

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 2

ΡΟΥΘ Β΄

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 · 2:1–3

The gleaning field: Ruth goes out to gather

The narrator introduces Boaz as a kinsman of Elimelech's family and a man of substance (v.1). Ruth asks Naomi's leave to glean, and Naomi sends her (v.2). Ruth goes and by providence lights upon the portion of the field belonging to Boaz (v.3) — the narrator's 'it happened to happen' (וַיִּקְרַח מִקְרָהּ, LXX περιέπεσεν περιπτώματι) signals providential accident.

B · 2:4–16

Boaz and Ruth: generosity extended in word and deed

Boaz arrives greeting his harvesters with a liturgical exchange (vv.4–5), inquires about the stranger, and receives a full report from the overseer (vv.6–7). Boaz addresses Ruth directly with three commands of protection and provision — stay, follow my girls, drink from my water (vv.8–9). Ruth's prostrated question of unworthiness (v.10) draws from Boaz a benediction rooting her loyalty to Naomi in the covenant metaphor of divine wings (vv.11–12). She responds with humble gratitude (v.13). At the meal Boaz serves her and she eats to satiety (v.14). Boaz then commands his servants to leave extra bundles and not rebuke her (vv.15–16).

Return to Naomi: the name revealed and the arrangement settled

Ruth beats out her gleanings and returns with an ephah of barley plus the leftovers from her meal (v.17), and Naomi marvels at the quantity (v.18). When Naomi asks where she worked, Ruth names the field-owner; Naomi pronounces a blessing and reveals that Boaz is near-kin and potential redeemer (vv.19–20). Ruth reports Boaz's instruction to stay close to his workers through the whole harvest (v.21). Naomi endorses the plan — safety among his girls, not another's field (v.22) — and the chapter closes noting Ruth gleaned through barley and wheat harvests while dwelling with Naomi (v.23).

1 Καὶ τῇ Νωεμὶν ἀνὴρ γνῶριμος τῷ ἀνδρὶ αὐτῆς, καὶ ὁ ἄνθρωπος δυνατὸς ἰσχύι, ἐκ τῆς συγγενείας Ἀβιμελεχ, καὶ ὄνομα αὐτῷ Βοος.

And Naomi had a kinsman of her husband, and the man was mighty in strength, from the clan of Elimelech, and his name was Boaz.

BACKGROUND / EXPOSITION **Καί** A nominal exposition clause introducing Boaz; no action verb drives the plot yet. The verse is narrative background establishing the kin-link that will resolve the story.

Καὶ
and

coordinating conjunction (narrative opening)

τῇ

to/for

Dative

article with Νωεμὶν (dative of possession)

Νωεμὶν

Naomi

Dative

dative of possession (indeclinable proper name)

Νωεμὶν: indeclinable transliteration of Hebrew נָוֹמִי Naomi; the dative case is carried by the article τῇ alone.

ἀνὴρ

a man

Nominative

subject of verbless clause

ἀνὴρ: 'man, husband'; here 'a kinsman/man' in the general sense before the kin-term γνῶριμος qualifies it.

γνώριμος

known, acquaintance

Nominative

predicate adjective (in apposition to ἀνὴρ)

γνώριμος: 'known, familiar, acquaintance' — here functioning as a kin-relationship term rendering Hebrew עֲדָמָה ('known one, kinsman'); LXX softens the legal weight of the Hebrew לֹאֵל (redeemer) until v.20.

τῷ

of the

Dative

article

ἀνδρὶ

husband

Dative

dative of reference / relational dative

ἀνὴρ (dat.): 'husband'; the γνώριμος relationship is measured relative to Naomi's deceased husband Elimelech.

αὐτῆς

her

Genitive

genitive of possession

καὶ

and

coordinating conjunction

ὁ

the

Nominative

article

ἄνθρωπος

man

Nominative

subject of verbless predicate clause

ἄνθρωπος: 'man, human being'; used in apposition / resumption of ἀνὴρ.

δυνατὸς

mighty, powerful

Nominative

predicate adjective

δυνατὸς: 'able, powerful, wealthy'; renders Hebrew לִיבֹרָה, a social honorific — a man of substance and standing.

ἰσχύι

in strength

Dative

dative of respect / manner

ἰσχύς: 'strength, power'; the phrase δυνατὸς ἰσχύι calques Hebrew לִיבֹרָה, blending martial valor and economic means.

ἐκ

from

preposition of origin/clan affiliation

τῆς

the

Genitive

article

συγγενείας

clan, kindred

Genitive

genitive of source (with ἐκ)

συγγένεια: 'kinship group, clan'; renders Hebrew תַּקְּוֹשָׁה ('clan, family group'), the social unit larger than a household.

Αβιμελεχ

Elimelech

genitive of possession (indeclinable proper name in gen slot via συγγενείας)

Αβιμελεχ: Rahlfs' transliteration of אֱלִימֶלֶךְ (Elimelech); indeclinable; the case relation is supplied by context and the preceding article.

καὶ

and

coordinating conjunction

ὄνομα

name

Nominative

subject of verbless clause

ὄνομα: 'name'; stock LXX formula for introducing a character's name (cf. Ruth 1:2).

αὐτῷ

to him

Dative

dative of possession (verbless: 'his name was')

Βοος

Boaz

predicate nominative / name (indeclinable proper noun)

Βοος: indeclinable transliteration of Hebrew רַבּוֹאֵז Bo'az; Rahlfs consistently uses this form throughout Ruth.

2 Καὶ εἶπεν Ρουθ ἡ Μωαβῆτις πρὸς Νωεμὶν Πορευθῶ δὴ εἰς τὸν ἀγρὸν καὶ συλλέξω ἐν τοῖς στάχυσιν ὀπισθεν οὗ ἔὰν εὖρω χάριν ἐν ὀφθαλμοῖς αὐτοῦ. καὶ εἶπεν αὐτῇ Πορεύου, θύγατερ.

And Ruth the Moabitess said to Naomi, 'Let me go now to the field and glean among the ears of grain behind whoever shows me favor!' And she said to her, 'Go, my daughter.'

INITIATION OF ACTION **Καί** Ruth's request sets the plot in motion; Naomi's one-word reply (Πορεύου θύγατερ) gives sanction. The particle δὴ ('now, indeed') adds urgency to the cohortative Πορευθῶ.

Καὶ

and

coordinating conjunction (narrative sequence)

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb of speech

→ constative aorist (single speech act)

λέγω: standard LXX verb of speech; the aorist regularly introduces direct discourse.

Ρουθ

Ruth

subject (indeclinable proper noun)

Ρουθ: indeclinable transliteration of רֹוּת; the LXX never inflects this name.

ἡ

the

Nominative

article (with ethnic epithet)

Μωαβίτις

Moabitess

Nominative

appositive ethnic adjective

Μωαβίτις: feminine ethnic adjective 'Moabite woman'; the LXX marks Ruth's foreign identity at every introduction — a narrative device highlighting the book's boundary-crossing theme.

πρός

to

preposition (addressee of speech)

Νωεμιν

Naomi

Accusative

object of πρὸς (indeclinable; acc slot)

Νωεμιν: indeclinable; the case relation is supplied entirely by the preposition πρὸς.

Πορευθῶ

let me go

Aor Pass Subj 1 Sg · πορεύομαι

hortatory subjunctive (request for permission)

→ *ingressive aorist (onset of movement)*

πορεύομαι: 'go, travel'; the passive deponent form is standard LXX; hortatory 1st-sg subj. makes a polite request.

δή

now, please

emphatic/urgency particle

δή: particle adding urgency or immediacy to the request; renders Hebrew נָא ('please, now').

εἰς

into

preposition of direction

τὸν

the

Accusative

article

ἀγρὸν

field

Accusative

object of εἰς (directional)

ἀγρός: 'field, agricultural land'; the generic word before Ruth discovers whose field it is.

καὶ

and

coordinating conjunction (purpose clause continuation)

συλλέξω

I will glean

Fut Act Indic 1 Sg · συλλέγω

future indicative (purpose / intent)

→ *predictive future*

συλλέγω: 'gather together, collect, glean'; the LXX's standard verb for gleaning (rendering Hebrew וָקַץ), activating the Leviticus 19 law.

ἐν

among

preposition (sphere / location)

τοῖς

the

Dative

article

στάχυσιν

ears of grain

Dative

dative of sphere (gleaning location)

στάχυς: 'ear of grain, head of wheat/barley'; the object of gleaning activity.

ὄπισθεν

behind

adverb of position (gleaning behind reapers)

ὄπισθεν: 'behind, after'; the gleaner follows after the reapers — the legal provision of Lev 19:9.

οὗ

of whom

Genitive

genitive relative pronoun (antecedent indefinite)

ἐάν

if/ever

conditional particle (indefinite relative clause with subj.)

εὔρω

I find

Aor Act Subj 1 Sg · εὐρίσκω

subjunctive in indefinite relative clause

→ *constative aorist (single finding)*

εὐρίσκω: 'find'; εὐρεῖν χάριν = 'to find favor' — a stock Hebrew idiom (יָרָא נַפְשׁוֹ) calqued into Greek.

χάριν

favor

Accusative

direct object of εὔρω

χάρις: 'grace, favor, goodwill'; in the idiom εὐρεῖν χάριν ἐν ὀφθαλμοῖς ('find favor in the eyes of') it renders יָרָא in a quintessentially Hebraic construction.

ἐν

in

preposition (Hebraic idiom: 'in the eyes of')

ὀφθαλμοῖς

eyes

Dative

dative of sphere (Hebraic idiom)

ὀφθαλμός: 'eye'; ἐν ὀφθαλμοῖς αὐτοῦ is a Hebraism rendering יְנִיּוּגָל ('in his eyes'), signifying approval.

αὐτοῦ

his

Genitive

genitive of possession

καὶ

and

coordinating conjunction (resuming narrative)

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb of speech (Naomi's reply)

→ *constative aorist*

αὐτῇ

to her

Dative

dative (indirect object / addressee)

Πορεύου

Go

Pres Mid Impv 2 Sg · πορεύομαι

imperative of permission/command

→ *present imperative (action in progress / general command)*

πορεύομαι: Naomi's laconic permission; the brevity of her response (two words in Greek) is narratively significant.

θύγατερ

daughter

Vocative

vocative of endearment

θυγάτηρ: 'daughter'; Naomi's term of endearment for Ruth throughout the book (cf. 2:8, 2:22, 3:1, 3:16, 3:18).

3 Καὶ ἐπορεύθη καὶ συνέλεξεν ἐν τῷ ἀγρῷ ὅπισθεν τῶν θεριζόντων· καὶ περιέπεσεν περιπτῶματι τῷ μερίδι τοῦ ἀγροῦ Βοος τοῦ ἐκ συγγενείας Αβιμελεχ.

And she went and gleaned in the field behind the reapers; and she happened to come upon the portion of the field belonging to Boaz, who was of the clan of Elimelech.

NARRATIVE CONSEQUENCE / PROVIDENTIAL ACCIDENT **Καί** The narrator's formula περιέπεσεν περιπτῶματι ('she happened by chance') is a figura etymologica (cognate accusative) rendering the Hebrew $\text{הִקְרַחַתָּהּ אֶת־הַחֶמֶד}$ — an ironic marker of providence operating through apparent coincidence.

<p>Καὶ and <i>coordinating conjunction (narrative sequence)</i></p>	<p>ἐπορεύθη she went Aor Pass Indic 3 Sg · πορεύομαι <i>main verb (narrative action)</i> → ingressive aorist (onset of journey) πορεύομαι: deponent; straightforward narrative movement fulfilling Ruth's stated intention in v.2.</p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>συνέλεξεν she gleaned Aor Act Indic 3 Sg · συλλέγω <i>main verb (narrative action)</i> → constative aorist (single episode of gleaning) συλλέγω: 'gather, glean'; same verb as Ruth's own intention in v.2 — the narrative confirms fulfillment.</p>
<p>ἐν in <i>preposition of location</i></p>	<p>τῷ the Dative <i>article</i></p>	<p>ἀγρῷ field Dative <i>dative of location</i> ἀγρός; same word as v.2; now a specific field, identified in the next clause.</p>	<p>ὅπισθεν behind <i>adverb of position</i></p>

τῶν

the

Genitive

article

θεριζόντων

reapers

Pres Act Ptc Gen Pl Masc · θερίζω

substantival participle (object of ὄπισθεν)

→ progressive present (ongoing reaping activity)

θερίζω: 'reap, harvest'; the participle is articular and substantival, rendering Hebrew מִרְצָקִים ('the reapers').

καὶ

and

coordinating conjunction

περιέπεσεν

she happened upon

Aor Act Indic 3 Sg · περιπίπτω

main verb

→ constative aorist (single providential event)

περιπίπτω: 'fall around, encounter, happen upon'; with the cognate noun below it forms a figura etymologica signaling providential chance.

περιπτώματι

by chance / happening

Dative

cognate dative (figura etymologica)

περίπτωμα: 'chance occurrence, coincidence'; renders Hebrew מְקֶרֶת ('chance, fortune'); the figura etymologica (περιέπεσεν περιπτώματι) is an ironic marker — what appears accidental is providential.

τῷ

the

Dative

article

μερίδι

portion, plot

Dative

dative of location / specification (= 'on the portion of the field')

μερίς: 'portion, share, part'; renders Hebrew חֵדֶק הַשָּׂדֶה ('portion of the field').

τοῦ

of the

Genitive

article (with ἄγρου)

ἀγροῦ

field

Genitive

genitive of possession (the field of Boaz)

ἀγρός: third occurrence in three verses — each slightly more specific.

Βοος

Boaz

genitive of ownership (indeclinable proper noun, in gen slot)

Βοος: indeclinable; the reader already knows who Boaz is from v.1; Ruth does not yet.

τοῦ

the one

Genitive

article (substantivizing following prep phrase)

ἐκ

from

preposition of clan origin

συγγενείας

clan of

Genitive

genitive of source (with ἐκ)

συγγένεια: echoes v.1, tying the providential meeting to the kin-link established in the exposition.

