 (Hebrew verses drawn from the Leningrad Codex @ tanach.us)

Verse	
1	וַיְהִ֗י בִּימֵי֙ שְׁפֹ֣ט הַשֹּׁפְטִ֔ים וַיְהִ֥י רָעָ֖ב בָּאָ֑רֶץ וַיֵּ֨לֶךְ אִ֜ישׁ מִבֵּ֧ית לֶ֣חֶם יְהוּדָ֗ה לָגוּר֙ בִּשְׂדֵ֣י מוֹאָ֔ב ה֥וּא וְאִשְׁתּ֖וֹ וּשְׁנֵ֥י בָנָֽיו:

Verb	Accent	Stem	Tense/Aspect/etc	P/G/N	Root	Trans.
וַיְהִ֗י	Disj, r'via	Qal	Wayyiqtol	3ms	היה	MSM
וַיְהִ֥י	Conj, merecha	Qal	Wayyiqtol	3ms	היה	be
וַיֵּ֨לֶךְ	Conj, azla	Qal	Wayyiqtol	3ms	הלך	go
לָגוּר֙	Disj, pashta	Qal	Inf C + לְ	-	גור	sojourn

Translation:

In the days when the judges judged, there was a famine in the land. And a man went from Bethlehem of Judah to sojourn in the country of Moab, he and his wife and his two sons.

Notes (e.g. function of prepositions/conjunctions, noteworthy vocab/syntax, exegetical insights, etc)

This is a somber opening. Life in the promised land is not all rosy. From the context of Deuteronomy and Judges, we know that Israel is not walking faithfully with the Lord. But this sad state of affairs is merely hinted at by the terse statement: "there was a famine in the land", alluding possibly to the curses of Deut 28 (particularly Deut 28:20). Note the irony that the famine leads this man and his family to leave the "house of bread" (Bethlehem).

Verse	
2	וְשֵׁ֣ם הָאִ֣ישׁ אֱ‍ֽלִימֶ֡לֶךְ וְשֵׁם֩ אִשְׁתּ֨וֹ נָעֳמִ֜י וְשֵׁ֥ם שְׁנֵֽי־בָנָ֣יו ׀ מַחְל֤וֹן וְכִלְיוֹן֙ אֶפְרָתִ֔ים מִבֵּ֥ית לֶ֖חֶם יְהוּדָ֑ה וַיָּבֹ֥אוּ שְׂדֵי־מוֹאָ֖ב וַיִּֽהְיוּ־שָֽׁם:

Verb	Accent	Stem	Tense/Aspect/etc	P/G/N	Root	Trans.
וַיָּבֹ֥אוּ	Conj, merecha	Qal	Wayyiqtol	3mp	בּוֹא	enter
וַיִּֽהְיוּ	-	Qal	Wayyiqtol	3mp	היה	Be

Translation:

(Hebrew verses drawn from the Leningrad Codex @ tanach.us)

	And the name of the man was Elimelech and the name of his wife was Naomi. And the names of his two sons were Mahlon and Chilion, Ephraimites from Bethlehem of Judah. And they entered the country of Moab and they were there.
	Notes (e.g. function of prepositions/conjunctions, noteworthy vocab/syntax, exegetical insights, etc) Significance of names? The sons tellingly do not have very auspicious names. Mahlon and Chilion mean "sickly" and "frail" respectively, according to HALOT.

3	וַיָּ֣מָת אֱלִימֶ֖לֶךְ אִ֣ישׁ נָעֳמִ֑י וַתִּשָּׁאֵ֥ר הִ֖יא וּשְׁנֵ֥י בָנֶֽיהָ׃

Verb	Accent	Stem	Tense/Aspect/etc	P/G/N	Root	Trans.
וַיָּ֣מָת	Conj, merecha	Qal	Wayyiqtol	3ms	מות	Die
וַתִּשָּׁאֵ֥ר	Conj, merecha	Nifal	Wayyiqtol	3fs	שאר	Remain

Translation: And Elimelech, husband of Naomi, died. And she remained, and her two sons.

Notes (e.g. function of prepositions/conjunctions, noteworthy vocab/syntax, exegetical insights, etc) No reasons are given for Elimelech's death. This should give us pause before making simplistic conclusions like "he died because he was unfaithful to God."

