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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Book of Ruth, Chapter 3

ΡΟΥΘ Γ'

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 · 3:1–5

Naomi's plan: Ruth goes to the threshing floor

Naomi, acting as a mother concerned for her daughter-in-law's 'rest' (ἀνάπαυσιν, v.1), reveals that Boaz — a near kinsman (γνώστος, v.2) — will be winnowing barley at the threshing floor tonight. She gives Ruth a precisely choreographed set of instructions: wash, anoint, dress, go down; do not reveal yourself until he has eaten and drunk; then note where he lies, uncover his feet, and lie down (vv.3–4). Ruth responds with complete assent (v.5). The movement is from Naomi's initiative to Ruth's obedience, with the threshing-floor setting and the kinsman's identity planted as the two load-bearing elements.

B · 3:6–9

Ruth at the threshing floor: the petition

Ruth executes Naomi's plan exactly (v.6), waits until Boaz finishes eating and drinking and lies down at the end of the grain-heap (vv.7), then comes softly, uncovers his feet, and lies down (v.7). At midnight Boaz is startled, turns, and discovers a woman (v.8); he asks who she is (v.9a), and Ruth identifies herself and makes the central petition: 'spread your wing over your servant-girl, because you are a kinsman-redeemer' (v.9b). The petition fuses the erotic-social boldness of the approach with the legal claim of ἀγχιστεία, making πτερύγιον the hinge word of the chapter.

C · 3:10–13

Boaz's response: blessing, acknowledgment, and the complication

Boaz pronounces a second blessing on Ruth, commending her present loyalty (ἔλεος, v.10) as surpassing even her first (following Naomi rather than young men, whether rich or poor). He assures her that all the gate of his people know she is a woman of worth (v.11). He acknowledges the ἀγχιστεία claim but discloses a complication: there is a nearer kinsman-redeemer (v.12). He commits himself under an oath: if the nearer man acts, good; if not, Boaz himself will act (v.13). The divine name ΚΥΡΙΟΣ grounds both the blessing and the oath.

D · 3:14–18

Ruth returns to Naomi: the gift and the wait

Ruth lies at his feet until morning, rising while it is still dark (v.14); Boaz instructs her not to let it be known she came to the threshing floor. He gives her six measures of barley (v.15), she goes to the city, and reports everything to Naomi (vv.16–17). Naomi counsels patience: sit still, for the man will not rest until the matter is settled today (v.18). The chapter ends open, with the legal process set in motion and the outcome held in suspense.

1 Εἶπεν δὲ αὐτῇ Νωεμὶν ἡ πενθερὰ αὐτῆς· Θύγατερ, οὐ ζητήσω σοι ἀνάπαυσιν, ἵνα εὖ σοι γένηται;

Then Naomi her mother-in-law said to her: 'Daughter, shall I not seek rest for you, that it may go well with you?'

SCENE-OPENING / NARRATIVE CONTINUATION **δέ** δέ advances the narrative from chapter 2's close. Naomi's rhetorical question (οὐ ... ζητήσω;) implies an affirmative answer — 'of course I will seek rest for you.' ἀνάπαυσιν echoes 1:9 (Naomi's earlier wish for Ruth), forming an inclusio around the journey to Bethlehem.

Εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (narrative)

→ constative aorist (simple past event)

λέγω: standard narrative verb of speech.

δέ

then

postpositive conjunctive particle (continuative)

αὐτῇ

to her

Dative

dative indirect object

Νωεμὶν

Naomi

Nominative

subject (nominative, proper name)

Νωεμίν: LXX transcription of Hebrew נְחֵמִי ('pleasant'). Indeclinable proper name rendered nominative here by position; kind 'n' as a declinable-context name.

ἡ

the

Nominative

article

πενθερά

mother-in-law

Nominative

apposition to *Νωεμίν*

πενθερά: 'mother-in-law'; a kinship term rare outside the LXX in this social sense.

αὐτῆς

her

Genitive

genitive of relationship

Θύγατερ

Daughter

Vocative

vocative (address)

θυγάτηρ: term of address from an older woman to a younger; warm and intimate, reflecting Naomi's maternal role.

οὐ

not

negative particle (rhetorically positive question)

ζητήσω

shall I seek

Fut Act Indic 1 Sg · ζητέω

main verb of rhetorical question

→ deliberative / promissory future

ζητέω: 'seek, look for'; the future with οὐ in a question expects the answer 'yes.'

