

**AI-generated.** These interlinears were produced by a large language model (Claude). Each chapter is structurally validated and self-reviewed, but the Greek text, parsing, syntactic, semantic-force, and lexical analysis are *not* human-verified — useful for study and orientation, not a substitute for a critical edition, lexicon, or commentary.

GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

# The Book of Ruth, Chapter 1

ΡΟΥΘ Α΄

Each verse opens with the running Greek, an English translation, and a **discourse note** (its connective, relation, and role in the argument). Below follows the word-by-word breakdown in six tiers: gloss, case (color), parsing, *syntax*, **semantic force**, and a | lexical note.

CASE ■ Nominative ■ Genitive ■ Dative ■ Accusative ■ Vocative ■ Verb (no case) ■ Indeclinable

Discourse notes head each verse: **relation** · connective · clause-flow. Indentation marks prominence — flush-left = main line of argument; indented = supporting / subordinate material.

## Discourse structure of the chapter

A · 1:1–5

### **A famine, a migration, and a family destroyed in Moab**

The narrative opens with a double ἐγένετο formula situating the action in the days of the judges and in the famine (1:1). The Bethlehemite Αβιμελεχ migrates with his wife Νωεμίν and two sons to Moab, but he dies there (1:2–3). The sons take Moabite wives, Ορφα and Ρουθ, and after ten years they too die, leaving Νωεμίν bereft of both husband and sons (1:4–5). The three deaths punctuate the unit with relentless finality, stripping Naomi down to her two daughters-in-law.

B · 1:6–10

### **Naomi resolves to return; she urges her daughters-in-law to go home**

Hearing that κύριος has visited his people with bread, Νωεμίν rises to return to Judah (1:6). She sets out with her two daughters-in-law, then stops on the road and blesses them, urging them to return each to her mother's house, invoking κύριος's ἔσδεδ for them (1:7–8). She prays that κύριος grant them rest in a husband's house and kisses them farewell; they weep and declare they will go with her (1:9–10).

C · 1:11–14

### Naomi's second argument: bitterness and hopelessness

Νωεμίν presses her case with a *reductio*: she has no more sons in her womb, no husband, no prospect of sons even if she re-married tonight — and would they wait? (1:11–13). The argument from impossibility is sealed with her declaration that the hand of the LORD has gone out against her; they lift their voices and weep again (1:13–14). At this point the two daughters-in-law diverge: Ορφα kisses her mother-in-law farewell and goes back, but Ρουθ clings (1:14).

D · 1:15–18

### Ruth's oath of covenant loyalty

Νωεμίν points out that Ορφα has returned to her people and her gods, and bids Ρουθ do likewise (1:15). Ρουθ's response is the theological and literary climax of the chapter: a solemn oath binding her to Naomi's people, land, and God — wherever Naomi goes she will go, where Naomi dies she will die, and only death will part them (1:16–17). The oath is clinched with a self-imprecation in the name of κύριος (1:17). Seeing Ruth's resolute determination (1:18), Νωεμίν falls silent.

E · 1:19–22

### Arrival in Bethlehem and Naomi's self-renaming

The two women travel and arrive in Bethlehem, and all the city is stirred on their account (1:19). When the women ask 'is this Νωεμίν?', she corrects them sharply: 'Call me Μαρά' — bitterness, not pleasantness — because the Almighty has dealt bitterly with her (1:20). She went out full and the LORD brought her back empty, and she challenges them to name her accordingly (1:21). The chapter closes with a narrative frame noting they arrived at the beginning of the barley harvest, and identifying Ρουθ as the Μωαβίτις — setting up the crucial meeting of chapter 2 (1:22).

1 Καὶ ἐγένετο ἐν τῷ κρίνειν τοὺς κριτὰς καὶ ἐγένετο λιμὸς ἐν τῇ γῆ, καὶ ἐπορεύθη ἀνὴρ ἀπὸ Βαιθλεεμ τῆς  
Ιουδα τοῦ παροικεῖν ἐν ἀγρῷ Μωαβ, αὐτὸς καὶ ἡ γυνὴ αὐτοῦ καὶ οἱ δύο υἱοὶ αὐτοῦ.

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

NARRATIVE FRAME / SCENE-SETTING **Καὶ ἐγένετο** Double ἐγένετο calques the Hebrew יָהָיָה... יָהָיָה, the standard LXX rendering of the narrative opener; the first clause sets the era, the second the crisis. Kaige-style literalism is evident from the first word.

Καὶ

and

*narrative conjunction (Hebraizing καὶ-parataxis)*

καί: here a direct calque of Hebrew ו/ו, giving the text its characteristic paratactic rhythm; not merely additive but sequential-narrative.

ἐγένετο

it came to pass

Aor Mid Indic 3 Sg · γίνομαι

*main verb (framing formula)*

→ constative aorist (inaugurating the narrative)

γίνομαι: 'become / come to pass'; the phrase καὶ ἐγένετο calques יְהִי, the formulaic narrative opener used to begin a new episode (cf. Judg 1:1; 1 Sam 1:1 LXX). The LXX uses ἐγένετο rather than ἦν to capture the punctiliar introduction.

ἐν

in

*preposition + articular infinitive (temporal)*

τῷ

the

Dative

*article with infinitive*

κρίνειν

judging

Pres Act Inf · κρίνω

*articular infinitive (temporal: 'in the judging')*

→ progressive / durative (ongoing era)

κρίνω: 'judge / rule'; the articular infinitive ἐν τῷ κρίνειν renders וּפְשַׁב and places the story in the era of the judges (book of Judges).

τούς

the

Accusative

*article (accusative subject of infinitive)*

κριτὰς

judges

Accusative

*accusative subject of infinitive*

κριτής: 'judge / ruler'; cf. LXX title ΚΡΙΤΑΙ for the book of Judges; the Hebrew דִּיּוּשָׁם similarly denotes leaders-deliverers.

καὶ

and

*narrative conjunction (paratactic continuation)*

ἐγένετο

there was

Aor Mid Indic 3 Sg · γίνομαι

*main verb (existential: 'there came to be')*

→ ingressive aorist (onset of famine)

γίνομαι: second ἐγένετο in apodosis, directly calquing the Hebrew double יְהִי construction; signals the crisis that drives the narrative.

λιμός

famine

Nominative

*subject (predicate nominative with existential verb)*

λιμός: 'famine / hunger'; renders בָּעָר; famines mark key narrative moments in the ancestral narratives (Gen 12:10; 26:1; 41–42) — the reader is invited to recall those earlier migrations.

ἐν

in

*preposition + dative (locative)*

τῇ

the

Dative

*article*

**γῆ**

land

Dative

*dative of place (locative)*

γῆ: 'land / earth'; 'in the land' = in the land of Israel (the context assumed); the phrase echoes the ancestral famine texts.

**καὶ**

and

*narrative conjunction (sequential action)*

**ἔπορεύθη**

went

Aor Pass Indic 3 Sg · πορεύομαι

*main verb (narrative action)*

→ *constative aorist (single completed journey)*

πορεύομαι: 'go / travel'; deponent passive form; renders **לָךְ**; the journey initiates the plot.

**άνήρ**

a man

Nominative

*subject (anarthrous — introduced as new character)*

άνήρ: 'man / husband'; the character is introduced anonymously first ('a man'), and his name follows in v.2 — a literary device for gradual disclosure.

**ἀπό**

from

*preposition + genitive (ablative; point of origin)*

**Βαιθλεεμ**

Bethlehem

*indeclinable proper noun, object of ἀπό (place of origin)*

Βαιθλεεμ: transliteration of **בֵּית לֶחֶם** ('house of bread'); the irony of departing 'house of bread' because of a famine is sharp and presumably deliberate — the name will resonate when she returns at harvest.

**τῆς**

of

Genitive

*article*

**Ιουδα**

Judah

Genitive

*indeclinable proper noun, genitive of location (Bethlehem of Judah)*

Ιουδα: transliteration of **יְהוּדָה**; the genitive phrase 'Bethlehem of Judah' distinguishes this town from a Zebulunite Bethlehem (Josh 19:15).

**τοῦ**

to

Genitive

*article with infinitive (genitive of purpose)*

**παροικεῖν**

sojourn

Pres Act Inf · παροικέω

*infinitive of purpose (genitive articular)*

→ *progressive infinitive (ongoing sojourn)*

παροικέω: 'reside as a foreigner / sojourn'; renders **גֵּר**; the verb marks the man as a **גֵּר** ('resident alien') even in Moab — an outsider, legally marginal; the same root recurs in 1:4 (**παρώκησαν**) and later in the book's legal-rescue plot.

**ἐν**

in

*preposition + dative (locative)*

**ἀγρῶ**

field / country

Dative

*dative of place (locative)*

ἀγρός: 'field / open country'; renders **הַרְדֵּי**; LXX renders **בְּמוֹאָב הַרְדֵּי** as 'the field of Moab' (**ἐν ἀγρῶ Μωαβ**) rather than 'the land of Moab' (a more literal rendering of the geography).

Μωαβ

Moab

*indeclinable proper noun, genitive of location (field of Moab)*

Μωαβ: transliteration of מואב; from an Israelite perspective a foreign, ritually suspicious territory (cf. Deut 23:3); the migration there is driven by necessity but is also a theological risk that the narrative will probe.

αὐτός

he

Nominative

*intensive/resumptive pronoun (subject)*

αὐτός: resumptive, picking up 'the man'; the paratactic enumeration (he, and his wife, and his two sons) mirrors the Hebrew asyndetic list וְהָיָה אִתּוֹ וְהָיָה אִתּוֹ וְהָיָה אִתּוֹ.

καὶ

and

*connective (enumerating the family)*

ἡ

the

Nominative

*article*

γυνή

wife

Nominative

*nominative (enumerated family member, subject-coordinate)*

γυνή: 'woman / wife'; she is named Νωεμί in v.2.

αὐτοῦ

his

Genitive

*genitive of possession*

καὶ

and

*connective (enumerating)*

οἱ

the

Nominative

*article*

δύο

two

Nominative

*cardinal numeral (attributive)*

δύο: 'two'; indeclinable numeral.

υἱοὶ

sons

Nominative

*nominative (enumerated family member, subject-coordinate)*

υἱός: 'son'; the two sons will be named in v.2 and will both die in v.5, reducing the family to Naomi alone.

αὐτοῦ

his

Genitive

*genitive of possession*

2 καὶ ὄνομα τῷ ἀνδρὶ Αβιμελεχ καὶ ὄνομα τῇ γυναικὶ αὐτοῦ Νωεμὶν, καὶ ὄνομα τοῖς δυσὶν υἱοῖς αὐτοῦ Μααλων καὶ Χελαιων, ἄνδρες Εφραθαῖοι ἐκ Βαιθλεεμ τῆς Ιουδα· καὶ ἦλθον εἰς ἀγρὸν Μωαβ καὶ ἦσαν ἐκεῖ.

And the name of the man was Abimelech, and the name of his wife was Naomi, and the names of his two sons were Mahlon and Chilion — Ephrathites from Bethlehem of Judah. And they came to the field of Moab and were there.

ELABORATION (CHARACTER IDENTIFICATION) **καὶ** The triple 'and the name' (ὄνομα ... ὄνομα ... ὄνομα) formula introduces all four family members by name — a Hebraizing nominal identification clause without a verb (three verbless 'name' clauses), followed by the narrative verb ἦλθον confirming their arrival.

καὶ  
and

*narrative conjunction*

**ὄνομα**

name

Nominative

*heading nominative (Hebraizing name-formula: and the name of X was Y')*

ὄνομα: 'name'; the formula ὄνομα + dative renders the Hebrew ל + ׀שׁ; it is repeated three times in this verse for all family members.

**τῷ**

of the

Dative

*article with dative (dative of possession: 'the man's name')*

**ἀνδρὶ**

man

Dative

*dative of possession*

ἀνήρ: the same 'man' of v.1, now identified; dative of possession in the name-formula.

## Αβιμελεχ

Abimelech

*indeclinable proper noun, predicate nominative of name-formula*

Αβιμελεχ: transliteration of אֱלִמֶלֶךְ ('Elimelech' in the MT); the LXX reads Αβιμελεχ here — a significant divergence; the MT has Elimelech (= 'my God is king'), while the LXX reads the name that appears also in the stories of Gerar (Gen 20–21; 26). This is one of the clearest LXX/MT proper-name divergences in Ruth.

## καὶ

and

*connective (repeating name-formula)*

## ὄνομα

name

Nominative

*heading nominative (second name-formula)*

## τῇ

of the

Dative

*article*

## γυναικὶ

wife

Dative

*dative of possession*

γυνή: 'wife'; dative in the name-formula.

## αὐτοῦ

his

Genitive

*genitive of possession*

## Νωεμίν

Naomi

*indeclinable proper noun, predicate nominative of name-formula*

Νωεμίν: transliteration of נְחֵמִי ('pleasantness'); she will rename herself Μαρά ('bitterness') at 1:20. The LXX consistently uses Νωεμίν (the form with -μίν rather than -μί) throughout.

## καὶ

and

*connective (third name-formula)*

## ὄνομα

name

Nominative

*heading nominative (third name-formula, now plural)*

## τοῖς

of the

Dative

*article*

## δυσὶν

two

Dative

*cardinal numeral, dative*

δύο / δυσί(ν): oblique form of 'two', dative.

## υἱοῖς

sons

Dative

*dative of possession (in name-formula)*

αὐτοῦ

his

Genitive  
genitive of possession

Μααλων

Mahlon

indeclinable proper noun, predicate (first of two sons)

Μααλων: transliteration of מַלְוֹן; the Hebrew name may connote 'sickness'; he will be identified as Ruth's husband at 4:10.

καὶ

and

connective (enumerating sons)

Χελαιων

Chilion

indeclinable proper noun, predicate (second son)

Χελαιων: transliteration of חֵלַיִן; the Hebrew name may connote 'pining / destruction'; he is Orpah's husband.

ἄνδρες

men

Nominative  
nominative in apposition (ethnic identification)

ἄνήρ: 'men'; anarthrous, in apposition to the family – identifying them collectively as 'Ephrathite men.'

Εφραθαῖοι

Ephrathites

Nominative  
nominative predicate (ethnic gentilic in apposition)

Εφραθαῖος: 'Ephrathite'; renders יִתְרָנִים; Ephrathah is an ancient name for the Bethlehem district (Gen 35:19; Mic 5:2); the ethnic marker grounds the family in covenant territory.

ἐκ

from

preposition + genitive (ablative: origin)

Βαιθλεεμ

Bethlehem

indeclinable proper noun, object of ἐκ (place of origin)

Βαιθλεεμ: repeated from v.1, reinforcing the point of origin before the family disappears into Moab.