Αβιμελεχ

Elimelech

genitive of possession (indeclinable proper name)

Αβιμελεχ: same transliteration as v.1; the echo of the opening verse closes the narrative frame of the scene-setting.

4 Καὶ ἰδοὺ Βοος ἦλθεν ἐκ Βαιθλεεμ καὶ εἶπεν τοῖς θερίζουσιν Κύριος μεθ' ὑμῶν· καὶ εἶπαν αὐτῷ Εὐλογήσαι σε Κύριος.

And behold, Boaz came from Bethlehem and said to the reapers, 'The Lord be with you.' And they said to him, 'May the Lord bless you.'

NEW SCENE / ARRIVAL **Καὶ ἰδοὺ** The presentative ἰδοὺ marks Boaz's dramatic entrance. The liturgical exchange (Κύριος μεθ' ὑμῶν / Εὐλογήσαι σε Κύριος) is unparalleled in the Hebrew Bible outside Ruth and characterizes Boaz as a man of genuine piety.

Καὶ

and

coordinating conjunction

ἰδοὺ

behold

presentative particle (marks dramatic entrance)

ἰδοὺ: imperative of εἶδω used as a discourse particle; renders Hebrew הִנֵּה, signaling a new, significant development.

Βοος

Boaz

subject (indeclinable proper noun, nom slot)

Βοος: indeclinable; first appearance of Boaz as an active subject in the narrative.

ἦλθεν

came

Aor Act Indic 3 Sg - ἔρχομαι

main verb (narrative action)

→ *ingressive aorist (arrival)*

ἔρχομαι: 'come'; the aorist marks the decisive moment of arrival that changes the scene's dynamic.

ἐκ

from

preposition of origin/source

Βαιθλεεμ

Bethlehem

object of ἐκ (indeclinable place name)

Βαιθλεεμ: indeclinable transliteration of בֵּית לֶחֶם ('house of bread'); Boaz comes from the town, Naomi's hometown and the book's primary setting.

καὶ

and

coordinating conjunction

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb of speech

→ constative aorist

τοῖς

to the

Dative

article

θερίζουσιν

reapers

Pres Act Ptc Dat Pl Masc · θερίζω

substantival participle (indirect object of εἶπεν)

→ progressive present (ongoing reaping)

θερίζω: same word as v.3; the reapers whom Ruth has been following are now Boaz's own workers.

Κύριος

The Lord

Nominative

subject of verbless wish-clause

Κύριος: LXX rendering of the divine name יהוה (YHWH); in LXX Ruth uniformly renders the Tetragrammaton.

μεθ'

with

preposition (elided before rough breathing)

μετά: 'with'; the greeting 'the Lord be with you' (יְהוָה עִמָּךְ) is a liturgical formula unique in its harvest-field setting.

ὑμῶν

you (pl.)

Genitive

genitive (object of μετά)

καὶ

and

coordinating conjunction

εἶπαν

they said

Aor Act Indic 3 Pl · λέγω

main verb of speech (reply)

→ constative aorist

εἶπαν: 3rd pl. aorist form; the harvesters' collective reply.

αὐτῷ

to him

Dative

dative (indirect object of εἶπαν)

Εὐλογήσαι

may he bless

Aor Act Opt 3 Sg · εὐλογέω

optative of wish (precative)

→ *constative aorist (complete act of blessing)*

εὐλογέω: 'bless'; the optative is the Greek equivalent of the Hebrew precative perfect or jussive כִּכְרַכְּ; the reapers return Boaz's greeting in kind.

σε

you

Accusative

direct object of Εὐλογήσαι

Κύριος

the Lord

Nominative

subject of optative clause

Κύριος: YHWH again; the exchange is framed entirely in divine-name language — both greeting and response invoke Κύριος.

5 Καὶ εἶπεν Βοος τῷ παιδαρίῳ αὐτοῦ τῷ ἐφεστῶτι ἐπὶ τοὺς θερίζοντας Τίνος ἡ νεᾶνις αὕτη;

And Boaz said to his servant who was set over the reapers, 'To whom does this young woman belong?'

INQUIRY / PLOT COMPLICATION **Καί** Boaz's question initiates the dialogue sequence that will define the rest of the chapter. The possessive τίνος frames Ruth as an unknown outsider — Boaz must learn her identity before he can act.

Καὶ

and

coordinating conjunction

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb of speech

→ *constative aorist*

Βοος

Boaz

subject (indeclinable proper noun, nom slot)

Boos: indeclinable.

τῷ

to the

Dative

article

παιδαρίω

servant, lad

Dative

dative (indirect object of εἶπεν)

παιδάριον: diminutive of παῖς; 'boy, lad, young servant'; renders Hebrew הַנַּעַר ('the lad/servant'), the field overseer.

αὐτοῦ

his

Genitive

genitive of possession

τῷ

the one

Dative

article (substantivizing participle)

ἐφ'esτωτι

standing over, set over

Pf Act Ptc Dat Sg Masc · ἐφίστημι

substantival participle (appositive to παιδαρίω)

→ intensive perfect (established position of oversight)

ἐφίστημι: 'stand over, be set over'; the perfect participle denotes a standing position of authority — the man is in an established supervisory role, rendering Hebrew עָלַהּ לְעֹבְדָיו ('the one appointed over the reapers').

ἐπὶ

over

preposition of authority/oversight

τούς

the

Accusative

article

θερίζοντας

reapers

Pres Act Ptc Acc Pl Masc · θερίζω

substantival participle (object of ἐπὶ)

→ progressive present (ongoing reaping)

θερίζω: third occurrence of this verb/stem in three verses, establishing the harvest setting firmly.

Τίνος

whose? / to whom?

Genitive

interrogative genitive (possessive question)

τίς (gen.): the possessive genitive question Τίνος ἡ νεᾶνις αὕτη ('whose is this young woman?') reflects a social world where a woman's identity is located in her household membership.

ἡ

the

Nominative

article

νεᾶνις

young woman

Nominative

subject of verbless question

νεᾶνις: 'young woman, girl'; renders Hebrew הַנַּעֲמָה ('the young woman'); the feminine correlate of παιδάριον — both are youth-terms that here serve as social-rank markers.

αὕτη

this

Nominative

demonstrative pronoun (predicate / emphatic reference)

6 Καὶ ἀπεκρίθη τὸ παιδάριον τὸ ἐφεστὸς ἐπὶ τοὺς θερίζοντας καὶ εἶπεν Ἡ παῖς ἡ Μωαβῆτις ἐστὶν ἡ ἀποστραφεῖσα μετὰ Νωεμὶν ἐξ ἀγροῦ Μωαβ·

And the servant who was set over the reapers answered and said, 'She is the Moabite girl who came back with Naomi from the fields of Moab.'

RESPONSE / IDENTIFICATION **Καί** The supervisor's answer identifies Ruth by ethnic label (Μωαβῆτις), relational tie (with Naomi), and geographic origin (from Moab) — all three marking her as an outsider whose presence in an Israelite field requires explanation.

<p>Καὶ and <i>coordinating conjunction</i></p>	<p>ἀπεκρίθη answered Aor Pass Indic 3 Sg · ἀποκρίνομαι <i>main verb of response</i> → constative aorist ἀποκρίνομαι: 'answer, reply'; deponent; LXX's standard verb for responding to a direct question.</p>	<p>τὸ the Nominative <i>article</i></p>	<p>παιδάριον servant Nominative <i>subject (same person as v.5)</i> παιδάριον: resuming the field overseer from v.5.</p>
<p>τὸ the one Nominative <i>article (substantivizing participle)</i></p>	<p>ἐφεστὸς set over Pf Act Ptc Nom Sg Neut · ἐφίστημι <i>substantival participle in apposition (neut. agreeing with παιδάριον)</i> → intensive perfect (established role) ἐφίστημι: same participial form as v.5 (ἐφιστώτι), now nominative neuter agreeing with the neuter παιδάριον.</p>	<p>ἐπὶ over <i>preposition of authority</i></p>	<p>τοὺς the Accusative <i>article</i></p>

θερίζοντας

reapers

Pres Act Ptc Acc Pl Masc · θερίζω
substantival participle (object of ἐπι)

→ progressive present

θερίζω: fourth occurrence in the immediate context.

καὶ

and

coordinating conjunction (introducing direct speech)

εἶπεν

said

Aor Act Indic 3 Sg · λέγω
main verb of speech

→ constative aorist

Ἡ

the

Nominative
article

παῖς

girl, young woman

Nominative

subject of εἶπεν predicate

παῖς: 'child, servant, young person'; the LXX here uses παῖς rather than νεάνις (v.5) – both render Hebrew נַעֲמָן; the distinction between Boaz's word (νεάνις) and the supervisor's (παῖς) may be stylistic.

ἡ

the

Nominative

article (with ethnic epithet)

Μωαβίτις

Moabitess

Nominative

appositive ethnic adjective

Μωαβίτις: the ethnic label appears again – marking Ruth's foreign identity as the supervisor's primary descriptor.

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

copula

→ gnomic / identifying present

εἰμί: copula identifying the subject.

ἡ

the one who

Nominative

article (substantivizing following participle)

ἀποστρέψα

who returned

Aor Pass Ptc Nom Sg Fem · ἀποστρέφω
substantival participle (relative clause equivalent: 'she who returned')

→ constative aorist (completed return journey)

ἀποστρέφω: 'turn back, return'; the aorist passive participle renders the Hebrew הָשִׁיב ('she who returned'), the same root as the repeated theme-word of chapter 1.

μετὰ

with

preposition of accompaniment

Νωεμιν

Naomi

Genitive

object of μετὰ (indeclinable; gen slot)

Νωεμιν: indeclinable.

ἐξ

from

preposition of geographical origin

ἀγροῦ

field / land

Genitive

genitive of source (with ἐξ)

ἀγρός: here rendered 'land of Moab' — Hebrew מְדִינַת יִשְׂרָאֵל uses the same root as 'field'; ἀγρός spans both 'agricultural field' and 'countryside/territory.'

Μωαβ

Moab

genitive of specification (place name, indeclinable)

Μωαβ: indeclinable transliteration of מוֹאָב.

7 καὶ εἶπεν Συλλέξω δὴ καὶ συναΐξω ἐν τοῖς δράγμασιν ὀπισθεν τῶν θεριζόντων· καὶ εἰσῆλθεν καὶ ἔστη ἀπὸ πρωῒ καὶ ἕως ἑσπέρας· οὐ κατέπαυσεν ἐν τῷ ἀγρῷ μικρόν.

And she said, 'Let me glean and gather among the bundles behind the reapers.' And she came and has been standing from morning until evening; she did not rest in the field even a little.

ELABORATION (RUTH'S REPORTED SPEECH AND CONDUCT) **καὶ** The supervisor reports Ruth's own request and then her diligent conduct. The Hebrew of the second half of this verse is notoriously difficult; the LXX's rendering is smooth but may gloss over a textual difficulty. Her tireless labor underscores her loyalty and industry.

καὶ

and

coordinating conjunction

εἶπεν

she said

Aor Act Indic 3 Sg · λέγω

main verb of speech (Ruth's reported request)

→ constative aorist

Συλλέξω

let me glean

Fut Act Indic 1 Sg · συλλέγω

future indicative as volitive (expressing intention/request)

→ predictive / volitive future

συλλέγω: same verb as v.2 (Ruth's own words to Naomi) — the supervisor quotes Ruth's request, using her own term.

δὴ

indeed / now

emphatic particle

δὴ: particle of urgency/request (= Hebrew כִּי).

καὶ
and

coordinating conjunction

συνάξω

I will gather

Fut Act Indic 1 Sg · συναίγω

future indicative (coordinate action with Συλλέξω)

→ predictive future

συναίγω: 'gather together, collect'; a near-synonym of συλλέγω; the pairing may render a Hebrew hendiadys or elaborate the request.

ἐν

among

preposition of sphere

τοῖς

the

Dative

article

δράγμασιν

bundles, sheaves

Dative

dative of sphere (gleaning among the bundles)

δράγμα: 'handful, bundle of grain, sheaf'; renders Hebrew דִּרְגָמַי ('sheaves'); a key gleaning term — Ruth is asking permission not merely to follow the reapers but to gather among the already-bound sheaves, a slightly greater latitude.

ὀπισθεν

behind

adverb of position

τῶν

the

Genitive

article

θεριζόντων

reapers

Pres Act Ptc Gen Pl Masc · θερίζω

substantival participle (object of ὀπισθεν)

→ progressive present

θερίζω: fifth occurrence in vv.3–7; the gleaning vocabulary is dense and legally precise.

καὶ
and

coordinating conjunction (narrator resumes)

εἰσῆλθεν

she came

Aor Act Indic 3 Sg · εἰσέρχομαι

main verb (narrator's report of Ruth's action)

→ ingressive aorist (arrival at the field)

εἰσέρχομαι: 'come in, arrive, enter'; the switch from reported speech (Ruth's request) back to narrative action.

καὶ
and

coordinating conjunction

ἔστη

she stood / she remained

Aor Act Indic 3 Sg · ἵστημι

main verb (continued action: remained at work)

→ ingressive aorist (taking up her post)

ἵστημι: 'stand, set oneself, remain'; the aorist ἔστη denotes taking a position; the temporal frame (πρωῖ to ἑσπέρας) turns this into a summary of the whole day's labor.

ἀπὸ

from

preposition of temporal starting point

πρωῖ

morning

adverbial noun (temporal: from morning)

πρωῖ: 'in the morning, early'; temporal adverb.

καὶ

until

coordinating conjunction (here joining temporal bounds)

ἕως

until

temporal preposition

ἕως: 'until, as far as'; with ἑσπέρας forms the temporal limit.