4	וַיִּשְׂא֣וּ לָהֶ֗ם נָשִׁים֙ מֹֽאֲבִיּ֔וֹת שֵׁ֤ם הָֽאַחַת֙ עָרְפָּ֔ה וְשֵׁ֥ם הַשֵּׁנִ֖ית ר֑וּת וַיֵּ֥שְׁבוּ שָׁ֖ם כְּעֶ֥שֶׂר שָׁנִֽים׃

Verb	Accent	Stem	Tense/Aspect/etc	P/G/N	Root	Trans.
וַיִּשְׂא֣וּ	Conj, munach	Qal	Wayyiqtol	3mp	נשא	Take
וַיֵּ֥שְׁבוּ	Conj, merecha	Qal	Wayyiqtol	3mp	ישב	dwell

Translation:

(Hebrew verses drawn from the Leningrad Codex @ tanach.us)

	And they took for themselves Moabite wives. The name of the first was Orpah and the name of the second was Ruth. And they dwelled there about ten years.
	Notes (e.g. function of prepositions/conjunctions, noteworthy vocab/syntax, exegetical insights, etc) In light of Deut 7:3, the act of taking foreign wives is clearly not biblically sanctioned.

5	וַיָּמֻ֥תוּ גַם־שְׁנֵיהֶ֖ם מַחְל֣וֹן וְכִלְי֑וֹן וַתִּשָּׁאֵר֙ הָֽאִשָּׁ֔ה מִשְּׁנֵ֥י יְלָדֶ֖יהָ וּמֵאִישָֽׁהּ׃

Verb	Accent	Stem	Tense/Aspect/etc	P/G/N	Root	Trans.
וַיָּמֻ֥תוּ	Conj, merecha	Qal	Wayyiqtol	3mp	מות	Die
וַתִּשָּׁאֵר֙	Disj, pashta	Nifal	Wayyiqtol	3fs	שאר	Remain

Translation:

And the two of them, Mahlon and Chilion also died and she remained, apart from her two sons and her husband.

Notes (e.g. function of prepositions/conjunctions, noteworthy vocab/syntax, exegetical insights, etc)

The string of wayyiqtols leading up to this tragedy give a sense of immediacy and quick succession of devastating events even though a significant amount of time has elapsed since the family left Bethlehem.

6	וַתָּ֤קָם הִיא֙ וְכַלֹּתֶ֔יהָ וַתָּ֖שָׁב מִשְּׂדֵ֣י מוֹאָ֑ב כִּ֤י שָֽׁמְעָה֙ בִּשְׂדֵ֣ה מוֹאָ֔ב כִּֽי־פָקַ֤ד יְהוָה֙ אֶת־עַמּ֔וֹ לָתֵ֥ת לָהֶ֖ם לָֽחֶם׃

Verb	Accent	Stem	Tense/Aspect/etc	P/G/N	Root	Trans.
וַתָּ֤קָם	Conj, mehuppach	Qal	Wayyiqtol	3fs	קום	Arise
וַתָּ֖שָׁב	Disj, tifcha	Qal	Wayyiqtol	3fs	שוב	Turn

(Hebrew verses drawn from the Leningrad Codex @ tanach.us)

שָׁמְעָה֙	Disj, pashta	Qal	Qatal	3fs	שמע	Hear
פָּקַ֤ד	Conj, mehuppach	Qal	Qatal	3ms	פקד	Visit
לָתֵ֥ת	Conj, merecha	Qal	Inf C + ל	-	נתן	Give

Translation:

And she arose and her daughters-in-law and she returned from the country of Moab for she had heard in the country of Moab that the Lord had visited her people to give (to) them bread.

Notes (e.g. function of prepositions/conjunctions, noteworthy vocab/syntax, exegetical insights, etc)

The two x-qatals with an Inf C of purpose break the flow of the mainline narrative so far riddled with tragedy. They introduce a significant shift – the Lord has visited his people to give them bread. In a long series of bad events, we finally see something indubitably positive, and the Lord is the agent of this blessing.

