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**Megillat Ruth 1:19-22 in PaRDeS**

By Hillel ben David (Greg Killian)

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**The Story – Chapter 1:19-22**

**SECTION III**

**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 pasukim 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 ans seen through the eyes of Chazal in the four levels of PaRDeS.

## Ruth 1:19-22

**Text:**

|  |  |
| --- | --- |
| וַתֵּלַכְנָה שְׁתֵּיהֶם עַד־בֹּאָנָה בֵּית לָחֶם וַיְהִי כְּבֹאָנָה בֵּית לֶחֶם וַתֵּהֹם כָּל־הָעִיר עֲלֵיהֶן וַתֹּאמַרְנָה הֲזֹאת נָעֳמִֽי׃ | יט |
| וַתֹּאמֶר אֲלֵיהֶן אַל־תִּקְרֶאנָה לִי נָעֳמִי קְרֶאןָ לִי מָרָא כִּי־הֵמַר שַׁדַּי לִי מְאֹֽד׃ | כ |
| אֲנִי מְלֵאָה הָלַכְתִּי וְרֵיקָם הֱשִׁיבַנִי יְהוָה לָמָּה תִקְרֶאנָה לִי נָעֳמִי וַֽיהוָה עָנָה בִי וְשַׁדַּי הֵרַֽע לִֽי׃ | כא |
| וַתָּשָׁב נָעֳמִי וְרוּת הַמֹּואֲבִיָּה כַלָּתָהּ עִמָּהּ הַשָּׁבָה מִשְּׂדֵי מֹואָב וְהֵמָּה בָּאוּ בֵּית לֶחֶם בִּתְחִלַּת קְצִיר שְׂעֹרִֽים׃ | כב |

**Septuagint:**

## *Ruth 1:19-22 19 The two of them went until they came to Beth Lehem. And it happened that when they came to Beth Lehem all the inhabitants of the city became excited over them and the women said, "Is this Naomi?"*

*20- But she said to them: "Do not call me Naomi [pleasant]; call me the bitter of soul, for the Almighty has dealt very bitterly with me indeed.*

*21- "I went away full, with my husband and sons, but the Lord has brought me back destitute of them. Why, then, should you call me Naomi, seeing that my guilt has been testified to before the Lord, and the Almighty has brought evil upon me?"*

*22- So Naomi returned, and with her was Ruth, the Moabitess, her daughter-in-law, who returned from the field of Moab. And they came to Beth Lehem on the eve of the Passover, and on that very day the Israelites began to harvest the Omer of the heave-offering which was of barley.*