τῆς

of

Genitive  
article

Ιουδα

Judah

Genitive  
indeclinable proper noun, genitive of location

καὶ

and

narrative conjunction (resuming action)

ἦλθον

they came

Aor Act Indic 3 Pl · ἔρχομαι  
main verb (narrative action: arrival)

→ constative aorist (completed journey)

ἔρχομαι: 'come / arrive'; the family as a unit ('they') is now confirmed as arrived in Moab.



καὶ  
and

*narrative conjunction (adversative-sequential)*

ἀπέθανεν  
died

Aor Act Indic 3 Sg · ἀποθνήσκω

*main verb (narrative event: death of husband)*

→ constative aorist (punctiliar death)

ἀποθνήσκω: 'die'; the abrupt aorist is characteristic of the book's terse narrative style; no cause of death is given — the narrator offers no explanation and invites the reader to feel the shock.

Αβιμελεχ  
Abimelech

*indeclinable proper noun, subject*

Αβιμελεχ: the husband, named in v.2; the LXX name (vs. MT Elimelech) appears here again.

ὁ  
the

Nominative

*article*

ἄνῆρ  
husband

Nominative

*nominative in apposition (relational identification: 'the husband of Naomi')*

ἄνῆρ: here 'husband' rather than simply 'man'; the apposition ὁ ἄνῆρ Νωεμὶν specifies whose husband — making Naomi's loss explicit.

Νωεμὶν  
of Naomi

*indeclinable proper noun, genitive of relationship (appositional genitive: 'Naomi's husband')*

Νωεμὶν: here functions as genitive by context despite being indeclinable; the relationship highlights her loss.

καὶ  
and

*narrative conjunction (result)*

κατελείφθη  
was left

Aor Pass Indic 3 Sg · καταλείπω

*main verb (passive of result: 'was left behind')*

→ constative aorist passive (resultant state after death)

καταλείπω: 'leave behind / abandon'; the passive voice frames Naomi as the one left — she does not choose this status; renders ἄρα ἔμενε ('and she was left / remained'). The root λείπω will recur as a theme of desolation.

αὐτή  
she

Nominative

*intensive pronoun (resumptive subject, emphasizing isolation)*

αὐτή: intensive 'she herself'; here resumptive after the passive verb, enumerating the survivors; the emphasis falls on her person — she, and only she and her sons.

καὶ  
and

*connective (enumerating survivors)*

οἱ  
the

Nominative

*article*

δύο  
two

Nominative

*cardinal numeral (attributive)*

υἱοὶ

sons

Nominative

*nominative subject-coordinate (enumerated with αὐτή)*

υἱός; the sons are still alive here — they will die in v.5; their presence is fleeting comfort.

αὐτῆς

her

Genitive

*genitive of possession*

4 καὶ ἔλαβον ἑαυτοῖς γυναῖκας Μωαβίτιδας ὄνομα τῆ μιᾶ Ορφα καὶ ὄνομα τῆ δευτέρᾳ Ρουθ· καὶ κατώκησαν ἐκεῖ ὡς δέκα ἔτη.

And they took Moabite wives for themselves; the name of the one was Orpah, and the name of the second was Ruth. And they dwelt there about ten years.

NARRATIVE ELABORATION (SONS' MARRIAGES AND SOJOURN) καὶ The marriages are narrated matter-of-factly with no moral comment; LXX retains the Μωαβίτιδας marker (signaling ethnic-religious otherness per Deut 23:3) while the narrator remains neutral. The ὡς δέκα ἔτη ('about ten years') approximates the Hebrew עַשְׁרֵת שָׁנִים.

καὶ

and

*narrative conjunction*

ἔλαβον

they took

Aor Act Indic 3 Pl · λαμβάνω

*main verb (narrative action: marriage acquisition)*

→ constative aorist

λαμβάνω: 'take'; renders ἵνα; the idiom 'take a wife' (λαμβάνω γυναῖκα = ἵνα ἵνα) is the standard biblical marriage formula — no ceremony described.

ἑαυτοῖς

for themselves

Dative

*dative of advantage (reflexive)*

ἑαυτοῖς; reflexive pronoun, dative of advantage; renders ἑαυτοῖς ('for themselves').

γυναῖκας

wives

Accusative

*direct object*

γυνή: 'wife / woman'; accusative as direct object of ἔλαβον.

## Μωαβίτιδας

Moabite

Accusative

*accusative attribute (ethnic gentilic, modifying γυναῖκας)*

Μωαβίτις: 'Moabite woman'; renders מוֹאָבִיטִי; the ethnic designation is theologically loaded — Deut 23:3 excluded Moabites from the assembly. The narrator neither condemns nor excuses; the book as a whole will argue for inclusion through hesed.

## ὄνομα

name

Nominative

*heading nominative (name-formula, first daughter-in-law)*

ὄνομα: repeating the name-formula of v.2 (ὄνομα + dative); the two wives are now introduced with the same structure used for the family in v.2.

## τῆ

of the

Dative

article

## μιά

one

Dative

*dative of possession in name-formula (cardinal numeral 'one' used as ordinal 'first')*

μία: 'one'; here used as ordinal ('the first one'); renders תּוֹרֵאֵךְ.

## Ορφα

Orpah

*indeclinable proper noun, predicate of name-formula*

Ορφα: transliteration of הַרְפָּא; the Hebrew name may be connected to רָעַע ('back of the neck'), foreshadowing the act of 'turning the back' she will perform in 1:14.

## καὶ

and

*connective (second name-formula)*

## ὄνομα

name

Nominative

*heading nominative (name-formula, second daughter-in-law)*

## τῆ

of the

Dative

article

## δευτέρα

second

Dative

*dative of possession in name-formula (ordinal numeral)*

δευτέρα: 'second'; ordinal adjective, dative.

## Ρουθ

Ruth

*indeclinable proper noun, predicate of name-formula*

Ρουθ: transliteration of רות; the Hebrew name's etymology is debated (possibly 'friend,' 'refreshment,' or 'satiating'); she is introduced last and second — but will become the book's protagonist and the ancestor of David (4:17).

## καὶ

and

*narrative conjunction*

## κατώκησαν

they dwelt

Aor Act Indic 3 Pl · κατοικέω

*main verb (narrative: settlement / duration)*

→ constative aorist (summarizing settled period)

κατοικέω: 'dwell / settle'; a stronger word than παροικέω (v.1) — they are no longer merely sojourning but settled; yet the aorist summarizes the ten-year period as a completed episode before the next blow falls.

ἐκεῖ

there

*adverb of place*

ὡς

about

*approximating particle (adverbial: 'approximately')*

ὡς: here an approximating adverb ('about / approximately'), rendering ὡ ('as / about'); giving an indefinite duration.

δέκα

ten

*cardinal numeral (indeclinable)*

δέκα: 'ten'; indeclinable.

ἔτη

years

*Accusative*

*accusative of duration (temporal extent)*

ἔτος: 'year'; accusative of extent of time; ten years is a full generation — the childlessness during this period (implied) deepens Naomi's eventual desolation.

5 καὶ ἀπέθανον καὶ γε ἀμφότεροι Μααλων καὶ Χελαιων, καὶ κατελείφθη ἡ γυνὴ ἀπὸ τοῦ ἀνδρὸς αὐτῆς καὶ ἀπὸ τῶν δύο υἱῶν αὐτῆς.

And both Mahlon and Chilion died as well, and the woman was left without her husband and without her two sons.

**NARRATIVE CLIMAX (SECOND AND THIRD DEATHS; TOTAL DESOLATION)** καὶ The particle καὶ γε ('also indeed') adds emphasis to the finality: even both sons died. The passive κατελείφθη echoes v.3, making Naomi's desolation a structural and verbal refrain. ἀπὸ here expresses separation/deprivation ('without / bereft of'), matching the Heb. יָרַח of deprivation.

καὶ

and

*narrative conjunction*

ἀπέθανον

died

Aor Act Indic 3 Pl · ἀποθνήσκω

*main verb (narrative event: double death)*

→ constative aorist (sudden, completed deaths)

ἀποθνήσκω: same verb as v.3; the two sons die as abruptly and without explanation as the father; the parallel structures (v.3 and v.5) frame the unit of total family destruction.

καί

also

*adverbial καί (adjunctive: 'also / even')*

καί: adjunctive adverbial use, adding emphasis before γε.

γε

indeed

*emphatic particle (reinforcing adjunctive καί)*

γε: enclitic intensifying particle, 'at least / indeed / even'; the phrase καὶ γε renders כֵּן (Hebrew 'also / even') — intensifying the shock that both sons died.

## ἀμφότεροι

both

Nominative

nominative subject (inclusive: 'both of them')

ἀμφότεροι: 'both'; the word stresses the totality — neither son survived; renders  $\text{אֲשֶׁר־שְׁנֵיהֶם}$  ('both of them').

## Μααλων

Mahlon

indeclinable proper noun, apposition to ἀμφότεροι (first son named)

Μααλων: named again at death, as was the father — a literary parallel; his marriage to Ruth (4:10) will be recalled in the book's denouement.

## καὶ

and

connective (enumerating: second son)

## Χελαιων

Chilion

indeclinable proper noun, apposition to ἀμφότεροι (second son named)

Χελαιων: the second son; he never appears again after this verse.

## καὶ

and

narrative conjunction (result)

## κατελείφθη

was left

Aor Pass Indic 3 Sg · καταλείπω

main verb (passive of deprivation, echoing v.3)

→ constative aorist passive

καταλείπω: verbal echo of v.3's κατελείφθη; the repetition is deliberate — Naomi is now doubly 'left behind,' first without husband, now without sons as well.

## ἡ

the

Nominative

article

## γυνή

woman

Nominative

subject (now 'the woman,' not 'the wife' — she is husbandless)

γυνή: 'woman'; the LXX uses γυνή rather than naming Νωεμίν — perhaps to emphasize her generic vulnerability as a woman bereft; she is no longer designated ἡ γυνὴ αὐτοῦ ('his wife') now that the husband is gone.

## ἀπὸ

from / without

preposition + genitive (ablative of separation: 'bereft of')

ἀπό: ablative of deprivation — 'left from / without'; renders  $\text{מִן}$  of deprivation ( $\text{מִן־הַבָּרִיָּה}$ , 'from/of her husband').

## τοῦ

the

Genitive

article

## ἀνδρός

husband

Genitive

genitive of separation (object of ἀπό)

ἀνὴρ: 'husband'; the presence of the article (τοῦ ἀνδρός) makes this specific — her husband, now lost.

## αὐτῆς

her

Genitive

genitive of possession

## καὶ

and

connective (second item of deprivation)

## ἀπὸ

from / without

preposition + genitive (ablative of separation)

## τῶν

the

Genitive

article

## δύο

two

Genitive

cardinal numeral (attributive)

## υἱῶν

sons

Genitive

*genitive of separation (object of ἀπό)*

υἴος: the three objects of deprivation — husband and two sons — are now all listed in closing the unit; the verse is a literary death-knell for the family.

## αὐτῆς

her

Genitive

*genitive of possession*

## 6 καὶ ἀνέστη αὐτὴ καὶ αἱ νύμφαι αὐτῆς καὶ ἀπέστρεψεν ἐκ τοῦ ἀγροῦ Μωαβ, ὅτι ἤκουσεν ἐν τῷ ἀγρῷ Μωαβ ὅτι ἐπέσκεπται κύριος τὸν λαὸν αὐτοῦ δοῦναι αὐτοῖς ἄρτους.

And she rose up, she and her daughters-in-law, and turned back from the field of Moab, because she had heard in the field of Moab that the LORD had visited his people to give them bread.

NARRATIVE TURN (RETURN INITIATED BY DIVINE REPORT) **καὶ** The divine name κύριος appears for the first time, signaling the theological engine behind the story: God's ἐπισκοπή ('visitation / oversight') of his people is the catalyst for Naomi's return. The verb ἐπέσκεπται (perfect) carries 'he has visited and the effect stands!'

## καὶ

and

*narrative conjunction*

## ἀνέστη

she rose up

Aor Act Indic 3 Sg· ἀνίστημι

*main verb (initiative action)*

→ *ingressive aorist (beginning of action)*

ἀνίστημι: 'rise up / stand up'; renders **קָם**; the idiom 'rise and go' is a formulaic narrative action-opener in biblical Hebrew and LXX Greek, signaling purposeful new movement after a period of stasis.

## αὐτὴ

she

Nominative

*intensive/resumptive pronoun (subject: Naomi)*

αὐτή: intensive pronoun, emphasizing Naomi's initiative — she rose (not passively carried).

## καὶ

and

*connective (enumerating those who rose)*

αἱ

the

Nominative

article

νύμφαι

daughters-in-law

Nominative

*nominative subject-coordinate (rising together with Naomi)*

νύμφη: 'daughter-in-law / bride'; renders תולַד ('daughters-in-law'); the same word is used throughout ch. 1. It also means 'bride' — ironic for these widowed women.

αὐτῆς

her

Genitive

*genitive of possession*

καὶ

and

*narrative conjunction*

ἀπέστρεψεν

turned back

Aor Act Indic 3 Sg · ἀποστρέφω

*main verb (direction: return journey begins)*

→ *ingressive aorist (beginning of the return)*

ἀποστρέφω: 'turn back / return'; renders בַּשָּׁב; the return-journey motif (בָּשׁוּ / ἀποστρέφω) will become a dominant verb in this chapter, repeated as Naomi urges the daughters-in-law to 'turn back' to their homes.

ἐκ

from

*preposition + genitive (ablative: departure point)*

τοῦ

the

Genitive

article

ἀγροῦ

field

Genitive

*genitive of separation (point of departure)*

ἀγρός: 'field / territory of Moab'; same phrase as vv.1–2; the departure from 'the field of Moab' bookends the sojourn.

Μωαβ

Moab

*indeclinable proper noun, genitive of place*

ὅτι

because

*causal conjunction (giving the reason for return)*

ὅτι: causal here ('because'); renders כִּי; the hearing of divine provision is Naomi's motivation.

ἤκουσεν

she had heard

Aor Act Indic 3 Sg · ἀκούω

*verb of the causal clause (antecedent report)*

→ *constative aorist (completed hearing, prior to the departure)*

ἀκούω: 'hear'; information received in Moab motivates the return; the narrative structure (she heard → she rose) is tightly causal.

ἐν

in

*preposition + dative (locative: where she heard)*

τῷ

the

Dative

article

ἀγρῷ

field

Dative

dative of place (locative: 'in the field of Moab')

ἀγρός: 'field / territory'; the repetition of 'the field of Moab' (ἐν τῷ ἀγρῷ Μωαβ) in the same verse stresses the foreignness of the context — the divine news reached her even there.

