**The Story – Chapter 1**

**INTRODUCTION**

In this series of documents, I will be translating Megillat Ruth in four separate ways to produce a Pshat translation, a Remez translation, a Drash translation, and a Sod translation. I will be building these four translations by examining how Chazal translated the words in the oral and written Torah. For all four levels I will examine the Torah. For the Pshat I will draw from the text of Ruth, sefer Mordechai, the Mishna, Rashi, and Ibn Ezra. For the Remez I will draw from the Gemara, sefer Luqas, Meam Loez, and sefer Baal HaTurim. For the Drash I will draw from the Midrash, sefer Matityahu, Alshich, and the Malbim. Finally, for the Sod I will draw from the Zohar and sefer Yochanan. I will also, on occasion, use logical arguments (sevarah) to justify a particular translation.

I will be presenting the Hebrew, Greek, and English translations in order to see the traditional understanding of the text. I will then build the PaRDeS translation for the key words. Finally, I will retranslate the pesukim to bring out the PaRDeS translation. This is the goal of this work. To bring to the English-speaking audience a glimpse of the richness of the text as seen through the eyes of Chazal in the four levels of PaRDeS.

**SECTION I**

Include hermeneutical laws when needed.

**Ruth 1:1-2**

**Text:**

א וַיְהִי, בִּימֵי שְׁפט הַשּׁפְטִים, וַיְהִי רָעָב בָּאָרֶץ; וַיֵּלֶךְ אִישׁ מִבֵּית לֶחֶם יְהוּדָה, לָגוּר בִּשְׂדֵי מוֹאָב, הוּא וְאִשְׁתּוֹ וּשְׁנֵי בָנָיו׃

ב וְשֵׁם הָאִישׁ אֱלִימֶלֶךְ וְשֵׁם אִשְׁתּוֹ נָעֳמִי וְשֵׁם שְׁנֵי־בָנָיו מַחְלוֹן וְכִלְיוֹן אֶפְרָתִים, מִבֵּית לֶחֶם יְהוּדָה; וַיָּבאוּ שְׂדֵי־מוֹאָב וַיִּהְיוּ־שָׁם׃

וַיָּמָת אֱלִימֶלֶךְ אִישׁ נָעֳמִי; וַתִּשָּׁאֵר הִיא וּשְׁנֵי בָנֶיהָ׃ ג

וַיִּשְׂאוּ לָהֶם, נָשִׁים מֹאֲבִיּוֹת, שֵׁם הָאַחַת עָרְפָּה, וְשֵׁם הַשֵּׁנִית רוּת; וַיֵּשְׁבוּ שָׁם כְּעֶשֶׂר שָׁנִים׃ד

וַיָּמוּתוּ גַם־שְׁנֵיהֶם מַחְלוֹן וְכִלְיוֹן; וַתִּשָּׁאֵר הָאִשָּׁה, מִשְּׁנֵי יְלָדֶיהָ וּמֵאִישָׁהּ׃ה

Ruth 1:1 AND IT came to pass in the days when the judges judged, that there was a famine in the land. And a certain man of Beth-lehem in Judah went to sojourn in the field of Moab, he, and his wife, and his two sons.

2 And the name of the man was Elimelech, and the name of his wife Naomi, and the name of his two sons Mahlon and Chilion, Ephrathites of Beth-lehem in Judah. And they came into the field of Moab, and continued there.

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

4 And they took them wives of the women of Moab: the name of the one was Orpah, and the name of the other Ruth; and they dwelt there about ten years.

