

Ruth

[1] and it **happened** –

(1:1)

[2-3] in **days** of (there) **to judge**, the, (those) **judging**

[4] and (there) **was** a famine in (the) land

[5-6] and (there) **went**, a man from **Bethlehem, Judah**, **to dwell** in (the) fields of Moab –

[7-10] **he** and his **wife** and **two** of his sons

[1] and (the) name of the man (**was**) Elimelech

[2] and (the) name of his wife (**was**) Naomi

[3-4] and (the) name(s) of two of his sons (**were**) **Mahlon** and **Chilion**

[5-6] Ephrathites (they **were**), from **Bethlehem, Judah**

[7-8] and they **went** (to) (the) fields of Moab and **remained** there

[9-10] and (there) **died**, **Elimelech**, (the) **husband** of Naomi

[1] and (there) **remained**, **she**,

[2-3] and **two** of her sons

[4-5] and she **took** for them **wives**, **Moabites** –

[1] (the) name of the **one** (**was**) Orpah

[2] and (the) name of the **second** (**was**) Ruth

[3] and they **lived** there, like, **ten** of **years**

[10]

[4-5] and (there) **died**, also, (the) **two** of them:

[1-2] **Mahlon** and **Chilion**

[1] וַיְהִי

[2-3] בַּיָּמִי שֶׁכָּטַ הַשְּׁפָטִים

[4] וַיְהִי רָעָב בְּאֶרֶץ

[5-6] וַיֵּלֶךְ אִישׁ מִבֵּית לָחֶם יְהוּדָה לָגוּר בְּשֵׂדֵי

מוֹאָב

[7-10] הוּא וְאִשְׁתּוֹ וּשְׁנֵי בָנָיו:

[1-2] וְשֵׁם הָאִישׁ אֱלִימֶלֶךְ וְשֵׁם אִשְׁתּוֹ נָעֳמִי

[3-4] וְשֵׁם שְׁנֵי בָנָיו מַחְלֹן וְכִלְיוֹן

[5-6] אֶפְרַתִּים מִבֵּית לָחֶם יְהוּדָה

[7-8] וַיָּבֹאוּ שְׁדֵי-מוֹאָב וַיְהִיו-שָׁם:

[9-10] וַיָּמָת אֱלִימֶלֶךְ אִישׁ נָעֳמִי

[1-3] וַתִּשְׁאָר הִיא וּשְׁנֵי בָנֶיהָ:

[4-5] וַיִּשְׂאוּ לָהֶם נָשִׁים מֵאֲבוֹת

[1] שֵׁם הָאֶחָת עֹרְפָּה

[2] וְשֵׁם הַשֵּׁנִית רוּת

[3] וַיָּשְׁבוּ שָׁם כְּעֶשֶׂר שָׁנִים:

[4-5] וַיָּמָתוּ גַם-שְׁנֵיהֶם

[1-2] מַחְלֹן וְכִלְיוֹן

Hebrew text: Biblia Hebraica Stuttgartensia, edited by Karl Elliger and Wilhelm Rudolph, Fifth Revised Edition, edited by Adrian Schenker, © 1977 and 1997 Deutsche Bibelgesellschaft, Stuttgart. Used by permission. | <https://www.die-bibel.de/en/bible/BHS/RUT.1> |

This is a translation and a study of the Book of Ruth. This work presents the possible presence of a literary numbering system in Ruth. Following the PebbleCounting hypothesis, this numbering system appears to be inherent in the Ancient Hebrew and consistently used throughout Ruth, as it is in other books of Scripture. © Steve, 2024-2026. Update: October 12, 2026. *This update sharpens literary sets in keeping with the ongoing learning since the October 5, 2025 version of Ruth: in particular, the implied pronominal subject in combinations of imperative + direct address (count = 2), and the preference for placing cardinal numbers as the opening elements of literary sets.* This study is freely available at www.pebblecounting.com, along with studies/translations of other books of Scripture. If you haven't had a chance, the "Intro to PebbleCounting" PDFs are a good place to begin.

Ruth

[3-5] and (there) **remained**, the woman, from (the) **two** of her sons and from her **husband**

[6-7] and (there) **arose**, **she** and her **daughters-in-law**, and **returned** from (the) fields of Moab

[8] because she **had heard** in (the) fields of Moab:

[1] that (there) **had visited**, YHWH, His people

[2]* **to give** to them bread

[9-10] and she **departed** from the place which, she **had been** there

[1-2] and (the) **two** of her daughters-in-law (**were**) with her

[3-4] and they **went** in (the) way, **to return** to (the) land of Judah

[5-6] and (there) **said**, Naomi, to (the) **two** of her daughters-in-law

[7-8] **go**, **return**, a woman to (the) house of her mother

[3] **let** (there) **do**, YHWH, with you, lovingkindness

[9-10] as which, you **have done** with the **having died**, and with **me**

[4] **let** (there) **give**, YHWH, to you:

[1] and you **find** rest, a woman (in) (the) house of her husband

[2] and she **kissed** them

[3-4] and they **lifted** their voices and **wept**

[5] and they **said** to her –

[1] that, “with you, we **will return** to your people”

[2] and (there) **said**, Naomi

[3-5] (**you**) **return**, my **daughters**; for what, **should you come** with me?

[6-7] **will** there still **be** to me, **sons** in my womb, and **become** for you, for **husbands**?

[3-5] וַתֵּשָׁאֵר הָאִשָּׁה מִשְׁנֵי יְלָדֶיהָ וּמֵאִשָּׁה:

[6-7] וַתָּקָם הֵיאֵא וְכָל־תִּיהָ וַתָּשָׁב מִשְׂדֵּי מוֹאָב

[8] כִּי שָׁמְעָה בְּשִׂדְהָ מוֹאָב

[1] כִּי־פָקַד יְהוָה אֶת־עַמּוֹ

[2]* לָתֵת לָהֶם לֶחֶם:

[9-10] וַתֵּצֵא מִן־הַמָּקוֹם אֲשֶׁר הָיְתָה־שָׁמָּה

[1-2] וּשְׁתֵּי כַלְתֶּיהָ עִמָּהּ

[3-4] וַתֵּלְכֶנָּה בְּדֶרֶךְ לָשׁוּב אֶל־אֶרֶץ יְהוּדָה:

[5-6] וַתֹּאמֶר נַעֲמִי לְשֵׁתִי כַלְתֶּיהָ

[7-8] לֵכְנָה שְׁבֹנָה אִשָּׁה לְבֵית אִמָּהּ

[3] יַעֲשֵׂה יְהוָה עִמָּכֶם חֶסֶד

[9-10] כַּאֲשֶׁר עָשִׂיתֶם עִם־הַמֵּתִים וְעִמָּדִי:

[4] יִתֵּן יְהוָה לָכֶם

[1] וּמֵצֵאֲנִי מִנוֹחָה אִשָּׁה בֵּית אִישָׁהּ

[2] וַתִּשָּׁק לָהֶן

[3-4] וַתִּשָּׂאֵנָה קוֹלָן וַתְּבַכֶּינָה:

[5] וַתֹּאמְרֶנָּה־לָּהּ

[1] כִּי־אַתְּ נָשׁוּב לְעַמֶּךָ:

[2] וַתֹּאמֶר נַעֲמִי

[3-5] שְׁבֹנָה בְנָתִי לָמָּה תֵּלְכֶנָּה עִמִּי

[6-7] הָעוֹד־לִי בָנִים בְּמֵעִי וְהָיוּ לָכֶם לְאִנָּשִׁים:

Ruth

[8-10] (you) return, my daughters; (you) go

[1-2] because I have become older than, to be to a man

[3-4] because, (if) I had said, “there is for me hope”

[5-6] also, had I been, this night, to a man, and also, had I born sons –

[7-8] would, therefore, you wait until which, they grew up?