ἑσπέρας

evening

Genitive

genitive (temporal: object of ἕως)

ἑσπέρας: 'evening'; the phrase ἀπὸ πρωῖ... ἕως ἑσπέρας ('from morning until evening') signals Ruth's extraordinary industry.

οὐ

not

negative particle

κατέπαυσεν

she rested, she paused

Aor Act Indic 3 Sg · καταπαύω

main verb (negated: she did not rest)

→ constative aorist (none of the time did she rest)

καταπαύω: 'cause to rest, rest, cease'; renders Hebrew הִתְיָשָׁב ('she sat / she stopped'); the privative negation οὐ κατέπαυσεν emphasizes tireless labor.

ἐν

in

preposition of location

τῷ

the

Dative

article

ἀγρῷ

field

Dative

dative of location

ἀγρός: still 'the field' — the setting has been consistently marked throughout the scene.

μικρόν

a little

Accusative

adverbial accusative of measure (not even a little)

μικρός: 'small, little'; in the adverbial accusative μικρόν means 'a little / for a short time'; with οὐ: 'not even a little!'

8 Καὶ εἶπεν Βοος πρὸς Ρουθ Οὐκ ἤκουσας, θύγατερ; μὴ πορευθῆς ἐν ἀγρῷ συλλέξαι ἐτέρῳ καὶ μὴ παρέλθης ἐντεῦθεν· καὶ ὧδε κολληθήσῃ μετὰ τῶν κορασίων μου.

And Boaz said to Ruth, 'Have you not heard, my daughter? Do not go to glean in another field, and do not leave from here; and here you shall stay close with my young women.'

COMMAND / INVITATION **Καί** Boaz addresses Ruth directly for the first time, using the endearment θύγατερ (as Naomi does: cf. v.2). Three commands frame the invitation: a rhetorical question asserting his authority, two prohibitions, and a positive directive — stay with my women.

Καὶ

and

coordinating conjunction

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb of speech

→ constative aorist

Βοος

Boaz

subject (indeclinable proper noun)

Boos: indeclinable.

πρὸς

to

preposition (addressee)

Ρουθ

Ruth

Accusative

object of πρὸς (indeclinable proper noun, acc slot)

Routh: indeclinable.

Οὐκ

not

negative particle (in rhetorical question expecting 'yes')

ἤκουσας

you have heard

Aor Act Indic 2 Sg · ἀκούω

main verb (rhetorical question: 'Have you not heard / been told?')

→ constative aorist (prior report or instruction)

ἀκούω: 'hear, be told'; the rhetorical Οὐκ ἤκουσας ('have you not heard?') presupposes Ruth knows Boaz's instruction is authoritative — perhaps Boaz assumes the supervisor told her the field's rules.

θύγατερ

daughter

Vocative

vocative of endearment

θυγάτηρ: Boaz uses Naomi's term of affection for Ruth — the first sign of his paternal care.

μή

do not

negative particle (with subjunctive prohibition)

πορευθῆς

go

Aor Pass Subj 2 Sg · πορεύομαι

aorist subjunctive prohibition (μή + aor. subj.)

→ constative aorist (entire act of going prohibited)

πορεύομαι: deponent; μή + aorist subjunctive is the standard LXX prohibition form.

ἐν

in

preposition of location

ἀγρῶ

field

Dative

dative of location (anarthrous = 'in any field')

ἀγρός: anarthrous here, generalizing — 'in (another) field!'

συλλέξαι

to glean

Aor Act Inf · συλλέγω

infinitive of purpose

→ constative aorist (action as a whole)

συλλέγω: the gleaning verb; purpose infinitive specifying why she would go.

ἐτέρῳ

of another

Dative

dative of possession / attributive (modifying ἀγρῶ)

ἕτερος: 'another, different'; Boaz is forbidding gleaning in a different (i.e., someone else's) field.

καὶ

and

coordinating conjunction (second prohibition)

μή

do not

negative particle (with subjunctive prohibition)

παρέλθης

pass by / leave

Aor Act Subj 2 Sg · παρέρχομαι

aorist subjunctive prohibition

→ constative aorist (complete act of departing prohibited)

παρέρχομαι: 'pass by, pass away, leave'; the second prohibition — do not depart from here.

ἐντεῦθεν

from here

adverb of place

ἐντεῦθεν: 'from here, hence'; rendering Hebrew הֵנָּה ('from here').

καὶ

and

coordinating conjunction (positive directive follows)

ᾧδε

here

adverb of place (emphatic: 'right here')

ᾧδε: 'here, in this place'; emphatic contrast with ἐντεῦθεν — don't leave here, rather, stay here.

κολληθήση

you shall stay close / cling

Fut Pass Indic 2 Sg · κολλάω

future indicative (command/prediction: 'you will/shall')

→ predictive future (with imperatival force)

κολλάω: 'cling to, stick with, join'; renders Hebrew יִקְבֹּץ ('you shall cling') — the same root as the celebrated קָבַץ in Ruth 1:14, where Ruth clung to Naomi. Boaz is now extending the invitation to cling to his group.

μετά

with

preposition of association

τῶν

the

Genitive

article

κορασίῶν

young women, girls

Genitive

genitive (object of μετά — 'with my girls')

κοράσιον: 'girl, young woman'; renders Hebrew יְתִיגָל ('my young women'); a different Greek word from νεάνις (v.5) and παῖς (v.6) — the LXX varies the terms, but the Hebrew original uses the same root throughout.

μου

my

Genitive

genitive of possession

- 9 ἔσονται σου οἱ ὀφθαλμοὶ εἰς τὸν ἀγρὸν οὗ ἔὰν θερίζωσιν καὶ πορεύσῃ ὀπισθεν αὐτῶν· ἰδοὺ ἐντέταλμαι τοῖς παιδαρίοις τοῦ μὴ ἄψασθαί σου· καὶ ὅτε διψάσεις πορεύσῃ πρὸς τὰ σκεύη καὶ πίεσαι ἐκεῖθεν ὅθεν ἂν ἀντλήσωσιν τὰ παιδάρια.

Let your eyes be upon the field where they reap, and you shall go behind them. Behold, I have commanded the servants not to touch you; and when you are thirsty, go to the vessels and drink from there, where the servants draw.

ELABORATION / PROVISION **asyndeton** Boaz provides two specific protections: safety from harassment (the charge to the servants) and access to water. Both are extraordinary extensions of privilege to a foreign gleaner.

ἔσονταί

let them be / shall be

Fut Mid Indic 3 Pl · εἰμί

future indicative with imperatival force

→ predictive / imperatival future

εἰμί: the idiom ἔσονταί σου οἱ ὀφθαλμοί ('let your eyes be on') renders Hebrew הַיְיָהוּהַיְיָ ('your eyes shall be on') — a Hebraism meaning 'pay attention to, watch.'

σου

your

Genitive

genitive of possession (with ὀφθαλμοί)

οἱ

the

Nominative

article

ὀφθαλμοί

eyes

Nominative

subject of ἔσονταί

ὀφθαλμός: 'eye'; in the Hebraism ἔσονταί σου οἱ ὀφθαλμοί + εἰς = 'look toward, direct attention to!'

εἰς

toward

preposition of direction (Hebraic: look toward)

τὸν

the

Accusative

article

ἀγρὸν

field

Accusative

object of εἰς

ἀγρός: Boaz's specific field; Ruth is to focus her gleaning there.

οὔ

where

Genitive

genitive relative pronoun (locative: 'in which')

ἐὰν

whenever

indefinite conditional particle (with subjunctive)

θερίζωσιν

they reap

Pres Act Subj 3 Pl · θερίζω

subjunctive in indefinite relative clause

→ progressive present (ongoing harvest activity)

θερίζω: the reaping activity continues to anchor the scene.

καὶ

and

coordinating conjunction

πορεύση

you shall go

Fut Mid Indic 2 Sg · πορεύομαι

future indicative (imperatival: instruction to Ruth)

→ imperatival future

πορεύομαι: the future with imperatival force reinforces Boaz's instruction.

ὀπισθεν

behind

adverb of position

αὐτῶν

them

Genitive

genitive (object of ὀπισθεν)

ἰδοῦ

behold

presentative particle (marks important statement)

ἰδοῦ: draws attention to the key assurance that follows — the formal charge given to the servants.

ἐντέταλμαι

I have commanded

Pf Mid Indic 1 Sg · ἐντέλλομαι

main verb (perfect of completed action with present relevance)

→ intensive perfect (the command stands in force)

ἐντέλλομαι: 'command, charge, instruct'; the perfect ἐντέταλμαι ('I have charged and it stands') is the Greek equivalent of a formal order — Boaz has already given the instruction.

τοῖς

the

Dative

article

παιδαρίοις

servants

Dative

dative (indirect object of ἐντέταλμαι — the addressees of the command)

παιδάριον: the field workers; the same term used for the supervisor in v.5–6.

τοῦ

to not

Genitive

articlar infinitive (genitive of content: what the command is)

μὴ

not

negative particle (with infinitive)

ἄψασθαί

to touch

Aor Mid Inf · ἄπτομαι

infinitive (content of the command: 'not to touch you')

→ constative aorist (any act of touching forbidden)

ἄπτομαι: 'touch, lay hands on'; in the context of a woman working alone among men, the charge not to touch (Hebrew לֹא תִגַּע בָּהּ) is a protection against harassment or harm.

σου

you

Genitive

genitive (object of ἄψασθαί: 'touch you')

καὶ

and

coordinating conjunction (further provision)

ὅτε

when

temporal conjunction

ὅτε: 'when'; introduces a temporal condition for the second provision (water access).

διψάσεις

you are thirsty

Fut Act Indic 2 Sg · διψάω

future indicative in temporal clause

→ predictive future (anticipated situation)

διψάω: 'be thirsty, thirst'; the physical need of a laborer in a harvest field.

πορεύση

go

Fut Mid Indic 2 Sg · πορεύομαι

future indicative (imperative instruction)

→ imperative future

πορεύομαι: second occurrence of the imperative future in this verse.

πρὸς

to

preposition of direction

τὰ

the

Accusative

article

σκεύη

vessels, jars

Accusative

object of πρὸς (destination)

σκεῦος: 'vessel, container, jar'; the water jars kept for the workers; rendering Hebrew מִיָּדֵי.

καὶ

and

coordinating conjunction

πίεσαι

drink

Fut Mid Indic 2 Sg · πίνω

future indicative (imperative: permission to drink)

→ imperative future

πίνω: 'drink'; the permission to drink from the same water supply as the workers is a significant social concession to an outsider.

ἐκεῖθεν

from there

adverb of place (from the vessels)

ὅθεν

from where

relative adverb of place

ἄν

ever

modal particle (with subjunctive: indefinite)

ἀντλήσωσιν

they draw

Aor Act Subj 3 Pl · ἀντλέω

subjunctive in indefinite relative clause

→ constative aorist (any drawing occasion)

ἀντλέω: 'draw water'; a vivid term (used also at John 2:8–9 and 4:15); renders Hebrew יִבְּרוּ ('they draw').

τὰ

the

Nominative

article

παιδάρια

servants

Nominative

subject of ἀντλήσωσιν

παιδάριον: the male workers; Ruth is to drink from the water they draw – inclusion in the work-community's provision.

10 καὶ ἔπεσεν ἐπὶ πρόσωπον αὐτῆς καὶ προσεκύνησεν τῇ γῆ καὶ εἶπεν πρὸς αὐτόν Τί ὅτι εὗρον χάριν ἐν ὀφθαλμοῖς σου τοῦ ἐπιγνῶναί με, καὶ ἐγὼ εἶμι γυνὴ ἄλλοτρία;

And she fell upon her face and prostrated herself to the ground and said to him, 'Why is it that I have found favor in your eyes, that you should take notice of me, when I am a foreign woman?'

RESPONSE / QUESTION OF ASTONISHMENT **καί** Ruth's prostration is the gesture of profound obeisance; her question (Τί ὅτι...) expresses genuine astonishment. She identifies herself as ἄλλοτρία ('foreign, alien') – the same word used in Proverbs for the 'strange woman,' but here without negative connotation.

καὶ

and

coordinating conjunction

ἔπεσεν

she fell

Aor Act Indic 3 Sg · πίπτω

main verb (gesture of obeisance)

→ ingressive aorist (onset of the gesture)

πίπτω: 'fall'; ἔπεσεν ἐπὶ πρόσωπον αὐτῆς ('fell upon her face') is a standard LXX idiom for profound obeisance.

ἐπὶ

upon

preposition of position (prostration idiom)

πρόσωπον

face

Accusative

object of ἐπί (idiom: 'fell on her face')

πρόσωπον: 'face'; the idiom ἔπεσεν ἐπὶ πρόσωπον renders the Hebrew wayyippol 'al-pānēhā (וַיִּפֹּל עַל-פְּנֵיהָ).

αὐτῆς

her

Genitive

genitive of possession

καὶ

and

coordinating conjunction

προσεκύνησεν

she prostrated herself / she bowed

Aor Act Indic 3 Sg · προσκυνέω

main verb (reverent prostration)

→ constative aorist (single act of obeisance)

προσκυνέω: 'bow down, worship, prostrate oneself'; renders Hebrew יִשְׁתַּחֲוֶה ('she bowed down'); usually of worship but here of social obeisance — Ruth's cultural expression of deep gratitude to a social superior.

τῇ

to the

Dative

article

γῆ

ground

Dative

dative of direction (prostrate to/toward the ground)

γῆ: 'earth, ground'; the dative of direction specifies the direction of the bow.

καὶ

and

coordinating conjunction

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb of speech

→ constative aorist

πρὸς

to

preposition (addressee)

αὐτόν

him

Accusative

object of πρὸς

τί

why / what

Accusative

interrogative pronoun (rhetorical question of astonishment)

τίς (acc. neut.): 'why?'; τί ὅτι is a LXX Hebraism rendering וְיִשְׁתַּחֲוֶה ('why?') — an exclamatory-question formula expressing surprise.

