the word to the child: “Blessed [is] YudHeyVavHey who has not let a redeemer cease to you today” (4:14). The redemption-right word of the same root (1353) stands beside it twice, at the gate (4:6; 4:7).

חֶסֶד — **CHESED (2617)**

“Kindness.” Three standings in this book — 1:8; 2:20; 3:10 — opened in full in Note 5. The word's first standing in the record is Lot's word at Sodom: “you make great your

kindness which you have done with me by saving my life” (Genesis 19:19). In Ruth it is never spoken of strangers: Naomi speaks it over the daughters she is releasing (1:8), Naomi speaks it over Boaz in the Name's name (2:20), and Boaz speaks it back to Ruth in the night (3:10). The received dress prints it “kindness” at the first two standings and, in its verb form at the third, “dealt more kindly”; the census keeps the one word underneath the dress, as the Hebrew does.

יְיָ — SHADDAI (7706)

“The Almighty,” in the received dress. Two standings in this book, both in one speech — Naomi's renaming of herself at the gate of Beth-Lehem: “Do not call me Naomi; call me Mara, for the Almighty has dealt very bitterly to me” (1:20); “and YudHeyVavHey has testified against me, and the Almighty has done evil to me” (1:21). The word stands in the same verse as the Name at 1:21, and the two are not leveled: the Name prints as the Name, and Shaddai prints in the dress the received English carries, as it stands, under the open method question.

דִּלְדֹלִים — TOLEDOTH (8435)

“Generations.” One standing in this book, at its close: “And these are generations of Perez” (4:18) — the head word of the genealogy that ends the book. It is the word that heads the record's own generation-lists from their first standing, “the generations of the heavens and the

earth” (Genesis 2:4) — the verse that also carries the Name's first standing in the writings. Ten names stand under it here (4:18–22), and the list is opened in Note 6.

CROSS-CHECK AGAINST THE RECEIVED ENGLISH

The received English (the Literal Standard Version, the text of the project's corpus) is carried as cross-check only; the Hebrew above each verse, and its census, are the source. Of the 85 verses, 69 agree with the received English word for word after this set's dress is applied, and 16 differ — and every one of the 16 differs by the dress alone: the Name standing where the received English carries its substitute (the 15 verses of the Name's census), and the Elohim dress at Ruth's vow (1:16). No verse differs by the received copies' || half-verse mark alone. Inside the 16 stands this book's one correction, at 1:6, where the census itself overrules the dress — the received English's god-word giving place to the Name the Hebrew carries (Note 1). No seam stands in this book to be named: the Hebrew's 85 units and the English's 85 verses divide in the same places, chapter by chapter.

The count, one more time, in the open: the Name, 18 Hebrew standings and 18 printed; the god-word family, 4 standings and 4 printed (Elohim three times, and “her god” lowercase once); the redeemer word, 22 standings; kindness, 3. What differs between this printing and the

received English is the dress — and, at one verse, the
count correcting the dress, in the open.

THE OLD COVENANT

Rendered from the Hebrew

“for to where you go I go, and where you lodge I lodge; your people [is] my people, and your Elohim my Elohim.”

— RUTH 1:16

Eighty-five verses — a widow's return from the fields of Moab, a Moabiteess gleaning in the fields of Beth-Lehem, a night at the threshing floor, and the redeemer at the gate — with the Hebrew of every verse standing above it, in the order the Hebrew gives them, closing with the generations from Perez to David.

The redeemer's word, go'el, stands twenty-two times in this book. Its story is told in the open, inside.

THE MASTER'S HAND UNVEILED

The Master stands; the veil is lifted