σοι

for you

Dative

dative of advantage

ἀνάπαυσιν

rest

Accusative

direct object

ἀνάπαυσις: 'rest, settlement'; renders Hebrew *אָנוּחַ*, the settled security of a home/husband. Naomi used the same wish at 1:9 (LXX); here she moves to fulfill it.

ἵνα

so that

subordinating conjunction (purpose)

εὖ

well

adverb (manner)

σοι

for you

Dative

dative of reference

γένηται

it may go / it may be

Aor Mid Subj 3 Sg · γίνομαι

verb in purpose clause (subjunctive after ἵνα)

→ constative aorist subjunctive (purpose)

γίνομαι: 'be, become, happen'; idiom εὖ σοί γένηται = 'may it go well with you,' a Hebraism (לְךָ בֵּטָח).

2 καὶ νῦν οὐχὶ Βοὸζ γνωστὸς ἡμῶν, οὗ ἦσθα μετὰ τῶν κορασίῳν αὐτοῦ; ἰδοὺ αὐτὸς λικμᾶ τὸν ἄλωνα τῶν κριθῶν ταύτη τῇ νυκτί.

And now, is not Boaz our kinsman, with whose maidens you were? Behold, he is winnowing the threshing floor of barley this night.

GROUNDS / SITUATION **καὶ** Naomi supplies the rationale for her plan: Boaz is a known kinsman (γνωστός, a step toward ἀγχιστεύς) and his nocturnal presence at the threshing floor creates the opportunity. ἰδοὺ marks a vivid, present-tense disclosure.

<p>καὶ and <i>coordinating conjunction (continuative)</i></p>	<p>νῦν now <i>adverb of time (transitional)</i></p>	<p>οὐχὶ not <i>negative particle (emphatic interrogative)</i> οὐχί: emphatic form of οὐ; with a question expects 'yes!'</p>	<p>Βοὸζ Boaz Nominative <i>subject (predicate nominative in verbless clause)</i> Βοόζ; LXX transcription of Hebrew בּוֹז. Indeclinable proper name.</p>
<p>γνωστός a known kinsman / acquaintance Nominative <i>predicate adjective (verbless clause)</i> γνωστός: 'known, acquaintance'; renders Hebrew מֹדָא'אֵת (mōda'at), 'kinsman-acquaintance'; a social-relational term less formal than ἀγχιστεύς but pointing toward it.</p>	<p>ἡμῶν our Genitive <i>genitive of relationship / possession</i></p>	<p>οὗ with whom Genitive <i>relative pronoun (genitive by attraction)</i></p>	<p>ἦσθα you were Impf Act Indic 2 Sg · εἰμί <i>relative clause verb</i> → progressive imperfect (continuous past state)</p>

μετά

with

preposition + genitive (association)

τῶν

the

Genitive

article

κορασιῶν

maidens / young women

Genitive

object of preposition μετά

κοράσιον: 'girl, young woman'; a diminutive form used of Boaz's female workers (cf. 2:8, 22–23).

αὐτοῦ

his

Genitive

genitive of possession

ἰδοῦ

behold

attention-marker / presentative particle

ἰδοῦ: fixed interjection rendering Hebrew הִנֵּה; introduces a vivid or surprising disclosure.

αὐτός

he

Nominative

emphatic subject pronoun

λικμᾶ

is winnowing

Pres Act Indic 3 Sg · λικμάω

main verb (vivid present)

→ progressive present (ongoing activity)

λικμάω: 'winnow'; renders Hebrew הִנֵּה; the agricultural process of tossing grain to separate chaff, done at night when winds were steadier.

τὸν

the

Accusative

article

ἄλωνα

threshing floor

Accusative

direct object

ἄλων: 'threshing floor'; the open-air platform where grain was threshed and winnowed; the key locus of Ruth 3. Renders Hebrew יָגֶל.

τῶν

of the

Genitive

article

κριθῶν

barley

Genitive

genitive (content/type of threshing floor)

κριθή: 'barley'; the harvest just completed was the barley harvest (cf. 1:22; 2:23).

ταύτη

this

Dative

demonstrative adjective (attributive)

τῇ

the

Dative

article

νυκτί

night

Dative

dative of time (when)

νύξ: 'night'; the nocturnal setting is important for the concealment and social risk of Ruth's approach.