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| --- | --- | --- | --- |
| **TANAKH** | **Translation** | **SEPTUAGINT** | **Translation** |
| וַתֵּלַכְנָה | and they went on | |  |  | | --- | --- | |  |  | |  |
| שְׁתֵּיהֶם | two of them | ἀμφότεραι | *both of them traversed* |
| עַד | until | ἕως | *until* |
| בֹאָנָה | they came | |  |  | | --- | --- | |  |  | | *they came to* |
| בֵּית | house | εἰς βαιθλεεμ | *Bethleëm* |
| לָחֶם | bread |  |  |
| וַיְהִי | and he was |  | *and it came to pass* |
| כְּבֹאָנָה | when they arrive |  | *when they arrived* |
| בֵּית | house | εἰς βαιθλεεμ | *in Bethleëm* |
| לֶחֶם | bread |  |  |
| וַתֵּהֹם | and she was stirred | καὶ ἤχησεν | *And buzzing* |
| כָּל | all | πᾶσα | *all* |
| הָעִיר | the town | ἡ πόλις | *The city* |
| עֲלֵיהֶן | because of them | ἐπʼ αὐταῖς | *about them* |
| וַתֹּאמַרְנָה | and they exclaimed | καὶ εἶπον | *and they said* |
| הֲזֹאת | this | αὕτη ἐστὶν | ‬*Is this* |
| נָעֳמִי | Naomi | νωεμιν | *Noemin* |
| וַתֹּאמֶר | and she told | καὶ εἶπεν |  |
| אֲלֵיהֶן | to them | πρὸς αὐτάς |  |
| אַל | not | μὴ | *Do not* |
| תִּקְרֶאנָה | you call תּקראנה | καλεῖτέ δὴ | *call* |
| לִי | to me | με | *me* |
| נָעֳמִי | Naomi | νωεμιν | *Noemin* |
| קְרֶאןָ | call | καλέσατέ | *call* |
| לִי | to me | με | *me* |
| מָרָא | bitter | πικράν | *bitter* |
| כִּי | because | ὅτι | *for* |
| הֵמַר | he made bitter | ἐπικράνθη | *embittered* |
| שַׁדַּי | Almighty | ἐν ἐμοὶ | *the Mighty One* |
| לִי | for me | ὁ ἱκανὸς | *with me* |
| מְאֹֽד | very | σφόδρα | *greatly* |
| אֲנִי | I | ἐγὼ | *I* |
| מְלֵאָה | full | πλήρης | *full* |
| הָלַכְתִּי | I walked away | ἐπορεύθην | *went out* |
| וְרֵיקָם | and empty | καὶ κενὴν | *And empty* |
| הֱשִׁיבַנִי | He brought me back | ἀπέστρεψέν με | *has brought me back* |
| יְהוָה | HaShem | ὁ κύριος | *the LORD* |
| לָמָּה | why | καὶ ἵνα τί | *and why* |
| תִקְרֶאנָה | you call | καλεῖτέ | *do you call* |
| לִי | to me | με | *me* |
| נָעֳמִי | Naomi | νωεμιν | *Noemin* |
| וַיהוָה | and HaShem | καὶ κύριος | *And the LORD* |
| עָנָה | He afflicted | ἐταπείνωσέν | *has humbled* |
| בִי | to me | με | *me* |
| וְשַׁדַּי | and Almighty | καὶ ὁ ἱκανὸς | *and the Mighty One* |
| הֵרַע | He brought evil | ἐκάκωσέν | *has afflicted* |
| לִי | to me | με | *me* |
| וַתָּשָׁב | and she returned | καὶ ἐπέστρεψεν | *And she returned* |
| נָעֳמִי | Naomi | νωεμιν | *Noemin* |
| וְרוּת | and Ruth | καὶ ρουθ | *and Ruth* |
| הַמּואֲבִיָּה | the Moabitess | ἡ μωαβῖτις | *the Moabitess* |
| כַלָּתָהּ | her daughter-in-law | ἡ νύμφη αὐτῆς | *her daughter-in-law* |
| עִמָּהּ | with her |  |  |
| הַשָּׁבָה | who she returned | ἐπιστρέφουσα | *who returned* |
| מִשְּׂדֵי | from the fields of | ἐξ ἀγροῦ | *from the land of* |
| מֹואָב | Moav | μωαβ | *Moab* |
| וְהֵמָּה | and they | αὐταὶ  δὲ | *so they* |
| בָּאוּ | arrived | παρεγενήθησαν εἰς | *arrived* |
| בֵּית | house | βαιθλεεμ | *Bethleëm* |
| לֶחֶם | bread |  |  |
| בִּתְחִלַּת | in the beginning of | ἐν ἀρχῇ | *at the beginning* |
| קְצִיר | harvest of | θερισμοῦ | *harvest* |
| שְׂעֹרִים | barley | κριθῶν | *barley* |

**Peshitta**

**1:19** So they went together until they came to Beth-lehem of Judah. And it came to pass, when they were come to Beth-lehem, the whole city rejoiced over them, and they said, Is this Naomi?

**1:20** And she said to them, Do not call me Naomi, but call me Bitter *of* Soul; for the Almighty has dealt bit­terly with me.

**1:21** For I went forth from here full, and HaShemhas brought me back empty; why then call me Naomi, see­ing HaShemhas humbled me, and has sorely afflicted me?

**1:22** So Naomi returned, and Ruth the Moabitess, her daughter-in-law, with her, for she was wholeheartedly willing to return with her, and they came from the land of Moab at the beginning of the barley harvest.

**Stone’s Translation**

**1:19** and the two of them went on until they came to Beth-lehem. And it came to pass, when they arrived in Beth-lehem, the entire city was tumultuous over them, and the women said, “Could this be Naomi?”

**1:20** She said to them “Do not call me Naomi [pleasant one], call me Mara [embittered one], for the Almighty has dealt very bitterly with me.

**1:21** I was full when I went away, but HaShem has brought me back empty. Why shall you call me Naomi; HASHEM has testified against me, the Almighty has brought misfortune upon me!”

**1:22** And so Naomi returned, and Ruth the Moabite, her daughter-in-law, with her — who returned from the fields of Moab. They came to Beth-lehem at the beginning of the barley harvest.