ὅτι

that / is it

causal/explanatory conjunction (Hebraic τί ὅτι = 'why is it that')

ὅτι: in the idiom τί ὅτι it is a Hebraism introducing the content of the surprise.

εὔρον

I have found

Aor Act Indic 1 Sg · εὕρισκω

main verb of the embedded clause

→ constative aorist (single event of finding favor)

εὕρισκω: 'find'; the idiom εὕρεῖν χάριν ἐν ὀφθαλμοῖς ('find favor in [someone's] eyes') recurs from v.2 — now Ruth herself uses it in her astonished question.

χάριν

favor

Accusative

direct object of εὔρον

χάρις: 'grace, favor'; the Hebraic idiom וַיִּתֵּן נַפְשׁוֹ ('find favor'); cf. v.2 and v.13.

ἐν

in

preposition (Hebraic idiom: 'in the eyes of')

ὀφθαλμοῖς

eyes

Dative

dative of sphere (Hebraic idiom: 'in your eyes')

ὀφθαλμός: third occurrence of the 'eyes' idiom in the chapter (vv.2, 9, 10).

σου

your

Genitive

genitive of possession

τοῦ

so as to

Genitive

genitive articular infinitive (result/purpose: 'so that you noticed me')

ἐπιγινῶναί

to recognize / take notice of

Aor Act Inf · ἐπιγινώσκω

articular infinitive (genitive of result/purpose)

→ constative aorist (act of recognition)

ἐπιγινώσκω: 'recognize, take notice of, acknowledge'; stronger than γινώσκω — to take full cognizance of someone; renders Hebrew וַיִּדְרֹשׁ ('to notice / acknowledge me').

με

me

Accusative

object of ἐπιγινῶναί

καί

and yet / when

coordinating conjunction (concessive: 'and yet I am...')

ἐγώ

I

Nominative

subject (emphatic pronoun)

ἐγώ: emphatic subject pronoun — 'and I, for my part, am a foreign woman.'

εἰμι

am

Pres Act Indic 1 Sg · εἰμί

copula

→ gnomic present

εἰμί: copula; the present tense marks her permanent status as a foreigner.

γυνή

woman

Nominative

predicate nominative

γυνή: 'woman, wife'; here simply 'woman' with the qualifying adjective ἀλλοτρία.

ἀλλοτρία

foreign, alien

Nominative

predicate adjective

ἀλλότριος: 'belonging to another, foreign, alien'; renders Hebrew תִּזְכֹּרְנִי ('foreign woman'); Ruth's self-identification acknowledges her outsider status — which makes Boaz's generosity all the more remarkable.

11 Καὶ ἀπεκρίθη Βοος καὶ εἶπεν αὐτῇ Ἐπαγγελία ἀπηγγέλη μοι ὅσα πεποίηκας μετὰ τῆς πενθερᾶς σου μετὰ τὸ ἀποθανεῖν τὸν ἄνδρα σου καὶ ὡς κατέλιπες τὸν πατέρα σου καὶ τὴν μητέρα σου καὶ τὴν γῆν γενέσεώς σου καὶ ἐπορεύθης πρὸς λαὸν ὃν οὐκ ᾔδεις πρότερον.

And Boaz answered and said to her, 'It has surely been reported to me — all that you have done for your mother-in-law after the death of your husband, and how you left your father and your mother and the land of your birth and went to a people you did not know before.'

EXPLANATION / BOAZ'S GROUNDS FOR FAVOR **Καί** Boaz explains why he has shown favor: he has heard the full report of Ruth's loyalty. The figura etymologica ἀπαγγελία ἀπηγγέλη ('it has been reported — a report') is a Hebraism emphasizing the certainty and completeness of the information.

Καὶ
and
coordinating conjunction

ἀπεκρίθη
answered
Aor Pass Indic 3 Sg · ἀποκρίνομαι
main verb of response
→ constative aorist

ἀποκρίνομαι: deponent; standard speech-introduction.

Βοος
Boaz
subject (indeclinable proper noun, nom slot)
Boos; indeclinable.

καὶ
and
coordinating conjunction

εἶπεν
said
Aor Act Indic 3 Sg · λέγω
main verb of speech
→ constative aorist

αὐτῇ
to her
Dative
dative (indirect object)

Ἐπαγγελία
by report
Dative
cognate dative (figura etymologica for emphasis)
ἀπαγγελία: 'report, announcement'; cognate with ἀπηγγέλη; the figura etymologica ἀπαγγελία ἀπηγγέλη renders the Hebrew infinitive absolute 'לָּ תִּגְדַּלְךָ ('it has surely been told me'), a Hebrew device for emphatic certainty.

ἀπηγγέλη
it was reported
Aor Pass Indic 3 Sg · ἀπαγγέλλω
main verb (passive: report received)
→ constative aorist (completed act of reporting)
ἀπαγγέλλω: 'announce, report, bring news'; the passive voice implies a reporter (unnamed); Boaz has received comprehensive intelligence about Ruth.

μοι

to me

Dative

dative (indirect object of ἀπηγγέλη)

ὅσα

all that / everything that

Accusative

relative pronoun (object clause: 'all that you have done')

ὅσος: 'as much as, all that'; the neuter plural encompasses the full scope of Ruth's actions.

πεποίηκας

you have done

Pf Act Indic 2 Sg · ποιέω

main verb of relative clause

→ intensive perfect (past action with present consequence: the report now stands)

ποιέω: 'do, make'; the perfect πεποίηκας emphasizes that Ruth's past actions have ongoing significance — they have established her reputation.

μετά

for / with

preposition of association / benefactive

μετά: here expressing benefactive action toward the mother-in-law (rendering Hebrew **בְּעַד**).

τῆς

the

Genitive

article

πενθεράς

mother-in-law

Genitive

genitive (object of μετά)

πενθερά: 'mother-in-law'; renders Hebrew **רַתְּמוֹת**.

σου

your

Genitive

genitive of possession

μετά

after

preposition of time (after + infinitive)

μετά: with articular infinitive (μετά τὸ ἀποθανεῖν) = 'after the death of!'

τὸ

the

Accusative

article (articular infinitive: μετά τὸ + inf.)

ἀποθανεῖν

dying, death

Aor Act Inf · ἀποθνήσκω

articular infinitive (temporal: 'after the dying of')

→ constative aorist (single event of death)

ἀποθνήσκω: 'die'; the articular infinitive μετά τὸ ἀποθανεῖν is a LXX calque of the Hebrew **מֵת מוֹת** ('after the death of').

τὸν

the

Accusative

article (accusative subject of articular infinitive)

ἄνδρα

husband

Accusative

accusative subject of infinitive ἀποθανεῖν

ἀνὴρ: 'husband'; the death of Ruth's husband Mahlon is the backstory of chapters 1–2.

σου

your

Genitive

genitive of possession

καὶ

and

coordinating conjunction

ὡς

how

*conjunction introducing indirect discourse
(manner clause: 'how you left')*

ὡς: 'how, that'; introduces the second element of the reported news.

κατέλιπες

you left

Aor Act Indic 2 Sg · καταλείπω

main verb of ὡς clause

→ *constative aorist (decisive act of leaving)*

καταλείπω: 'leave behind, forsake'; renders Hebrew **הִרְיָץ** ('you forsook/left') — a strong word emphasizing the cost of Ruth's loyalty.

τὸν

the

Accusative

article

πατέρα

father

Accusative

direct object of κατέλιπες

πατήρ: 'father'; Ruth's Moabite father, whom she has left behind.

σου

your

Genitive

genitive of possession

καὶ

and

coordinating conjunction

τὴν

the

Accusative

article

μητέρα

mother

Accusative

direct object of κατέλιπες

μήτηρ: 'mother'; the triad father-mother-homeland echoes Naomi's own words to Ruth (Ruth 1:8) and (in reverse) Abraham's call (Gen 12:1 LXX).

σου

your

Genitive

genitive of possession

καὶ

and

coordinating conjunction

τὴν

the

Accusative

article

γῆν

land

Accusative

direct object of κατέλιπες

γῆ: 'land, earth'; the third element of what Ruth abandoned.

γενέσεώς

of birth

Genitive

genitive of description ('native land')

γένεσις: 'birth, origin, beginning'; γῆν γενέσεώς σου = 'the land of your birth/origin' — renders Hebrew **אֶרֶץ הַיְלֵדוֹת** ('the land of your birth').

σου

your

Genitive

genitive of possession

<p>καὶ and coordinating conjunction</p>	<p>ἔπορεύθης you went Aor Pass Indic 2 Sg · πορεύομαι main verb (coordinate with κατέλιπες; completing the pair 'left...and went') → ingressive aorist (departure / onset of journey) πορεύομαι: deponent; the leaving-and-going pair is the structural summary of Ruth's loyalty-act.</p>	<p>πρὸς to preposition of direction</p>	<p>λαόν a people Accusative object of πρὸς (anarthrous: 'a people') λαός: 'people, nation'; here of Israel as Ruth's newly adopted people; the anarthrous noun generalizes — 'a people [i.e., this people] which you did not know'</p>
<p>ὃν whom / which Accusative relative pronoun (modifying λαόν)</p>	<p>οὐκ not negative particle</p>	<p>ἤδεις you knew Plpf Act Indic 2 Sg · οἶδω main verb of relative clause → pluperfect (prior state of not knowing) οἶδω (plpf. ἤδεις): 'you knew'; the pluperfect of οἶδα expresses an antecedent state — she had not known this people before coming.</p>	<p>πρότερον before, formerly adverb of time πρότερος: 'formerly, before'; reinforces the pluperfect — she had no prior knowledge of Israel.</p>

12 ἀποτίσαι Κύριος τὴν ἐργασίαν σου καὶ γένοιτο ὁ μισθός σου πλήρης παρὰ Κυρίου θεοῦ Ἰσραήλ, πρὸς ὃν ἦλθες πεποιθέναι ὑπὸ τὰς πτέρυγας αὐτοῦ.

May the Lord repay your work, and may your reward be full from the Lord, the God of Israel, under whose wings you have come to take refuge.

BENEDICTION / CLIMAX OF VV.11-12 **asyndeton** The theological heart of the chapter: the twin optatives (ἀποτίσαι / γένοιτο) form a double blessing. The wings-of-refuge image (πτέρυγες) is richly evocative, linking YHWH's protective act with the later kinsman-redeemer symbolism of the garment spread over Ruth (3:9).

ἀποτίσαι

may he repay

Aor Act Opt 3 Sg · ἀποτίνω

optative of wish (precative)

→ constative aorist (complete act of recompense wished)

ἀποτίνω: 'repay, recompense, pay back'; renders Hebrew דָּלַשׁ ('may he repay/reward'); the legal-commercial term frames YHWH's blessing as just recompense for Ruth's loyal act.

Κύριος

the Lord

Nominative

subject of optative clause

Κύριος; YHWH; Boaz invokes YHWH as the ultimate rewarder — he can give material kindness but only YHWH can render the full recompense Ruth deserves.

τήν

the

Accusative

article

ἐργασίαν

work, deed

Accusative

direct object of ἀποτίσαι

ἐργασία: 'work, deed, action'; renders Hebrew עֲמָלֶךָ ('your work/deeds') — what Ruth has done for Naomi.

σου

your

Genitive

genitive of possession

καὶ

and

coordinating conjunction (second element of double blessing)

γένοιτο

may it be / may it become

Aor Mid Opt 3 Sg · γίνομαι

optative of wish (precative)

→ constative aorist (complete state wished)

γίνομαι: 'become, be'; the optative is the Greek precative, rendering Hebrew יְהִי ('may it be').

ὁ

the

Nominative

article

μισθός

reward, wages

Nominative

subject of γένοιτο

μισθός: 'wages, hire, reward'; renders Hebrew מִשְׁכָּרְךָ ('your wages/reward'); the commercial term continues the legal-recompense framing of ἀποτίσαι.

σου

your

Genitive

genitive of possession

πλήρης

full, complete

Nominative

predicate adjective (of μισθός)

πλήρης: 'full, complete, entire'; renders Hebrew הַמְּלֵא ('full, perfect'); the reward Boaz envisions for Ruth is to be without deficiency.

παρά

from

preposition of source/agent

παρά: 'from, at the side of'; with genitive expresses the divine source of the reward.

Κυρίου

the Lord

Genitive

genitive (source with παρά)

Κύριος: second occurrence of the divine name in this verse — the blessing is comprehensively theocentric.

θεοῦ

God

Genitive

genitive (in apposition or genitive of description: 'Lord God of Israel')

θεός: 'God'; in apposition to Κυρίου, forming the compound divine title Κύριος θεός Ἰσραήλ.

Ἰσραήλ

Israel

genitive of possession (indeclinable proper noun)

Ἰσραήλ: indeclinable; identifies YHWH specifically as Israel's covenant God — significant in addressing a Moabite who has chosen this God.

πρός

under / toward

preposition of direction/relational movement

πρός: 'to, toward'; here combined with πεποιθένα ('to trust') — 'came to trust under his wings'; the Hebrew תַּחַת-רִיבְלָא תִּשְׁתַּל uses a word for 'refuge/shelter'.

ὄν

whom

Accusative

relative pronoun (object of ἦλθες and πεποιθένα: 'under whom you came to trust')

ἦλθες

you came

Aor Act Indic 2 Sg · ἔρχομαι

main verb of relative clause

→ constative aorist (Ruth's decisive act of coming)

ἔρχομαι: 'come'; Ruth's coming to Israel is simultaneously physical (geography) and spiritual (allegiance).

πεποιθένα

to trust, to take refuge

Pf Act Inf · πείθω

infinitive of purpose (with ἦλθες: 'came in order to trust')

→ intensive perfect (established state of trust)

πείθω (pf. πεποιθένα): the perfect infinitive of 'trust, be persuaded'; renders Hebrew תִּשְׁתַּל ('to take refuge/shelter'); the perfect emphasizes a stable, settled reliance — Ruth has come to rest in YHWH's shelter.