3 σὺ δὲ λούσαι καὶ ἀλείψαι καὶ περιβαλοῦ τὴν στολήν σου ἐπὶ σέ, καὶ ἀνάβηθι εἰς τὸν ἄλωνα· μὴ γνωρισθῆς τῷ ἀνδρί, ἕως οὗ συντελέσαι αὐτὸν πιεῖν καὶ φαγεῖν.

But you, wash and anoint yourself and put your cloak on yourself, and go up to the threshing floor; do not make yourself known to the man until he has finished eating and drinking.

INSTRUCTIONS / DIRECTIVE SEQUENCE **δέ** A cascade of imperatives (λούσαι, ἀλείψαι, περιβαλοῦ, ἀνάβηθι) followed by a prohibition (μὴ γνωρισθῆς). The imperatives of preparation (washing, anointing, dressing) appear in both Hebrew wedding and mourning-cessation contexts. Naomi's directive is a carefully staged social strategy.

σὺ

you

Nominative

emphatic subject pronoun

δέ

but / now

postpositive conjunctive particle (mild contrast/transition)

λούσαι

wash yourself

Aor Mid Imper 2 Sg · λούω

main verb (imperative, directive)

→ *ingressive aorist imperative (begin the action)*

λούω: 'wash, bathe'; middle voice reflexive. The trilogy wash–anoint–dress signals the end of widowhood mourning and a transition to social presentation.

καὶ

and

coordinating conjunction

ἀλείψαι

anoint yourself

Aor Mid Imper 2 Sg · ἀλείφω

coordinated imperative (directive)

→ *ingressive aorist imperative*

ἀλείφω: 'anoint with oil'; middle reflexive. Oil/perfume was the mark of festivity and grooming; contrast mourning abstention (cf. 2 Sam 14:2).

καὶ

and

coordinating conjunction

περιβαλοῦ

put on / wrap around yourself

Aor Mid Imper 2 Sg · περιβάλλω

coordinated imperative (directive)

→ *ingressive aorist imperative*

περιβάλλω: 'throw around, clothe oneself'; middle reflexive. Putting on one's 'robe/cloak' (στολή) signals public presentability.

τὴν

the

Accusative

article

στολήν

cloak / garment

Accusative

direct object

στολή: 'robe, garment'; renders Hebrew תְּהַבֵּשׁ. The same garment-corner (κράσπεδον / πτερύγιον) will become the symbol of Boaz's protective claim in v.9.

σου

your

Genitive

genitive of possession

ἐπὶ

upon / over

preposition + accusative (covering/extending over)

σέ

yourself

Accusative

object of preposition ἐπί (reflexive sense)

καὶ

and

coordinating conjunction

ἀνάβηθι

go up

Aor Act Imper 2 Sg · ἀναβαίνω

coordinated imperative (directive of movement)

→ *ingressive aorist imperative*

ἀναβαίνω: 'go up'; threshing floors were typically on elevated, wind-exposed ground.

εἰς

to

preposition + accusative (direction/goal)

τὸν

the

Accusative

article

ἄλωνα

threshing floor

Accusative

object of preposition εἰς

ἄλων: 'threshing floor'; recurs from v.2; the scene's central location.

μὴ

not

negative particle (prohibition with subjunctive)

γνωρισθῆς

be made known / make yourself known

Aor Pass Subj 2 Sg · γνωρίζω

verb of prohibition (μὴ + subjunctive)

→ *constative aorist subjunctive (prohibitive)*

γνωρίζω: 'make known'; passive/middle = 'be recognized'; Naomi's instruction not to reveal Ruth's presence prematurely, safeguarding the plan.