Μωαβ

Moab

indeclinable proper noun, genitive of place

ὅτι

that

content conjunction (introducing indirect speech: what she heard)

ὅτι: here recitative ('that'), introducing the content of ἤκουσεν.

ἐπέσκεπται

has visited

Perf Mid/Pass Indic 3 Sg · ἐπισκέπτομαι

main verb of indirect speech

→ intensive perfect (divine action complete with ongoing effect)

ἐπισκέπτομαι: 'visit / care for / attend to'; renders  $\text{תִּקַּח}$ ; the perfect tense of divine visitation conveys that the LORD has definitively acted and the provision stands; this is the first of six occurrences of κύριος in ch. 1. The Hebrew  $\text{תִּקַּח}$  (paqad) denotes purposeful divine intervention — God 'taking account of' his people.

κύριος

LORD

Nominative

subject (divine name as subject of ἐπέσκεπται)

κύριος: 'Lord'; the standard LXX rendering of the Tetragrammaton יהוה; first occurrence in Ruth 1; the name will appear at vv.8, 9, 13, 17, 21 as the theological referent holding the chapter together.

τὸν

the

Accusative

article

λαὸν

people

Accusative

direct object (object of divine visitation)

λαός: 'people'; renders  $\text{אָמֶן}$  ('his people'); the covenant term — κύριος acts toward his people as covenant Lord.

αὐτοῦ

his

Genitive

genitive of possession

δοῦναι

to give

Aor Act Inf · δίδωμι

infinitive of purpose (what the visitation accomplishes)

→ infinitive of purpose (constative)

δίδωμι: 'give'; the purpose of the LORD's visitation — provision of bread; the infinitive explains ἐπέσκεπται, connecting divine action to material outcome.

αὐτοῖς

to them

Dative

dative of indirect object / advantage

ἄρτους

bread / loaves

Accusative

direct object (of δοῦναι)

ἄρτος: 'bread / loaf'; renders  $\text{בָּרֶכֶת}$ ; returning to Bethlehem (= 'house of bread') for bread — the etymology becomes narrative reality. This is the bread motif that frames the whole book.

7 καὶ ἐξῆλθεν ἐκ τοῦ τόπου οὗ ἦν ἐκεῖ, καὶ αἱ δύο νύμφαι αὐτῆς μετ' αὐτῆς· καὶ ἐπορεύοντο ἐν τῇ ὁδῷ τοῦ ἐπιστρέψαι εἰς γῆν Ιουδα.

And she went out from the place where she had been, and her two daughters-in-law with her; and they walked on the way to return to the land of Judah.

NARRATIVE CONTINUATION (THE DEPARTURE UNDERWAY) καὶ The three women set out together; the imperfect ἐπορεύοντο ('were walking') depicts the journey in progress, setting the scene for Naomi's pause and speech in v.8. The infinitive τοῦ ἐπιστρέψαι names the goal as 'to return.'

<p>καὶ and <i>narrative conjunction</i></p>	<p>ἐξῆλθεν she went out Aor Act Indic 3 Sg · ἐξέρχομαι <i>main verb (departure)</i> → <i>ingressive aorist (setting out)</i> ἐξέρχομαι: 'go out / depart'; renders <math>\text{נִצְּתָה}</math>; the physical departure from the dwelling-place in Moab begins.</p>	<p>ἐκ from <i>preposition + genitive (ablative)</i></p>	<p>τοῦ the Genitive article</p>
<p>τόπου place Genitive <i>genitive of separation (the place left behind)</i> τόπος: 'place'; renders <math>\text{מִקְוֵה}</math>; the anarthrous 'place' where they had been — the temporary Moabite dwelling — is left without sentiment.</p>	<p>οὗ where <i>relative adverb of place (restricting τόπου)</i> οὗ: genitive relative adverb of place ('where'); anaphoric with τόπου.</p>	<p>ἦν she was Impf Act Indic 3 Sg · εἰμί <i>verb of relative clause (stative)</i> → <i>imperfect (durative past residence)</i> εἰμί: 'be'; the imperfect marks the duration of the prior residence — she had been there (for the ten years of v.4).</p>	<p>ἐκεῖ there <i>adverb of place (resumptive, within relative clause)</i> ἐκεῖ: 'there'; reinforces the locative relative — 'the place where she was, there.'</p>

καὶ  
and

connective (*adding the daughters-in-law*)

αἱ  
the

Nominative  
article

δύο  
two

Nominative  
cardinal numeral (*attributive*)

νύμφαι  
daughters-in-law

Nominative  
*nominative subject-coordinate (accompanying Naomi)*

νύμφη: as v.6; the article 'the two daughters-in-law' marks them as known from previous narrative.

αὐτῆς  
her

Genitive  
*genitive of possession*

μετ'  
with

*preposition + genitive (comitative: 'with her')*  
μετά (+ gen.): comitative ('together with').

αὐτῆς  
her

Genitive  
*genitive object of μετά (comitative)*

καὶ  
and

*narrative conjunction (continuing action)*

ἔπορεύοντο  
they were going

Impf Mid Indic 3 Pl · πορεύομαι  
*main verb (progressive action: the journey in progress)*

→ progressive imperfect (ongoing movement)

πορεύομαι: 'go / travel'; the imperfect depicts the three women walking together — the scene is set for Naomi's speech in v.8. The imperfect contrasts with the aorists of departure, giving a vivid mid-journey snapshot.

ἐν  
on

*preposition + dative (locative: 'on the road')*

τῇ  
the

Dative  
article

ὁδῷ  
road / way

Dative  
*dative of place (on the road)*

ὁδός: 'road / way / journey'; renders הַדָּרֶךְ; the definite article ('the road') implies the known road to Judah.

τοῦ

to

Genitive

article with genitive infinitive (purpose)

ἐπιστρέψαι

return

Aor Act Inf · ἐπιστρέφω

genitive articular infinitive of purpose ('to return')

→ infinitive of purpose (constative aorist)

ἐπιστρέφω: 'return / turn back'; synonymous with ἀποστρέφω (v.6) and forms part of the cluster of 'return' verbs (ἐπιστρέφω, ἀποστρέφω, ὑποστρέφω) that dominate this chapter.

εἰς

to

preposition + accusative (goal)

γῆν

land

Accusative

accusative of goal

γῆ: 'land'; ἐπιστρέψαι εἰς γῆν Ἰουδα = 'to return to the land of Judah'; the promised land is the destination and the theological telos.

Ἰουδα

Judah

indeclinable proper noun, genitive of location

Ἰουδα: the tribal territory and covenant land; the destination makes explicit what v.6's ἐπέσκειται κύριος implies — the divine provision is located in the covenant land.

8 καὶ εἶπεν Νωεμὶν ταῖς νύμφαις αὐτῆς Πορεύθητε δὴ ἀποστράφητε ἐκάστη εἰς οἶκον μητρὸς αὐτῆς· ποιήσαι κύριος μεθ' ὑμῶν ἔλεος, καθὼς ἐποιήσατε μετὰ τῶν τεθνηκότων καὶ μετ' ἐμοῦ.

And Naomi said to her daughters-in-law, 'Go, return each to her mother's house. May the LORD deal loyally with you, as you have dealt with the dead and with me.'

DIRECT SPEECH (NAOMI'S FIRST DISMISSAL-BLESSING) καὶ Naomi's first speech is a blessing invoking κύριος's ἔλεος (hesed — covenant loyalty) upon the daughters-in-law in proportion to their own hesed shown to the dead and to her. The invocation establishes the book's theological-ethical key-word.

καὶ  
and

*narrative conjunction (introducing speech)*

εἶπεν  
said

Aor Act Indic 3 Sg · λέγω

*main verb (speech introduction)*

→ **constative aorist**

λέγω: 'say'; standard narrative speech-introducing verb.

Νωεμίν  
Naomi

*indeclinable proper noun, subject of εἶπεν*

Νωεμίν: subject; the narrative names her as speaker — the first time she speaks in the book.

ταῖς  
to the

Dative

*article*

νύμφαις

daughters-in-law

Dative

*dative of indirect object (addressees)*

νύμφη: as vv.6–7.

αὐτῆς

her

Genitive

*genitive of possession*

Πορεύθητε

go

Aor Pass Impv 2 Pl · πορεύομαι

*main verb of direct speech (command: 'go!')*

→ **constative aorist imperative (urgent command)**

πορεύομαι: 'go / travel'; the aorist imperative signals an urgent, decisive command — not a process but an act.

δὴ

now

*emphatic/hortatory particle (reinforcing the command)*

δὴ: particle adding urgency or emphasis to a command; renders נָּ (Hebrew particle of entreaty/urgency); LXX uses δὴ to render נָּ throughout.

ἀποστράφητε

turn back

Aor Pass Impv 2 Pl · ἀποστρέφω

*second command (paratactic to Πορεύθητε: 'go, turn back')*

→ **constative aorist imperative**

ἀποστρέφω: 'turn back / return'; the compound ἀπο- emphasizes reversal of direction — go back the way you came; the word echoes v.6 (ἀπέστρεψεν of Naomi's own return).

ἐκάστη

each

Nominative

*nominative distributive (each woman individually)*

ἐκάστη: 'each one'; distributive — each daughter-in-law is to return separately; renders הַאִשָּׁה ('each woman / each one').

εἰς

to

*preposition + accusative (goal of return)*

οἶκον

house

Accusative

*accusative of goal*

οἶκος: 'house / household'; renders תַּיָּב; 'the house of her mother' is unusual — MT Ruth 1:8 also says 'mother's house' (תַּיָּב הַאִמָּה), not 'father's house'; some scholars see this as addressing widowed women for whom the mother's house is the relevant domain (cf. Song 3:4; 8:2).

## μητρός

mother's

Genitive

*genitive of possession ('mother's house')*

μήτηρ: 'mother'; 'mother's house' rather than the expected 'father's house' (בֵּית אָב) — a notable LXX/MT agreement against the usual patriarchal formula; in Ruth the women's network is fore-grounded.

## αὐτῆς

her

Genitive

*genitive of possession (each woman's own mother)*

## ποιήσαι

may he deal

Aor Act Opt 3 Sg · ποιέω

*optative of wish (blessing formula: 'may the LORD do...')*

→ aorist optative (prayer / wish)

ποιέω: 'do / act'; the optative ποιήσαι is a volitive/prayer optative — 'may he do'; LXX uses this optative construction frequently for Hebrew jussives in blessings; renders הוֹהִי שְׁגַל.

## κύριος

LORD

Nominative

*subject of optative (divine agent of the blessing)*

κύριος; second occurrence in ch. 1 (cf. v.6); Naomi invokes the covenant God as the source of ἡσεδ/ἔλεος.

## μεθ

with

*preposition + genitive (comitative: 'with you')*

μετά (+ gen.): comitative; renders יַחְבֵּד.

## ὕμῶν

you

Genitive

*genitive object of μετά*

## ἔλεος

loyalty / lovingkindness

Accusative

*direct object (of ποιήσαι: 'do/show ἡσεδ')*

ἔλεος: 'mercy / loyalty / lovingkindness'; renders חֶסֶד (ἡσεδ) — the book's theological key-word: covenantal loyal love that goes beyond legal obligation; ποιέω + ἔλεος = 'show/do ἡσεδ,' exactly translating חֶסֶד הַשְּׁגַל. The LXX renders ἡσεδ variously as ἔλεος ('mercy') or ἀγαθόν, but ἔλεος captures the covenant dimension.

## καθώς

as / just as

*comparative conjunction (grounding the blessing in their prior conduct)*

καθώς: 'as / just as'; renders כַּדְּכָּ; the blessing is proportional — κύριος's ἔλεος will match their own ἔλεος.

## ἔποιήσατε

you have done

Aor Act Indic 2 Pl · ποιέω

*verb of comparative clause (their prior ἔhesed)*

→ constative aorist (completed acts of loyalty)

ποιέω: picking up the same verb as ποιήσαι  
– the syntax underlines the moral symmetry: as they acted (ποιέω), so may the LORD act (ποιέω) toward them.

## μετὰ

with

*preposition + genitive (comitative)*

## τῶν

the

Genitive

*article*

## τεθνηκότων

dead

Perf Act Ptc Gen Pl Masc · θνήσκω

*substantival participle (genitive: 'with those who have died')*

→ intensive perfect participle (permanent state of death; 'the dead')

θνήσκω: 'die'; the perfect participle τεθνηκότων ('those who have died') refers to the deceased husbands – the daughters-in-law showed ἔhesed to their dead husbands (presumably through burial and mourning); the perfect emphasizes the finality of the deaths.

## καὶ

and

*connective (adding second recipient of their ἔhesed)*

## μετ'

with

*preposition + genitive (comitative)*

## ἐμοῦ

me

Genitive

*genitive object of μετὰ (Naomi herself as recipient)*

ἐγώ: first-person emphatic; Naomi includes herself – their ἔhesed has been shown to her as well as to the dead.

## 9 δὴ κύριος ὑμῖν καὶ εὕροιτε ἀνάπαυσιν ἐκάστη ἐν οἴκῳ ἀνδρὸς αὐτῆς. καὶ κατεφίλησεν αὐτάς, καὶ ἐπῆραν τὴν φωνὴν αὐτῶν καὶ ἔκλαυσαν.

May the LORD grant you, and may you find rest, each in the house of her husband!' And she kissed them, and they lifted up their voices and wept.

CONTINUATION OF BLESSING + EMOTIONAL RESPONSE **δὴ** The double optative (δὴ ... εὕροιτε) continues the prayer begun in v.8, climaxing in the wish for 'rest' (ἀνάπαυσιν / ἡϩⲏⲛⲙ) in a husband's house – security through remarriage. The weeping is the first emotional outburst, foreshadowing the deeper anguish of the scene.

## δώη

may he grant

Aor Act Opt 3 Sg · δίδωμι

*optative of wish (continuation of the blessing from v.8)*

→ aorist optative (prayer)

δίδωμι: 'give / grant'; aorist optative of wish; renders יתן; the optative carries the prayer forward from ποιήσαι of v.8.

## κύριος

LORD

Nominative

*subject (divine agent of the blessing wish)*

κύριος; third occurrence in ch. 1 (vv.6, 8, 9); the repeated divine name in the blessing ties God's action to the women's futures.

## ὕμῖν

to you

Dative

*dative of indirect object / advantage*

## καὶ

and

*connective (second wish, coordinate)*

## εὔροιτε

may you find

Aor Act Opt 2 Pl · εὕρισκω

*optative of wish (second prayer for the daughters-in-law)*

→ aorist optative (prayer)

εὕρισκω: 'find'; the subject switches to second plural — the prayer's second element focuses on what the daughters-in-law themselves find (ἀνάπαυσιν), not what the LORD gives.