ὑπὸ

under

preposition of position/protection

ὑπό: 'under'; with πτέρυγας creates the wings-of-refuge image.

τὰς

the

Accusative

article

πτέρυγας

wings

Accusative

object of ὑπό (image of divine protection)

πτέρυξ: 'wing, pinion'; renders Hebrew כַּנְפַיִם ('wings'); the metaphor of divine wings sheltering those who take refuge is characteristic of the Psalms (Ps 17:8; 36:7; 57:1; 61:4; 91:4); its use here anticipates Boaz's spreading his garment (רִבְלָא / πτέρυξ) over Ruth in 3:9.

αὐτοῦ

his

Genitive

genitive of possession (YHWH's wings)

13 Ἡ δὲ εἶπεν Εὐροίμι χάριν ἐνώπιόν σου, κύριε, ὅτι παρεκάλεσάς με καὶ ὅτι ἐλάλησας ἐπὶ καρδίαν τῆς δούλης σου, καὶ ἐγὼ οὐκ ἔσομαι ὡς μία τῶν παιδισκῶν σου.

And she said, 'May I find favor in your eyes, my lord, for you have comforted me and for you have spoken to the heart of your maidservant, though I am not even as one of your maidservants.'

RESPONSE OF GRATITUDE / HUMBLE PROTESTATION **δέ** Ruth's reply is a delicate balance: she prays for continued favor while acknowledging her unworthiness to be even a servant. The phrase 'spoken to the heart' (ἐλάλησας ἐπὶ καρδίαν) is a Hebraism (בִּלְ-לֵב הִרְבֵּת) for tender encouragement.

<p>Ἡ she</p> <p>Nominative article used as pronoun (subject)</p> <p>The articular ἡ δέ is the standard LXX pronoun-substitute for 'she then / and she.'</p>	<p>δὲ and / but</p> <p>postpositive particle (mild contrast / discourse continuation)</p> <p>δέ: the shift from Καί to δέ marks a modest turn in the conversation.</p>	<p>εἶπεν said</p> <p>Aor Act Indic 3 Sg · λέγω main verb of speech → constative aorist</p>	<p>Εὐροίμι may I find</p> <p>Aor Act Opt 1 Sg · εὐρίσκω optative of wish (precative, 1st sg.) → constative aorist (single act of finding wished)</p> <p>εὐρίσκω: the familiar idiom εὐρεῖν χάριν ἐνώπιόν σου ('find favor in your sight') now in the optative — Ruth echoes back the favor-language of vv.2 and 10.</p>
<p>χάριν favor</p> <p>Accusative direct object of Εὐροίμι</p> <p>χάρις: fourth occurrence of the favor-term in the chapter (vv.2, 10, 13 × 2).</p>	<p>ἐνώπιόν before / in the presence of</p> <p>preposition (variant of the 'in the eyes of' idiom)</p> <p>ἐνώπιον: 'before, in the presence of'; LXX variant of ἐν ὀφθαλμοῖς for rendering Hebrew עֵינַיִךְ ('in the eyes of').</p>	<p>σου your</p> <p>Genitive genitive (object of ἐνώπιον)</p>	<p>κύριε my lord</p> <p>Vocative vocative of address (respectful address to Boaz)</p> <p>κύριος: 'lord, master'; Ruth addresses Boaz as κύριε ('my lord!'), a social address of respect for a superior — distinct from Κύριος = YHWH in vv.4, 12.</p>

ὅτι

for / because

causal conjunction (grounding the prayer in Boaz's acts)

ὅτι: 'because, that'; introduces the grounds of the request.

παρεκάλεσάς

you comforted / encouraged

Aor Act Indic 2 Sg · παρακαλέω

main verb of causal clause

→ constative aorist (completed act of comfort)

παρακαλέω: 'call alongside, comfort, encourage, console'; renders Hebrew יגִּידֶנִי ('you comforted me'); the same root as the Psalms' consolation.

με

me

Accusative

direct object

καὶ

and

coordinating conjunction

ὅτι

for / because

causal conjunction (second ground)

ἐλάλησας

you spoke

Aor Act Indic 2 Sg · λαλέω

main verb of second causal clause

→ constative aorist

λαλέω: 'speak, talk'; in the idiom ἐλάλησας ἐπὶ καρδίαν = 'you spoke to the heart,' a Hebraism for tender, encouraging speech.

ἐπὶ

to / upon

preposition (Hebraic idiom: speak to the heart)

ἐπὶ: in the idiom λαλεῖν ἐπὶ καρδίαν it renders Hebrew בֹּלֵגֶנִי רִבְּבִי ('speak to the heart') — tender, persuasive, comforting speech.

καρδίαν

heart

Accusative

object of ἐπί (Hebraic idiom)

καρδία: 'heart'; in the Hebraic idiom the heart is the center of will, emotion, and understanding.

τῆς

the

Genitive

article

δούλης

maidservant / slave

Genitive

genitive of possession (with καρδίαν: 'the heart of your maidservant')

δούλη: 'female slave, maidservant'; renders Hebrew אֲנִי אֲמָלֶכֶת ('your maidservant'); Ruth refers to herself in the lowest self-designation — a social inferior before Boaz.

σου

your

Genitive

genitive of possession

καὶ

and yet

coordinating conjunction (concessive: though)

ἐγὼ

I

Nominative

subject (emphatic pronoun)

ἐγὼ: emphatic first-person — 'and I myself will not be even as one of your maidservants.'

οὐκ

not

negative particle

ἔσομαι

I will be / I am

Fut Mid Indic 1 Sg · εἰμί

main verb (future of existing status)

→ *predictive future*

εἰμί: Ruth places herself below even the level of a full servant (παιδίσκη) in Boaz's household.

ὡς

as / like

comparative conjunction

μία

one

Nominative

predicate nominative (with ὡς: 'as one of')

εἷς/μία: 'one'; the comparison ὡς μία τῶν παιδισκῶν ('as one of your maidservants') expresses that she does not even rank among the lowest level of Boaz's household staff.

τῶν

the

Genitive

article

παιδισκῶν

maidservants

Genitive

genitive of the whole (partitive: 'one of your maidservants')

παιδίσκη: 'young female slave, maidservant'; renders Hebrew נְיָוָנָי ('your young women/servants'); Ruth in v.8 was told to stay with them — here she claims she doesn't even qualify for that status.

σου

your

Genitive

genitive of possession

14 Καὶ εἶπεν αὐτῇ Βοοσ Ἦδη ὥρα τοῦ φαγεῖν πρόσελθε ὧδε καὶ φάγεσαι τῶν ἄρτων καὶ ἐμβάψεις τὸν ψωμόν σου ἐν τῷ ὄξει. καὶ ἐκάθισεν Ρουθ ἐκ πλαγίων τῶν θεριζόντων καὶ ἐψήφισεν αὐτῇ Βοοσ ἄλφιτον καὶ ἔφαγεν καὶ ἐνεπλήσθη καὶ κατέλιπεν.

And Boaz said to her, 'At mealtime, come here and eat of the bread and dip your morsel in the vinegar.' And Ruth sat beside the reapers, and Boaz served her roasted grain, and she ate and was satisfied and left some over.

PROVISION AT TABLE / NARRATIVE ACTION **Καί** The shared meal signals inclusion: Ruth is brought from gleaner-follower to table-companion. Boaz personally serves her (ἐψήφισεν), a reversal of social hierarchy. The verb ἐνεπλήσθη ('was satisfied / filled') echoes Naomi's grief over being emptied (ἐκένωσέν με κύριος, Ruth 1:21) — the chapter's first moment of fullness.

<p>Καὶ and <i>coordinating conjunction</i></p>	<p>εἶπεν said Aor Act Indic 3 Sg · λέγω <i>main verb of speech</i> → constative aorist</p>	<p>αὐτῇ to her Dative <i>dative (indirect object)</i></p>	<p>Βοοσ Boaz <i>subject (indeclinable proper noun)</i> Βοοσ; indeclinable.</p>
<p>Ἦδη now / already <i>temporal adverb</i> ἤδη: 'already, now, at this point'; signals the meal time has arrived.</p>	<p>ὥρα at the hour Dative <i>dative of time (when)</i> ὥρα: 'hour, time'; in the dative of time: 'at the hour of eating'; renders Hebrew מַלְאָכָה לְאֵכֶל ('at the mealtime').</p>	<p>τοῦ of Genitive <i>article (articular infinitive; genitive of specification: 'the eating hour')</i></p>	<p>φαγεῖν eating Aor Act Inf · ἐσθίω <i>articular infinitive (genitive specifying ὥρα: 'the hour for eating')</i> → constative aorist ἐσθίω: 'eat'; the articular infinitive renders the Hebrew construct לֹאֵךְ phrase.</p>

πρόσελθε

come

Aor Act Imprv 2 Sg · προσέρχομαι

aorist imperative (direct command)

→ *ingressive aorist (onset of approach)*

προσέρχομαι: 'come near, approach'; Boaz summons Ruth to the meal — an act of inclusion.

ἔδωκε

here

adverb of place

καὶ

and

coordinating conjunction

φάγεσαι

you shall eat

Fut Mid Indic 2 Sg · ἐσθίω

future indicative (imperative: 'eat!')

→ *imperative future*

ἐσθίω: same root as φαγεῖν above; the imperative future issues an invitation-as-command.

τῶν

of the

Genitive

article (partitive genitive with φάγεσαι)

ἄρτων

bread

Genitive

partitive genitive (eat some of the bread)

ἄρτος: 'bread, loaf'; the workers' shared bread.

καὶ

and

coordinating conjunction

ἐμβάψεις

you shall dip

Fut Act Indic 2 Sg · ἐμβάπτω

future indicative (imperative)

→ *imperative future*

ἐμβάπτω: 'dip in, immerse'; renders Hebrew וּבַבְּיָי ('and you shall dip'); the act of dipping bread in sour wine was common harvest fare.

τὸν

the

Accusative

article

ψωμόν

morsel, piece of bread

Accusative

direct object of ἐμβάψεις

ψωμός: 'bit, morsel, piece of bread'; renders Hebrew וְיָי ('your morsel').

σου

your

Genitive

genitive of possession

ἐν

in

preposition of location (dipping vessel)

τῷ

the

Dative

article

ὄξει

vinegar / sour wine

Dative

dative of location (in the vinegar bowl)

ὄξος: 'sour wine, vinegar'; renders Hebrew יַיִן ; a common refreshment for harvest workers, noted also at Num 6:3 and Ps 69:21.

καὶ

and

coordinating conjunction (narrative resumes)

ἐκάθισεν

she sat

Aor Act Indic 3 Sg · κάθημαι

main verb (narrative: Ruth's response to invitation)

→ *ingressive aorist (taking her seat)*

κάθημαι: 'sit, be seated'; Ruth accepts Boaz's invitation.

Ρουθ

Ruth

subject (indeclinable proper noun, nom slot)

Ρουθ: indeclinable.

ἐκ

at / beside

preposition of position ('beside')

πλαγίων

side

Genitive

genitive (object of ἐκ: 'beside / at the side of')

πλάγιος: 'side, flank'; ἐκ πλαγίων ('at the side of / beside') renders Hebrew טַּלְטַל ('beside'); Ruth sits beside but not among the reapers — her inclusion is genuine but still liminal.

τῶν

the

Genitive

article

θεριζόντων

reapers

Pres Act Ptc Gen Pl Masc · θερίζω

substantival participle (object of ἐκ πλαγίων)

→ *progressive present*

θερίζω: sixth occurrence of this root in the chapter.

καὶ

and

coordinating conjunction

ἐψήφισεν

he served / passed

Aor Act Indic 3 Sg · ψηφίζω

main verb (Boaz serves Ruth)

→ *constative aorist (single act of serving)*

ψηφίζω: in LXX Ruth this verb renders Hebrew וַיִּשָּׂא ('hand over, pass, serve'); the lexical choice is unusual (ψηφίζω normally = 'count, reckon') but here means 'portion out, serve.' Boaz personally serving Ruth reverses social hierarchy.

αὐτῇ

to her

Dative

dative (indirect object / beneficiary)

<p>Βοος Boaz <i>subject (indeclinable proper noun)</i></p> <p>Βοος: indeclinable.</p>	<p>ἄλφιτον roasted grain / groats <i>Accusative</i> <i>direct object of ἐψήφισεν</i></p> <p>ἄλφιτον: 'barley flour, roasted barley, groats'; renders Hebrew 'לֶקֶח ('roasted/parched grain') — the standard harvest-field food.</p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>ἔφαγεν she ate <i>Aor Act Indic 3 Sg · ἐσθίω</i> <i>main verb</i></p> <p>→ <i>constative aorist</i></p> <p>ἐσθίω: she eats of what Boaz has served — the first real meal she has received since arriving in Bethlehem.</p>
<p>καὶ and <i>coordinating conjunction</i></p>	<p>ἐνεπλήσθη she was satisfied / filled <i>Aor Pass Indic 3 Sg · ἐμπίπλημι</i> <i>main verb</i></p> <p>→ <i>constative aorist (complete state of satisfaction)</i></p> <p>ἐμπίπλημι: 'fill, satisfy'; renders Hebrew נָשֵׂאֵת ('and she was satisfied/full'); the fullness (נָשֵׂאֵת) deliberately recalls Naomi's complaint of emptiness (Ruth 1:21 — κενήν).</p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>κατέλιπεν she left (some) over <i>Aor Act Indic 3 Sg · καταλείπω</i> <i>main verb (she had surplus)</i></p> <p>→ <i>constative aorist</i></p> <p>καταλείπω: 'leave behind'; she ate to satiety and still had food left — abundance beyond need. The leftovers will be brought home to Naomi (implied by v.18).</p>

15 καὶ ἀνέστη τοῦ συλλέγειν· καὶ ἐνετείλατο Βοος τοῖς παιδαρίοις αὐτοῦ λέγων Καί γε ἀνά μέσον τῶν δραγμάτων συλλεγέτω καὶ μὴ κατασχύνητε αὐτήν.