[9-10] would, therefore, you refrain, except, to be to a man?

[1-2] no, my daughters – because it has become bitter to me, very, for your sake

[5]* that (there) has gone out against me, (the) hand of YHWH

[3-5] and they lifted their voices and wept, longer

[1-2] and (there) kissed, Orpah, to her mother-in-law; and Ruth clung to her

[3] and she [Naomi] said,

[4-5] behold, (there) has turned back, your sister-in-law, to her people and to her gods

[6] return after your sister-in-law

[7] and (there) said, Ruth

[8-10] do not urge me, to forsake you, to return from after you!

[1-2] because, to which you go, I will go

[3-4] and in which you lodge, I will lodge

[5] your people (will be) my people

[1] and your God (will be) my God

[1-2] in which, you die, I will die

[3] and there I will be buried!

[8-10] שְׁבִנָּה בְּנֹתַי לָכֵן
[1-2] כִּי זָקַנְתִּי מִהַיּוֹת לְאִישׁ
[3-4] כִּי אָמַרְתִּי יֵשׁ-לִי תִקְוָה
[5-6] גַּם תִּהְיֶינָה תְּלִילָה לְאִישׁ וְגַם יִלְדְּתִי בָנִים:
[7-8] תִּלְתֵּן | תִּשְׁבְּרֶנָּה עַד אֲשֶׁר יִגְדְּלוּ
[9-10] תִּלְתֵּן תַּעֲנֶנָּה לְבִלְתִּי הָיוֹת לְאִישׁ
[1-2] אֶל בְּנֹתַי כִּי-מֵר-לִי מְאֹד מִכֶּם
[5]* כִּי-יֵצְאָה בִּי יַד-יְהוָה:
[3-5] וַתִּשְׁנֶנָּה קוֹלָן וַתִּבְכֶּינָה עוֹד
[1-2] וַתִּשָּׁק עֶרְפָּהּ לַחֲמוֹתָהּ וְרוּת הִבָּקָה בָּהּ:
[3] וַתֹּאמֶר
[4-5] הִנֵּה שָׁבָה יְבִמְתִּךְ אֶל-עַמָּהּ וְאֶל-אֱלֹהֶיהָ
[6] שׁוּבִי אַחֲרַי יְבִמְתִּךְ:
[7] וַתֹּאמֶר רוּת
[8-10] אֶל-תִּפְנְעֵי-בִי לְעִזְבֶּךָ לָשׁוּב מֵאַחֲרֶיךָ
[1-2] כִּי אֶל-אֲשֶׁר תִּלְכִּי אֵלַיךְ
[3-4] וּבְאֲשֶׁר תִּלְיִנִי אֵלַיִן
[5] עַמָּךְ עַמִּי
[1] וְאֱלֹהֶיךָ אֱלֹהֵי:
[1-3] בְּאֲשֶׁר תָּמוּתִי אָמוּת וְשֵׁם אֲקַבֵּר

Ruth

[2-3] thus **let do**, YHWH, to me, and thus, **let Him do again**

[4-5] except, the death **should separate** between **me** and between **you**!

[1-3] and she [*Naomi*] **saw** that (there) **was being determined**, she [*Ruth*], **to go** with her

[4-5] and she **ceased**, **to speak** toward her

[1-2] and (there) **went**, (the) **two** of them, as far as their, **to come** (to) Bethlehem

[3-4] and it **was**, as their, **to come** (to) Bethlehem

[5] and (there) **was disquieted**, all the city, over them

[6-7] and (the) women **said**, “**is** this Naomi?”

[8] and she **said** to them

[9-10] **do not call** to me, “Naomi”; **call** to me, “Mara” [*bitter*]

[4-5] because (there) **has made bitter**, the Almighty [*Shaddai*], to me, **very**

[1-2] **I**, **full**, **had gone away**

[3] and **empty** –

[6] (there) **made** me **return**, YHWH

[4] for what **do** you **call** to me, “Naomi”?

[7] and YHWH **has answered** against me

[8] and the Almighty [*Shaddai*] **has brought evil** to me?

[5] and (there) **returned**, **Naomi** –

[6-8] and **Ruth**, the **Moabite**, her **daughter-in-law**, with her, who **returned** from (the) fields of Moab

[9] and they **came** (to) Bethlehem at (the) beginning of (the) harvest of barleys

[2-3] כֹּה יַעֲשֶׂה יְהוָה לִי וְכֹה יִסִּיף

[4-5] כִּי הַמָּוֶת יַפְרִיד בֵּינִי וּבֵינְךָ:

[1-3] וַתֵּרָא כִּי־מִתְאַמֶּצֶת הִיא לְלַכֵּת אִתָּהּ

[4-5] וַתַּחְדֵּל לְדַבֵּר אֵלֶיהָ:

[1-2] וַתֵּלַכְנָה שְׁתֵּיָהֶם עַד־בִּצְאָנָה בֵּית לָחֶם

[3-4] וַיְהִי כַּבִּצְאָנָה בֵּית לָחֶם

[5] וַיִּתְּחֶם כָּל־הָעִיר עָלֶיהֶן

[6-7] וַתֵּאמְרֶנָּה הַזֹּאת נָעָמִי:

[8] וַתֹּאמֶר אֵלֶיהֶן

[9-10] אַל־תִּקְרְאֵנִי לִי נָעָמִי קְרֹאנִי לִי מָרָא

[4-5] כִּי־הֵמָּר שָׂדֵי לִי מָאֵד:

[1-2] אֲנִי מְלֵאָה הַלִּכְתִּי

[3] וְרֵיקָם

[6] הַשִּׁיבֵנִי יְהוָה

[4] לָמָּה תִּקְרְאֵנִי לִי נָעָמִי

[7] וַיַּהֲוֶה עֲנָה בִּי

[8] וְשָׂדֵי יִהְיֶה לִּי:

[5] וַתָּשָׁב נָעָמִי

[6-8] וְרוֹת הַמּוֹאבִּיָּה כָלְתָהּ עִמָּה הַשָּׁבָה מִשָּׂדֵי

מוֹאָב

[9] וַהֲמָה בָּאוּ בֵּית לָחֶם בְּתַחֲלֵת קָצִיר שְׁעָרִים:

Ruth

[10] and to Naomi (**was**) a relative to her husband:

(2:1)

[1-2] a **man**, **mighty** of wealth, from (the) family of Elimelech

[3] and his name (**was**) Boaz

[4-5] and (there) **said**, **Ruth**, the **Moabitess**, to Naomi

[1] “**let** me **go** please (to) the field

[2-3] and **let** me **glean** among ears-of-grain, after whom, I **may find**
favor in his eyes (**two**)”

[4] and she **said** to her

[5-6] (**you**) **go**, my **daughter**

[7-8] and she **went**, and she **came**

[9-10] and she **gleaned** in a field after those **reaping**

[1] and (there) **happened**, her fortune:

[2-3] a portion of the field (**was**) to Boaz, who (**was**) from (the)
family of Elimelech

[4] and behold, Boaz **was coming** from Bethlehem

[5-6] and he **said** to those **reaping**

[9] YHWH (**be**) with you!

[7] and they **said** to him

[10] **let** (there) **bless** you, YHWH!

[8]* and (there) **said**, Boaz,

[9-10] to his young-man, the, **standing** over those **reaping**:

[10] וְלִנְעָמִי מִיְדַע לְאִשָּׁה
[1-2] אִישׁ גִּבּוֹר חֵיל מִמִּשְׁפַּחַת אֱלִימֶלֶךְ
[3] וּשְׁמוֹ בֹּעַז
[4-5] וַתֹּאמֶר רוּת הַמּוֹאבִיָּה אֶל-נְעָמִי
[1] אֵלֶיכָה-נָּא הִשָּׁדָה
[2-3] וְאֶלְקַטְתָּ בַשָּׂבָלִים אַחֲרֵי אֲשֶׁר אֲמָצָא-חֵן
בְּעֵינָיו
[4] וַתֹּאמֶר לָהּ
[5-6] לְכִי בָתִּי
[7-8] וַתֵּלֶךְ וַתִּבּוֹא
[9-10] וַתִּלְקֹט בַּשָּׂדֶה אַחֲרֵי הַקֹּצְרִים
[1] וַיָּקֶר מִקֶּרֶהָ
[2-3] חָלָקַת הַשָּׂדֶה לְבִעֹז אֲשֶׁר מִמִּשְׁפַּחַת
אֱלִימֶלֶךְ
[4] וַהֲנִה-בִּעֹז בָּא מִבֵּית לָחֶם
[5-6] וַיֹּאמֶר לַקֹּצְרִים
[9] יְהוָה עִמָּכֶם
[7] וַיֹּאמְרוּ לוֹ
[10] יְבָרְכֶךָ יְהוָה
*[8] וַיֹּאמֶר בִּעֹז
[9-10] לְנַעֲרוֹ הַנָּצֵב עַל-הַקֹּצְרִים

Ruth

[1-2] to whom (is) the young-woman, the this?

[3-6] and (there) answered – the young-man, the, standing over those reaping – and he said

[7] (the) young-woman (is) a Moabitess

[8-9] she (is) the – she had returned with Naomi from (the) fields of Moab

[10] and she said

[1-2] let me glean, please, and let me gather among (the) sheaves

[3] after those reaping

[4] and she came

[5-7] and she stood from then – the morning – and unto now

[8-9] this (is), her, to rest (at) the house, a little

[10] and (there) said, Boaz, to Ruth

[1-2] will not you listen, my daughter?

[3-4] do not go, to glean in a field, other

[5] and also, do not pass over from this [field]

[1] and thus, cling with my young-women

[2-3] (let there be), your eyes (two), in (the) field

[4] which they reap

[5] and go after them

[1-2] have not I commanded the young-men to, except [not], to touch you?

[1-2] לְמִי הַנַּעֲרָה הַזֹּאת:

[3-6] וַיַּעַן הַנַּעַר הַנֹּצֵב עַל-הַקּוֹצְרִים וַיֹּאמֶר

[7] נַעֲרָה מוֹאבִּיָּה

[8-9] הִיא הַשָּׁבָה עִם-נַעֲמִי מִשָּׂדֵה מוֹאָב:

[10] וַתֹּאמֶר

[1-2] אֲלִקְטֶה-נָּא וְאֶסְפְּתִי בַעֲמָלִים

[3] אַחֲרֵי הַקּוֹצְרִים

[4] וַתָּבוֹא

[5-7] וַתַּעֲמֹד מֵאִזְ הַבֶּקֶר וְעַד-לַעֲתָה

[8-9] זֶה שְׁבֻתָּהּ הַבַּיִת מְעַט:

[10] וַיֹּאמֶר בְּעֹז אֶל-רוּת

[1-2] הֲלוֹא שָׁמַעַתְּ בָּתִּי

[3-4] אֶל-תֵּלְכִי לְלֶקֶט בְּשָׂדֶה אֲחֵר

[5] וְגַם לֹא תַעֲבוּרִי מִזֶּה

[1] וְכֹה תִדְבָּקִין עִם-נַעֲרָתִי:

[2-3] עֵינֶיךָ בַּשָּׂדֶה

[4] אֲשֶׁר-יִקְצְרוּן

[5] וְהִלַּכְתְּ אַחֲרֵיהֶן

[1-2] הֲלוֹא צִוִּיתִי אֶת-הַנַּעֲרִים לְבִלְתִּי נִגְעֶךָ

Ruth

[3-5] and when you **become thirsty**, **go** to the vessels and **drink**
 [6] from which (there) **draw**, the young-men
 [7-9] and she **fell** upon her faces, and she **worshiped**, **groundward**
 [10] and she **said** to him

[1-2] why **have** I **found favor** in your eyes (**two**), **to regard** me?
 [3] and I (**am**) a foreigner?
 [4-5] and (there) **answered**, Boaz, and **said** to her

[1-2] **to tell**, (there) **has been told** to me
 [3] all which you **have done** with your mother-in-law after (the)
 death of her husband
 [4-6] and you **left** your **father** and your **mother** and (the) **land** of
 your kindred
 [7] and you **came** to a people
 [8-10]* whom you **did not know** as previously, **three-days-ago**

[1] **let** (there) **make complete**, YHWH, your work
 [1-2] and **let** (there) **be**, your wage, whole, from with YHWH, **God** of
 Israel
 [3-4] which, you **have come**, **to take refuge**, under His wings [*general
 plural noun*]