5 And Mahlon and Chilion died both of them; and the woman was left of her two children and of her husband.

|  |  |  |  |
| --- | --- | --- | --- |
| **TANAKH** | **Translation** | **SEPTUAGINT** | **Translation** |
| וַיְהִי | And it came to pass | καὶ ἐγένετο | *And it came to pass,* |
| בִּימֵי | in the days of | ἐν  | *When* |
| שְׁפט | the judging | τῷ κρίνειν‬ | *were judging,* |
| הַשּׁפְטִים | the judges | τοὺς κριτὰς | *the judges* |
| וַיְהִי | and it came to pass | καὶ ἐγένετο | *that there was* |
| רָעָב | a famine |  | *a famine* |
| בָּאָרֶץ | in the land | ἐν τῇ γῇ | *in the land* |
| וַיֵּלֶךְ | and went | καὶ ἐπορεύθη‬ | *and went* |
| אִישׁ | nobleman | ἀνὴρ | *a man* |
| מִבֵּית | from house | ἀπὸ βαιθλεεμ | *from Bethleëm* |
| לֶחֶם | Bread |  |  |
| יְהוּדָה | Judah | τῆς ιουδα‬ | *of Judah* |
| לָגוּר | to sojourn | τοῦ παροικῆσαι‬ | *to sojourn* |
| בִּשְׂדֵי | in the fields | ἐν ἀγρῷ | *in the land* |
| מוֹאָב | Moab | μωαβ | *of Moab* |
| הוּא | he | αὐτὸς | *He* |
| וְאִשְׁתּוֹ | and his wife | καὶ ἡ γυνὴ αὐτοῦ‬ | *and his wife* |
| וּשְׁנֵי | and two | καὶ | *and two* |
| בָנָיו | his sons | οἱ υἱοὶ αὐτοῦ‬ | *his sons* |
| וְשֵׁם | And name | καὶ ὄνομα | *And the name* |
| הָאִישׁ | the nobleman | τῷ ἀνδρὶ‬ | *of the man* |
| אֱלִימֶלֶךְ | Elimelekh | αβιμελεχ | *Abimelech* |
| וְשֵׁם | and name | καὶ ὄνομα‬ | *and the name* |
| אִשְׁתּוֹ | his wife | τῇ γυναικὶ αὐτοῦ‬ | *of his wife* |
| נָעֳמִי | Naomi | νωεμιν‬ | *Noemin* |
| וְשֵׁם | and name | καὶ ὄνομα‬ | *and the names of* |
| שְׁנֵי־בָנָיו | two his sons | τοῖς δυσὶν‬ | *his two sons* |
| מַחְלוֹן | Machlon | μααλων | *Maälon* |
| וְכִלְיוֹן | and Kilyon |  | *and Chelaion* |
| אֶפְרָתִים | Ephrathites | εφραθαῖοι | *Ephra-thites* |
| מִבֵּית | from house | ἀπὸ βαιθλεεμ | *from Bethleëm* |
| לֶחֶם | of bread |  |  |
| יְהוּדָה | (In) Judah |  | *of Juda* |
| וַיָּבאוּ | and they came | καὶ ἤλθοσαν‬ | *and they went* |
| שְׂדֵי־מוֹאָב | fields of Moab | ἀγρὸν μωαβ | *into the land of Moab* |
| וַיִּהְיוּ־שָׁם | and stayed there |  | *and stayed there.* |
| וַיָּמָת | And died | καὶ ἀπέθανεν | *and died* |
| אֱלִימֶלֶךְ | Elimelech | αβιμελεχ | *Abimelech* |
| אִישׁ | husband | ὁ ἀνὴρ | *husband* |
| נָעֳמִי | Naomi’s | τῆς νωεμιν‬ | *Noemin* |
| וַתִּשָּׁאֵר | and she was left | καὶ κατελείφθη‬ | *and she was left behind* |
| הִיא | she | αὐτὴ | *she* |
| וּשְׁנֵי | and two | καὶ οἱ δύο | *and two* |
| בָנֶיהָ | her sons | υἱοὶ αὐτῆς‬ | *her sons* |
| וַיִּשְׂאוּ | And they took | καὶ ἐλάβοσαν | *and they took possession* |
| לָהֶם | to themselves |  | *to themselves* |
| נָשִׁים | (as) wives | γυναῖκας | *wives* |
| מֹאֲבִיּוֹת | women of Moab | μωαβίτιδας | *moabite women* |
| שֵׁם | name | ὄνομα | *name* |
| הָאַחַת | (of) the one | τῇ μιᾷ | *the one* |
| עָרְפָּה | Orpah | ορφα | *Orpah* |
| וְשֵׁם | and name | καὶ ὄνομα | *and name* |
| הַשֵּׁנִית | the second | τῇ δευτέρᾳ‬ | *the second* |
| רוּת | Ruth | ρουθ | *Ruth* |
| וַיֵּשְׁבוּ | And they dwelt (sat) | καὶ κατῴκησαν | *and they lived* |
| שָׁם | there | ἐκεῖ | *there* |
| כְּעֶשֶׂר | about ten | ὡς δέκα | *that ten* |
| שָׁנִים | years | ἔτη | *years* |
| וַיָּמוּתוּ | And they died | καὶ ἀπέθανον | *and they died* |
| גַם | also | καίγε | *and even* |
| שְׁנֵיהֶם | both of them | ἀμφότεροι | *the two of them* |
| מַחְלוֹן | Machlon | μααλων | *Maälon* |
| וְכִלְיוֹן | and Kilion | καὶ χελαιων | *and Chelaion* |
| וַתִּשָּׁאֵר | and remained | καὶ κατελείφθη | *and was left* |
| הָאִשָּׁה | the woman | ἡ γυνὴ | *the woman* |
| מִשְּׁנֵי | of two |  | *of two* |
| יְלָדֶיהָ | her children |  | *children* |
| וּמֵאִישָׁהּ | and of her husband |  | *and of her husband* |