7	וַתֵּצֵא֙ מִן־הַמָּקוֹם֙ אֲשֶׁ֣ר הָיְתָה־שָּׁ֔מָּה וּשְׁתֵּ֥י כַלֹּתֶ֖יהָ עִמָּ֑הּ וַתֵּלַ֣כְנָה בַדֶּ֔רֶךְ לָשׁ֖וּב אֶל־אֶ֥רֶץ יְהוּדָֽה׃					
	Verb	Accent	Stem	Tense/Aspect/etc	P/G/N	Root	Trans.
	וַתֵּצֵא֙	Disj, r'via	Qal	Wayyiqtol	3fs	יצא	Go out
	הָיְתָה	-	Qal	Qatal	3fs	היה	Be
	וַתֵּלַ֣כְנָה	Conj, munach	Qal	Wayyiqtol	3fp	הלך	Go
	לָשׁ֖וּב	Disj, tifcha	Qal	Inf C + ל	-	שׁוב	return

Translation:

And she went out from the place where she was (there), and her two daughters-in-law and they went on the way to return to the land of Judah.

(Hebrew verses drawn from the Leningrad Codex @ tanach.us)

	Notes (e.g. function of prepositions/conjunctions, noteworthy vocab/syntax, exegetical insights, etc) V1 began with an Inf C of purpose – "to sojourn". V7 ends with an Inf C of purpose – "to return". The Lord is instrumental in shaping the events behind her family's comings and goings. But though it is not explicitly stated, the return to Judah and departure from Moab is in spiritual terms, a good development. Had the family prospered in Moab, they would likely have forgotten the Lord. This prosaic series of events leads to a return to the promised land and the community of those who fear the Lord.

8	וַתֹּאמֶר נָעֳמִי לִשְׁתֵּי כַלֹּתֶיהָ לֵכְנָה שֹּׁבְנָה אִשָּׁה לְבֵית אִמָּהּ יַ֯עַשׂ^{יעשה} יְהֹוָה עִמָּכֶם חֶסֶד כַּאֲשֶׁר עֲשִׂיתֶם עִם־הַמֵּתִים וְעִמָּדִי׃

Verb	Accent	Stem	Tense/Aspect/etc	P/G/N	Root	Trans.
וַתֹּאמֶר	Conj, mehuppach	Qal	Wayyiqtol	3fs	אמר	Say
לֵכְנָה	Conj, munach	Qal	Qetol	2fp	הלך	Go
שֹּׁבְנָה	Disj, Zaqef Qaton	Qal	Qetol	2fp	שׁוב	return
יַ֯עַשׂ	Conj, munach	Qal	Yiqtol (Jussive)	3ms	עשׂה	Do
עֲשִׂיתֶם	Disj, tevir	Qal	Qatal	2mp	עשׂה	Do
הַמֵּתִים	Disj, tifcha	Qal	Ptcp + Def Art	mp	מות	Die

Translation:

And Naomi said to her two daughters-in-law: "Go, return each woman to the house of her mother. May the Lord deal with you kindly (do with you steadfast love), just as you have done with the deceased and with me...

Notes (e.g. function of prepositions/conjunctions, noteworthy vocab/syntax, exegetical insights, etc)

Note the Ketiv/Qere - יַ֯עַשׂ^{יעשה} . I have parsed the Qere reading.

(Hebrew verses drawn from the Leningrad Codex @ tanach.us)

	The ESV translation 'kindly' obscures the Hebrew word for steadfast love. We continue to see hints of God's fatherly care even in the midst of darkness. The transition to direct speech slows down the narrative and compels the reader to focus their attention on the interaction between Naomi and her daughters-in-law.

9	יִתֵּן יְהוָה֙ לָכֶ֔ם וּמְצֶ֣אןָ מְנוּחָ֔ה אִשָּׁ֖ה בֵּ֣ית אִישָׁ֑הּ וַתִּשַּׁ֣ק לָהֶ֔ן וַתִּשֶּׂ֥אנָה קוֹלָ֖ן וַתִּבְכֶּֽינָה׃

Verb	Accent	Stem	Tense/Aspect/etc	P/G/N	Root	Trans.
יִתֵּן	Conj, mehuppach	Qal	Yiqtol (jussive)	3ms	נתן	Give
וּמְצֶ֣אןָ	Conj, munach	Qal	Qetol	2fp	מצא	Find
וַתִּשַּׁ֣ק	Conj, munach	Qal	Wayyiqtol	3fs	נשק	Kiss
וַתִּשֶּׂ֥אנָה	Conj, merecha	Qal	Wayyiqtol	3fp	נשא	Lift
וַתִּבְכֶּֽינָה	Disj, silluq	Qal	Wayyiqtol	3fp	בכה	weep

Translation:

May the Lord give to you and may you find rest each woman in the house of her husband." And she kissed them and they lifted their voice and they wept.