τῷ

to the

Dative

article

<p>ἀνδρί man Dative dative indirect object (the one to whom she is not to be known) ἀνὴρ: 'man'; refers to Boaz. The indefinite-seeming 'the man' allows deniability.</p>	<p>ἕως until subordinating conjunction (temporal limit)</p>	<p>οὗ which / when Genitive genitive in ἕως οὗ idiom ('until such time as') ἕως οὗ: fixed temporal idiom, 'until he..'</p>	<p>συντελέσαι he has finished Aor Act Infin · συντελέω infinitive in temporal clause (subject = αὐτόν) → constative aorist infinitive (action as whole) συντελέω: 'complete, finish'; the infinitive with accusative subject (αὐτόν) in indirect construction.</p>
<p>αὐτόν him Accusative accusative subject of infinitive</p>	<p>πιεῖν drinking Aor Act Infin · πίνω complementary infinitive (object of συντελέσαι) → constative aorist infinitive πίνω: 'drink'; the order φαγεῖν καὶ πιεῖν ('eat and drink') is reversed in the LXX of this verse (πιεῖν καὶ φαγεῖν), a minor LXX-MT variation.</p>	<p>καὶ and coordinating conjunction</p>	<p>φαγεῖν eating Aor Act Infin · ἐσθίω coordinated complementary infinitive → constative aorist infinitive ἐσθίω: 'eat'; paired with πίνω as a standard merism for a full meal.</p>

4 καὶ ἔσται ἐν τῷ κοιμηθῆναι αὐτόν, καὶ γνώσῃ τὸν τόπον ὅπου κοιμᾶται ἐκεῖ, καὶ ἐλεύσῃ καὶ ἀποκαλύψεις τὰ πρὸς ποδῶν αὐτοῦ καὶ κοιμηθήσῃ· καὶ αὐτὸς ἀπαγγελεῖ σοι ἃ ποιήσεις.

And it shall be when he lies down, that you shall take note of the place where he lies down there, and you shall come and uncover the place at his feet and lie down; and he himself will tell you what you are to do.

CONTINUATION OF INSTRUCTIONS / SEQUENTIAL ACTION **καὶ** The future verbs (γνώσῃ, ἐλεύσῃ, ἀποκαλύψεις, κοιμηθήσῃ, ἀπαγγελεῖ) continue Naomi's directive sequence. The final clause — 'he himself will tell you what to do' — is striking: Naomi entrusts the outcome to Boaz, implying confidence in his character.

καὶ
and

coordinating conjunction (sequential)

ἔσται
it will be

Fut Mid Indic 3 Sg · εἰμί

main verb (Hebrew idiom: וַיָּבֹא = 'and it shall come to pass')

→ predictive future

εἰμί: 'be'; ἔσται + temporal clause renders the Hebrew narrative formula וַיָּבֹא... (a Hebraism).

ἐν
when / in

preposition + dative (temporal clause with articular infinitive)

τῷ
the

Dative

article (with articular infinitive)

κοιμηθῆναι

to lie down

Aor Pass Infin · κοιμάω

articular infinitive (temporal: 'when he lies down')

→ constative aorist infinitive

κοιμάομαι: 'sleep, lie down'; a Hebraism in the ἐν τῷ + inf. construction rendering Hebrew וַיָּשָׁב.

αὐτόν
him

Accusative

accusative subject of infinitive

καὶ
and / then

coordinating conjunction (apodosis marker)

γνώση

you shall note / know

Fut Mid Indic 2 Sg · γινώσκω

main verb (apodosis, future directive)

→ predictive future (quasi-imperative)

γινώσκω: 'know, perceive, take note of'; used here of paying careful attention to Boaz's sleeping spot.

τὸν
the

Accusative

article

τόπον
place

Accusative

direct object

τόπος: 'place, spot'; the specific location where Boaz will sleep is the object of Ruth's nocturnal observation.

ὅπου
where

relative adverb (locative, introducing relative clause)

κοιμάται

he lies down

Pres Mid Indic 3 Sg · κοιμάομαι

relative clause verb

→ progressive present (vividly descriptive)

κοιμάομαι: repeated from v.4a for emphasis.

ἐκεῖ

there

locative adverb (correlative to ὅπου)

καὶ

and

coordinating conjunction

ἐλεύση

you shall come

Fut Mid Indic 2 Sg · ἔρχομαι

coordinated future directive

→ predictive future (quasi-imperative)

ἔρχομαι: 'come, go'; the approach is deliberate and stealthy.

καὶ

and

coordinating conjunction

ἀποκαλύψεις

you shall uncover

Fut Act Indic 2 Sg · ἀποκαλύπτω

coordinated future directive

→ predictive future (quasi-imperative)

ἀποκαλύπτω: 'uncover, reveal'; renders Hebrew תִּגְלוּ. The LXX 'uncover the side/place at his feet' (τὰ πρὸς ποδῶν) is slightly more circumspect than MT 'uncover his feet!'