[3-5] וּצְמַת וְהִלַּכְתָּ אֶל-הַכֵּלִים וְשָׁתִית

[6] מֵאֲשֶׁר יִשְׁאָבוּן הַנְּעָרִים:

[7-9] וַתִּפֹּל עַל-פָּנֶיהָ וַתִּשְׁתָּחוּ אֶרֶצָה

[10] וַתֹּאמֶר אֵלָיו

[1-2] מִדּוּעַ מָצָאתִי חֵן בְּעֵינֶיךָ לְהַכִּירָנִי

[3] וְאַנֹכִי נִכְרִיָּה:

[4-5] וַיַּעַן בָּעוֹ וַיֹּאמֶר לָהּ

[1-2] הֲגֵד הַגֵּד לִי

[3] כָּל אֲשֶׁר-עָשִׂיתְ אֶת-חַמּוֹתֶיךָ אַחֲרֵי מוֹת אִישֶׁךָ

[4-6] וַתַּעֲזִבִי אָבִיךָ וְאִמְךָ וְאֶרֶץ מוֹלֶדְתְּךָ

[7] וַתֵּלְכִי אֶל-עַם

[8-10]* אֲשֶׁר לֹא-יָדַעְתָּ תְּמוּל שְׁלֹשׁ:

[1] יִשְׁלָם יְהוָה פְּעֻלָּךְ

[1-2] וַתְּהִי מְשֻׁכְּרֶתָּ שְׂלֵמָה מֵעַם יְהוָה אֱלֹהֵי

יִשְׂרָאֵל

[3-4] אֲשֶׁר-בָּאת לְחֹסוֹת תַּחַת-כְּנָפָיו:

“as previously, three-days-ago” | although this figure of speech may simply be rendered “formerly” or “yesterday and the day before,” it is counted here similarly to the way it may be counted for Genesis 31:2: as three literary elements.

Ruth

[5] and she said

[1-2] let me find favor in your eyes (two), my lord

[3] because you have comforted me

[4] and because you have spoken upon (the) heart of your maidservant

[5] and I am not as one of your maidservants

[6] and (there) said to her, Boaz

[7] (it is) to time of the food

[8-9] come here and eat from the bread

[10] and dip your piece in vinegar

[1-2] and she sat beside those reaping

[3] and he held out to her roasted-grain

[4-6] and she ate and was satisfied, and she kept-the-leftovers

[7-8] and she rose, to glean

[9-10] and (there) commanded, Boaz, his young-men, saying

[1-2] also between the sheaves, she will glean, and do not reproach her

[3-4] and also, to pull out, you will pull out for her from the bundles

[5-6] and leave them, and she will glean

[7] and do not rebuke her

[8] and she gleaned in (the) field until the evening

[9-10] and she beat out that which she had gleaned

[5] וַתֹּאמֶר

[1-2] אֲמַצָּא-חֵן בְּעֵינֶיךָ אֲדֹנָי

[3] כִּי נִחַמְתָּנִי

[4] וְכִי דִבַּרְתָּ עָלַי-לֵב שִׂפְתֹתֶיךָ

[5] וְאֲנֹכִי לֹא אֶהְיֶה כְּאַחַת שִׁפְחוֹתֶיךָ:

[6] וַיֹּאמֶר לָהּ בָּעֵז

[7] לֵעֵת הָאֵכֶל

[8-9] וְנָשִׂי הָלֶם וְאָכְלָתָּ מִן-הַלֶּחֶם

[10] וְשִׁבַּלְתָּ פִתֶּיךָ בַחֲמֹץ

[1-2] וַתָּשֶׁב מִצֵּד הַקֹּצְרִים

[3] וַיִּצָּבֶט-לָהּ קָלִי

[4-6] וַתֹּאכַל וַתִּשְׂבַּע וַתִּתֵּר:

[7-8] וַתִּקֶּם לְלֶקֶט

[9-10] וַיִּצֹו בָּעֵז אֶת-נְעָרָיו לֵאמֹר

[1-2] גַּם בֵּין הָעֹמְרִים תִּלְקֹט וְלֹא תִכְלִימוּהָ:

[3-4] וְגַם שֶׁל-תִּשְׁלֹו לָהּ מִן-הַצִּבָּתִּים

[5-6] וְעֹזְבֵתָם וְלֶקֶטָהּ

[7] וְלֹא תִנְעֲרוּ-בָהּ:

[8] וַתִּלְקֹט בַּשָּׂדֶה עַד-הָעֶרֶב

[9-10] וַתַּחבֹּט אֶת אֲשֶׁר-לֶקֶטָהּ

Ruth

[1-2] and it **was**, like, an **ephah**, **barleys**
 [3-4] and she **lifted** (it) and **went** (to) the city
 [5-6] and (there) **saw**, her mother-in-law, that which she **had gleaned**
 [7-9] and she **brought** (it) **out** and **gave** to her, that which **was left over** after her satisfaction
 [10] and (there) **said** to her, her mother-in-law
 [1-2] where **have** you **gleaned today**? and where **have** you **worked**?
 [3-4]* **let** (there) **be** – him **regarding** you – **being blessed**!
 [5-6] and she **told** to her mother-in-law that which she **had done** with him
 [7] and she **said**
 [8-9] (the) name of the man which, I **have worked** with him **today**,
 (is) Boaz
 [10] and (there) **said**, Naomi, to her daughter-in-law
 [1] **being blessed**, **is** he, in regard to YHWH!
 [2-3] who **has not forsaken** his lovingkindness with the **alive** and with the **dying**
 [4] and (there) **said** to her, Naomi
 [5] near to us (is) the man
 [6-7] from those **redeeming** us, (is) he
 [8-9] and (there) **said**, **Ruth**, the **Moabite**, also
 [10] that he **said** to me:

[1-2] וַיְהִי כֵּאִיֶּפֶה שְׁעָרִים:
 [3-4] וַתִּשָּׂא וַתֵּבֹא הָעִיר
 [5-6] וַתֵּרָא תְּמוּתָהּ אֶת אֲשֶׁר-לִקְטָה
 [7-9] וַתּוֹצֵא וַתִּתֵּן-לָהּ אֶת אֲשֶׁר-הוֹתֵרָה מִשְׁבְּעָה:
 [10] וַתֹּאמֶר לָהּ תְּמוּתָהּ
 [1-2] אֵיֶפֶה לִקְטֹת הַיּוֹם וְאֵנָּה עֹשִׂית
 [3-4]* יְהִי מִכִּירְךָ בָּרוּךְ
 [5-6] וַתִּגַּד לְתְּמוּתָהּ אֶת אֲשֶׁר-עָשְׂתָה עִמּוֹ
 [7] וַתֹּאמֶר
 [8-9] שֵׁם הָאִישׁ אֲשֶׁר עָשִׂיתִי עִמּוֹ הַיּוֹם בְּעֹז:
 [10] וַתֹּאמֶר נַעֲמִי לְכֻלָּתָהּ
 [1] בָּרוּךְ הוּא לַיהוָה
 [2-3] אֲשֶׁר לֹא-עָזַב חֶסְדּוֹ אֶת-הַחַיִּים וְאֶת-הַמֵּתִים
 [4] וַתֹּאמֶר לָהּ נַעֲמִי
 [5] קָרוֹב לָנוּ הָאִישׁ
 [6-7] מִמּוֹצְלָנוּ הוּא:
 [8-9] וַתֹּאמֶר רוּת הַמּוֹאֲבִיָּה גַם
 [10] כִּי-אָמַר אֵלַי