## ἀνάπαυσιν

rest

Accusative

*direct object (of εὔροιτε)*

ἀνάπαυσις: 'rest / repose'; renders מנוחה (menûhâh); in Ruth this is a relational-social concept — security found in a husband's home and household; the same root appears in 3:1 ('shall I not seek rest for you?'). The word is a theological-social term for settled peace within covenantal relationships.

## ἐκάστη

each

Nominative

*nominative distributive (each woman individually)*

ἐκάστη; as v.8; distributive — each daughter-in-law individually.

## ἐν

in

*preposition + dative (locative)*

## οἴκῳ

house

Dative

*dative of place (in the house of her husband)*

οἶκος: 'house / household'; the phrase 'in the house of her husband' (ἐν οἴκῳ ἀνδρὸς αὐτῆς) = 'in a husband's home' — Naomi prays for remarriage as the path to security for each woman.

## ἀνδρὸς

husband's

Genitive

*genitive of possession ('husband's house')*

ἀνὴρ: 'husband'; anarthrous here — 'a husband' (unspecified); renders שׂוֹרֵךְ.

## αὐτῆς

her

Genitive

*genitive of possession (distributive with ἐκάστη; each woman's own husband)*

## καὶ

and

*narrative conjunction (transitioning from speech to action)*

## κατεφίλησεν

she kissed

Aor Act Indic 3 Sg · καταφιλέω

*main verb (narrative action: farewell kiss)*

→ constative aorist

καταφιλέω: 'kiss (warmly / fervently)'; the κατα- prefix intensifies φιλέω — 'kiss earnestly'; renders קָשַׁף; the farewell kiss is a culturally loaded gesture of parting and blessing.

## αὐτάς

them

Accusative

*direct object (the daughters-in-law)*

## καὶ

and

*narrative conjunction*

## ἐπῆραν

they lifted up

Aor Act Indic 3 Pl · ἐπαίρω

*main verb (idiomatic: beginning of weeping)*

→ ingressive aorist (onset of weeping)

ἐπαίρω: 'lift up'; the idiom ἐπαίρω + τὴν φωνήν ('raise the voice') is a LXX rendering of לָקַח נֶפֶשׁ, the stereotyped formula for beginning to cry aloud; cf. vv.14, 2:4.

## τὴν

the

Accusative

*article*

## φωνήν

voice

Accusative

*direct object (of ἐπῆραν: idiomatic)*

φωνή: 'voice / sound'; in the idiom φωνὴν αἶρω, the 'voice' is the vehicle of the cry.

## αὐτῶν

their

Genitive

*genitive of possession*

## καὶ

and

*narrative conjunction*

## ἔκλαυσαν

they wept

Aor Act Indic 3 Pl · κλαίω

*main verb (emotional response: weeping)*

→ constative aorist

κλαίω: 'weep / cry'; renders תִּיָּדָדְתּוּ; all three women weep — a moment of shared grief that will deepen in v.14 when only Ruth clings.

## 10 καὶ εἶπαν αὐτῇ Μετὰ σοῦ ἐπιστρέψομεν εἰς τὸν λαόν σου.

And they said to her, 'With you we will return to your people.'

**DIRECT SPEECH (JOINT DECLARATION OF LOYALTY)** **καὶ** The two daughters-in-law speak as one unit (εἶπαν), jointly declaring they will return with Naomi. The phrasing mirrors (and anticipates) Ruth's greater declaration in v.16 — 'wherever you go I will go' — but here both women speak and neither yet distinguishes herself.

**καὶ**  
and

*narrative conjunction (response to kiss and weeping)*

**εἶπαν**  
they said

Aor Act Indic 3 Pl · λέγω  
*main verb (speech introduction)*

→ **constative aorist**

λέγω: 'say'; both daughters-in-law respond together — the plural verb marks their solidarity at this stage.

**αὐτῇ**  
to her

Dative  
*dative of indirect object (addressed to Naomi)*

**Μετὰ**  
with

*preposition + genitive (comitative, fronted for emphasis)*

μετά (+ gen.): comitative; fronted before the verb to emphasize solidarity — 'with you (and no one else) we will return.'

**σοῦ**  
you

Genitive  
*genitive object of μετά (comitative: 'with you')*

σύ: second singular; Naomi is the point of reference and allegiance.

**ἐπιστρέψομεν**  
we will return

Fut Act Indic 1 Pl · ἐπιστρέφω  
*main verb (future volitional: committed return)*

→ **future (volitional / promissory)**

ἐπιστρέφω: 'return / turn back'; the future indicative expresses a resolved commitment — 'we will return' (a promise); renders **נָשׁוּבָה** ('we will return!').

**εἰς**  
to

*preposition + accusative (goal of return)*

**τὸν**  
the

Accusative  
*article*

## λαόν

people

Accusative

*accusative of goal ('to your people')*

λαός: 'people'; 'your people' (τὸν λαόν σου) — the daughters-in-law declare willingness to join Naomi's people; this phrase will recur in Ruth's great declaration (v.16: ὁ λαός σου λαός μου = 'your people are my people').

## σου

your

Genitive

*genitive of possession ('your people')*

## 11 καὶ εἶπεν Νωεμὶν Ἐπιστρέφητε δὴ, θυγατέρες μου· ἵνα τί πορεύεσθε μετ' ἐμοῦ; μὴ ἔτι μοι υἱοὶ ἐν τῇ κοιλίᾳ μου καὶ ἔσονται ὑμῖν εἰς ἄνδρας;

And Naomi said, 'Turn back, my daughters! Why do you go with me? Are there still sons in my womb, that they should become husbands for you?'

DIRECT SPEECH (NAOMI'S SECOND AND STRONGER DISMISSAL — THE REDUCTIO) **καὶ** The rhetorical question μὴ ἔτι μοι υἱοί...; initiates a reductio ad absurdum: levirate logic would require future sons to redeem these women, but Naomi has none. The address θυγατέρες μου ('my daughters') is affectionate and occurs three times (vv.11, 12, 13).

καὶ

and

*narrative conjunction*

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

*main verb (speech introduction)*

→ constative aorist

Νωεμὶν

Naomi

*indeclinable proper noun, subject of εἶπεν*

Ἐπιστρέφητε

turn back

Aor Pass Impv 2 Pl · ἐπιστρέφω

*imperative command (urgent: 'turn back!')*

→ constative aorist imperative

ἐπιστρέφω: now directed at both women again — Naomi repeats the command; same root as v.10's ἐπιστρέψομεν, creating a verbal echo contrasting their wish with her insistence.

δή

now / please

*hortatory/emphatic particle*

δή: urgent particle; renders נָּ; see v.8.

θυγατέρες

daughters

Vocative

*vocative (address: 'my daughters')*

θυγάτηρ: 'daughter'; vocative address — tender despite the difficult content; renders יְתִינָּ ('my daughters').

μου

my

Genitive

*genitive of possession (with vocative)*

ἵνα

why

*interrogative conjunction (ἵνα τί = 'why?'; deliberative rhetorical question)*

ἵνα τί: 'why / to what end?'; the idiom ἵνα τί (lit. 'in order that what?') is a LXX Hebraism for הַמָּלֵ ('why?'); it signals a deliberative question expecting a negative answer.

τί

what

*interrogative pronoun (in ἵνα τί idiom)*

πορεύεσθε

do you go

Pres Mid Indic 2 Pl · πορεύομαι

*main verb of the rhetorical question*

→ progressive present (ongoing movement: 'why keep going?')

πορεύομαι: present depicting their ongoing journey as Naomi asks why they persist.

μετ'

with

*preposition + genitive (comitative)*

ἐμοῦ

me

Genitive

*genitive object of μετά*

ἐγώ: emphatic first person — 'with me (of all people, who can offer nothing)!'.

μή

not

*negative particle (introducing rhetorical question expecting 'no')*

μή: with the interrogative μή...; signals a question expecting the answer 'no' — 'I don't have sons, do I?'

ἔτι

still

*adverb of time (intensifying the impossibility)*

ἔτι: 'still / yet'; renders תֵּן; the adverb intensifies the impossibility: 'are there still (actually) sons...?'

μοι

for me / in me

Dative

*dative of possession or reference ('to/for me')*

ἐγώ: dative; 'to me' — Naomi speaks of her own womb.

υἱοὶ

sons

Nominative

*predicate nominative (subject of implied εἰσὶν in rhetorical question)*

υἱός: 'sons'; the levirate argument requires future brothers of the deceased — Naomi claims she has none in the womb.

ἐν

in

*preposition + dative (locative: 'in my womb')*

τῇ

the

Dative

article

κοιλία

womb

Dative

*dative of place (locative: 'in the womb')*

κοιλία: 'belly / womb'; renders יִטְּבֵן ('my insides / womb'); the imagery is bluntly physical — Naomi is past childbearing.

μου

my

Genitive

*genitive of possession*

καὶ

and

*connective (result clause: '... and they would be...')*

ἔσονται

they would be / become

Fut Mid Indic 3 Pl · εἰμί

*future in apodosis of implicit conditional (hypothetical sons as future husbands)*

→ future (potential / conditional)

εἰμί: 'be / become'; the future εἰσόνται here is in the apodosis of an implicit condition: 'even if there were sons in my womb, would they become husbands for you?' The verb εἰμί here has a predicative nuance 'become / serve as.'

ὕμῖν

to you

Dative

*dative of advantage (for you as potential husbands)*

εἰς

as

*preposition εἰς + accusative (predicative: 'serve as / become')*

εἰς: predicative use ('into / as'); the construction εἰμί + εἰς = 'be/become as / serve as'; a LXX Hebraism calquing לְ הַיָּמִים ('to become [husbands] for you').

ἄνδρας

husbands

Accusative

*accusative after predicative εἰς ('as husbands')*

ἄνήρ: 'husband'; the predicative use — these hypothetical sons would become husbands for the daughters-in-law; the levirate institution (Deut 25:5–10) underlies the argument.

## 12 ἐπιστρέφητε δὴ, θυγατέρες μου, ὅτι ἐγήρακα τοῦ μὴ εἶναι ἀνδρί· ὅτι εἶπα ὅτι ἔστιν μοι ὑπόστασις τοῦ γενέσθαι με ἀνδρί,

Turn back, my daughters, for I am too old to belong to a husband. Even if I said, 'There is hope for me, that I should come to belong to a husband.'

CONTINUATION OF ARGUMENT (IMPOSSIBILITY: AGE AND HYPOTHETICAL REMARRIAGE)

**ἐπιστρέφητε** Naomi repeats the imperative ἐπιστρέφητε and intensifies the reductio: not only does she lack sons in the womb (v.11), she is too old even to remarry. ὑπόστασις ('substance / hope') is a significant LXX word – it translates חֵלֶקֶת ('hope') here.

### ἐπιστρέφητε

turn back

Aor Pass Impv 2 Pl · ἐπιστρέφω

*imperative (repeated command: anaphora)*

→ constative aorist imperative

ἐπιστρέφω: the third repetition of the 'turn back' command (vv.8, 11, 12) – the insistence drives the structural point.

### δὴ

please

*emphatic/hortatory particle*

### θυγατέρες

daughters

Vocative

*vocative (tender address, repeated)*

θυγάτηρ: second time (cf. v.11); the repeated 'daughters' frames Naomi's argument with maternal concern.

### μου

my

Genitive

*genitive of possession (with vocative)*

### ὅτι

because

*causal conjunction (giving the reason for the imperative)*

ὅτι: causal – 'because I am too old'; the first of three ὅτι clauses in this verse.

### ἐγήρακα

I have grown old

Perf Act Indic 1 Sg · γηράσκω

*main verb of causal clause*

→ intensive perfect (permanent resulting state: 'I am (now) old')

γηράσκω: 'grow old / age'; the perfect ἐγήρακα conveys the state as present and irreversible – 'I have aged (and so I am old)'; renders יָהָרַתְּ.

### τοῦ

to

Genitive

*article with genitive infinitive (purpose / result: 'so as not to be')*

### μὴ

not

*negative particle (negating the infinitive)*

## εἶναι

to be / belong

Pres Act Inf · εἶμι

*infinitive of result (τοῦ μὴ εἶναι: 'so as not to be / have')*

→ present infinitive (stative)

εἶμι: the construction τοῦ μὴ εἶναι ἀνδρί = 'so as not to belong to a husband / so as to be without a husband'; εἶναι + dative = 'belong to.'

## ἀνδρί

to a husband

Dative

*dative of possession (or relation: 'belong to a husband')*

ἀνὴρ: 'husband'; the dative with εἶναι expresses belonging — 'to be a man's [wife]'; the LXX idiom εἶναι ἀνδρί renders  $\psi\iota\kappa\lambda$  ('to belong to a husband').

## ὅτι

even if

*concessive conjunction (second ὅτι: hypothetical concession 'even if')*

ὅτι: here concessive-hypothetical ('even though / even if I said'); renders  $\text{י}\kappa$  ('for / even if').

## εἶπα

I said

Aor Act Indic 1 Sg · λέγω

*verb of speech (in hypothetical frame: 'even if I were to say')*

→ constative aorist (hypothetical)

λέγω: 'say'; the aorist εἶπα in a hypothetical context: 'even if I said / were to say!'

## ὅτι

that

*content conjunction (recitative: introducing what was said)*

ὅτι: recitative, introducing the content of εἶπα.

## ἔστιν

there is

Pres Act Indic 3 Sg · εἶμι

*existential verb ('there is hope for me')*

→ present (stative)

εἶμι: existential 'there is'; with ὑπόστασις.

## μοι

for me

Dative

*dative of advantage / possession*

## ὑπόστασις

hope / prospect

Nominative

*subject (of ἔστιν: 'there is hope for me')*

ὑπόστασις: lit. 'substance / foundation / standing'; here it renders  $\text{הַיְקָוָה}$  ('hope / expectation'); the LXX often uses ὑπόστασις for hope of a concrete future (cf. Ezek 19:5; 37:11; also Heb 11:1 where it takes on the sense of 'assurance / substance of faith'). In this context it means 'prospect [of remarriage and sons].'

## τοῦ

to

Genitive

*article with genitive infinitive (epexegetical: explaining ὑπόστασις)*

## γενέσθαι

become / belong

Aor Mid Inf · γίνομαι

*genitive articular infinitive (epexegetical of ὑπόστασις: 'hope = that I should become a man's [wife]')*

→ aorist infinitive (entry into state)

γίνομαι: 'become'; γενέσθαι με ἀνδρί = 'that I should become a man's [wife]' — the same idiom as εἶναι ἀνδρί above but with γίνομαι (entry into state vs. existing state).