**KJV**

**1:19** So they two went until they came to Beth-lehem. And it came to pass, when they were come to Beth-lehem, that all the city was moved about them, and they said, [Is] this Naomi?

**1:20** And she said unto them, Call me not Naomi, call me Mara: for the Almighty hath dealt very bitterly with me.

**1:21** I went out full, and HaShem hath brought me home again empty: why [then] call ye me Naomi, seeing HaShem hath testified against me, and the Almighty hath afflicted me?

**1:22** So Naomi returned, and Ruth the Moabitess, her daughter in law, with her, which returned out of the country of Moab: and they came to Beth-lehem in the beginning of the barley harvest.

**Symbols and their Meaning**

| **פשת P**shat  **simple** meaning | **רמז R**emez  **Hinted / allegorical** meaning | **דרש D**rush  **Metaphoric** Meaning | **סוד S**od  **Symbolic** meaning |
| --- | --- | --- | --- |
| **Bethlehem:** “Bread House” or ‘House of War” | **Bethlehem:** The House of Torah. | **Bethlehem: “**Royal House”. | **Bethlehem:** The universal capital of the world. |
| **Women:** Women | **Women:** Nations | **Women:** Husband’s crown | **Woman:** The great city |
| **Two**: proliferation | **Two**: witnesses | **Two**: blessing | **Two**: a non-unified entity |
| **Town[[1]](#footnote-1):** *City* (05892 - feminine) – a place guarded by a watcher. (also see 5894 – a watcher) – root – ‘to wake up’ | **Town:** Jerusalem | **Town:** Teacher (a watcher in study) | **Town:** divine faith |
| **Naomi:** My delight | **Naomi:** Ami – (my people) | **Naomi:** thePleasant and Sweet [the Torah] One | **Naomi:** Chava |
| **Call:** to draw down | **Call:** | **Call:** | **Call:** |
| **Bitter:** bitter | **Bitter:** rebellious | **Bitter:** awesome | **Bitter:** Talmud |
| **Almighty:** Despoiler, Vanquisher [of constellations] | **Almighty:** dayenu –enough (suffering) | **Almighty:** Guardian of the doors of Israel | **Almighty:**manipulate |
| **Full:** with wealth and sons | **Full:** pregnant | **Full:** with sons and daughters and pregnant. | **Full:** full with Torah and goodness |
| **I walked away:** I walked away | **I walked away:** I went off the path of life | **I walked away:** I left the way of the righteous | **I walked away:** I took the path to gehinnom |
| **Empty:** without wealth and sons | **Empty:** barren | **Empty:** without children and pregnancy. | **Empty:** empty of Torah and goodness |
| **Brought me back**: turned me back | **Brought me back**: Shabbat [sitting] | **Brought me back**: brought me tikkun – key to redemption | **Brought me back**: Covering my nakedness [in Eden] |
| **HaShem**: The Name of Existence | **HaShem**: Loving-Kindness | **HaShem**: Mercy / ruthlessness | **HaShem**: Shekinah |
| **Afflicted:** humbled | **Afflicted:** sing out | **Afflicted:** Testified against me (in this world) / with the attribute of justice | **Afflicted:** compassion in the world to come |
| **Returned**: turn back | **Returned**: Shabbat [sitting] | **Returned**: who obtained a tikkun [the key to redemption] | **Returned**: Covering nakedness [in Eden] |
| **Ruth:** Friend or companion. | **Ruth:** To saturate or replenish. | **Ruth:** Considered well. (‘she saw’) [Israel] | **Ruth:** Turtle dove (faithful spouse) |
| **Moabitess:** “daughter by my father”. | **Moabitess:** daughter fromThe forty-ninth level of impurity. | **Moabitess:** | **Moabitess:** Daughter from the Place of Lions, of the Temple. |
| **Daughters-in-law:** completion / perfect | **Daughters-in-law**: bride | **Daughters-in-law:** shabbat | **Daughters-in-law**: Israel / Mashiach |
| **Field:** A working place for nourishment. | **Field:** A place where Torah Scholars work. | **Field:** A city (Edom) / the world. | **Field:** 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. |
| **harvest** | **harvest** | **Harvest:** the greatness of Israel. The end of the world. | **harvest** |
| **Barley:** barley grain | **Barley:** animal fodder  [animal soul (*nefesh behami*)] | **Barley:** righteous men | **Barley:** undefiled |
| **Barley harvest:** barley harvest (the harvest of the omer) | **Barley harvest** | **Barley harvest: N**isan 16 | **Barley harvest** |

**Pshat**

**Ruth 1:19** and the proliferation of people went on until they came to the House of Bread. And it came to pass, when they arrived in the House of Bread, the entire guarded place was tumultuous over them, and the women said, “Could this be My Delight?”