Notes (e.g. function of prepositions/conjunctions, noteworthy vocab/syntax, exegetical insights, etc)

Naomi blesses her daughters-in-law that they might find "rest" with new husbands. Clearly this is a poignant scene as they realize the implications of what she is saying – their impending separation. To Naomi's mind, there is no rest to be found in returning with her, as she later elaborates.

10	וַתֹּאמַ֖רְנָה־לָּ֑הּ כִּי־אִתָּ֥ךְ נָשׁ֖וּב לְעַמֵּֽךְ׃

Verb	Accent	Stem	Tense/Aspect/etc	P/G/N	Root	Trans.

(Hebrew verses drawn from the Leningrad Codex @ tanach.us)

	וַתֹּאמַרְנָה	Disj, tifcha	Qal	Wayyiqtol	3fp	אמר	Say
	נָשׁוּב	Disj, tifcha	Qal	Yiqtol	1cp	שׁוּב	return

Translation:

And they said to her: "Surely we will return to your people with you."

Notes (e.g. function of prepositions/conjunctions, noteworthy vocab/syntax, exegetical insights, etc)

Translated as asseverative כִּי

11	וַתֹּאמֶר נָעֳמִי שֹׁבְנָה בְנֹתַי לָמָּה תֵלַכְנָה עִמִּי הַעֽוֹד־לִי בָנִים בְּמֵעַי וְהָיוּ לָכֶם לַאֲנָשִׁים:						
	Verb	Accent	Stem	Tense/Aspect/etc	P/G/N	Root	Trans.
	וַתֹּאמֶר	Conj, mehuppach	Qal	Wayyiqtol	3fs	אמר	Say
	שֹׁבְנָה	Conj, munach	Qal	Qetol	2fp	שׁוּב	Return
	תֵלַכְנָה	Disj, tifcha	Qal	Yiqtol	3fp	הלך	Go
	וְהָיוּ	Conj, merecha	Qal	Weqatal	3cp	היה	be

Translation:

And Naomi said: "Return, my daughters. Why should you go with me? Have I still sons in my womb so that they may be for you husbands?"

Notes (e.g. function of prepositions/conjunctions, noteworthy vocab/syntax, exegetical insights, etc)

The central tension here concerns the plight of the daughters-in-law. In the ancient world, being widowed was even more of a grave situation to be in than it is today. Naomi's reasoning reveals this line of thinking through her rhetorical question – have I still sons in my womb that they may be your husbands? Of all

(Hebrew verses drawn from the Leningrad Codex @ tanach.us)

	her lack and privation, she highlights this as the main reason why they should not follow her.

12	שֹׁבְנָה בְנֹתַי֙ לֵ֔כְןָ כִּ֥י זָקַ֖נְתִּי מִהְי֣וֹת לְאִ֑ישׁ כִּ֤י אָמַ֙רְתִּי֙ יֶשׁ־לִ֣י תִקְוָ֔ה גַּ֣ם הָיִ֤יתִי הַלַּ֙יְלָה֙ לְאִ֔ישׁ וְגַ֖ם יָלַ֥דְתִּי בָנִֽים׃

Verb	Accent	Stem	Tense/Aspect/etc	P/G/N	Root	Trans.
שֹׁבְנָה	Conj, mehuppach	Qal	Qetol	2fp	שׁוב	Return
לֵ֔כְןָ	Disj, zaqef qaton	Qal	Qetol	2fp	הלך	Go
זָקַ֖נְתִּי	Disj, tifcha	Qal	Qatal	1cs	זקן	Be old
אָמַ֙רְתִּי֙	Disj, tere qadmin	Qal	Qatal	1cs	אמר	Say
הָיִ֤יתִי	Conj, mehuppach	Qal	Qatal	1cs	היה	be
יָלַ֥דְתִּי	Conj, merecha	Qal	Qatal	1cs	ילד	Give birth to

Translation:

"Return, my daughters, go! For I am too old to have a husband. If I said I have hope, even if I am to have a husband tonight, and even if I bore sons ..