## με

me

Accusative

*accusative subject of infinitive*

## ἀνδρί

to a husband

Dative

*dative of belonging (with γενέσθαι: 'become a man's wife')*

13 καὶ τέξομαι υἱούς, μὴ αὐτοὺς προσδοκήσετε ἕως οὗ μεγαλυνθῶσιν; μὴ αὐτοὺς κατασχεθήσεσθε τοῦ μὴ γενέσθαι ἀνδρί; μὴ κύριέ μοι, ὅτι ἐξεπικράνθη ἐν ἐμοὶ σφόδρα ὑπὲρ ὑμᾶς, ὅτι ἐξῆλθεν ἐν ἐμοὶ χεὶρ κυρίου.

!...and I bore sons — would you wait for them until they grew up? Would you hold yourselves back for them from belonging to a husband? No, my daughters, for it is very bitter for me on your account, for the hand of the LORD has gone out against me.'

CONTINUATION AND CLIMAX OF ARGUMENT (HAND OF LORD AGAINST HER) **καὶ** The double rhetorical question (μή...; μή...;) presses the reductio to its conclusion: even if sons existed, would the women wait decades? Naomi then refuses to transfer blame, instead declaring directly that the hand of the LORD (χεὶρ κυρίου) has gone out against her — the chapter's most theologically charged statement.

καὶ  
and

*narrative conjunction (apodosis continuing the hypothetical of v.12)*

τέξομαι

I bear / I give birth

Fut Mid Indic 1 Sg · τίκτω

*verb in hypothetical apodosis ('even if I bore sons')*

→ future in hypothetical protasis (potential future)

τίκτω: 'give birth / bear'; the future is used in the hypothetical continuation of the impossible scenario begun in v.12.

υἱούς

sons

Accusative

*direct object (of τέξομαι)*

υἱός; the sons of the hypothetical scenario — the ones the daughters-in-law would have to wait for.

μὴ

would

*negative particle introducing rhetorical question (expecting 'no')*

μή: first of two μή questions expecting 'no' — 'Surely you would not wait...?'

## αὐτούς

for them

Accusative

accusative object (of προσδοκῆσετε; fronted for emphasis)

αὐτός; referring to the hypothetical sons; fronted before the verb for emphasis.

## προσδοκῆσετε

will you wait for / expect

Fut Act Indic 2 Pl · προσδοκάω

verb of first rhetorical question

→ future (interrogative rhetorical, expecting 'no')

προσδοκάω: 'wait for / expect / look for'; renders  $\eta\eta\eta\psi\eta$  ('would you wait / hope'); the word suggests patient, hopeful waiting — something Naomi regards as an impossible demand.

## ἕως

until

temporal conjunction (until they grow up)

ἕως; 'until / as long as!'

## οὗ

which / when

relative adverb with ἕως (ἕως οὗ = 'until the time when')

οὗ: genitive relative forming the idiom ἕως οὗ = 'until / until the time that'; renders  $\tau\psi\alpha$ .

## μεγαλυνθῶσιν

they grew up

Aor Pass Subj 3 Pl · μεγαλύνω

subjunctive in temporal clause (ἕως οὗ + subj.)

→ constative aorist subjunctive (hypothetical future maturity)

μεγαλύνω: 'make great / grow up'; passive 'be made great' = 'grow up / come of age'; renders  $\iota\lambda\tau\lambda$ .

## μή

would

negative particle introducing second rhetorical question

## αὐτούς

for them

Accusative

accusative object (fronted for emphasis)

## κατασχεθήσεσθε

would you hold yourselves back

Fut Pass Indic 2 Pl · κατέχω

verb of second rhetorical question (passive: 'be restrained for them')

→ future passive (potential)

κατέχω: 'hold / restrain'; passive 'be held back / restrain yourself'; renders  $\eta\lambda\lambda\eta$  ('would you be barred / hold back?') — a hapax in Hebrew related to the levirate bind.

## τοῦ

from

Genitive

article with genitive infinitive (result / purpose: 'so as not to belong to a husband')

## μή

not

negative particle (negating the infinitive)

## γενέσθαι

to become / belong

Aor Mid Inf · γίνομαι

genitive articular infinitive (τοῦ μή γενέσθαι ἀνδρί: 'from belonging to a husband')

→ aorist infinitive

γίνομαι: as in v.12; the same idiom γενέσθαι ἀνδρί — Naomi asks whether they would forego remarriage.

## ἀνδρί

to a husband

Dative

dative of belonging (with γενέσθαι)

μή

no

negative exclamation (emphatic refusal: 'No! / Don't!')

μή: here an emphatic negative, not a question but a strong 'No!' (cf. μή κύριέ μου = 'No, my daughters!'). Renders לֹא.

κύριέ

daughters

Vocative

vocative (tender address: 'my daughters')

Note: κύριέ here is an unusual form — Rahlfs prints θυγατέρες μου at this point in some manuscripts. The Rahlfs-Hanhart text reads μή κύριέ μοι as Naomi addressing her daughters-in-law ('No, my [daughters]'), but this is a debated crux; some witnesses read θυγατέρες μου ('my daughters') in direct address. The word κύριέ in vocative here is very odd for a human address and may reflect a scribal confusion.

μοι

my

Dative

dative of possession (with address)

ὅτι

for / because

causal conjunction (giving the reason for 'no')

ἐξεπικράνθη

it is very bitter

Aor Pass Indic 3 Sg · ἐπικραίνω

main verb of causal clause (impersonal or with understood subject)

→ constative aorist passive

ἐπικραίνω: 'make very bitter / embitter completely'; the compound with ἐξ- intensifies πικραίνω ('make bitter'); renders דָּמָה לְיָגֵן ('it is exceedingly bitter for me'); the root πικρ- recurs in the name-change to Μαρά (v.20).

ἐν

in / for

preposition + dative (experiential / dative of reference: 'for/to me it is bitter')

ἐν: here instrumental-experiential, rendering יַנִּי ('in me / for me').

ἐμοί

me

Dative

dative of reference / sphere ('it is bitter in/for me')

ἐγώ: emphatic first-person dative.

σφόδρα

very much / exceedingly

adverb of degree (intensifying ἐξεπικράνθη)

σφόδρα: 'exceedingly / very much'; renders טַחַח ('very'); reinforces the superlative bitterness.

<p><b>ὑπέρ</b> on account of / for</p> <p><i>preposition + accusative (causal / representative: 'on your account')</i></p> <p>ὑπέρ: here causal, 'on account of / for the sake of you'; renders יִמְנַח ('more than you' in MT, but LXX takes it as 'because of you').</p>	<p><b>ὕμᾱς</b> you</p> <p>Accusative <i>accusative object of ὑπέρ</i></p>	<p><b>ὅτι</b> for</p> <p><i>causal conjunction (second causal: the deeper theological reason)</i></p>	<p><b>ἐξῆλθεν</b> has gone out</p> <p>Aor Act Indic 3 Sg · ἐξέρχομαι <i>main verb (divine action against Naomi)</i></p> <p>→ constative aorist (decisive divine action)</p> <p>ἐξέρχομαι: 'go out'; the idiom 'the hand of the LORD went out against me' (χείρ κυρίου ἐξῆλθεν ἐν ἐμοί) is a bold anthropomorphism — divine opposition; renders יהוה יד יְיָ הֵצִיָּ.</p>
<p><b>ἐν</b> against</p> <p><i>preposition + dative (hostile sphere: 'against me')</i></p> <p>ἐν: here adversative, 'against / upon me'; renders בִּי in the idiom יהוה יד יְיָ הֵצִיָּ.</p>	<p><b>ἐμοί</b> me</p> <p>Dative <i>dative object of ἐν (adversative)</i></p>	<p><b>χείρ</b> hand</p> <p>Nominative <i>subject (of ἐξῆλθεν: 'the hand of the LORD')</i></p> <p>χείρ: 'hand'; the 'hand of the LORD' (יד יהוה) is a common OT/LXX idiom for divine power and judgment (cf. Exod 9:3; 1 Sam 7:13; Isa 59:1); here Naomi applies it to her own situation of loss.</p>	<p><b>κυρίου</b> of the LORD</p> <p>Genitive <i>genitive of possession (whose hand)</i></p> <p>κύριος; fourth occurrence in ch. 1; here in a context of divine adversity — Naomi attributes her suffering to κύριος, not to chance.</p>

14 καὶ ἐπῆραν τὴν φωνὴν αὐτῶν καὶ ἔκλαυσαν ἔτι· καὶ κατεφίλησεν Ορφα τὴν πενθερὰν αὐτῆς, Ρουθ δὲ ἐκολλήθη αὐτῇ.

And they lifted up their voices and wept again; and Orpah kissed her mother-in-law, but Ruth clung to her.

NARRATIVE TURNING POINT (DIVERGENCE: ORPAH DEPARTS, RUTH CLINGS) **καὶ** The pivotal verse of the chapter: the two daughters-in-law diverge. Ορφα kisses and departs (implicitly); Ρουθ ἐκολλήθη ('clung') — the aorist passive of κολλάω renders the Hebrew קָבַץ ('cleave'), the covenant-bonding word of Gen 2:24 and Deut 10:20. The δέ is adversative: 'but Ruth.'

καὶ  
and

*narrative conjunction*

ἐπῆραν  
they lifted up

Aor Act Indic 3 Pl · ἐπαίρω

*main verb (idiomatic: raising the voice to weep, as in v.9)*

→ ingressive aorist

ἐπαίρω: as v.9; the verbal echo τὴν φωνὴν αὐτῶν repeated verbatim links the two weeping scenes.

τὴν  
the

Accusative

article

φωνήν  
voice

Accusative

*direct object (idiomatic: 'raise the voice')*

αὐτῶν  
their

Genitive

*genitive of possession*

καὶ  
and

*narrative conjunction*

ἔκλαυσαν  
they wept

Aor Act Indic 3 Pl · κλαίω

*main verb (weeping, echoing v.9)*

→ constative aorist

κλαίω: as v.9.

ἔτι  
again / still

*adverb of time (indicating repetition: 'again!')*

ἔτι: 'still / again'; the weeping intensifies after Naomi's speech — this is the second bout of tears.

καὶ  
and

*narrative conjunction (now narrating the divergence)*

κατεφίλησεν  
kissed

Aor Act Indic 3 Sg · καταφιλέω

*main verb (Orpah's farewell action)*

→ constative aorist

καταφιλέω: as v.9; Orpah's kiss is a goodbye — after the kiss she is understood to depart (the text does not narrate her walking away, only the kiss).

Ορφα  
Orpah

*indeclinable proper noun, subject of κατεφίλησεν*

Ορφα: named explicitly as subject for the first (and only) time she acts; after this verse she disappears from the narrative.

τὴν  
the

Accusative

article

## πενθεράν

mother-in-law

Accusative

*direct object (of κατεφίλησεν)*

πενθερά: 'mother-in-law'; renders  $\eta\eta\iota\mu\eta$ ; the relationship word *πενθερά* occurs throughout this chapter but is now used as the object of Orpah's kiss — a formal farewell gesture.

## αὐτῆς

her

Genitive

*genitive of possession*

## Ρουθ

Ruth

*indeclinable proper noun, subject of ἐκολλήθη*

Ρουθ: now named as subject in the pivot sentence — her name stands at the turning point; from here on she is the protagonist.

## δὲ

but

*adversative particle (contrasting Ruth with Orpah)*

δέ: the post-positive adversative marks the contrast — the narrative hinge of the chapter: 'Orpah kissed ... but Ruth clung!'

## ἐκολλήθη

clung

Aor Pass Indic 3 Sg · κολλάω

*main verb (Ruth's decisive act of loyalty)*

→ *constative aorist passive (intensive / resultant: 'attached herself firmly')*

κολλάω: 'join / cling / cleave'; the passive ἐκολλήθη renders  $\eta\eta\iota\eta$  ('cleave / cling') — the word used in Gen 2:24 ('a man shall cleave to his wife') and Deut 10:20 ('you shall cleave to him [the LORD]'). The use of this covenant-bonding word for Ruth's action is surely deliberate: she binds herself to Naomi with the same covenantal intensity. Ruth's act exceeds duty.

## αὐτῇ

to her

Dative

*dative of object (of ἐκολλήθη: 'clung to her')*

αὐτῇ: referring to Naomi — Ruth clung to Naomi.

15 εἶπεν δὲ Νωεμὶν πρὸς Ρουθ Ἴδου ἀπέστρεψεν ἡ σύννυμός σου πρὸς λαὸν αὐτῆς καὶ πρὸς τοὺς θεοὺς αὐτῆς· ἐπιστράφητι δὴ καὶ σύ ὀπίσω τῆς συννύμφου σου.

And Naomi said to Ruth, 'Look, your sister-in-law has returned to her people and to her gods; return now, you also, after your sister-in-law.'

DIRECT SPEECH (NAOMI'S FINAL URGING OF RUTH TO FOLLOW ORPAH) **δὲ** Naomi's argument now turns explicitly to Orpah as a model: she has returned πρὸς λαὸν αὐτῆς καὶ πρὸς τοὺς θεοὺς αὐτῆς — 'to her people and to her gods.' The mention of 'her gods' (τοὺς θεοὺς αὐτῆς) is striking: Naomi acknowledges that following her means embracing Israel's God; this sets up Ruth's counter-declaration in v.16.

**εἶπεν**

said

Aor Act Indic 3 Sg · λέγω

main verb (speech introduction)

→ constative aorist

**δὲ**

and / but

connective particle (transitional; mildly contrastive after Ruth's action)

δέ: post-positive transitional particle; here the contrast is between Ruth's clinging (v.14) and Naomi's verbal response directing her to follow Orpah.

**Νωεμὶν**

Naomi

indeclinable proper noun, subject of εἶπεν

**πρὸς**

to

preposition + accusative (direction of speech)

**Ρουθ**

Ruth

indeclinable proper noun, indirect object of speech (addressee)

Ρουθ: addressed directly and by name for the first time; until now the daughters-in-law have been addressed together.

**Ἴδου**

look / behold

attention-marker / interjection

ἰδού: 'look!'; draws attention to Orpah's departure as a model; as in v.2's narrative 'behold,' it marks something notable.

**ἀπέστρεψεν**

has returned

Aor Act Indic 3 Sg · ἀποστρέφω

main verb (reporting Orpah's departure)

→ constative aorist (completed action)

ἀποστρέφω: as v.6; 'has turned back' — Orpah's action is cited as precedent for Ruth to follow.

**ἡ**

the

Nominative

article

## σύννυμφός

sister-in-law

Nominative

*subject (of ἀπέστρεψεν)*

σύννυμφος: 'co-bride / sister-in-law'; a compound of σύν ('together') + νύμφη ('bride / daughter-in-law'); renders תַּמְנָה ('your sister-in-law, the wife of the brother-in-law, a levirate term); the word indicates the women's shared social position.