And she arose to glean. And Boaz commanded his servants, saying, 'Let her also glean among the sheaves, and do not put her to shame!'

TRANSITION + COMMAND **καί** Ruth returns to her gleaning and Boaz issues a secret instruction to his workers: she may glean among the sheaves themselves (not just the edges), and is not to be reproached. Καί γε ('even, indeed') is emphatic.

καὶ
and

coordinating conjunction

ἀνέστη

she arose

Aor Act Indic 3 Sg · ἀνίστημι

main verb (narrative: Ruth returns to work)

→ ingressive aorist (rising from meal)

ἀνίστημι: 'stand up, rise'; the post-meal rising back to labor.

τοῦ

to

Genitive

article (articular infinitive of purpose: τοῦ + inf.)

συνάγειν

gleaning

Pres Act Inf · συνάγω

articular infinitive of purpose

→ progressive present (ongoing activity resumed)

συνάγω: the gleaning verb recurs; she rises to resume the labor for which she came.

καὶ
and

coordinating conjunction

ἐνετείλατο

commanded

Aor Mid Indic 3 Sg · ἐντέλλομαι

main verb (Boaz issues new instructions)

→ constative aorist

ἐντέλλομαι: same verb as v.9 (ἐντέταλμαι); now in the aorist indicative — the formal act of commanding.

Βοός

Boaz

subject (indeclinable)

Βοός: indeclinable.

τοῖς

the

Dative

article

παιδαρίοις

servants

Dative

dative (indirect object of ἐνετείλατο)

παιδάριον: the field workers who are to carry out the instruction.

αὐτοῦ

his

Genitive

genitive of possession

λέγων

saying

Pres Act Ptc Nom Sg Masc · λέγω

participle of manner (introducing direct speech)

→ progressive present (ongoing words)

λέγω: the λέγων participle is the standard LXX device for introducing direct speech content.

Καί

even / also

coordinating conjunction (with γε: emphatic)

γε

indeed / even

emphatic/intensive particle

γε: 'at least, even, indeed'; with *καί* = 'even, also'; renders Hebrew *וְגַ* ('even, also'). *Καί γε* = 'let her even glean...' — permission beyond what gleaning law required.

ἀνά

among

preposition (with μέσον: distributive 'in the midst of')

ἀνά: 'up, among'; ἀνά μέσον = 'in the middle of, among!'

μέσον

middle

Accusative

object of ἀνά (idiom: 'among')

μέσος: 'middle'; ἀνά μέσον τῶν δραγμάτων = 'among/in the midst of the sheaves!'

τῶν

the

Genitive

article

δραγμάτων

sheaves, bundles

Genitive

genitive (object of ἀνά μέσον)

δράγμα: same word as v.7; Boaz explicitly grants access to the sheaves — beyond what the gleaning law of Lev 19 required.

συλλεγέτω

let her glean

Pres Act Impv 3 Sg · συλλέγω

present imperative (3rd sg.: permission / command)

→ *progressive present (ongoing activity permitted)*

συλλέγω: the gleaning verb in imperative — Boaz's formal grant of gleaning rights among the sheaves.

καί

and

coordinating conjunction (second command: negative)

μή

not

negative particle (with subjunctive prohibition)

καταισχύνητε

put to shame / rebuke

Aor Act Subj 2 Pl · καταισχύνω

aorist subjunctive prohibition (μή + aor. subj.)

→ *constative aorist (any act of shaming forbidden)*

καταισχύνω: 'shame, dishonor, disgrace'; renders Hebrew *וְלֹא יִכְבְּדְתָּ* ('you shall not rebuke/humiliate her'); the instruction protects Ruth's dignity in the vulnerable gleaning situation.

αὐτήν

her

Accusative

direct object of καταισχύνητε

16 καὶ βαστάζοντες βαστάξατε αὐτῇ καὶ παραρρίπτοντες παραρρίψατε αὐτῇ ἐκ τῶν βεβουνησμένων καὶ ἄφετε καὶ συλλέξει καὶ μὴ ἐπιτιμήσητε αὐτῇ.

And when you carry, carry for her; and when you drop, drop for her from the bundled grain, and leave it that she may glean; and do not rebuke her.

COMMAND CONTINUATION (SECRET PROVISION FOR RUTH) **καί** Boaz's instructions escalate: the workers are to deliberately let bundles fall for Ruth to find. The figura etymologica (βαστάζοντες βαστάξατε / παραρρίπτοντες παραρρίψατε) renders Hebrew infinitive-absolute constructions, emphasizing the deliberateness of the provision.

<p>καὶ and coordinating conjunction</p>	<p>βαστάζοντες carrying Pres Act Ptc Nom Pl Masc · βαστάζω conditional/temporal participle (figura etymologica with imperative) → progressive present (ongoing carrying) βαστάζω: 'carry, bear, lift'; the present participle with the same-root imperative is a Hebrew infinitive-absolute construction (וּנְשִׂי וְנָשָׂא) calqued into Greek — 'carrying, carry!'</p>	<p>βαστάξατε carry Aor Act Impv 2 Pl · βαστάζω aorist imperative (with cognate participle: emphatic command) → constative aorist (act of carrying as a whole) βαστάζω: the cognate imperative reinforces the emphatic command — they are positively to carry bundles over for her benefit.</p>	<p>αὐτῇ for her Dative dative of advantage / beneficiary</p>
<p>καὶ and coordinating conjunction</p>	<p>παραρρίπτοντες dropping beside Pres Act Ptc Nom Pl Masc · παραρρίπτω conditional/temporal participle (second figura etymologica) → progressive present παραρρίπτω: 'drop beside, throw down alongside'; renders Hebrew וּמָשַׁךְ וּמָשַׁךְ ('pull out, withdraw'); the Greek chooses the metaphor of dropping beside her.</p>	<p>παραρρίψατε drop Aor Act Impv 2 Pl · παραρρίπτω aorist imperative (cognate with participle: emphatic) → constative aorist παραρρίπτω: second figura etymologica — 'dropping, drop!' — deliberate bundles left for Ruth.</p>	<p>αὐτῇ for her Dative dative of advantage</p>

ἐκ

from

preposition of source

τῶν

the

Genitive

article

βεβουνησμένων

bundled grain / heaps

Pf Pass Ptc Gen Pl Neut · βουνίζω

substantival participle (the heaped/bundled grain from which they drop)

→ intensive perfect (the bundles are already piled up)

βουνίζω: 'heap up, pile into mounds'; renders Hebrew מִן הַבְּרִיחַ ('the handfuls'); the perfect passive participle means 'the things that have been bundled/heaped' — the already-gathered sheaves.

καὶ

and

coordinating conjunction

ἄφετε

leave it / let it be

Aor Act Impv 2 Pl · ἀφήμι

aurist imperative (third command)

→ constative aorist

ἀφήμι: 'leave, let go, release'; 'leave it and she will glean' — they are not to pick it back up.

καὶ

and

coordinating conjunction

συλλέξει

she will glean

Fut Act Indic 3 Sg · συλλέγω

future indicative (result of ἄφετε)

→ predictive future

συλλέγω: the gleaning verb — the result of the dropped bundles being left: Ruth will glean them.

καὶ

and

coordinating conjunction

μὴ

do not

negative particle (prohibition with subjunctive)

ἐπιτιμήσητε

rebuke, censure

Aor Act Subj 2 Pl · ἐπιτιμάω

aurist subjunctive prohibition

→ constative aorist (any act of rebuking forbidden)

ἐπιτιμάω: 'rebuke, censure, charge'; repeats the prohibition of v.15 (καταισχύνητε) with a different verb — the two prohibitions frame the positive commands in vv.15b–16.

αὐτῇ

her

Dative

dative (indirect object of ἐπιτιμήσητε)

17 Καὶ συνέλεξεν ἐν τῷ ἀγρῷ ἕως ἑσπέρας καὶ ἐρράβδισεν ἃ συνέλεξεν καὶ ἐγενήθη ὡς οἴφι κριθῶν.

And she gleaned in the field until evening and beat out what she had gleaned, and it was about an ephah of barley.

NARRATIVE SUMMARY / RESULT **Καί** The narrator summarizes Ruth's day's labor: she gleans until evening, threshes on-site, and produces approximately an ephah — a quantity roughly ten times a typical gleaner's daily yield, signaling the effect of Boaz's secret provisions.

Καὶ

and

coordinating conjunction

συνέλεξεν

she gleaned

Aor Act Indic 3 Sg · συλλέγω

main verb (narrative summary)

→ constative aorist (whole day of gleaning summarized)

συλλέγω: recurs; the narrative is marked by gleaning vocabulary from start to finish.

ἐν

in

preposition of location

τῷ

the

Dative article

ἀγρῷ

field

Dative

dative of location

ἀγρός: Boaz's field, consistently the setting.

ἕως

until

temporal preposition

ἑσπέρας

evening

Genitive

genitive (temporal: object of ἕως)

ἑσπέρα: echoes v.7's ἕως ἑσπέρας — she fulfilled exactly what the supervisor reported.

καὶ

and

coordinating conjunction

ἐρράβδισεν

she beat out / threshed

Aor Act Indic 3 Sg · ῥαβδίζω

main verb (threshing)

→ constative aorist

ῥαβδίζω: 'beat with a rod, thresh'; renders Hebrew וַתִּבְרֹשׁ ('and she beat/threshed'); Ruth threshes what she has collected on-site — a standard gleaner's practice.

ἃ

what / that which

Accusative

relative pronoun (object of ἐρράβδισεν: 'what she had gleaned')

συνέλεξεν

she had gleaned

Aor Act Indic 3 Sg · συλλέγω

verb of relative clause (pluperfect sense: previously gleaned)

→ constative aorist (antecedent action)

συλλέγω: third occurrence in this verse's narrative.

καὶ

and

coordinating conjunction

ἐγενήθη

it was / amounted to

Aor Pass Indic 3 Sg · γίνομαι

main verb (result clause: the quantity produced)

→ constative aorist (complete quantity)

γίνομαι: 'become, be'; here 'it came to / amounted to'; renders Hebrew וַיְהִי ('and it was').

ὡς

about / approximately

adverbial particle of approximation

ὡς: 'as, like, about'; with a measure = 'approximately'; renders Hebrew כִּי־אֶפֶה ('about an ephah of').

οἴφι

ephah

measure (indeclinable transliteration)

οἴφι: indeclinable LXX transliteration of Hebrew הֶאֱפָה ('ephah'), a dry measure of approximately 20–22 liters or ca. 13 kg of grain; this quantity would provide Naomi and Ruth with food for perhaps ten days.

κριθῶν

of barley

Genitive

genitive of content (what the ephah contains)

κριθή: 'barley'; the barley harvest timing (cf. v.23) places the events at the beginning of the agricultural year.

18 καὶ ἤρεν καὶ εἰσῆλθεν εἰς τὴν πόλιν καὶ εἶδεν ἡ πενθερὰ αὐτῆς ὃ συνέλεξεν· καὶ ἐξενέγκασα ἔδωκεν αὐτῇ ἃ κατέλιπεν ἐξ ὧν ἐνεπλήσθη.

And she took it up and went into the city, and her mother-in-law saw what she had gleaned; and she also brought out and gave to her what she had left over from what had satisfied her.

RETURN AND PRESENTATION **καί** Ruth returns with both the threshed barley and the leftover food from the meal (v.14). Naomi sees the quantity before asking where Ruth worked — the sight of abundant grain precipitates the question of v.19.

καὶ
and

coordinating conjunction

ἤρην

she took up / lifted

Aor Act Indic 3 Sg · αἶρω

main verb (picking up the grain to carry home)

→ ingressive aorist

αἶρω: 'take up, lift, carry'; she lifts the threshed ephah to carry home.

καὶ
and

coordinating conjunction

εἰσῆλθεν

she went / entered

Aor Act Indic 3 Sg · εἰσέρχομαι

main verb (return journey)

→ ingressive aorist (entering the city)

εἰσέρχομαι: 'enter, go in'; she returns to Bethlehem from the field.

εἰς
into

preposition of direction

τὴν

the

Accusative

article

πόλιν

city

Accusative

object of εἰς (directional)

πόλις: 'city'; renders Hebrew בֵּית־לֶחֶם ('the city') – Bethlehem.

καὶ
and

coordinating conjunction

εἶδεν

saw

Aor Act Indic 3 Sg · ὁράω

main verb (Naomi sees the grain)

→ constative aorist

ὁράω: 'see'; Naomi sees before she speaks – the visual impact of the abundant grain prompts her question.

ἡ

the

Nominative

article

πενθερά

mother-in-law

Nominative

subject of εἶδεν

πενθερά: 'mother-in-law'; the word used in v.11 for Naomi's role.

αὐτῆς

her

Genitive

genitive of relationship

ὃ

what

Accusative

relative pronoun (object of εἶδεν)

συνέλεξεν

she had gleaned

Aor Act Indic 3 Sg · συλλέγω

verb of relative clause

→ constative aorist (pluperfect sense)

συλλέγω: the culminating use of the gleaning verb – what she gleaned is now the object of Naomi's astonished gaze.

καὶ
and

coordinating conjunction

ἐξενέγκασα

having brought out

Aor Act Ptc Nom Sg Fem · ἐκφέρω

aorist participle of attendant circumstance (Ruth brings out the meal leftovers)

→ constative aorist

ἐκφέρω: 'bring out, carry out'; Ruth produces (takes out from her bundle) the leftover food from the meal of v.14.

ἔδωκεν

she gave

Aor Act Indic 3 Sg · δίδωμι

main verb

→ constative aorist

δίδωμι: 'give'; Ruth gives Naomi the meal leftovers as well as the grain.