Notes (e.g. function of prepositions/conjunctions, noteworthy vocab/syntax, exegetical insights, etc)

Conditional כִּי - her lengthy explanation centering on husbands and sons further highlights her plight and anxiety – this is the logic of despair.

13	הֲלָהֵ֣ן ׀ תְּשַׂבֵּ֗רְנָה עַ֤ד אֲשֶׁ֣ר יִגְדָּ֔לוּ הֲלָהֵן֙ תֵּֽעָגֵ֔נָה לְבִלְתִּ֖י הֱי֣וֹת לְאִ֑ישׁ אַ֣ל בְּנֹתַ֗י כִּֽי־מַר־לִ֤י מְאֹד֙ מִכֶּ֔ם כִּֽי־יָצְאָ֥ה בִ֖י יַד־יְהוָֽה׃

Verb	Accent	Stem	Tense/Aspect/etc	P/G/N	Root	Trans.
תְּשַׂבֵּ֗רְנָה	Disj, r'via	Piel	Yiqtol	2fp	שבר	wait
יִגְדָּ֔לוּ	Disj, zaqef qaton	Qal	Yiqtol	3mp	גדל	Be grown

(Hebrew verses drawn from the Leningrad Codex @ tanach.us)

	תֵּעָגֵ֔נָה	Disj, zaqef qaton	Nifal	Yiqtol	2fp	עגן	refrain
	הֱי֣וֹת	Conj, munach	Qal	Inf C	-	היה	be
	מַר	-	Qal	Qatal	3ms	מרר	Be bitter
	יָצְאָ֥ה	Conj, merecha	Qal	Qatal	3fs	יצא	Go out

Translation:

"Would you therefore wait until they were grown? Would you therefore let yourselves be hindered from being married? No, my daughters, for my bitterness is too much for you, for the hand of the Lord has gone out against me."

Notes (e.g. function of prepositions/conjunctions, noteworthy vocab/syntax, exegetical insights, etc)

The x-qatal which carries the statement – "the hand of the Lord has gone out against me" reveals Naomi's state of mind. Though she was earlier able to bless her daughters-in-law, she is convinced that the Lord is against her and that there are no prospects in following her. The absolute comparative use[1] of the מִן in מִכֶּם gives Naomi's assessment that her bitter lot is too great for her daughters-in-law to bear. The X-qatal gives the reason for this assessment.

14	וַתִּשֶּׂ֣נָה קוֹלָ֔ן וַתִּבְכֶּ֖ינָה ע֑וֹד וַתִּשַּׁ֤ק עָרְפָּה֙ לַחֲמוֹתָ֔הּ וְר֖וּת דָּ֥בְקָה בָּֽהּ׃						
	Verb	Accent	Stem	Tense/Aspect/etc	P/G/N	Root	Trans.
	וַתִּשֶּׂ֣נָה	Conj, munach	Qal	Wayyiqtol	3fp	נשׂא	lift
	וַתִּבְכֶּ֖ינָה	Disj, tifcha	Qal	Wayyiqtol	3fp	בכה	weep
	וַתִּשַּׁ֤ק	Conj, mehuppach	Qal	Wayyiqtol	3fs	נשק	Kiss
	דָּ֥בְקָה	Conj, merecha	Qal	Qatal	3fs	דבק	cling

Translation:

---

[1] "מִן", HALOT, Accordance 13. The fifth use in HALOT states "specifies the point of view of the person who is passing judgement". Also see GKC § 133c. WHS § 318 categorizes this as an 'absolute comparative'.

(Hebrew verses drawn from the Leningrad Codex @ tanach.us)

	And they lifted their voice and they wept again. And Orpah kissed her mother-in-law but Ruth clung with (to) her.
	Notes (e.g. function of prepositions/conjunctions, noteworthy vocab/syntax, exegetical insights, etc) Orpah leaves in a manner that the reader would be hard-pressed not to sympathize with. Given everything Naomi has said, it would be harder to remain! Indeed, the more striking deed is Ruth's clinging to Naomi, highlighted in the discourse by the x-qatal. The motivation behind it as expressed in v16 shows that this stems from faith rather than insecurity.