**Peshitta**

**1:1** Now it came to pass in the days when the judges ruled, there was a famine in the land. And a certain man from Beth-lehem of Judah went to sojourn in the land of Moab, he and his wife and his two sons.

**1:2** And the name of the man was Elimeleck, and the name of his wife Naomi, and the names of his two sons Malion and Calion, Ephrathites from Beth-lehem of Judah. And they came to the land of Moab to sojourn there.

**1:3** And Elimeleck the husband of Naomi died; and she was left with her two sons.

**1:4** And they took them wives of the Moabite women; the name of the one was Orpah, and the name of the other Ruth; and they dwelt there about ten years.

**1:5** And Malion and Calion, her two sons, died; and the woman was be­reft of her husband and her two sons.

**Stone’s Translation**

**1:1** And it happened in the days when the judges judged, that there was a famine in the land, and a man went from Beth-lehem in Judah to sojourn in the fields of Moab, he, his wife, and his two sons.

**1:2** The name of the man was Elimelech, the name of his wife Naomi, and the name of his two sons Mahlon and Chilion, Ephrathites of Beth-lehem in Judah. They came to the field of Moab and there they remained.

**1:3** Elimelech, Naomi’s husband, died; and she was left with her two sons.

**1:4** They married Moabite women, the name of the one was Orpah, and the name of the second Ruth, and they lived there about ten years.

**1:5** The two of them, Mahlon and Chilion, also died; and the woman was left of her two children and of her husband.

**KJV**

**1:2** Now it came to pass in the days when the judges ruled, that there was a famine in the land. And a certain man of Beth-lehem-Judah went to sojourn in the country of Moab, he, and his wife, and his two sons.

**1:2** And the name of the man [was] Elimelech, and the name of his wife Naomi, and the name of his two sons Mahlon and Chilion, Ephrathites of Beth-lehem-Judah. And they came into the country of Moab, and continued there.

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

**1:4** And they took them wives of the women of Moab; the name of the one [was] Orpah, and the name of the other Ruth: and they dwelled there about ten years.