αὐτῇ

to her

Dative

dative (indirect object)

ἃ

what

Accusative

relative pronoun (object of ἔδωκεν)

κατέλιπεν

she had left over

Aor Act Indic 3 Sg · καταλείπω

verb of relative clause

→ constative aorist (pluperfect sense: previously left over)

καταλείπω: same verb as v.14 (κατέλιπεν)
— the leftovers of v.14 are now transferred to Naomi.

ἐξ

from

preposition of source

ᾧ

what

Genitive

relative pronoun (genitive after ἐξ: 'from what had filled her')

ἔνεπλήσθη

she had been filled / satisfied

Aor Pass Indic 3 Sg · ἐμπίπλημι

verb of relative clause

→ constative aorist (Ruth's satisfaction at the meal)

ἐμπίπλημι: same word as v.14 — the fullness of v.14 now overflows to Naomi; the theme of fullness reversing the emptiness of ch.1 continues.

19 καὶ εἶπεν αὐτῇ ἡ πενθερὰ αὐτῆς Ποῦ συνέλεξας σήμερον καὶ ποῦ ἐποίησας; εἴη ὁ γνωρίσας σε εὐλογημένος. καὶ ἀνήγγειλεν Ρουθ τῇ πενθερᾷ αὐτῆς ποῦ ἐποίησεν καὶ εἶπεν Τὸ ὄνομα τοῦ ἀνδρὸς ᾧ ἐποίησα σήμερον Βοος.

And her mother-in-law said to her, 'Where did you glean today, and where did you work? May he who took notice of you be blessed.' And Ruth told her mother-in-law where she had worked and said, 'The name of the man with whom I worked today is Boaz.'

INQUIRY AND DISCLOSURE **καί** Naomi's double question (where? / where?) mirrors v.5 (Boaz's own question about Ruth). Her spontaneous blessing before she knows the name is a pivot of dramatic irony — the reader knows; Naomi is about to discover. Ruth's answer is dramatic: the name Boaz is delayed to the end of the sentence.

<p>καὶ and <i>coordinating conjunction</i></p>	<p>εἶπεν said Aor Act Indic 3 Sg · λέγω <i>main verb of speech</i> → constative aorist</p>	<p>αὐτῇ to her Dative <i>dative (indirect object)</i></p>	<p>ἡ the Nominative <i>article</i></p>
<p>πενθερὰ mother-in-law Nominative <i>subject</i> πενθερά: Naomi's consistent role-designation in the chapter.</p>	<p>αὐτῆς her Genitive <i>genitive of relationship</i></p>	<p>Ποῦ where <i>interrogative adverb</i> ποῦ: 'where?'; first of two parallel interrogatives.</p>	<p>συνέλεξας did you glean Aor Act Indic 2 Sg · συλλέγω <i>main verb of question</i> → constative aorist συλλέγω: the gleaning question echoes the gleaning vocabulary of the whole chapter.</p>

σήμερα

today

temporal adverb

σήμερα: 'today'; frames the entire chapter's events as a single day.

καὶ

and

coordinating conjunction (second interrogative)

ποῦ

where

interrogative adverb (second question)

ἐποίησας

did you work

Aor Act Indic 2 Sg · ποιέω

main verb of second question

→ constative aorist

ποιέω: 'do, make, work'; here idiomatic 'where did you work?' — renders Hebrew תָּיַשַׁר ('where did you work?').

εἴη

may he be

Pres Act Opt 3 Sg · εἰμί

optative of wish (precative blessing)

→ gnomic / precative present

εἰμί: optative precative; Naomi blesses her daughter's benefactor before she knows who he is — a mark of spontaneous faith.

ὁ

the one who

Nominative

article (substantivizing participle)

γνωρίσας

who took notice of you

Aor Act Ptc Nom Sg Masc · γνωρίζω

substantival participle (subject of εἴη)

→ constative aorist (single act of taking notice)

γνωρίζω: 'make known, recognize, take notice of'; renders Hebrew תָּרַחֵץ ('who noticed you!'); the same root as ἐπιγνώναί (v.10 — Ruth's own word for what Boaz did).

σε

you

Accusative

object of γνωρίσας

εὐλογημένος

blessed

Pf Pass Ptc Nom Sg Masc · εὐλογέω

predicate adjective (with εἴη: 'may he be blessed')

→ intensive perfect (established blessed state wished)

εὐλογέω: 'bless'; the perfect passive participle εὐλογημένος renders the Hebrew passive participle בְּרֵכָה ('blessed be') — the precative formula of blessing.

καὶ

and

coordinating conjunction (narrative continues)

ἀνήγγειλεν

she told, she reported

Aor Act Indic 3 Sg · ἀναγγέλλω

main verb (Ruth's answer to Naomi)

→ constative aorist

ἀναγγέλλω: 'announce, report, tell'; same root as ἀπηγγέλη (v.11) — the network of reporting/announcing that runs through the chapter.

Ρουθ

Ruth

subject (indeclinable proper noun, nom slot)

Ρουθ: indeclinable.

τῇ

to the

Dative

article

πενθερᾶ

mother-in-law

Dative

dative (indirect object)

πενθερά: recurs.

αὐτῆς

her

Genitive

genitive of relationship

ποῦ

where

indirect interrogative (object of ἀνήγγειλεν)

ἐποίησεν

she had worked

Aor Act Indic 3 Sg · ποιέω

verb of indirect question

→ constative aorist

ποιέω: 'work!'; echoes Naomi's ἐποίησας — Ruth answers the exact question asked.

καὶ

and

coordinating conjunction

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb of speech (Ruth names Boaz)

→ constative aorist

Τὸ

the

Nominative

article

ὄνομα

name

Nominative

subject of verbless clause

ὄνομα: the name-formula echoes v.1 (ὄνομα αὐτῷ Βοοζ), forming a verbal inclusio.

τοῦ

of the

Genitive

article

ἀνδρὸς

man

Genitive

genitive of possession

ἀνὴρ: the man unnamed until the end of the sentence — dramatic withholding of the name.

ᾧ

with whom

Dative

dative relative pronoun (with ἐποίησα: 'with whom I worked')

ἐποίησα

I worked

Aor Act Indic 1 Sg · ποιέω

verb of relative clause

→ constative aorist

ποιέω: Ruth uses the same verb Naomi used ('where did you work?') — completing the answer at last.

σήμερα

today

temporal adverb

σήμερα: echoes Naomi's question word — all within the single day.

Βοοζ

Boaz

predicate (name, indeclinable proper noun — climactic revelation)

Βοοζ: indeclinable; the name is the climax of the sentence — delayed for maximum dramatic effect.

20 καὶ εἶπεν Νωεμιν τῇ νύμφῃ αὐτῆς Εὐλογητὸς ἐστὶν τῷ Κυρίῳ ὅτι οὐκ ἐγκατέλιπεν τὸ ἔλεος αὐτοῦ μετὰ τῶν ζώντων καὶ μετὰ τῶν τεθνηκότων. καὶ εἶπεν αὐτῇ Νωεμιν Ἐγγίζει ἡμῖν ὁ ἄνθρωπος, ἐκ τῶν ἀγχιστευόντων ἡμᾶς ἐστὶν.

And Naomi said to her daughter-in-law, 'Blessed is he to the Lord, who has not abandoned his covenant loyalty to the living and to the dead.' And Naomi said to her, 'The man draws near to us; he is one of our redeemers.'

καὶ THEOLOGICAL CLIMAX AND KIN DISCLOSURE The theological and narrative pivot of the book: Naomi's blessing reveals that YHWH's ἔλεος ('steadfast love, covenant loyalty') has not failed even the dead. Then the legal bombshell: Boaz is ἀγχιστεύων ('redeeming kinsman'), the key legal term whose first appearance in the book opens the path to the resolution of chapters 3–4.

<p>καὶ and <i>coordinating conjunction</i></p>	<p>εἶπεν said Aor Act Indic 3 Sg · λέγω <i>main verb of speech</i> → constative aorist</p>	<p>Νωεμιν Naomi <i>subject (indeclinable, nom slot)</i> Νωεμιν: indeclinable.</p>	<p>τῇ to the Dative <i>article</i></p>
<p>νύμφῃ daughter-in-law Dative <i>dative (indirect object / addressee)</i> νύμφη: 'bride, daughter-in-law'; here the LXX uses νύμφη ('bride/daughter-in-law') rather than the genitive of τίκτω constructions — a formal term marking the in-law relationship.</p>	<p>αὐτῆς her Genitive <i>genitive of relationship</i></p>	<p>Εὐλογητὸς blessed Nominative <i>predicate adjective (of copulative εἶναι implied or ἐστὶν)</i> εὐλογητός: 'blessed'; a verbal adjective from εὐλογέω; in LXX prayers εὐλογητός ὁ θεός / εὐλογητός ἐστὶν ('Blessed is God!') is the doxological formula; here applied to Boaz.</p>	<p>ἐστὶν he is Pres Act Indic 3 Sg · εἰμί <i>copula (Naomi's doxological exclamation)</i> → gnomic present εἰμί: the present here expresses the eternal/standing character of Boaz's blessed status.</p>

τῷ

to the / before

Dative

article (dative of reference / sphere)

Κυρίῳ

Lord

Dative

dative of reference ('blessed before / in relation to the Lord')

Κύριος; YHWH; εὐλογητὸς τῷ Κυρίῳ — 'blessed of/before YHWH'; the dative τῷ Κυρίῳ renders Hebrew כִּי־יְיָ ('to/by YHWH').

ὅτι

because / who

causal conjunction (grounds of the blessing — ambiguous referent)

ὅτι: introduces the reason; but the subject of the embedded clause (οὐκ ἐγκατέλιπεν) is ambiguous — Naomi may praise Boaz or YHWH for not abandoning ἔλεος; most interpreters read YHWH as the subject of the act.

οὐκ

not

negative particle

ἐγκατέλιπεν

he abandoned

Aor Act Indic 3 Sg · ἐγκαταλείπω

main verb of causal clause (negated: has not forsaken)

→ constative aorist (the entire preceding period: since Elimelech's death, YHWH's ἔλεος has not ceased)

ἐγκαταλείπω: 'forsake, abandon, leave behind'; a compound of καταλείπω; renders Hebrew כִּי־יָצָא ('forsake') — the same root used in v.11 for Ruth's leaving her parents.

τὸ

the

Accusative

article

ἔλεος

steadfast love, mercy

Accusative

direct object of ἐγκατέλιπεν

ἔλεος: 'mercy, compassion, covenant loyalty'; renders Hebrew רַחֲמִים — the key theological term of the book. LXX ἔλεος captures the 'mercy/compassion' dimension; רַחֲמִים also includes covenant faithfulness, loyalty, and kindness. The term will recur at 3:10.

αὐτοῦ

his

Genitive

genitive of possession (YHWH's ἔλεος / steadfast love)

μετὰ

with / toward

preposition of beneficiary ('toward, for the sake of')

μετὰ: here with genitive of persons expresses 'toward, in relation to' (Hebrew אֶל).

τῶν

the

Genitive

article

ζώντων

living

Pres Act Ptc Gen Pl Masc · ζάω

substantival participle ('the living ones')

→ progressive present (ongoing state of being alive)

ζάω: 'live'; τῶν ζώντων = 'the living' — Naomi and Ruth.

καὶ

and

coordinating conjunction

μετὰ

with / toward

preposition of beneficiary

τῶν

the

Genitive

article

τεθνηκότων

dead

Pf Act Ptc Gen Pl Masc · θνήσκω

substantival participle ('the dead ones')

→ intensive perfect (permanent state of having died)

θνήσκω: 'die'; the perfect participle τεθνηκότων ('the dead') refers to Elimelech and his sons — Naomi's dead husband and Ruth's dead husband. YHWH's ἔλεος (ἔλεος) reaches even beyond death, through the levir/redemption institution.

καὶ

and

coordinating conjunction (new speech act)

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb of speech (second statement by Naomi)

→ constative aorist

αὐτῇ

to her

Dative

dative (indirect object)

Νωεμιν

Naomi

subject (indeclinable, nom slot)

Νωεμιν: indeclinable; repeated for emphasis.

ἔγγιζει

draws near / is close

Pres Act Indic 3 Sg · ἐγγίζω

main verb (present of existing relationship)

→ gnomic / stative present

ἐγγίζω: 'draw near, be close, be nearly related'; renders Hebrew בִּרְקִי ('near/close'); here the kinship proximity that activates the levirate/redemption law.

ἡμῖν

to us

Dative

dative (proximity: 'near to us')

ὁ

the

Nominative

article

ἄνθρωπος

man

Nominative

subject of ἔγγιζει

ἄνθρωπος: 'man'; the same word used for Boaz in v.1 (ὁ ἄνθρωπος δυνατός) — the verbal echo links Naomi's recognition to the narrator's introduction.

ἐκ

from / among

preposition of source/membership

τῶν

the

Genitive

article

ἀγχιστευόντων

redeemers / nearest kinsmen

Pres Act Ptc Gen Pl Masc · ἀγχιστεύω

substantival participle (partitive genitive: 'one of those who redeem us')

→ progressive present (ongoing legal status)

ἀγχιστεύω: 'act as next-of-kin, redeem, perform the duty of the ὄνη'; the technical legal term appears here for the first time in Ruth (its introduction in v.1's γνώριμος was deliberately softer). The ὄνη had duties to buy back land, avenge blood, and marry a deceased brother's widow (levir). This disclosure opens the plot of chapters 3–4.

ἡμᾶς

us

Accusative

object of ἀγχιστευόντων (those who redeem us)

ἐστίν

he is

Pres Act Indic 3 Sg · εἰμί

copula (predicate: Boaz belongs to the redeemer group)

→ gnomic present (permanent legal status)

εἰμί: Naomi's declarative statement places Boaz within the legal-redeemer pool — the legal foundation for all that follows.

21 Καὶ εἶπεν Ρουθ ἡ Μωαβῆτις Καί γε ὅτι εἶπεν πρὸς με Μετὰ τῶν κορασιῶν μου κολλήθητι, ἕως ἂν τελέσωσιν πάντα τὸν θερισμὸν ὃν ἔχω.