## σου

your

Genitive

*genitive of possession ('your sister-in-law')*

## πρὸς

to

*preposition + accusative (goal: to her people)*

## λαὸν

people

Accusative

*accusative of goal (where Orpah returned)*

λαός: 'people'; Orpah's return is to 'her people' — the Moabite community; this contrasts with Ruth's declaration in v.16 ('your people are my people').

## αὐτῆς

her

Genitive

*genitive of possession*

## καὶ

and

*connective (second destination)*

## πρὸς

to

*preposition + accusative (second goal: to her gods)*

## τοὺς

the

Accusative

*article*

## θεοὺς

gods

Accusative

*accusative of goal ('to her gods')*

θεός: 'god'; plural — 'her gods' (τοὺς θεοὺς αὐτῆς), the Moabite deities (Chemosh and others); Naomi explicitly names the religious dimension: returning to Moab means returning to its gods. This sets up Ruth's counter-commitment to κύριος in v.16.

## αὐτῆς

her

Genitive

*genitive of possession*

## ἐπιστράφητι

turn back

Aor Pass Impv 2 Sg· ἐπιστρέφω

*imperative command (now singular: addressed to Ruth alone)*

→ constative aorist imperative

ἐπιστρέφω: now in the second singular — the command is addressed to Ruth alone; all previous imperatives were plural; this is the final and most personal dismissal.

## δὴ

now

*emphatic/hortatory particle*

καὶ

also

adjunctive καί ('you also / even you')

καί: adjunctive use — 'also / even you (like Orpah).'

σύ

you

Nominative

emphatic pronoun (nominative subject, emphasized: 'even you')

σύ: emphatic pronoun; 'you too, Ruth' — Ruth is invited to follow Orpah's example.

ὀπίσω

after / behind

preposition (adverbial: 'after / following')

ὀπίσω: 'after / in the footsteps of'; renders יָרַח; the irony: Ruth has been urged to 'follow after' Orpah, but her great declaration in v.16 will say 'wherever you go I will go' — the directional vocabulary is reversed.

τῆς

the

Genitive

article

συννύμφου

sister-in-law

Genitive

genitive object of ὀπίσω ('follow after your sister-in-law')

σύννυμφος: as above; Ruth is asked to follow Orpah back to Moab.

σου

your

Genitive

genitive of possession

16 εἶπεν δὲ Ρουθ Μὴ ἀπαντήσαι μοι τοῦ καταλιπεῖν σε καὶ ἀποστραφῆναι ὀπισθὲν σου· ὅτι σὺ ὅπου ἔαν πορευθῆς πορεύσομαι, καὶ οὗ ἔαν ἀλισθῆς ἀλισθήσομαι· ὁ λαός σου λαός μου καὶ ὁ θεός σου θεός μου·

But Ruth said, 'Do not urge me to leave you or to turn back from following you; for wherever you go I will go, and wherever you lodge I will lodge; your people are my people, and your God is my God.'

COUNTER-SPEECH / CLIMAX (RUTH'S OATH OF COVENANT LOYALTY) **δὲ** The theological and literary climax of the chapter: Ruth refuses Naomi's dismissal with a solemn declaration binding herself to Naomi's journey, people, land, death, and God. The ὅτι is not merely causal but confessional — 'for' introduces the ground that makes separation unthinkable. The parallelism of the two destination pairs (πορεύθῆς/πορεύσομαι; ἀλισθῆς/ἀλισθήσομαι) and the two identity claims (λαός/θεός) is poetic and formal.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech introduction)

→ constative aorist

δὲ

but

adversative particle (Ruth counters Naomi's command)

δέ: the δέ is strongly adversative — Ruth's refusal overrides the command.

Ρουθ

Ruth

indeclinable proper noun, subject of εἶπεν

Ρουθ: named as speaker; this is her first speech in the book.

Μὴ

do not

negative particle (introducing optative of wish / appeal)

μή: with optative ἀπαντήσαι forms an appeal / negative wish — 'may it not happen to me that...'; renders מִי־יִגְדַּף־לִּי ('do not press me').

ἀπαντήσαι

meet / press

Aor Act Opt 3 Sg · ἀπαντάω

optative of wish/appeal (negative wish: 'may it not happen to me that...')

→ aorist optative

ἀπαντάω: 'meet / encounter'; renders נָגַף ('press / urge / implore'); here Μὴ ἀπαντήσαι μοι = 'may it not befall me' / 'do not urge me'; the idiom אָ + נָגַף means 'to press / implore someone.'

μοι

to me

Dative

dative of reference / indirect object

τοῦ

to

Genitive

article with genitive infinitive (complementing ἀπαντήσαι: 'to leave you')

καταλιπεῖν

leave

Aor Act Inf · καταλείπω

genitive articular infinitive (object of ἀπαντήσαι: 'to leave you')

→ aorist infinitive (decisive action)

καταλείπω: 'leave behind / abandon'; echoes v.3's κατελείφθη — the word that described Naomi being 'left'; Ruth refuses to inflict on Naomi what death inflicted on her.

σε

you

Accusative

accusative object of καταλιπεῖν

καὶ

and

connective (adding second infinitive of refusal)

ἀποστραφῆναι

to turn back

Aor Pass Inf · ἀποστρέφω

genitive articular infinitive (coordinate with καταλιπεῖν: 'or to turn back')

→ aorist passive infinitive

ἀποστρέφω: the same 'return' word used throughout — Ruth refuses the very action Naomi has been urging.

ὀπισθέν

from behind / away from

preposition + genitive (separation from following)

ὀπισθεν: 'behind / from behind'; with ἀποστραφῆναι = 'to turn away from following you'; renders מִי־רָחַמַּי ('from behind/following you').

**σου**

you

Genitive

genitive object of ὄπισθεν

**ὅτι**

for

causal/confessional conjunction (introducing the ground of the refusal)

ὅτι: causal-confessional — 'for / because'; the ὅτι introduces the unbreakable reasons why Ruth cannot leave; renders יָד.

**σύ**

you

Nominative

emphatic pronoun (nominative subject, foregrounded: 'you — wherever you go')

σύ: emphatic 'you'; foregrounded before the conditional relative.

**ὅπου**

wherever

relative adverb of place (indefinite: 'wherever')

ὅπου: 'where / wherever'; with ἕάν = indefinite 'wherever.'

**ἕάν**

ever

indefinitizing particle (with ὅπου: 'wherever')

ἕάν: conditional particle making the relative indefinite ('wherever' rather than 'where').

**πορευθῆς**

you go

Aor Pass Subj 2 Sg · πορεύομαι

verb in indefinite relative clause (subjunctive with ἕάν)

→ aorist subjunctive (indefinite future: whenever/wherever this happens)

πορεύομαι: 'go'; subjunctive in the indefinite relative — 'wherever you may go.'

**πορεύσομαι**

I will go

Fut Mid Indic 1 Sg · πορεύομαι

main verb of apodosis (future promissory: 'I will go')

→ future indicative (solemn promise)

πορεύομαι: the future is promissory — an oath-commitment; the repetition of the same verb (πορευθῆς / πορεύσομαι) in both protasis and apodosis creates the characteristic parallelism of the oath.

**καί**

and

connective (introducing second parallel pair)

**οὔ**

where

relative adverb of place (genitive form: 'where')

οὔ: genitive relative adverb 'where'; with ἕάν = 'wherever.'

**ἕάν**

ever

indefinitizing particle

**αὐλισθῆς**

you lodge

Aor Pass Subj 2 Sg · αὐλίζομαι

verb in indefinite relative clause (subjunctive with ἕάν)

→ aorist subjunctive (indefinite future)

αὐλίζομαι: 'spend the night / lodge'; renders יָלַחַת ('you lodge / spend the night'); the word implies temporary lodging — wherever Naomi stops for the night, Ruth will stop.

**αὐλισθήσομαι**

I will lodge

Fut Pass Indic 1 Sg · αὐλίζομαι

main verb of apodosis (future promissory)

→ future indicative (solemn promise)

αὐλίζομαι: parallel to πορεύομαι — the second pair of the oath; same verb in subjunctive (protasis) and future (apodosis).

ὁ

the

Nominative

article

λαός

people

Nominative

subject (of verbless clause: 'your people are my people')

λαός; 'people'; in the verbless nominal clause ὁ λαός σου λαός μου, Ruth declares her identification with Naomi's people (Israel) — a statement of ethnic and covenantal transfer.

σου

your

Genitive

genitive of possession

λαός

people

Nominative

predicate nominative (of verbless clause)

λαός; 'people'; anarthrous as predicate — 'your people = my people!'

μου

my

Genitive

genitive of possession (Ruth's own people = Naomi's)

καὶ

and

connective (parallel: second identity claim)

ὁ

the

Nominative

article

θεός

God

Nominative

subject (of second verbless clause: 'your God is my God')

θεός; 'God'; the singular ὁ θεός in contrast to τοὺς θεοὺς of v.15 — Ruth switches from 'her (Orpah's) gods' (plural) to 'your (Naomi's) God' (singular); a confession of monotheistic transfer; Ruth chooses κύριος.

σου

your

Genitive

genitive of possession ('your God')

θεός

God

Nominative

predicate nominative (of second verbless clause: 'your God = my God')

θεός; anarthrous as predicate — 'my God'; Ruth's confession that Naomi's God (κύριος) is now her own is the theological centre of the book and its most famous verse.

μου

my

Genitive

genitive of possession

17 οὓ ἔὰν ἀποθάνης ἀποθανοῦμαι κάκεῖ ταφήσομαι. τάδε ποιῆσαι μοι κύριος καὶ τάδε προσθείη, ὅτι θάνατος διαστελεῖ ἀνὰ μέσον ἐμοῦ καὶ σοῦ.

'Where you die I will die, and there I will be buried. May the LORD do so to me and more besides, for death alone shall separate me from you.'

CONTINUATION OF OATH (DEATH-BINDING + DIVINE SELF-IMPRECATION)

οὓ ἔὰν

The oath climaxes

with death: Ruth binds herself to Naomi even beyond life (ὅπου ἀποθάνης ἀποθανοῦμαι). The self-imprecation τάδε ποιῆσαι μοι κύριος καὶ τάδε προσθείη is the standard biblical oath formula (cf. 1 Sam 3:17; 2 Sam 3:9), invoking κύριος as guarantor. Only death (θάνατος) will separate them.

οὓ

where

relative adverb of place (indefinite with ἔάν: 'wherever')

οὓ: as in v.16; continuing the series of parallel conditional-relative pairs.

ἔάν

ever

indefinitizing particle

ἀποθάνης

you die

Aor Act Subj 2 Sg · ἀποθνήσκω

verb in indefinite relative clause (subjunctive with ἔάν)

→ aorist subjunctive (indefinite future: whenever/wherever death comes)

ἀποθνήσκω: 'die'; subjunctive in the indefinite relative — 'wherever you die.'

ἀποθανοῦμαι

I will die

Fut Mid Indic 1 Sg · ἀποθνήσκω

main verb of apodosis (future promissory: 'I will die there')

→ future indicative (solemn promise)

ἀποθνήσκω: same verb in both clauses (ἀποθάνης / ἀποθανοῦμαι), continuing the parallelism; renders ἴθι θνήσκω ('you die') / ἴθι θνήσκω ('I die'). This is Ruth's most radical declaration — binding herself even to Naomi's death.

κἀκεῖ

and there

adverb of place (crasis: καὶ ἐκεῖ; 'and there')

κἀκεῖ: crasis of καὶ + ἐκεῖ; 'and in that very place'; Ruth will be buried where Naomi dies — in the covenant land, not Moab.

ταφῆσομαι

I will be buried

Fut Pass Indic 1 Sg · θάπτω

main verb (future passive: burial promise)

→ future passive (solemn promise)

θάπτω: 'bury'; the burial promise is the deepest commitment — it means Ruth will not return to Moab even in death; she identifies fully with Naomi's people, land, and God for eternity.

τάδε

thus / these things

Accusative

demonstrative pronoun, accusative (object of ποιήσαι: 'may the LORD do these things to me')

ὅδε: 'this / such'; τάδε (neuter plural accusative) is the standard LXX rendering of הַכּ in the oath formula לִי הַשְׁגֵּךְ הַיְהוָה ('thus may the LORD do to me'); the pronoun refers to unnamed evils the swearer calls down on herself if she breaks the oath.

ποιήσαι

may he do

Aor Act Opt 3 Sg · ποιέω

optative of wish / imprecation (self-curse invoking the LORD)

→ aorist optative (prayer / imprecation)

ποιέω: 'do'; optative of imprecation — as in v.8's blessing-optative, but here inverted: Ruth calls down divine judgment on herself if she breaks the oath; the formula ποιήσαι μοι κύριος καὶ τάδε προσθείη recurs in identical form in 1 Sam 3:17; 14:44; 20:13; 2 Sam 3:9, 35.

μοι

to me

Dative

dative of disadvantage (self-imprecation: punishment falls on Ruth if she defaults)

κύριος

LORD

Nominative

subject (divine agent of the imprecation)

κύριος: fifth occurrence in ch. 1; the LORD is now Ruth's God (per v.16) and the guarantor of her oath — she invokes the deity she has just claimed as her own.

καὶ

and

connective (adding the intensifying element of the formula)

τάδε

yet more

Accusative

demonstrative pronoun (object of προσθείη: 'and add yet more')

ὅδε: 'these things'; in the formula, the second τάδε refers to additional, unnamed punishments beyond the first; renders הַכּ הַשְׁגֵּךְ ('so may he add').

προσθείη

may he add

Aor Act Opt 3 Sg · προστίθημι

optative of wish / imprecation (intensifying the self-curse)

→ aorist optative (imprecation)

προστίθημι: 'add / append'; 'may he add to it' — the formula stacks up additional (unspecified) consequences; renders הַשְׁגֵּךְ ('may he add').

ὅτι

for / except

causal/exceptive conjunction (stating what alone could separate them)

ὅτι: here limiting/exceptive ('for only / except that'); renders כִּי ('for'); introduces the one thing that will separate them.

θάνατος

death

Nominative

subject (only death will separate them)

θάνατος: 'death'; ὁ θάνατος as subject makes death the sole exception — and even death is more limitation than release; the oath has already neutralized death's power to separate by promising joint burial.

διαστελεῖ

will separate

Fut Act Indic 3 Sg · διαστέλλω

main verb of ὅτι clause (what death will do)

→ future indicative (what alone will part them)

διαστέλλω: 'set apart / separate / distinguish'; renders תִּרְפָּד ('separate / part'); only death can separate Ruth from Naomi — and even that is minimized by the burial vow.