15	וַתֹּ֗אמֶר הִנֵּה֙ שָׁ֣בָה יְבִמְתֵּ֔ךְ אֶל־עַמָּ֖הּ וְאֶל־אֱלֹהֶ֑יהָ שׁ֖וּבִי אַחֲרֵ֥י יְבִמְתֵּֽךְ׃

Verb	Accent	Stem	Tense/Aspect/etc	P/G/N	Root	Trans.
וַתֹּ֗אמֶר	Disj, r'via	Qal	Wayyiqtol	3fs	אמר	say
שָׁ֣בָה	Conj, munach	Qal	Qatal	3fs	שׁוב	turn
שׁ֖וּבִי	Disj, tifcha	Qal	Qetol	2fs	שׁוב	turn

Translation:

And she said: "Behold, your sister-in-law has returned to her people and to her gods. Return after your sister-in-law."

Notes (e.g. function of prepositions/conjunctions, noteworthy vocab/syntax, exegetical insights, etc)

Naomi knows what Orpah has chosen – a return to Moab, its people and religion. She invites Ruth to do the same in an attempt to secure her own future. The fact that she would do this perhaps reveals Naomi's state of mind and sense of hopelessness.

(Hebrew verses drawn from the Leningrad Codex @ tanach.us)

16	וַתֹּאמֶר רוּת֙ אַל־תִּפְגְּעִי־בִ֔י לְעָזְבֵ֖ךְ לָשׁ֣וּב מֵאַחֲרָ֑יִךְ כִּ֠י אֶל־אֲשֶׁ֨ר תֵּלְכִ֜י אֵלֵ֗ךְ וּבַאֲשֶׁ֤ר תָּלִ֙ינִי֙ אָלִ֔ין עַמֵּ֣ךְ עַמִּ֔י וֵאלֹהַ֖יִךְ אֱלֹהָֽי:						
	Verb	**Accent**	**Stem**	**Tense/Aspect/etc**	**P/G/N**	**Root**	**Trans.**
	וַתֹּאמֶר	Conj, mehuppach	Qal	Wayyiqtol	3fs	אמר	say
	תִּפְגְּעִי	-	Qal	Yiqtol	2fs	פגע	press
	לָשׁוּב	Conj, munach	Qal	Inf C + ל	-	שׁוב	return
	תֵּלְכִי	Disj, gerish	Qal	Yiqtol	2fs	הלך	go
	אֵלֵךְ	Disj, r'via	Qal	Yiqtol	1cs	הלך	go
	תָּלִינִי	Disj, tere qadmin	Qal	Yiqtol	2fs	לין	lodge
	אָלִין	Disj, zaqef qaton	Qal	Yiqtol	1cs	לין	lodge

Translation:

And Ruth said: "Do not press me to leave you to return from after you for wherever you go, I shall go and wherever you lodge, I shall lodge. Your people shall be my people and your God shall be my God."

Notes (e.g. function of prepositions/conjunctions, noteworthy vocab/syntax, exegetical insights, etc)

Ruth's reply is a stirring statement of loyalty, but above and beyond that, a confession of faith in the God of Naomi, the same God of Abraham, Isaac and Jacob.

17	בַּאֲשֶׁ֤ר תָּמ֙וּתִי֙ אָמ֔וּת וְשָׁ֖ם אֶקָּבֵ֑ר כֹּה֩ יַעֲשֶׂ֙ה יְהוָ֥ה לִי֙ וְכֹ֣ה יֹסִ֔יף כִּ֣י הַמָּ֔וֶת יַפְרִ֖יד בֵּינִ֥י וּבֵינֵֽךְ:						
	Verb	**Accent**	**Stem**	**Tense/Aspect/etc**	**P/G/N**	**Root**	**Trans.**

תָּמוּתִי֙	Disj, tere qadmin	Qal	Yiqtol	2fs	מות	Die
אָמ֔וּת	Disj, zaqef qaton	Qal	Yiqtol	1cs	מות	Die
אֶקָּבֵ֑ר	Disj, atnach	Nifal	Yiqtol	1cs	קבר	Bury
יַעֲשֶׂ֨ה	Conj, azla	Qal	Yiqtol	3ms	עשׂה	Do
יֹסִ֔יף	Disj, zaqef qaton	Hifil	Yiqtol	3ms	יסף	add
יַפְרִ֖יד	Disj, tifcha	Hifil	Yiqtol	3ms	פרד	Separate

Translation:

wherever you die, I shall die and there I shall be buried. Thus may the Lord do to me and thus may he add (to it). Only death may separate (between) me and (between) you.