And Ruth the Moabite said, 'He also said to me, "Cling to my young women, until they finish all the harvest that I have."'

SUPPLEMENTARY REPORT **Καί** Ruth now reports Boaz's instruction from v.8 — but she quotes it with the verb κολλήθητι (2nd sg. aorist imperative of κολλάω), recalling the κολληθήση of v.8. The temporal extent (all the harvest) is now made explicit: she has Boaz's standing invitation through the whole harvest season.

Καὶ

and

coordinating conjunction

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb of speech

→ constative aorist

Ρουθ

Ruth

subject (indeclinable, nom slot)

Ρουθ: indeclinable.

ἡ

the

Nominative

article (with ethnic epithet)

Μωαβίτις

Moabitess

Nominative

appositive ethnic adjective (resuming Ruth's full identification)

Μωαβίτις: the ethnic marker appears at each major re-introduction of Ruth; cf. vv.2, 6.

Καί

also / even

adverbial καί (emphasizing additional information)

γε

indeed

emphatic particle (with καί: 'and indeed')

γε: emphatic; Καί γε = 'and indeed / also this' — introducing the additional piece of news from Boaz.

ὅτι

that

conjunction introducing direct (reported) speech

ὅτι: here recitative — introducing the content of Boaz's words.

εἶπεν

he said

Aor Act Indic 3 Sg · λέγω

main verb of quoted speech (Boaz's words reported by Ruth)

→ constative aorist

πρός

to

preposition (addressee of Boaz's speech)

με

me

Accusative

object of πρὸς

Μετὰ

with

preposition of association

τῶν

the

Genitive

article

κορασίων

young women

Genitive

genitive (object of μετὰ: 'with my young women')

κοράσιον: same word as v.8 — Ruth quotes Boaz's own words back.

μου

my

Genitive

genitive of possession

κολλήθητι

cling / stay close

Aor Pass Impv 2 Sg · κολλάω

aorist imperative (Boaz's direct command as quoted by Ruth)

→ ingressive aorist (onset of permanent attachment)

κολλάω: same root as κολληθήση (v.8) — Ruth quotes Boaz's clinging-command in its imperative form.

<p>ἕως until</p> <p>temporal conjunction</p> <p>ἕως: 'until'; introduces the temporal limit of Boaz's invitation.</p>	<p>ἄν ever</p> <p>modal particle (with subjunctive: indefinite/eventualness)</p>	<p>τελέσωσιν they finish / complete</p> <p>Aor Act Subj 3 Pl · τελέω</p> <p>subjunctive in temporal clause (ἕως ἄν + subj.)</p> <p>→ constative aorist (completion of harvest)</p> <p>τελέω: 'complete, finish, accomplish'; renders Hebrew וְלֵבֵן ('until they complete'); the implied subject is Boaz's workers.</p>	<p>πάντα all</p> <p>Accusative</p> <p>direct object of τελέσωσιν (adjective: 'all the harvest')</p> <p>πάς: 'all, entire'; emphasizes the full harvest season — not just one day.</p>
<p>τὸν the</p> <p>Accusative article</p>	<p>θερισμόν harvest</p> <p>Accusative</p> <p>direct object of τελέσωσιν</p> <p>θερισμός: 'harvest, reaping'; renders Hebrew גִּזְרֵן ('the harvest'); the noun from θερίζω — the harvest that has been the setting of the whole chapter.</p>	<p>ὃν which</p> <p>Accusative</p> <p>relative pronoun (modifying θερισμόν)</p>	<p>ἔχω I have</p> <p>Pres Act Indic 1 Sg · ἔχω</p> <p>main verb of relative clause (Boaz's own words: 'my harvest')</p> <p>→ gnomic / possessive present</p> <p>ἔχω: 'have, possess'; Boaz speaks of 'all the harvest that I have' — his fields, his workers, his provision.</p>

22 Καὶ εἶπεν Νωεμὶν πρὸς Ρουθ τὴν νύμφην αὐτῆς Ἄγαθόν, θύγατερ, ὅτι ἐπορεύθης μετὰ τῶν κορασίων αὐτοῦ· καὶ οὐκ ἀπαντήσονταί σοι ἐν ἀγρῷ ἑτέρῳ.

And Naomi said to Ruth her daughter-in-law, 'It is good, my daughter, that you went with his young women; for they will not encounter you in another field.'

NAOMI'S ENDORSEMENT / PRACTICAL WISDOM **Καί** Naomi endorses the arrangement with a practical concern: staying in Boaz's field means Ruth will not be accosted (ἀπαντήσονταί, 'encounter hostilely') in another man's field. The warning implies real danger for a foreign woman gleaning alone.

Καὶ
and

coordinating conjunction

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb of speech

→ constative aorist

Νωεμιν

Naomi

subject (indeclinable, nom slot)

Νωεμιν: indeclinable.

πρὸς

to

preposition (addressee)

Ρουθ

Ruth

Accusative

object of πρὸς (indeclinable, acc slot)

Ρουθ: indeclinable.

τήν

the

Accusative

article (with νύμφην)

νύμφην

daughter-in-law

Accusative

appositive to Ρουθ

νύμφη: same word as v.20; Naomi addresses Ruth by relationship.

αὐτῆς

her

Genitive

genitive of relationship

Ἄγαθόν

good

Nominative

predicate adjective (verbless clause: 'it is good')

ἀγαθός: 'good'; Naomi's single-word verdict — renders Hebrew בִּיט ('good, it is good').

θύγατερ

daughter

Vocative

vocative of endearment

θυγάτηρ: Naomi's characteristic address to Ruth; cf. v.2.

ὅτι

that

conjunction (content of 'good': explicating ὅτι clause)

ὅτι: 'that, because'; here giving the content of what is good.

ἐπορεύθης

you went

Aor Pass Indic 2 Sg · πορεύομαι

main verb of ὅτι clause

→ constative aorist

πορεύομαι: deponent; Naomi approves Ruth's conduct.

μετὰ

with

preposition of association

τῶν

the

Genitive

article

κορασίων

young women

Genitive

genitive (object of μετὰ)

κοράσιον: echoes vv.8 and 21 — Naomi now endorses what Boaz proposed.

αὐτοῦ

his

Genitive

genitive of possession (Boaz's young women)

καὶ
and / for

coordinating conjunction (here giving the practical reason)

οὐκ
not

negative particle

ἀπαντήσονται
they will encounter / meet

Fut Mid Indic 3 Pl · ἀπαντάω

future indicative (negative prediction: safety assurance)

→ predictive future

ἀπαντάω: 'meet, encounter'; renders Hebrew יִפְּגְעוּ-אֶתְךָ ('they will strike / fall upon you!'); the verb can carry the sense of hostile encounter — Naomi warns that in another man's field, men might accost Ruth.

σοι
you

Dative

dative (indirect object of hostile encounter)

ἐν
in

preposition of location

ἀγρῷ
field

Dative

dative of location (anarthrous: 'in another field')

ἀγρός: the word that has run through the whole chapter since v.2; now used negatively — the other field Ruth should not enter.

ἐτέρῳ
another

Dative

dative adjective modifying ἀγρῷ

ἕτερος: 'another, different'; same word as in v.8 (Boaz's prohibition ἀγρῷ... ἐτέρῳ) — Naomi endorses Boaz's own instruction.

23 Καὶ ἐκολλήθη Ρουθ τοῖς κορασίοις Βοος τοῦ συλλέγειν ἕως οὗ συνετελέσθη θερισμὸς τῶν κριθῶν καὶ θερισμὸς τῶν πυρῶν· καὶ ἐκάθισεν μετὰ τῆς πενθερᾶς αὐτῆς.

And Ruth clung to the young women of Boaz to glean until the barley harvest and the wheat harvest were completed; and she lived with her mother-in-law.

NARRATIVE SUMMARY / CHAPTER CLOSE **Καί** The chapter closes with a double summary: Ruth fulfills Boaz's instruction (κολλάω again — the book's key theme-word of loyalty/clinging), gleaning through both harvests; and she dwells with Naomi. The pair 'barley harvest — wheat harvest' spans roughly seven weeks (Passover to Pentecost), setting up the threshing-floor scene of chapter 3.

Καὶ
and

coordinating conjunction (narrative close)

ἐκολλήθη

she clung / she stayed with

Aor Pass Indic 3 Sg · κολλάω

main verb (narrative: Ruth's obedience to Boaz's command)

→ *ingressive aorist (onset of a period of clinging)*

κολλάω: 'cling to, stick with'; the same verb as Boaz's command (κολληθήση, v.8) and Ruth's report (κολληθήτη, v.21) — now enacted as a narrative fact. The root קָלַף / κολλάω is the book's loyalty-word (cf. 1:14).

Ρουθ

Ruth

subject (indeclinable, nom slot)

Ρουθ: indeclinable.

τοῖς

the

Dative

article

κορασίοις

young women

Dative

dative (object of ἐκολλήθη: 'clung to the young women')

κοράσιον: the group Ruth was told to join (v.8) — she does so for the full double harvest.

Βοος

Boaz

genitive of possession (indeclinable proper noun: 'Boaz's young women')

Βοος: indeclinable; final appearance of the name in the chapter — he has dominated the action since v.4.

τοῦ

to

Genitive

article (articular infinitive of purpose)

συλλέγειν

glean

Pres Act Inf · συλλέγω

articular infinitive of purpose

→ *progressive present (ongoing gleaning activity)*

συλλέγω: the gleaning verb recurs at the chapter's close, forming an inclusion with its first use in v.2.

ἕως

until

temporal conjunction

ἕως: 'until'; introducing the temporal horizon — the end of both harvests.

οὗ

which / when

Genitive

relative genitive (temporal: ἕως οὗ = 'until when' / 'until the time that')

οὗ: genitive of the relative pronoun; ἕως οὗ = 'until which (time)' — a common LXX temporal construction.

συντετέλεσθη

was completed

Aor Pass Indic 3 Sg · συντελέω

main verb of temporal clause (both harvests completed)

→ *constative aorist (complete event: end of harvest)*

συντελέω: 'complete, bring to an end'; renders Hebrew יָבֵן ('were finished/completed'); picks up τελέσωσιν from v.21.

θερισμός

harvest

Nominative

subject of συντετέλεσθη (first: barley harvest)

θερισμός: 'harvest, reaping'; from θερίζω — the noun closing the harvest-vocabulary that has permeated the chapter.

τῶν

of the

Genitive

article

κριθῶν

barley

Genitive

genitive of content (the barley harvest)

κριθή: 'barley'; echoes v.17 (κριθῶν); the barley harvest begins at Passover and lasts about two weeks.

καὶ

and

coordinating conjunction (second harvest added)

θερισμός

harvest

Nominative

subject (second: wheat harvest)

θερισμός: the wheat harvest follows the barley harvest by approximately seven weeks, ending at Shavuot/Pentecost.

τῶν

of the

Genitive

article

πυρῶν

wheat

Genitive

genitive of content (the wheat harvest)

πυρός: 'wheat'; renders Hebrew דִּישָׁן ('the wheat'); the mention of both harvests suggests a period of roughly seven weeks, the span between Passover and Pentecost, during which Ruth loyally gleaned alongside Boaz's workers.

καὶ

and

coordinating conjunction (final statement of the chapter)

ἐκάθισεν

she dwelt / she lived

Aor Act Indic 3 Sg: κάθημαι

main verb (closing summary: Ruth's residence with Naomi)

→ constative aorist (settled state during the harvest period)

κάθημαι: 'sit, remain, dwell'; here 'she dwelt, she remained'; renders Hebrew בָּשְׁתָּ ('and she dwelt') — the chapter closes on the domestic note of Ruth living with Naomi.

μετὰ

with

preposition of association (dwelling together)

τῆς

the

Genitive

article

πενθεράς

mother-in-law

Genitive

genitive (object of μετὰ: 'with her mother-in-law')

πενθερά: the chapter closes with the same relationship-word that has marked the narrative throughout — Ruth and Naomi, together.

αὐτῆς

her

Genitive

genitive of relationship

On the text. The Greek text follows the Rahlfs–Hanhart Septuaginta (2nd ed., Deutsche Bibelgesellschaft), whose main wording is an ancient, public-domain text; the critical apparatus is not reproduced. Ruth is preserved in a single main recension (the 'Old Greek') without the rival kaige revision that marks other LXX books, making

Rahlfs' base text unusually stable. The book's translation technique is notably literal — often a word-for-word calque of the Hebrew — so the LXX furnishes a second witness to the consonantal text of Ruth rather than a paraphrase of it. Chapter 2 introduces Boaz under the transliteration Βοος (indeclinable, rendering Hebrew בֹּאֵז bōʿaz), and the Moabite woman as Ρουθ (likewise indeclinable). The gleaning legislation of Leviticus 19:9–10 underlies the chapter's action; the LXX renders the activity with συλλέγω ('collect, gather') and its cognate noun δράγμα ('bundle, sheaf'). The supervisor's address to Boaz in v.6 uses the Hebraism ἡ παῖς ἡ Μωαβίτις, marking Ruth by ethnic identity ('the Moabite girl'). At v.7 the phrase ἕως ἑσπέρας ('until evening') renders a Hebrew clause that is partially obscure in the MT; the LXX reads smoothly. At v.12 the celebrated image of YHWH's wings under which Ruth has taken refuge (לְיָהוָה יִשְׁרָאֵל) is rendered by Κύριος ὁ θεὸς Ἰσραήλ with πτέρυγες ('wings'), and the word μισθός ('reward, wages') introduces the theme of recompense that the rest of the book develops. The LXX sometimes adds small connectives and explanatory glosses not in the MT: e.g., the repeated καί linking clauses and the explanatory relative clauses specifying kin relationships. Verse 20's exclamation ἡὺλόγηται ('may he be blessed') is a perfect-form precative, a Hebraism calqued from the Hebrew passive participle בָּרוּךְ.

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.