ἀνά

between

*preposition in distributive idiom (ἀνά μέσον: 'in the midst / between')*

ἀνά: distributive preposition; ἀνά μέσον + genitive = 'between'; renders יָבַי ('between').

μέσον

middle / between

Accusative

*accusative in prepositional idiom (ἀνά μέσον = 'between')*

μέσος: 'middle'; in the phrase ἀνά μέσον ἐμοῦ καὶ σοῦ = 'between me and you.'

ἐμοῦ

me

Genitive

*genitive object of ἀνά μέσον (first party: Ruth)*

ἐγώ: emphatic first-person genitive.

καὶ

and

*connective (joining the two parties)*

σοῦ

you

Genitive

*genitive object of ἀνά μέσον (second party: Naomi)*

σύ: second singular; 'between me and you.'

## 18 ἰδοῦσα δὲ Νωεμὶν ὅτι κραταιοῦται αὐτὴ τοῦ πορεύεσθαι μετ' αὐτῆς, ἐκόπασεν τοῦ λαλῆσαι αὐτῇ ἔτι.

And when Naomi saw that she was resolved to go with her, she ceased speaking to her further.

NARRATIVE CLOSURE (NAOMI FALLS SILENT BEFORE RUTH'S RESOLVE) **δὲ** Naomi's silence (ἐκόπασεν τοῦ λαλῆσαι) is eloquent: the argument has been won not by persuasion but by Ruth's unshakeable resolve (κραταιοῦται — 'she is strong / resolved'). The aorist of the main verb contrasts with the present κραταιοῦται, which vividly depicts Ruth's ongoing determination.

## ἰδοῦσα

seeing / when she saw

Aor Act Ptc Nom Sg Fem · ὄραω

*circumstantial participle (temporal/causal: 'when/because Naomi saw')*

→ constative aorist participle (antecedent to main verb)

ὄραω: 'see'; the circumstantial aorist participle precedes the main verb in time  
— Naomi 'saw' Ruth's determination and then fell silent.

## δὲ

and / but

*transitional particle*

δέ: marking transition.

## Νωεμίν

Naomi

*indeclinable proper noun, subject of both participle and main verb*

## ὅτι

that

*content conjunction (introducing what Naomi saw)*

ὅτι: recitative-content — introduces the content of ἰδοῦσα ('she saw that...').

## κραταιοῦται

she is resolved / determined

Pres Mid/Pass Indic 3 Sg · κραταιόω

*verb of content clause (present: Ruth's ongoing determined state)*

→ progressive present (Ruth is in the midst of her determination)

κραταιόω: 'strengthen / make strong'; middle/passive 'be strong / resolve'; renders *תִּצְמַחְתְּ* ('was determined / strengthened herself'); the present tense gives a vivid, in-progress sense — Naomi observes Ruth's resolve as an ongoing reality, not a past decision.

## αὐτή

she

Nominative

*intensive/resumptive pronoun (subject of κραταιοῦται: Ruth)*

αὐτή: intensive 'she herself'; emphasizes Ruth's personal, individual resolve.

## τοῦ

to

Genitive

*article with genitive infinitive (complementing κραταιοῦται: what her resolve is to do)*

## πορεύεσθαι

to go

Pres Mid Inf · πορεύομαι

*genitive articular infinitive (complementary: 'resolved to go')*

→ present infinitive (ongoing action: to keep going)

πορεύομαι: 'go'; the present infinitive marks the continuing nature of the journey — resolved to go on going with her.

**μετ'**  
with  
*preposition + genitive (comitative)*

**αὐτῆς**  
her  
Genitive  
*genitive object of μετά (Naomi)*

**ἔκόπασεν**  
she ceased  
Aor Act Indic 3 Sg · κοπάζω  
*main verb (Naomi stops speaking)*  
→ *ingressive/constative aorist (she stopped)*  
κοπάζω: 'cease / abate / grow weary'; renders ἔκοπασεν ('she ceased'); the word is often used of storms abating (cf. Jon 1:11); here it vividly captures Naomi's argument running out of force before Ruth's determination.

**τοῦ**  
from  
Genitive  
*article with genitive infinitive (complementary: what she ceased doing)*

**λαλήσαι**  
speaking  
Aor Act Inf · λαλέω  
*genitive articular infinitive (complementary of cessation: ceased speaking)*  
→ *aorist infinitive*  
λαλέω: 'speak / talk'; ἔκόπασεν τοῦ λαλήσαι = 'she ceased from speaking'; her silence is the narrator's way of conceding Ruth's victory.

**αὐτῇ**  
to her  
Dative  
*dative of indirect object (she stopped speaking to Ruth)*

**ἔτι**  
any longer / further  
*adverb of time (cessation: 'no longer / any more')*  
ἔτι: 'still / yet / any longer'; with negative cessation verbs, ἔτι means 'any longer'; renders ἔτι ('again / further').

19 ἔπορεύθησαν δὲ ἀμφότεραι ἕως τοῦ παραγενέσθαι αὐτὰς εἰς Βαιθλεεμ. καὶ ἐγένετο ὡς εἰσῆλθον εἰς Βαιθλεεμ, καὶ ἐξήχησεν πᾶσα ἡ πόλις ἐπ' αὐταῖς λέγουσαι Αὕτη ἐστὶν Νωεμὶν;

And the two of them went until they came to Bethlehem. And it came to pass when they entered Bethlehem that the whole city was stirred because of them, saying, 'Is this Naomi?'

NARRATIVE TRANSITION (ARRIVAL IN BETHLEHEM; COMMUNAL RECOGNITION SCENE) **δὲ** The travel summary ἔπορεύθησαν ἀμφότεραι ('both went') treats Ruth and Naomi as a unit. The arrival formula καὶ ἐγένετο ὡς εἰσῆλθον echoes the opening ἐγένετο (v.1) — a structural bookend. The city's stunned question ('Is this Naomi?') introduces the name-reflection of vv.20–21.

## ἐπορεύθησαν

they went

Aor Pass Indic 3 Pl · πορεύομαι

*main verb (journey summary)*

→ constative aorist (completing the journey)

πορεύομαι: 'go / travel'; the aorist summarizes the journey — the narrative jumps from the moment of resolve to the arrival without depicting the travel itself.

## δὲ

and

*transitional particle*

## ἀμφότεραι

both

Nominative

*nominative subject (both women together)*

ἀμφότεραι: 'both (feminine)'; now Ruth and Naomi are ἀμφότεραι — the same word used for the two dead sons in v.5, but now of a surviving pair moving toward life.

## ἕως

until

*conjunction (temporal: 'until they arrived')*

ἕως: 'until'; with τοῦ παραγενέσθαι = 'until their arriving' (articular infinitive).

## τοῦ

their

Genitive

*article with genitive infinitive (ἕως τοῦ + inf.: 'until arriving')*

## παραγενέσθαι

come / arrive

Aor Mid Inf · παραγίνομαι

*genitive articular infinitive (temporal terminus: 'until they arrived')*

→ aorist infinitive

παραγίνομαι: 'arrive / come to'; renders ἡἴκω ('their coming'); the arrival at Bethlehem is the telos of the whole journey.

## αὐτάς

them

Accusative

*accusative subject of infinitive*

## εἰς

to

*preposition + accusative (goal of arrival)*

## Βαιθλεεμ

Bethlehem

*indeclinable proper noun, accusative of goal*

Βαιθλεεμ: the 'house of bread' where they left (vv.1–2) — now the bread has returned and so has Naomi; the narrative circle closes.

## καὶ

and

*narrative conjunction*

## ἐγένετο

it came to pass

Aor Mid Indic 3 Sg · γίνομαι

*framing formula (καὶ ἐγένετο ὡς + temporal clause)*

→ constative aorist

γίνομαι: the ἐγένετο formula as in v.1 — here καὶ ἐγένετο ὡς εἰσῆλθον ('and it came to pass when they entered'), the same narrative opening device; the bookend of ἐγένετο frames the whole chapter.

## ὡς

when

*temporal conjunction ('when / as')*

ὡς: temporal 'when'; with aorist indicative; renders εἰς + infinitive.

## εἰσῆλθον

they entered

Aor Act Indic 3 Pl · εἰσέρχομαι

*verb of temporal clause (their entrance into the city)*

→ constative aorist

εἰσέρχομαι: 'enter / come into'; the first entrance into the city triggers the communal response.

## εἰς

into

*preposition + accusative (goal: into Bethlehem)*

## Βαιθλεεμ

Bethlehem

*indeclinable proper noun, accusative of goal (repeated for emphasis)*

## καὶ

and

*narrative conjunction (apodosis)*

## ἐξήχησεν

was stirred / buzzed

Aor Act Indic 3 Sg · ἐξηχέω

*main verb of the apodosis (city's reaction)*

→ ingressive aorist (city erupts in reaction)

ἐξηχέω: 'ring out / sound loudly / be stirred up'; renders  $\text{קָרַח}$  ('and it was stirred / buzzed'); the word is onomatopoeic — the city 'rang out' / 'buzzed' with excitement; used of a tumultuous crowd-sound (cf. 1 Sam 4:5 LXX of a great shout).

## πᾶσα

all / whole

Nominative

*nominative subject (predicate adjective: 'the whole city')*

πᾶς: 'all / whole'; πᾶσα ἡ πόλις = 'the whole city'; the universal scope emphasizes the impact of the return.

## ἡ

the

Nominative

*article*

## πόλις

city

Nominative

*subject (of ἐξήχησεν)*

πόλις: 'city / town'; the same city is Bethlehem, known from v.1 as the origin — its community will play a role in the legal proceedings of ch. 4.

## ἐπί

because of / over

*preposition + dative (causal or referential: 'on account of them')*

ἐπί (+ dat.): here causal-referential 'on account of / concerning them.'

## αὐταῖς

them

Dative

*dative object of ἐπί*

## λέγουσαι

saying

Pres Act Ptc Nom Pl Fem · λέγω

*circumstantial participle (manner / content: 'saying')*

→ progressive present participle (ongoing communal speech)

λέγω: 'say'; the nominative plural feminine agrees with the collective πᾶσα ἡ πόλις, personified as women speaking — the recognition scene is female-communal.

## Αὕτη

this

Nominative

*demonstrative pronoun (subject of recognition question: 'Is this...?')*

αὕτη: 'this one (woman)'; the pointing question — they recognize someone but cannot believe it is really she.

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

main verb (recognition question: identity)

→ present (equative)

εἰμί: equative 'is'; the question of identity is the question of the whole chapter — is this really the woman who left full?

Νωεμίν

Naomi

indeclinable proper noun, predicate nominative (of recognition question)

Νωεμίν: the name 'Naomi' (= 'pleasantness') is spoken by the townswomen — and will be immediately rejected by Naomi herself in v.20.

20 καὶ εἶπεν αὐταῖς Μὴ δὴ καλεῖτέ με Νωεμίν· καλέσατέ με Μαρά, ὅτι ἐπικράνθη ἐν ἐμοὶ ὁ ἰκανὸς σφόδρα.

And she said to them, 'Do not call me Naomi; call me Mara, for the Almighty has dealt very bitterly with me.'

DIRECT SPEECH (NAOMI'S SELF-RENAMING / LAMENT)

καὶ

Naomi enacts a symbolic self-renaming:

from Νωεμίν ('pleasantness') to Μαρά ('bitterness'). The name-change is a lament statement — she

does not literally rename herself but protests her condition. ὁ ἰκανός ('the Sufficient / Almighty')

renders יְיָ (El Shaddai) — the divine name of patriarchal contexts; the LXX thus flags the theological

register.

καὶ

and

narrative conjunction

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech introduction)

→ constative aorist

αὐταῖς

to them

Dative

dative of indirect object (addressing the townswomen)

Μὴ

do not

negative particle (with present imperative: 'stop calling')

μή + present imperative: prohibition of an ongoing action — 'stop calling me Naomi (pleasantness)!'.

δὴ

please

*emphatic/hortatory particle*

δὴ: here intensifies the prohibition – 'do not please call me...!'

καλεῖτέ

call

Pres Act Impv 2 Pl · καλέω

*prohibited verb (present imperative with μή: 'stop calling')*

→ present imperative with μή (cessation of ongoing action)

καλέω: 'call / name'; present imperative prohibited by μή = 'cease calling me by this name.'

με

me

Accusative

*accusative object (of καλεῖτε)*

Νωεμίν

Naomi

*indeclinable proper noun, accusative predicate (the name to be abandoned)*

Νωεμίν: 'pleasantness / sweetness'; the name she rejects as no longer fitting her experience.

καλέσατέ

call

Aor Act Impv 2 Pl · καλέω

*imperative command (aorist: decisive new naming)*

→ constative aorist imperative (command to enact)

καλέω: now the aorist imperative – a positive command to adopt the new name immediately and decisively; the shift from present (stop doing) to aorist (start doing) is intentional.

με

me

Accusative

*accusative object*

Μαρά

Mara

*indeclinable proper noun, accusative predicate (the new name: 'bitterness')*

Μαρά: transliteration of מָרָר ('bitterness'); the wordplay with Νωεμίν (= נְיָמָן, 'pleasant') is exact – pleasant vs. bitter; the LXX preserves the name as a transliteration rather than translating it (the Greek reader must be told the meaning).

ὅτι

for / because

*causal conjunction (explaining the name-change)*

ἐπικράνθη

has dealt bitterly

Aor Pass Indic 3 Sg · ἐπικραίνω

*main verb of causal clause (divine bitter dealing)*

→ constative aorist passive

ἐπικραίνω: 'embitter / deal bitterly with'; note the parallel with ἐξεπικράνθη in v.13 – the same root; now in the context of the divine name ὁ ἱκανός. The passive 'was embittered' or 'has dealt bitterly' – the subject is ὁ ἱκανός.

ἐν

in / against

*preposition + dative (sphere / reference: 'in/against me')*

ἐν: as in v.13; the Hebraizing ἐν ἐμοί = עָי ('in me / against me').

ἐμοί

me

Dative

*dative of sphere / reference*

ὁ

the

Nominative

*article (with divine title)*

## ἰκανός

Almighty / Sufficient

Nominative

*subject (divine title: 'the Almighty')*

ἰκανός: 'sufficient / adequate / able'; LXX renders יְיָ (El Shaddai) as ὁ ἰκανός or ὁ παντοκράτωρ; here ἰκανός ('the Sufficient One / the Almighty') highlights God's sovereign capacity — the same God who is sufficient to bless is the one who has afflicted. This divine name occurs in patriarchal narrative contexts (Gen 17:1; 28:3) and Job — the LXX's rendering flags the lament register.