Ruth

[1-2] with the young-men who (are) to me, **cling**
 [3-4] until, if they **have completed** all the harvest which **is** to me
 [5-6] and (there) **said**, Naomi, to **Ruth**, her **daughter-in-law**
 [7-8] good (it **is**), my **daughter**, that **you go out** with his young-
 women
 [9] and they **not fall upon** you in a field, other
 [10] and she **clung** with young-women of Boaz –
 [1-2] **to glean** until (there), **to finish**, (the) **harvest** of the barleys and
 (the) **harvest** of the wheats
 [3] and she **lived** with her mother-in-law (3:1)
 [4-5] and (there) **said** to her, **Naomi**, her **mother-in-law**
 [1-2] my **daughter**, shall I **not seek** for **you** rest
 [3] which, it **will be well** for **you**?
 [4] and now, **is not** Boaz our relative?
 [5] which, you **have been** with his young-women?
 [6] behold, he **is scattering** (the) threshing-floor of the barleys tonight
 [7-8] and **bathe** and **anoint**
 [9-10] and (you) **put** your outer-garment upon **yourself**
 [1] and **go down** (to) the threshing-floor
 [2-3] **do not be known** to (the) man until his, **to finish**,
 [4-5] **to eat** and **to drink**

[1-2] עַם-הַנְּעָרִים אֲשֶׁר-לִי תִדְבְּקוּן
 [3-4] עַד אִם-כָּלוּ אֶת כָּל-הַקְצִיר אֲשֶׁר-לִי:
 [5-6] וְתֹאמַר נַעֲמִי אֶל-רוּת כַּלְתָּהּ
 [7-8] טוֹב בְּתִי כִי תֵצֵא עִם-נַעֲרוֹתָיו
 [9] וְלֹא יִפְנְעוּ-בָךְ בַּשָּׂדֶה אֲחֵר:
 [10] וְתִדְבְּקִי בַנְּעָרוֹת בְּעֹז
 [1-2] לְלֶקֶט עַד-כָּלוֹת קְצִיר-הַשְּׂעִרִים וְקִצִּיר
 הַחֲטִיִּם
 [3] וְיָשָׁב אֶת-חֲמוּתָהּ:
 [4-5] וְתֹאמַר לָהּ נַעֲמִי חֲמוּתָהּ
 [1-2] בְּתִי הֲלֹא אֶבְקֶשׁ-לָךְ מְנוּחַ
 [3] אֲשֶׁר יֵיטֵב-לָךְ:
 [4] וְעַתָּה הֲלֹא בְעֹז מְדַעְתָּנִי
 [5] אֲשֶׁר תְּהִי אֶת-נַעֲרוֹתָיו
 [6] הֲיֵנָה-הוּא זֶרָה אֶת-גֶּרְן הַשְּׂעִרִים הַלַּיְלָה:
 [7-8] וְרַחֲצִי | וְסִכֵּת
 [9-10] וְשִׁמְתִי שִׁמְלַתְךָ עָלַיךְ
 [1] וְיִרְדָּתִי הַגֶּרְן
 [2-3] אֶל-תְּוֹדְעִי לְאִישׁ עַד כָּלוֹתוֹ
 [4-5] לֶאֱכֹל וְלִשְׁתּוֹת:

Ruth

[1-2] and **let it be**, in his, **to lie down**

[3-4] and **observe** the place which, he **lies down** there

[5-7]* and **come** and **uncover** at his feet *[general plural]* and **lie down**

[8-9] and he **will tell** to you, that which you **will do**

[10] and she **said** to her

[1-2] all which you **say**, I **will do**

[3] and she **went down** (to) the threshing-floor

[4-5] and she **did** according to all which, (there) **had commanded** her, her mother-in-law

[6-8] and (there) **ate**, Boaz, and he **drank**; and (there) **was glad**, his heart

[9-10] and he **came**, **to lie down** at end of the grain-heap

[1] and she **came** in secrecy

[2-3] and she **uncovered** at his feet *[general plural]* and **lay down**

[4-5] and it **was** at **half** of the night, and (there) **was startled**, the man!

[6-7] and he **turned**, and behold, a woman **was lying down** at his feet *[general plural]*!

[8-9] and he **said**, who **(are)** you?

[10] and she **said**

[1-2] וַיְהִי בִשְׁכָּבוֹ

[3-4] וַיֵּדַעַתְּ אֶת־הַמָּקוֹם אֲשֶׁר יִשְׁכַּב־שָׁם

[5-7] וּבָאת וּנְגִילַת מְרִגְלָתְךָ וּשְׁכַבְתִּי

[8-9] וְהוּא יַגִּיד לָךְ אֶת אֲשֶׁר תַּעֲשִׂין׃

[10] וַתֹּאמֶר אֵלֶיהָ

[1-2] כֹּל אֲשֶׁר־תֹּאמְרִי אֶעֱשֶׂה׃

[3] וַתֵּרֶד הַגֶּרֶן

[4-5] וַתַּעַשׂ כְּכֹל אֲשֶׁר־צִוְתָהּ חֲמוּתָהּ׃

[6-8] וַיֹּאכַל בָּעֵז וַיִּשְׁתַּ וַיֵּיטֵב לָבֹו

[9-10] וַיָּבֹא לִשְׁכַּב בְּקֵצֶה הָעֶרְמָה

[1] וַתָּבֹא בַלַּיִט

[2-3] וַתִּגַּל מְרִגְלָתָהּ וַתִּשְׁכַּב׃

[4-5] וַיְהִי בַּחֲצִי הַלַּיְלָה וַיִּתְּרֶר הָאִישׁ

[6-7] וַיִּלְפַּת וַהֲנִיחָהּ אִשָּׁה שֹׁכֶבֶת מְרִגְלָתָהּ׃

[8-9] וַיֹּאמֶר מִי־אַתְּ

[10] וַתֹּאמֶר

Ruth

[1-2] I (am) Ruth, your handmaid

[3]* and spread out your wing over your handmaid

[4] because, redeeming, are you!

[5] and he said

[1-2] being blessed, are you, in regard to YHWH, my daughter!

