

**יא** וְתֹאמֶר נְעָמִי שְׁבִנָּה בְּנֹתַי  
 לָמָּה תִּלְכְּנָה עִמִּי  
 הֲעוֹד לִי בָנִים בְּמַעֲי  
 וְהָיוּ לָכֶם לְאֲנָשִׁים:

**יב** שְׁבִנָּה בְּנֹתַי לְכֹן  
 כִּי זָקַנְתִּי מִהָיֹוֹת לְאִישׁ  
 כִּי אָמַרְתִּי יֵשׁ לִי תִקְוָה  
 גַּם הָיִיתִי הַלַּיְלָה לְאִישׁ  
 וְגַם יִלְדֹתִי בָנִים:

**יג** הֲלָהוּ | תִּשְׁבְּרָנָה עַד אֲשֶׁר יִגְדְּלוּ  
 הֲלָהוּ תִעַגְנָה לְבִלְתִּי הָיֹוֹת לְאִישׁ  
 אֶל בְּנֹתַי  
 כִּי מֵר לִי מְאֹד מִכֶּם  
 כִּי יִצְאָה בִּי יַד יְהוָה:

1. In what 2 general ways does Na'ami attempt to dissuade Rus and Arpa from going with her?
2. According to Na'ami, why should Rus and Arpa not wait for Na'ami to give birth to children? (2)
3. According to the Talmud, can a woman, who has not been married for 10 years, still have children?
4. Under what circumstances could such a woman have children?
5. Why was it theoretically possible for Na'ami to have children after being widowed for 10 years?
6. Why does Na'ami mention that 'even if I was with a man this evening?'
7. Even if Na'ami could still have children, why should Rus and Arpa not accompany Na'ami? (2)
8. According to Na'ami, whose life is more bitter - hers or her daughter-in-laws?
9. Can Na'ami be punished any more by Hashem?
10. How many times are we supposed to refuse a convert before they are accepted into the Jewish faith?
11. How can this be proved from the text?