## σφόδρα

exceedingly / very

*adverb of degree*

σφόδρα: 'very / exceedingly'; intensifier, as in v.13; the bitterness is superlative.

21 ἐγὼ πλήρης ἐπορεύθην, καὶ κενὴν ἀπέστρεψέν με κύριος· καὶ ἵνα τί καλεῖτέ με Νωεμὶν; καὶ κύριος ἔταπείνωσέν με καὶ ὁ ἰκανὸς ἐκάκωσέν με.

'I went out full, and the LORD has brought me back empty. Why then do you call me Naomi? For the LORD has humbled me and the Almighty has dealt evilly with me.'

CONTINUATION OF LAMENT (FULL / EMPTY ANTITHESIS; DIVINE AGENCY STATED TWICE) **ἐγὼ** The πλήρης / κενή ('full / empty') antithesis is the chapter's central metaphor — and theologically loaded: the Bethlehem of 'bread' that once could not feed them now has bread, but Naomi returns empty of family. The double statement of divine agency (κύριος ... ὁ ἰκανός) makes the lament formally complete and echoes v.13.

## ἐγὼ

I

Nominative

*emphatic nominative subject (foregrounded: 'I, for my part')*

ἐγὼ: emphatic first-person pronoun; foregrounded before the predicate to stress Naomi's personal testimony — 'I went out full.'

## πλήρης

full

Nominative

*predicate adjective (with ἐπορεύθην: 'I went out full')*

πλήρης: 'full / complete'; renders הַלְלָה ('full'); the fullness was of family (husband and sons) — she left wealthy in relationships.

## ἐπορεύθην

I went

Aor Pass Indic 1 Sg · πορεύομαι

*main verb (narrative of her departure from Bethlehem)*

→ constative aorist

πορεύομαι: 'go'; the aorist recalls the journey of v.1 — the same departure, now narrated from Naomi's perspective.

## καὶ

and

*adversative-narrative conjunction (antithesis: full vs. empty)*

καί: here adversative in effect — 'and [yet] empty the LORD brought me back.'

## κενήν

empty

Accusative

*predicate accusative (object complement of ἀπέστρεψέν με: 'brought me back empty')*

κενός: 'empty / void'; accusative object complement agreeing with με; renders קֵרֵי ('empty-handed / empty'); the antithesis πλήρης → κενή is the chapter's dramatic heart.

## ἀπέστρεψέν

brought back

Aor Act Indic 3 Sg · ἀποστρέφω

*main verb (divine action: God as the agent of return)*

→ constative aorist

ἀποστρέφω: 'turn back / return'; the same 'return' verb of vv.6, 8, 15, now with κύριος as the causative subject — God himself 'turned her back' empty; divine agency in both departure and return.

## με

me

Accusative

*accusative direct object*

## κύριος

LORD

Nominative

*subject (of ἀπέστρεψέν: the LORD as agent of the return)*

κύριος: sixth and seventh occurrences in ch. 1 (here and in the next clause); the repeated divine name makes clear that Naomi attributes her situation entirely to God's sovereign action.

## καὶ

and

*interrogative καί ('and why then? / so why?')*

## ἵνα

why

*interrogative conjunction (ἵνα τί = 'why?' as in v.11)*

ἵνα τί: as v.11; the same Hebraistic idiom 'why / for what purpose?'; renders הַמָּה.

## τί

what

*interrogative pronoun (in ἵνα τί idiom)*

## καλεῖτέ

do you call

Pres Act Indic 2 Pl · καλέω

*verb of rhetorical question (present: ongoing calling)*

→ progressive present

καλέω: as v.20; the same verb repeated — the rhetorical question reinforces the name-change of v.20.

**με**

me

Accusative

accusative object

**Νωεμίν**

Naomi

*indeclinable proper noun, predicate accusative  
(the name she refuses)*

**καὶ**

and / for

*causal-connective καί (giving the reason for not  
calling her Naomi)*

**κύριος**

LORD

Nominative

*subject (first divine agent in the double  
statement)*

κύριος; repeated for the seventh time; with  
ἐταπείνωσέν the relationship is explicit  
divine humiliation.

**ἐταπείνωσέν**

has humbled / afflicted

Aor Act Indic 3 Sg · ταπεινώω

*main verb (first divine action: humbling)*

→ constative aorist

ταπεινώω: 'humble / afflict / bring low';  
renders תַּבַּע ('afflict / humble'); the word is  
used in Deut 8:2-3 of God humbling Israel  
in the wilderness — Naomi places herself in  
the same theological tradition of God-  
willed humiliation.

**με**

me

Accusative

accusative object

**καὶ**

and

*connective (parallel divine agent)*

**ὁ**

the

Nominative

*article (with divine title)*

**ἰκανός**

Almighty

Nominative

*subject (second divine agent: ὁ ἰκανός = Shaddai,  
as in v.20)*

ἰκανός; as v.20; the double attribution  
(κύριος ... ὁ ἰκανός) reinforces the  
completeness of the lament — both the  
covenant name and the patriarchal title are  
invoked.

**ἐκάκωσέν**

dealt evilly / afflicted

Aor Act Indic 3 Sg · κακώω

*main verb (second divine action: causing evil /  
affliction)*

→ constative aorist

κακώω: 'do evil to / afflict / harm'; renders  
עָרַר ('did evil / dealt badly'); the verb is  
blunt — God 'did evil' to her (from her  
perspective of suffering); the LXX does not  
soften the complaint.

**με**

me

Accusative

accusative object

22 καὶ ἐπέστρεψεν Νωεμὶν, καὶ Ρουθ ἡ Μωαβῆτις ἡ νύμφη αὐτῆς μετ' αὐτῆς, ἐπιστρέψασα ἐξ ἀγροῦ Μωαβ· αὐτοὶ δὲ παρεγένοντο εἰς Βαιθλεεμ ἐν ἀρχῇ θερισμοῦ κριθῶν.

And Naomi returned, and Ruth the Moabite, her daughter-in-law, with her, who had returned from the field of Moab; and they arrived in Bethlehem at the beginning of the barley harvest.

NARRATIVE CLOSURE / CHAPTER FRAME (RETURN CONFIRMED; SCENE SET FOR CH. 2)

καὶ The closing

verse is the narrative summation: it confirms the return of both women, explicitly labels Ruth as ἡ Μωαβῆτις ('the Moabite'), and closes the chapter with the hopeful temporal notice ἐν ἀρχῇ θερισμοῦ κριθῶν ('at the beginning of the barley harvest') — the very circumstance that will enable Ruth to glean in ch. 2.

καὶ  
and

*narrative conjunction*

ἐπέστρεψεν

returned

Aor Act Indic 3 Sg · ἐπιστρέφω

*main verb (summary of the return)*

→ constative aorist

ἐπιστρέφω: the chapter's dominant verb of return used one final time as summary; the word has been used for Orpah's return to Moab (v.15), Naomi's return to Judah, and now as the chapter's closing statement of completed return.

Νωεμὶν

Naomi

*indeclinable proper noun, subject of ἐπέστρεψεν*

Νωεμὶν: despite her protest of v.20–21, the narrator continues to use the name Νωεμὶν (not Μαρά) — the narrative withholds the new name, perhaps signaling that the story's resolution will restore 'pleasantness!'

καὶ  
and

*connective (adding Ruth as co-subject)*

Ρουθ

Ruth

*indeclinable proper noun, co-subject of ἐπέστρεψεν / παρεγένοντο*

Ρουθ: the protagonist's name, now definitively placed alongside Naomi.

ἡ

the

Nominative

*article (with ethnic designation)*

Μωαβίτις

Moabite

Nominative

*nominative in apposition (ethnic gentilic: 'the Moabite')*

Μωαβίτις: 'Moabite woman'; this ethnic label frames the chapter's close and will recur at 2:2, 21; 4:5, 10 — each time as an identifying mark of her otherness that the narrative progressively overcomes through  $\eta$ esed.

ἡ

the

Nominative

*article (with relational noun)*

νύμφη

daughter-in-law

Nominative

*nominative in apposition (relational identification)*

νύμφη: 'daughter-in-law'; as throughout ch. 1; the double apposition (ἡ Μωαβίτις ἡ νύμφη αὐτῆς) defines Ruth at the chapter's close by both her ethnic identity and her relational bond to Naomi.

αὐτῆς

her

Genitive

*genitive of possession ('her daughter-in-law')*

μετ'

with

*preposition + genitive (comitative: 'with her')*

αὐτῆς

her

Genitive

*genitive object of μετά*

ἐπιστρέψασα

having returned

Aor Act Ptc Nom Sg Fem · ἐπιστρέφω

*circumstantial participle (concessive/descriptive: 'who had returned from Moab')*

→ constative aorist participle (antecedent return)

ἐπιστρέφω: the participle applied to Ruth — she 'having returned from the field of Moab'; the participial phrase anchors her to the return-journey and marks her as a voluntary migrant, not a captive.

ἐξ

from

*preposition + genitive (ablative: point of departure)*

ἀγροῦ

field

Genitive

*genitive of separation (point of departure: the field of Moab)*

ἀγρός: as vv.1–2, 6–7; the phrase ἐξ ἀγροῦ Μωαβ echoes the opening of the chapter (ἐν ἀγρῷ Μωαβ, v.1) — the closing verse deliberately echoes the opening, creating an inclusion.

Μωαβ

Moab

*indeclinable proper noun, genitive of place*

Μωαβ: final occurrence in ch. 1; the chapter began and ends with this name as the territory of exile and loss.

## αὐτοὶ

they

Nominative

*intensive/resumptive pronoun (emphatic subject: 'they themselves')*

αὐτοί: resumptive — 'they themselves (and no other)'; the masculine plural may reflect a grammatical default for the pair; emphasizes the joint arrival.

## δὲ

and / now

*transitional particle (resumptive: continuing the narrative)*

## παρεγένοντο

arrived

Aor Mid Indic 3 Pl · παραγίνομαι

*main verb (confirmed arrival: the narrative closes)*

→ constative aorist

παράγίνομαι: 'arrive / come to'; the same verb as in v.19 (παραγενέσθαι) — here as a finite verb confirming what v.19 described as a temporal clause; the narrative now rests at Bethlehem.

## εἰς

to

*preposition + accusative (goal)*

## Βαιθλεεμ

Bethlehem

*indeclinable proper noun, accusative of goal (final destination)*

Βαιθλεεμ: the name appears for the fifth and final time in this chapter; the city of bread is the point of return and the stage for the story of redemption.

## ἐν

at

*preposition + dative (temporal: 'at the beginning of')*

## ἀρχῆ

beginning

Dative

*dative of time ('at the beginning of the barley harvest')*

ἀρχή: 'beginning'; ἐν ἀρχῆ θερισμοῦ κριθῶν = 'at the beginning of the barley harvest'; the precise agricultural timing (March–April in Palestine) sets the stage for Ruth's gleaning in ch. 2 and the book's movement from desolation to abundance.

## θερισμοῦ

harvest

Genitive

*genitive of kind (what harvest: 'of barley')*

θερισμός: 'reaping / harvest'; renders רִצִּק ('harvest season'); this is the harvest that Naomi heard about in v.6 (ἐπέσκεπται κύριος ... δοῦναι αὐτοῖς ἄρτους) — the divine provision that drew her home.

## κριθῶν

of barley

Genitive

*genitive of content / specification (what is harvested)*

κριθή: 'barley'; renders דִּרְגָּשׁ; barley harvest precedes wheat harvest; the closing note is quietly hopeful — famine is over, harvest has begun, and two women stand on the threshold of the redemption the rest of the book will narrate.

**On the text.** The Greek text of Ruth 1 follows the standard critical text of the Septuagint as established in the Rahlfs–Hanhart edition (Septuaginta, rev. ed. 2006), an ancient and public-domain text; the critical apparatus is not reproduced. Ruth in the LXX stands in a tradition of notably literal, kaige-style translation: nearly every Hebrew wayyiqtol is rendered by καὶ + aorist (καί-parataxis), and the narrative opening formula יְהוָה is calqued as καὶ ἐγένετο (1:1). This Hebraizing literalism makes Ruth an important textual witness to the proto-MT Hebrew Vorlage. The translator consistently represents the divine name יהוה with κύριος (1:6, 8, 9, 13, 17, 21) — the standard LXX convention. The Hebrew proper names are transliterated rather than translated: Νωεμίν (Naomi; LXX spelling, used alongside Μαρά at 1:20), Ρουθ, Ορφα (the Moabite daughters-in-law), Μωαβ and its gentilic Μωαβίτις (1:4, 22), Βαιθλεεμ (Bethlehem, 1:1, 2, 19, 22), Ιουδα (Judah), and Ελιμελεχ and Αβιμελεχ (variant spellings of the husband's name in different traditions; Rahlfs reads Αβιμελεχ at 1:2, 3; the proper name is indeclinable in Greek). At 1:8 κύριος ποιήσαι μεθ' ὑμῶν ἔλεος ('may the LORD deal loyally with you') is a theological crux: ἔλεος renders ἤσעד (hesed), the covenantal loving-kindness that is the book's theological centrepiece; the Greek makes it a noun-object construction rather than the abstracted quality of the Hebrew. At 1:16–17, Ruth's oath of loyalty — ὅπου ἐὰν πορευθῆς πορεύσομαι ... ὁ θάνατός σου θάνατός μου — is one of the most celebrated passages in biblical literature; the LXX reproduces it faithfully, and the solemnising oath formula (τάδε ποιήσαι μοι κύριος καὶ τάδε προσθείη, 1:17) echoes the standard Hebrew imprecation with κύριος added for clarity. At 1:20–21 the name-play of Naomi/Mara (Νωεμίν/Μαρά = 'pleasantness'/'bitterness') is preserved in transliteration: the LXX does not translate either name but leaves the wordplay implicit for Greek readers. Minor text-critical variations (the presence or absence of δὴ in 1:11; variants in the verb tense of 1:6) are not noted.

**On the labels.** Parsing gives Tense·Voice·Mood·Person·Number (+ Case·Number·Gender for participles) and lemma. The *syntactic-function* and **semantic-force** tiers follow standard intermediate-grammar categories (e.g. Wallace, *Greek Grammar Beyond the Basics*); both involve interpretive judgment, and the majority reading has been chosen where opinions differ. Lexical notes condense commonly cited data (etymology, sense range, synonym contrasts, NT frequency, OT/LXX echoes) and are no substitute for a lexicon.

**On the discourse tier.** Discourse structure operates above the word, so it is shown at the clause/verse level (the connective, the relation it signals, and the role of the clause) and summarized in the chapter outline. Relation labels, any proposed chiasm,

and the paragraph divisions reflect a common reading of the argument; other discourse analyses segment and label some relations differently.