[3-4] you have made greater, your lovingkindness, the last, than the first, to, except, to go after the young-men –

[5-6] if poor, and if rich

[7] and now, my daughter, let (there) not fear [jussive verb]

[8-9] all which you have said, I will do for you

[10] because (there) is knowing, all (the) gate of my people –

[1] that a woman of strength (are) you!

[2-3] and now, because truly (it is), that, if, redeeming, am I

[4-5] and also, there is a, (he) redeeming, nearer than I

[1-2] stay tonight; and it will be in morning

[3-4] if he will redeem you – good, let him redeem

[5-6] and if he does not delight, to redeem you –

[7-8] and I will redeem you – I, (by) (the) life (of) YHWH!

[9] lie down until the morning

[10] and she lay down at-his-feet [general plural] until the morning

[1-2] אֲנֹכִי רוּת אִמְתְּךָ

[3]* וּפְרַשְׁתָּ כְנָפְךָ עַל-אִמְתְּךָ

[4] כִּי גֹאֵל אַתָּה:

[5] וַיֹּאמֶר

[1-2] בְּרוּכָה אַתָּ לַיהוָה בְּתִי

[3-4] הֵיטִבְתָּ חֲסִידְךָ הָאֲחֵרוֹן מִן-הָרִאשׁוֹן

לְבִלְתִּי-לָקַח אַחֲרֵי הַבָּחוּרִים

[5-6] אִם-דָּל וְאִם-עָשִׁיר:

[7] וְעַתָּה בְּתִי אֶל-תִּירְאִי

[8-9] כֹּל אֲשֶׁר-תֹּאמְרִי אֶעֱשֶׂה-לָּךְ

[10] כִּי יוֹדֵעַ כָּל-שַׁעַר עָמִי

[1] כִּי אִשְׁתְּ חֵיל אַתָּ:

[2-3] וְעַתָּה כִּי אָמְנָם כִּי אִם גֹּאֵל אֲנֹכִי

[4-5] וְגַם יֵשׁ גֹּאֵל קָרוֹב מִמֶּנִּי:

[1-2] לִינִי | תְּלִילָה וְתִנָּה בַּבֶּקֶר

[3-4] אִם-יִגְאָלְךָ טוֹב יִגְאָל

[5-6] וְאִם-לֹא יַחְפֹּץ לִגְאָלְךָ

[7-8] וַיִּגְאֹלְתִּיךָ אֲנֹכִי חַי-יְהוָה

[9] שֹׁכְבִי עַד-הַבֶּקֶר:

[10] וַתִּשְׁכַּב מִרְגְּלֹתָיו עַד-הַבֶּקֶר

Ruth

[1-2] and she **arose** before (there) **could recognize**, a man his friend

[3] and he **said**

[4-5] **let** it **not be known**, that (there) **came**, the woman, (to) the threshing-floor

[6] and he **said**

[7-9] **bring** the cloak which (is) upon you and **hold** it

[10] and she **held** it

[1-6] and he **measured six** [measures] of barleys

[7] and he **put** (them) upon her

[8-9] and she **went** to the city and **came** to her mother-in-law

[10] and she **said**

[1-2]* who (are) **you**, my **daughter**?!

[3-4] and she **told** her all which, (there) **had done** for her, the man

[5] and she **said**

[1-6] **six** of the barleys,

[7-8] the **these**, he **gave** to me, because he **said**

[9] **do not go** empty, to your mother-in-law

[10] and she **said**

[1-2] (you) **remain**, my **daughter**

[3-4] until which, you **learn**, how (there) **will fall** a matter

[5] because (there) **will not be quiet**, the man –

[1] until (there) **is completed**, the matter, **today**

[1-2] וַתָּקָם בְּטָרוֹם יָכִיר אִישׁ אֶת־רַעְהוּ

[3] וַיֹּאמֶר

[4-5] אֶל־יֹדֵעַ כִּי־בָאת הָאִשָּׁה הַזֶּהָן:

[6] וַיֹּאמֶר

[7-9] הָבִי הַמָּטְפַחַת אֲשֶׁר־עָלֶיךָ וְאַחֲזִי־בָהּ

[10] וַתֹּאחֲזֵ בָהּ

[1-6] וַיִּמָּד שֵׁשׁ־שְׁעָרִים

[7] וַיָּנִשֶׁת עָלֶיהָ

[8-10] וַיָּבֹא הָעִיר: וַתְּבֹא אֶל־חֲמוּתָהּ וַתֹּאמֶר

[1-2]* מִי־אַתְּ בְּתִי

[3-4] וַתִּגְדַּלָּהּ אֵת כָּל־אֲשֶׁר עָשָׂה־לָּהּ הָאִישׁ:

[5] וַתֹּאמֶר

[1-6] שֵׁשׁ־הַשְּׁעָרִים

[7-8] הָאֵלֶּה נָתַן לִי כִי אָמַר

[9] אֶל־תְּבֹאִי רִיקָם אֶל־חֲמוּתְךָ:

[10] וַתֹּאמֶר

[1-2] שְׁבִי בְּתִי

[3-4] עַד אֲשֶׁר תִּדְּעִין אֵיךְ יִפֹּל דָּבָר

[5] כִּי לֹא יִשְׁקַט הָאִישׁ

[1] כִּי־אִם־כָּלָה הַדָּבָר הַיּוֹם:

Ruth

[2-3] and Boaz **went up** (to) the gate and **sat** there (4:1)
 [4-5] and behold, the (he) **redeeming**, (was) **passing by**
 [6] of whom (there) **had spoken**, Boaz
 [7] and he **said**
 [8-10] (you) **turn aside**, (you) **sit** here, [O] **certain-unnamed-one**
 [1-2] and he **turned aside** and **sat**
 [3-4] and he **took ten** men from elders of the city and **said** [10]
 [5-6] **sit** here – and they **sat**
 [7-8] and he **said** to (him) **redeeming**
 [9-10] a portion of the field which (was) to our **brother**, to **Elimelech**,
 (there) **has sold**, Naomi –
 [1] the, she **has returned** from fields of Moab
 [2-3] and I – I **had said** [pronoun + perfect verb]
 [4-5] I **will uncover** your ear, **saying**
 [1-2] **buy**, in front of (those) **sitting** and in front of (the) **elders** of my
 people
 [3-4] if you **will redeem**, **redeem**
 [5-6] and if you **will not redeem**, **tell** to me
 [7] and I **will know**
 [8] because there **is not** – except you – **to redeem**
 [9] and I (am) after you
 [10] and he **said**

[2-3] וּבָעַז עָלָה הַשַּׁעַר וַיֵּשֶׁב שָׁם

[4-5] וַהֲנִיָּה הַנָּאֵל עֹבֵר

[6] אֲשֶׁר דִּבֶּר-בְּעֵי

[7] וַיֹּאמֶר

[8-10] סוּרָה שָׁבָה-פֹּה פְּלִנִי אֶלְמִנִי

[1-2] וַיָּסֶר וַיֵּשֶׁב:

[3-4] וַיִּקַּח עֲשָׂרָה אַנְשִׁים מִזִּקְנֵי הָעִיר וַיֹּאמֶר [10]

[5-6] שְׁבוּ-פֹה וַיֵּשְׁבוּ:

[7-8] וַיֹּאמֶר לַנָּאֵל

[9-10] חֶלְקֵת הַשָּׂדֶה אֲשֶׁר לְאַחֵינוּ לְאַלְמִימָלֵךְ

מִכְרָה נַעֲמִי

[1] הַשָּׁבָה מִשָּׂדֶה מוֹאָב:

[2-3] וְאַנִּי אֹמְרָתִי

[4-5] אֲגִלָּה אֲזַנְךָ לֵאמֹר

[1-2] קִנְה גִגֶּד הַיֹּשְׁבִים וְגִגֶּד זִקְנֵי עַמִּי

[3-4] אִם-תִּנְאָל נָאֵל

[5-6] וְאִם-לֹא יִנְאָל תִּנְיָדָה לִי

[7] וְאִדַּעַ

[8] כִּי אֵין זִוְלָתְךָ לַנָּאֹל

[9] וְאַנְכִי אֲחַרֶּיךָ

[10] וַיֹּאמֶר

Ruth

[1] I **will redeem**

[2] and (there) **said**, Boaz

[3] in (the) **day** you, **to buy** the field from hand of **Naomi**

[4-6] and from with **Ruth**, the **Moabite** – **widow** of the, **having died** – you **have bought**

[7-8] **to raise up** name of the, **having died**, upon his inheritance

[9-10] and (there) **said**, the (he) **redeeming**

[1-2] I **am not able**, **to redeem** for **myself**

[3] lest I **spoil** my inheritance

[4-6] (you) **redeem** for **yourself** – **you!** – my redemption

[7-8] because I **am not able**, **to redeem**

[9-10] and this (**was**) before, in Israel, upon the **redemption** and upon the **exchange**, **to confirm** every matter:

[1-2] (there) **took off**, a man, his sandal, and **gave** to his fellow

[3] and this (**was**) the testimony in Israel

[4-5] and (there) **said**, the (he) **redeeming**, to Boaz

[1-2] (you) **buy** for **yourself**

[3] and he **took off** his sandal

[4-5] and (there) **said**, Boaz, to (the) **elders** and all the **people**

[1] witnesses, you (**are**), **today**:

[2-3] that I **have bought** all which (**was**) to Elimelech

[4-5] and all which (**was**) to **Chilion** and **Mahlon**, from the **hand** of Naomi

[1] אֲנֹכִי אֶגְאָל:

[2] וַיֹּאמֶר בֹּעַז

[3] בַּיּוֹם-קְנוֹתְךָ הַשָּׂדֶה מִיַּד נָעֲמִי

[4-6] וַיָּמָאֵת רוּת הַמּוֹאבִּיָּה אִשְׁת־הַמֵּת קְנִיתִי

[7-8] לְהָקִים שֵׁם-הַמֵּת עַל-נַחֲלָתוֹ:

[9-10] וַיֹּאמֶר הַגָּאֵל

[1-2] לֹא אוֹכֵל לְגֹאֵל-לִי

[3] פֶּן-אֲשַׁחִית אֶת-נַחֲלָתִי

[4-6] גָּאֵל-לָךְ אַתָּה אֶת-גֹּאֲלִתִּי

[7-8] כִּי לֹא-אוֹכֵל לְגָאֵל:

[9-10] וְזֹאת לְפָנִים בְּיִשְׂרָאֵל עַל-הַגָּאֻלָּה וְעַל-

הַתְּמוּנָה לְקִנְיָם כָּל-דָּבָר

[1-2] שֶׁלָּךְ אִישׁ נָעֲלוֹ וְנָתַן לְרַעְיָהוּ

[3] וְזֹאת הַתְּעוּדָה בְּיִשְׂרָאֵל:

[4-5] וַיֹּאמֶר הַגָּאֵל לְבֹעַז

[1-2] קִנֵּה-לָךְ

[3] וַיִּשְׁלַף נַעֲלוֹ:

[4-5] וַיֹּאמֶר בֹּעַז לְזִקְנִים וְכָל-הָעָם

[1] עֵדִים אַתֶּם הַיּוֹם

[2-3] כִּי קְנִיתִי אֶת-כָּל-אֲשֶׁר לְאֶלְיָמֶלֶךְ

[4-5] וְאֵת כָּל-אֲשֶׁר לְכִלְיוֹן וּמַחֲלֹן מִיַּד נָעֲמִי:

Ruth

[1-5] and also, Ruth, the Moabitess, widow of Mahlon, I have

bought for myself, for a wife

[6-7] to make stand, (the) name of the, (him) having died, upon his inheritance

[8-9] and (there) will not be cut off, (the) name of the (him) having died, from among his brothers

[10] and from (the) gate of his place

[1] witnesses, you (are), today!

[2-3] and (there) said, all the people who (were) in (the) gate, and the elders

[4] witnesses (we are)

[2] let (there) make, YHWH, the woman –

[5-6] the, (she) coming into your house, like Rachel and like Leah –

[7-8] who built, (the) two of them, (the) house of Israel

[9] and may you act (in) strength in Ephrathah

[10] and be renowned (of) name in Bethlehem

[1] and let (there) be, your house, like (the) house of Perez

[2] whom (there) bore, Tamar, to Judah

[3] from the seed which (there) will give, YHWH, to you:

[3-4] from the young-woman, the this!

[5] and (there) took, Boaz, Ruth

[6-7] and she became, to him, for a wife

[8] and he went in to her

[1-5] וְגַם אֶת־רוּת הַמֹּאבִּיָּה אִשְׁתׁ מַחֲלוֹן קָנִיתִי

לִי לְאִשָּׁה

[6-7] לְהָקִים שֵׁם־הַמֵּת עַל־נַחֲלָתוֹ

[8-9] וְלֹא־יִכָּרֵת שֵׁם־הַמֵּת מֵעַם אֲחִיו

[10] וּמִשָּׁעַר מְקוֹמוֹ

[1] עֲדִים אַתֶּם הַיּוֹם:

[2-3] וַיֹּאמְרוּ כָּל־הָעָם אֲשֶׁר־בַּשָּׂעַר וְהַזְקֵנִים

[4] עֲדִים

[2] יִתֵּן יְהוָה אֶת־הָאִשָּׁה

[5-6] הַבָּאָה אֶל־בֵּיתְךָ כְּרַחֵל וּכְלֵאָה

[7-8] אֲשֶׁר בָּנוּ שְׁתֵּיהֶם אֶת־בַּיִת יִשְׂרָאֵל

[9] וַעֲשֵׂה־חַיִּל בְּאַפְרָתָה

[10] וּקְרָא־שֵׁם בְּבֵית לָחֶם:

[1] וַיְהִי בֵּיתְךָ כְּבֵית פֶּרֶץ

[2] אֲשֶׁר־יָלְדָה תָמָר לַיהוּדָה

[3] מִן־הַזֶּרַע אֲשֶׁר יִתֵּן יְהוָה לָךְ

[3-4] מִן־הַנְּעֻרָה הַזֹּאת:

[5] וַיִּקַּח בָּעִז אֶת־רוּת

[6-7] וַתְּהִי־לוֹ לְאִשָּׁה

[8] וַיָּבֹא אֵלֶיהָ

Ruth

[4] and (there) **gave**, YHWH, to her, conception

[9] and she **bore** a son

[10] and (there) **said**, the women, to Naomi

[5] **being blessed**, is YHWH

[6] who **has not made cease**, to you:

[1] **redeeming**, **today**

[7] and **let** (there) **be renowned**, His name, in Israel

[8-10]* and He **has become**, to you, for **restoring** soul and for **sustaining** your gray-hair

[2-3] because your daughter-in-law, who **loves** you, has **given birth** (to) him:

[4-10] which, she (**is**) better to you than **seven** sons!

[1] and (there) **took**, Naomi, the child

[2-3] and **she set** him on her lap and **became**, to him, for a **nurse**

[4-5] and (there) **called** to him, the neighbor-women, a name, **saying**

[1] (there) **has been born**, a son, to Naomi

[2-3] and they **called** his **name**, "Obed"

[4-5] he (**was**) (the) father of **Jesse**, (the) **father** of David

--- Major Paragraph Break ---

[4] וַיֵּלֶן יְהוָה לָהּ הַרְיוֹן

[9] וַתֵּלֶד בֶּן:

[10] וַתֹּאמְרָנָה הַנָּשִׁים אֶל-נַעֲמִי

[5] בְּרוּךְ יְהוָה

[6] אֲשֶׁר לֹא הִשְׁבִּית לָךְ

[1] גְּאֹל הַיּוֹם

[7] וַיִּקְרָא שְׁמוֹ בְּיִשְׂרָאֵל:

[8-10]* וַתֵּהִי לָךְ לְמַשִּׁיב נָפֶשׁ וּלְכָלֶּכֶל אֶת-שִׁיבְתְּךָ

[2-3] כִּי כָלֹתְךָ אֲשֶׁר-אַהֲבִתְךָ יְלֻדְתּוּ

[4-10] אֲשֶׁר-הִיא טוֹבָה לָךְ מִשִּׁבְעָה בָּנִים:

[1] וַתִּקַּח נַעֲמִי אֶת-הַיֶּלֶד

[2-3] וַתִּשְׁתָּהוּ בְּחִיקָהּ וַתִּהְיֶה-לּוֹ לְאִמָּנָה:

[4-5] וַתִּקְרָאנָה לּוֹ הַשְׁכֵּנוֹת שֵׁם לְאִמֹּר

[1] יְלֹד-בֶּן לְנַעֲמִי

[2-3] וַתִּקְרָאנָה שְׁמוֹ עוֹבֵד

[4-5] הוּא אָבִי-יֵשׁוּ אָבִי דָּוִד: פ

"He has become, to you, for restoring... for sustaining..." | Judging by the completeness and flow of literary sets, this line pertains to YHWH as the Subject, not to the child Obed, who is referenced in the next line ("given birth to him").

Ruth

[1] and these (are) (the) generations of Perez

[2] Perez fathered Hezron

[3] and Hezron fathered Ram

[4] and Ram fathered Amminadab

[5] and Amminadab fathered Nahshon

[6] and Nahshon fathered Salmon

[7] and Salmon fathered Boaz

[8] and Boaz fathered Obed

[9] and Obed fathered Jesse

[10] and Jesse fathered David

[1] וְאֵלֶּה הַדּוֹלֵרוֹת פֶּרֶץ
 [2] פֶּרֶץ הוֹלִיד אֶת-חֶזְרוֹן:
 [3] וְחֶזְרוֹן הוֹלִיד אֶת-רָם:
 [4] וְרָם הוֹלִיד אֶת-עֲמִינָדָב:
 [5] וְעֲמִינָדָב הוֹלִיד אֶת-נַחֲשֹׁן:
 [6] וְנַחֲשֹׁן הוֹלִיד אֶת-שְׁלֹמֹה:
 [7] וְשְׁלֹמֹה הוֹלִיד אֶת-בְּעֹז:
 [8] וּבְעֹז הוֹלִיד אֶת-עוֹבֵד:
 [9] וְעוֹבֵד הוֹלִיד אֶת-יֵשָׁי:
 [10] וַיֵּשֶׁי הוֹלִיד אֶת-דָּוִד:

Literary Counts (Ruth)

- (25x) God
- (530x) His People
- (555x) Subtotal
- (10x) years
- (10x) elders
- (575x) Total

The literary count for the Book of Ruth, 575, may be a composite number:

- 500. The divine literary count includes two complete tenfold literary sets. These are complemented by the use of exactly two names for the Divine in His subject column: *YHWH* and *Shaddai*. This literary device allows the twofold names of God to rise with the literary force of $(10) \times (10) = 100$ -fold. The value is augmented by the fivefold literary half-set that makes up the balance of the divine subject column. This half-set is the first five elements in the divine subject column, concluding with the activity of God's hand: "that, has gone out against me, hand of YHWH." This fivefold literary device may parallel the fivefold impact felt by Naomi: five family members dear to her, whose lives have been permanently affected by adversity. These five family members were her husband Elimelech, her son and daughter-in-law Mahlon and Ruth, and her son and daughter-in-law Chilion and Orpah. Three had died, and her two daughters-in-law, as of this moment, were to return to their Moabite mothers and people. Thus: $(YHWH) \times (Shaddai) \times (5\text{-fold}) = 500$.
- 70. The book is named for Ruth. Ruth is presented in tenfold literary identity in the tenfold literary sets of God's people. She is honored as being "better to [Naomi] than seven sons." Ruth's stature may be composed as: $(Ruth) \times (\text{sevenfold}) = (10) \times (7) = 70$.
- 5. This number reflects something received. The fivefold value may be reflected at the end of the book via genealogy. Naomi, via her daughter-in-law Ruth, is credited with receiving a son: "has been born, a son, to Naomi." The genealogy in this next-to-last literary set is Naomi → Ruth → Obed → Jesse → David = 5-fold generations of God's People. This instance of five may also carry an overtone of divinely clever providence, as the incorporation of a Moabite into God's People (much less, the Messianic lineage) was forbidden (Deut. 23:3).
- Thus: $500 + 70 + 5 = 575$.