Notes (e.g. function of prepositions/conjunctions, noteworthy vocab/syntax, exegetical insights, etc)

Use of כִּי – HALOT glosses כִּי in this verse as 'only'.

The oath Ruth makes further demonstrates her complete conviction to return with Naomi as an expression of faith. The language of burial rings of Jacob's last request as recounted in Gen 50:5 and the treatment of Joseph's bones in Joshua 24.32. Ruth's implicit wish to be buried with Naomi in the promised land is another expression of faith in the promises of YHWH.

18	וַתֵּ֕רֶא כִּֽי־מִתְאַמֶּ֥צֶת הִ֖יא לָלֶ֣כֶת אִתָּ֑הּ וַתֶּחְדַּ֖ל לְדַבֵּ֥ר אֵלֶֽיהָ׃					
	Verb	Accent	Stem	Tense/Aspect/etc	P/G/N	Root	Trans.
	וַתֵּ֕רֶא	Disj, zaqef gadol	Qal	Wayyiqtol	3fs	ראה	See
	מִתְאַמֶּ֥צֶת	Conj, merecha	Hitpael	Ptcp	fs	אמץ	persist

(Hebrew verses drawn from the Leningrad Codex @ tanach.us)

	לָלֶ֖כֶת	Conj, munach	Qal	Inf C + לְ	-	הלך	Go
	וַתֶּחְדַּ֖ל	Disj, tifcha	Qal	Wayyiqtol	3fs	חדל	Cease
	לְדַבֵּ֥ר	Conj, merecha	Piel	Inf C + לְ	-	דבר	Speak

Translation:
And Naomi saw that she (Ruth) was persisting to go with her and she ceased to speak to her.

Notes (e.g. function of prepositions/conjunctions, noteworthy vocab/syntax, exegetical insights, etc)
Naomi's response smacks more of resigned fatalism than quiet encouragement. More like a shrug of the shoulders and 'Fine, have it your way.' Perhaps she is too fixated on her plight that she has not considered how the Lord intends to bless her through Ruth.

19	וַתֵּלַ֣כְנָה שְׁתֵּיהֶ֔ם עַד־בֹּאָ֖נָה בֵּ֣ית לָ֑חֶם וַיְהִ֗י כְּבֹאָ֙נָה֙ בֵּ֣ית לֶ֔חֶם וַתֵּהֹ֤ם כָּל־הָעִיר֙ עֲלֵיהֶ֔ן וַתֹּאמַ֖רְנָה הֲזֹ֥את נָעֳמִֽי׃

Verb	Accent	Stem	Tense/Aspect/etc	P/G/N	Root	Trans.
וַתֵּלַ֣כְנָה	Conj, munach	Qal	Wayyiqtol	3fp	הלך	Go
בֹּאָ֖נָה	Disj, tifcha	Qal	Inf C + 3fp suffix	-	בּוֹא	Enter
כְּבֹאָ֙נָה	Disj, tifcha	Qal	Inf C +3fp suffix + כ prep	-	בּוֹא	Enter
וַיְהִ֗י	Disj, r'via	Qal	Wayyiqtol	3ms	היה	MSM
וַתֵּהֹ֤ם	Conj, mehuppach	Nifal	Wayyiqtol	3fs	הום	Make noise

(Hebrew verses drawn from the Leningrad Codex @ tanach.us)

וַתֹּאמַרְנָה	Disj, tifcha	Qal	Wayyiqtol	3fp	אמר	say

Translation:

And the two of them walked until they entered Bethlehem and just as they entered Bethlehem, all the city went wild over them and they said: "Is this Naomi?"

Notes (e.g. function of prepositions/conjunctions, noteworthy vocab/syntax, exegetical insights, etc)

HALOT defines the Nifal of הום as "went wild'.