**Ruth 1:20** She said to them “Do not call me My Delight, call me Embittered One, for the Vanquisher [of constellations] has dealt very bitterly with me.

**Ruth 1:21** I had wealth and sons when I went away, but HaShem has turned me back without wealth and sons. Why should you call me My Delight; HaShem has testified against me, the Vanquisher [of constellations] has brought misfortune upon me!”

**Ruth 1:22** And so My Delight sat for Shabbat, and her Friend the Moabite, her completion, with her — who turned back from the working place for nourishment of By My Father. They came to House of Bread at the harvest of the Omer of barley.

**Remez**

**Ruth 1:19** and the witnesses went on until they came to The House of Torah. And it came to pass, when they arrived in The House of Torah, the entire city of “Jerusalem” was tumultuous over them, and the nations said, “Could this be My People?”

**Ruth 1:20** She said to them “Do not call me His People, call me rebellious, for the One who said enough! (suffering) has dealt very rebelliously with me.

**Ruth 1:21** I was pregnant when I went off the path of life, but HaShem has me sitting on the Shabbat in barreness. Why shall you call me His People; HaShem has testified against me, the One who said enough (suffering) has brought misfortune upon me!”

**Ruth 1:22** And so His People sat for Shabbat, and The One Who Replenishes the bride fromThe forty-ninth level of impurity, her bride, with her — who observed Shabbat from the place where Torah Scholars work in the forty-ninth level of impurity. They came to The House of Torah at the beginning of the harvest of animal fodder.

**Drash**

**Ruth 1:19** and the blessing went on until they came to the Royal House. And it came to pass, when they arrived at the Royal House, all the Teachers (a watcher in study) were tumultuous over them, and the Husband’s Crowns said, “Could this be The Torah?”

**Ruth 1:20** She said to them “Do not call me the Pleasant and Sweet One [the Torah], call me the Awesome One, for the Guardian of the doors of Israel has dealt very awesomely with me.

**Ruth 1:21** I had sons and daughters and I was pregnant when I left the way of the righteous, but HaShem has brought me tikkun [ the key to redemption] back without children and pregnancy. Why should you call me the Pleasant and Sweet One [the Torah]; HaShem has testified against me, the Guardian of the doors of Israel has brought misfortune upon me!”

**Ruth 1:22** And so the Pleasant and Sweet [the Torah] One, who obtained a tikkun [the key to redemption], and the one who Considered Well (Israel), from the Beit din of Moav, her shabbat, with her — who obtained a tikkun [the key to redemption] from the the city of the Beit din of Moav. They came to the Royal House at the beginning of the harvest of the righteous [Nisan 16].

**Sod**

**Ruth 1:19** and a non-unified people went on until they came to the universal capital of the world. And it came to pass, when they arrived in the universal capital of the world, the people of the divine faith were tumultuous over them, and the The great cities said, “Could this be Chava [Eve]?”

**Ruth 1:20** She said to them “Do not call me Chava [Eve], call me Talmud, for The Manipulator has dealt according to the Talmud [bitterly] with me.

**Ruth 1:21** I was full with Torah and goodness when I took the path to gehinnom, but HaShem has covered my nakedness [in Eden] though I was devoid of Torah and goodness. Why should you call me Chava [Eve]; HaShem has testified against me, The Manipulator has brought misfortune upon me!”

**Ruth 1:22** And so Chava [Eve] returned, and The Faithful Spouse the daughter from the Place of Lions, of the Temple, her Mashiach, with her — who covered nakedness [in Eden] from a woman of the Place of Lions, of the Temple. They came to the universal capital of the world at the beginning of the harvest of the undefiled.

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Supporting materials for these first five pesukim will be found [here](http://www.betemunah.org/supp119-22.html).

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1. Only a town, referred to as ‘ir (v. Deut. XIII, 14) can be condemned. R. Josiah holds that a community of less than ten is a village (kefar) and one of more than a hundred is an entire community, of which the ‘city’ is only a part. [↑](#footnote-ref-1)