**1:5** And Mahlon and Chilion died also both of them; and the woman was left of her two sons and her husband.

**Symbols and their Meaning**

| **פשאת P**shat  **simple** meaning | **רמס R**emez  **Hinted / allegorical** meaning | **דרש D**rush  **Metaphoric** Meaning | **סוד S**od  **Symbolic** meaning |
| --- | --- | --- | --- |
| **Vay’hi:** And it came to pass | **Vay’hi:** Trouble is approaching. | **Vay’hi:** Unprecedented trouble or unprecedented joy is approaching. | **Vay’hi:** Trouble is about to be narrated. |
| **Ish (Man)**: a very wealthy man and the leader of the generation. | **Ish (Man)**: A noble / scholarly man like Adam HaRishon. | **Ish (Man)**: A stump of a King. | **Ish (Man)**: A Living Torah named Adam. |
| **The Judges:** The judges were judging. | **The Judges:** HaShem is judging and being judged. | **The Judges:** The judges who needed judging. | **The Judges:** Judges in heaven and on earth are being judged. |
| [**Famine**](file:///D:\Word\Shavuot\Thesis\famine.html) **A** lack of bread. | [**Famine**](famine.html)A lack of Torah. | [**Famine**](famine.html)A lack of a king / Mashiach ben David. | [**Famine**](famine.html)A lack of unity of the ten sefirot and the men of the community. |
| **In the land:** The land of Israel. | **In the land:** Where ever God’s people are. | **In the land:** The land of the living. | **In the land:** The lower world. |
| **Bethlehem:** “Bread House” or ‘House of War” | **Bethlehem:** The House of Torah. | **Bethlehem: “**Royal House”. | **Bethlehem:** The universal capital of the world. |
| **Judah:** “Now I will praise HaShem”. | **Judah:** HaShem’s worship. | **Judah:** Lion's whelp / HaShem’s kingship. | **Judah:** Kingship and divine order. |
| **To sojourn:** To stay temporarily. | **To sojourn:** To become a proselyte. | **To sojourn:** To become more beloved. | **To sojourn:** To pray with kavanah (with emotion and intent). |
| **Fields:** A working place for nourishment. | **Fields:** A place where Torah Scholars work. | **Fields:** A city (Edom) / the world. | **Fields:** A woman. |
| **Moab:** “by my father”. | **Moab:** The forty-ninth level of impurity. | **Field of Moab:** Beit din of Moav. | **Moab:** Place of Lions, of the Temple. |
| **Wife:** Man’s helper or opposer. | **Wife:** The Receiver | **Wife:** A man’s house. | **Wife:**  Foundation of the house. |
| **Two sons:** Two sons. | **Two sons:** The feet and hands of Elimelech. ‘Builders’ | **Two sons:** Two talmidim. | **Two sons:** A proliferation of sons. |
| **Name:** Name | **Name:** In the authority of | **Name:** His mission | **Name:** The essence |
| **Women:** Women | **Women:** Nations | **Women:** Husband’s crown | **Woman:** The great city |
| **Elimelech:** My God is king. | **Elimelech:** Torah scholars will emanate from me” | **Elimelech:** ‘To me shall the kingdom come’ | **Elimelech:** Adam |
| **Naomi:** My delight | **Naomi:** Ami – (my people) | **Naomi:** Pleasant and sweet [the Torah] | **Naomi:** Chava |
| **Machlon:** Sick | **Machlon:** Joash (‘To give up hope’) / ‘Profane’ | **Machlon:** blotted out (nimhu) from the world [soul of Mashiach] | **Machlon:** Abel |
| **Kilion:** Pining | **Kilion:** Saraph (‘To burn’) / ‘Destruction’ | **Kilion:** perished (kalu) from the world | **Kilion:** Cain |
| **Efrathites:** Important people | **Efrathites:** Noblemen | **Efrathites:** Aristocrats | **Efrathites:** Worldly rulers. |
| **Died:** Died | **Died:** Separated from Torah / Atonement / Ever Living | **Died:** Relieved from duty. (exempt) | **Died:** The penalty of transgression (Tree of Death). |
| **Wives:** Man’s helpers or opposers. | **Wives:** The Receivers | **Wives:** men’s houses. | **Wives:** Foundations of the houses. |
| **Moabite:** People “by my father”. | **Moabite:** People of the forty-ninth level of impurity. | **Moabite:** People of the Chamber of Hewn stone. | **Moabite:** People of Lions, of the Temple. |
| **Orpah:** Fawn | **Orpah** (Harafah – the giant)**:** | **Orpah:** Nape of the neck. [the nations] | **Orpah:** Phaoroh?  Nefesh-Soul of the left side. ‘Stiff necked’ |
| **Ruth:** Friend or companion. | **Ruth:** To saturate or replenish. | **Ruth:** Considered well. (‘she saw’) [Israel] | **Ruth:** Turtle dove (faithful spouse) |
| **Dwelled (Yashav):** Sat. | **Dwelled:** Taking possesion and settling down. | **Dwelled:** Left the Presence of HaShem. | **Dwelled:** To learn and receive. |
| **Ten years:** 10 years | **Ten years :** Unfruitful time. | **Ten years:** Barren time. | **Ten years:** Life-time of an inferior creature. |
| **The woman:** Man’s helper or opposer. | **The woman:** The Receiver | **The woman:** A man’s house. | **The woman:** Foundation of the house. |
| **Children:** Affectionate for sons | **Children:** Consented sons without Torah Knowledge | **Children:** Spoiled sons without Torah Understanding | **Children:** Imature sons without Torah Wisdom |
| **Husband:** Husband | **Husband:** TheGiver | **Husband:** Dweller in the house. | **Husband:** Provider of the house. |

When we substitute the meanings of the names and the other words, we see the following:

**Pshat**

Ruth 1:1 And it came to pass in the days when the judges were judging, that there was a lack of bread in the land of Israel. There went a very wealthy man, who was the leader of his generation, from the house of bread of praise to sojourn in the place of nourishment [provided] by my father, he, his helper, and his two sons.