נָה ֹ is an atypical 3fp suffix seen also in Job 39:2 and Jer 8:7. Normally we would expect to see ֹן. This is not to be confused with the 3fs nun-suffix ֶנָּה

20	וַתֹּאמֶר אֲלֵיהֶן אַל־תִּקְרֶאנָה לִי נָעֳמִי קְרֶאןָ לִי מָרָא כִּי־הֵמַר שַׁדַּי לִי מְאֹד:						
	Verb	**Accent**	**Stem**	**Tense/Aspect/etc**	**P/G/N**	**Root**	**Trans.**
	וַתֹּאמֶר	Conj, munach	Qal	Wayyiqtol	3fs	אמר	Say
	תִּקְרֶאנָה	Conj, merecha	Qal	Yiqtol	2fp	קרא	Call
	קְרֶאןָ	Conj, mehuppach	Qal	Qetol	2fp	קרא	Call
	הֵמַר	Conj, merecha	Hifil	Qatal	3ms	מרר	Make bitter

Translation:

And she said to them: "Do not call me Naomi. Call me Mara, for the Almighty has caused me exceeding bitterness."

Notes (e.g. function of prepositions/conjunctions, noteworthy vocab/syntax, exegetical insights, etc)

The shift to addressing God as Shaddai, the Almighty, is significant. Perhaps she is struggling with a sense of God impersonally ordaining her life tragedies?

(Hebrew verses drawn from the Leningrad Codex @ tanach.us)

21	אֲנִי מְלֵאָה הָלַ֗כְתִּי וְרֵיקָ֞ם הֱשִׁיבַ֣נִי יְהוָ֔ה לָ֣מָּה תִקְרֶ֤אנָה לִי֙ נָעֳמִ֔י וַֽיהוָה֙ עָ֣נָה בִ֔י וְשַׁדַּ֖י הֵ֥רַֽע לִֽי׃						
	Verb	Accent	Stem	Tense/Aspect/etc	P/G/N	Root	Trans.
	הָלַ֗כְתִּי	Disj, zaqef qaton	Qal	Qatal	1cs	הלך	go
	הֱשִׁיבַ֣נִי	Conj, munach	Hifil	Qatal + 1cs suffix	3ms	שׁוב	return
	תִקְרֶ֤אנָה	Conj, mehuppach	Qal	Yiqtol	2fp	קרא	Call
	הֵ֥רַֽע	-	Hifil	Qatal	3ms	רעע	Do evil
	Translation: "I went away full and the Lord caused me to return empty. Why should you call me Naomi when the Lord has afflicted me and the Almighty has done evil to me?"						
	Notes (e.g. function of prepositions/conjunctions, noteworthy vocab/syntax, exegetical insights, etc) Consider the Lord's sovereignty even over suffering and evil. Even in Naomi's anguish, she recognizes the lordship of Yahweh, using his covenantal name. However, she continues to lament the evil which the Almighty has done to her.						
22	וַתָּ֣שָׁב נָעֳמִ֗י וְר֨וּת הַמּוֹאֲבִיָּ֤ה כַלָּתָהּ֙ עִמָּ֔הּ הַשָּׁ֖בָה מִשְּׂדֵ֣י מוֹאָ֑ב וְהֵ֗מָּה בָּ֚אוּ בֵּ֣ית לֶ֔חֶם בִּתְחִלַּ֖ת קְצִ֥יר שְׂעֹרִֽים׃						
	Verb	Accent	Stem	Tense/Aspect/etc	P/G/N	Root	Trans.
	וַתָּ֣שָׁב	Conj, munach	Qal	Wayyiqtol	3fs	שׁוב	Return
	הַשָּׁ֖בָה	Disj, tifcha	Qal	Ptcp	fs	שׁוב	Return
	בָּ֚אוּ	Disj, yetiv	Qal	Qatal	3cp	בוא	enter
	Translation: And Naomi returned, and Ruth the Moabitess her daughter-in-law with her, who returned from the country of Moab. Now they entered Bethlehem at the beginning of the harvest of barley.						

(Hebrew verses drawn from the Leningrad Codex @ tanach.us)

	Notes (e.g. function of prepositions/conjunctions, noteworthy vocab/syntax, exegetical insights, etc) The chapter begins with a famine but ends with a harvest. This is a sign of a turning point with God's kind providence firmly in view. The Lord has taken, but the Lord is about to give in a wonderful way. These words also gently contradict Naomi's bitter assessment of her lot. She did not in fact return empty, but came back with Ruth – cf. כַלָּתָהּ֙ עִמָּ֔הּ who 'returned from the country of Moab'. The conversion of this Moabitess is a stirring reminder that God has not forgotten his promise to bless the nations through Abraham. More wonderful surprises await. Judge not the Lord by feeble sense, But trust Him for His grace; Behind a frowning providence He hides a smiling face. - William Cowper