Ruth 1:2 And the name of the very wealthy man and the leader of the generation was ‘my God is king’, and the name of his helper (opposer) was ‘My Delight’, and the name of his two sons were ‘Sick’ and ‘Pining’, important people of the House of Bread, in the praise of HaShem. And they came into the working place, by my father, and continued there.

Ruth 1:3 And ‘my God is king’, ‘My Delight’s’ husband died; and she was left, and her two sons.

Ruth 1:4 And they them helpers/opposers of the woman by my father; the name of the one was ‘Fawn’ and the name of the other was ‘Friend’: and they sat there about ten years.

Ruth 1:5 And ‘Sick’ and ‘Pining’ died also both of them; and the woman was left of her two affectionate sons and her husband.

**Remez**

Ruth 1:1 Trouble was coming in the days when HaShem judged and was judged, that there was a lack of Torah in the world. There went a noble / scholarly man from the house of Torah, to become a proselyte in the beit Midrash of the forty-ninth level of impurity, he, and his descendants.

Ruth 1:2 And the emanation of kings came in the authority of the tzadik, And my people came as the receiver of my authority, And the authoritative feet of kings will emanate from me came to eliminate hope and be destroyed, noblemen of the royal house of HaShem’s kingship. And they came into the the house of study, at the forty-ninth level of impurity, and continued there.

Ruth 1:3 And the emanation of Torah scholars, My people’s giver died; and she was left, with her giver’s builders.

Ruth 1:4 And they took receivers of the nation of Moab; the authority of the one was great, and the authority of the other was replenished.

Ruth 1:5 And the ones who gave up hope and burned both died; and the nations were left of her consented sons, without Torah knowledge, and her giver.

**Drash**

Ruth 1:1 Unprecedented trouble or joy was approaching in the days when the judges needed judging, that there was no King in the land of the living. There went a stump of a king from the house of Messiah, of the lion’s whelp, to become more beloved in the city of the beit din of Moav, he, his house and his two talmidim.

Ruth 1:2 And the mission of the stump of a king was to gain a kingdom. And the mission of his house was pleasant and sweet. And the mission of his talmidim was blotted out from the world and it perished from the world of aristocrats in the house of Torah in a lion’s whelp. And they came into the chamber of hewn stone (the meeting place of the Sanhedrin), and continued there.

Ruth 1:3 To me shall the kingdom come, Pleasant and sweet’s [the Torah] Dweller in the house died; and she was left with her two talmidim who were without Torah understanding.

Ruth 1:4 They married women of the Chamber of Hewn stone of the Goyim, the name of the one was the nape of the neck. [the nations] and the name of the second considered well (‘she saw’) [Israel], and they lived there about the time of the barren ones.

Ruth 1:5 and blotted out from the world [soul of Mashiach] and perished from the world also died; and the husband’s crown was left of her spoiled sons without Torah understanding and the dweller in her house.

**Sod**

Ruth 1:1 Trouble is about to be narrated in the days when the judges in heaven and on earth are being judged, that there was a lack of unity in the sefirot and in the minyanim in the lower world. There went a descendant of the living Torah, named Adam, from the universal capital of kingship and divine order and he went with kavanah (intent) to pray with crying in a temple modeled after a foreign woman, he, the foundation of his house, and a proliferation of descendants.

Ruth 1:2 And the essence of The Living Torah was Adam, and the essence of the foundation of his house was Chava, and the essence of his two sons were Abel and Cain, royalty of the royal capital wherein are kingship and thanksgiving. And they came to a woman in the place of lions, in a temple.

Ruth 1:3 And Adam, Chava’s provider, died; and she was left with her proliferation of sons.

Ruth 1:4 They married lions of a temple, the name of the one was ‘Stiff necked’, and the name of the second ‘Faithful spouse’, and they lived there about the life-time of an inferior creature.

Ruth 1:6 And Abel and Cain, also died; and the great city was left of her imature sons without Torah wisdom and of the provider of the house.

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Supporting materials for these first five pesukim will be found [here.](supp11-5.html)

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