τὰ

the things / the place

Accusative

article (substantival, in phrase τὰ πρὸς ποδῶν)

πρὸς

toward / at

preposition + genitive (proximity/location)

ποδῶν

feet

Genitive

object of preposition πρὸς (position: 'foot-end')

πούς: 'foot'; τὰ πρὸς ποδῶν = 'the things at/toward his feet,' a circumlocution.

αὐτοῦ

his

Genitive

genitive of possession

καὶ

and

coordinating conjunction

κοιμηθήση

you shall lie down

Fut Pass Indic 2 Sg · κοιμάομαι

coordinated future directive

→ predictive future (quasi-imperative)

κοιμάομαι: third occurrence in this verse; the repetition emphasizes this as the climactic act of the sequence.

καὶ

and

coordinating conjunction

αὐτός

he himself

Nominative

emphatic subject pronoun

ἀπαγγελεῖ

will announce / tell

Fut Act Indic 3 Sg · ἀπαγγέλλω

main verb (predictive future; subject = Boaz)

→ predictive future (confident assertion)

ἀπαγγέλλω: 'report back, announce';
Naomi's confidence that Boaz will take the
initiative in telling Ruth what to do next.

σοι

to you

Dative

dative indirect object

ἃ

what

Accusative

*relative pronoun (accusative direct object in
relative clause)*

ποιήσεις

you will do / you are to do

Fut Act Indic 2 Sg · ποιέω

relative clause verb (deliberative future)

→ deliberative future

ποιέω: 'do, act'; ἃ ποιήσεις = 'what you
should do,' a deliberative future in indirect
speech.

5 εἶπεν δὲ αὐτῇ Ρουθ· Πάντα, ὅσα ἂν εἴπης, ποιήσω.

And Ruth said to her: 'All that you say, I will do.'

RESPONSE / COMPLIANCE **δέ** Ruth's brief but absolute assent echoes her declaration at 1:16–17. The compressed form (πάντα ὅσα ἂν εἴπης ποιήσω) signals total surrender to Naomi's plan; no hesitation or qualification is voiced.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (narrative)

→ constative aorist

δέ

and / then

postpositive conjunctive particle (continuative)

αὐτῇ

to her

Dative

dative indirect object

Ρουθ

Ruth

Nominative

subject (nominative, proper name)

Ρουθ: LXX transcription of Hebrew רות.
Indeclinable; kind 'n' as personal name in nominative slot.

Πάντα

all things

Accusative

direct object (fronted for emphasis)

παῖς: 'all, every'; fronted before the relative clause for rhetorical completeness.

ὅσα

as many as / whatever

Accusative

correlative relative pronoun

ὅσος: 'as many as, whatever'; correlative with πάντα.

ἄν

ever

modal particle (generalizing with εἰ/ἄν + subjunctive)

εἴπης

you may say

Aor Act Subj 2 Sg · λέγω

verb in relative clause (ὅσα ἄν + subjunctive = indefinite relative)

→ constative aorist subjunctive (indefinite)

λέγω: 'say'; ὅσα ἄν εἴπης = 'whatever you say'; generalizing construction rendering Hebrew רות רשע.

ποιήσω

I will do

Fut Act Indic 1 Sg · ποιέω

main verb of Ruth's reply (apodosis)

→ promissory future

ποιέω: 'do, carry out'; Ruth's promise of full compliance.

6 καὶ κατέβη εἰς τὸν ἄλωνα καὶ ἐποίησεν κατὰ πάντα, ὅσα ἐνετείλατο αὐτῇ ἡ πενθερὰ αὐτῆς.

And she went down to the threshing floor and did according to all that her mother-in-law had commanded her.

EXECUTION / NARRATIVE ACTION **καὶ** The narrator confirms Ruth's complete obedience in a single compound sentence: κατέβη (descent to the threshing floor) and ἐποίησεν κατὰ πάντα (total execution of Naomi's instructions). The echo of 'all that' (πάντα ὅσα) from v.5 closes the instruction-compliance bracket.

<p>καὶ and <i>coordinating conjunction (narrative)</i></p>	<p>κατέβη she went down Aor Act Indic 3 Sg · καταβαίνω <i>main verb (narrative action)</i> → constative aorist (single past event) καταβαίνω: 'go down'; note the reversal from Naomi's ἀνάβηθι (v.3) — the threshing floor required going up from town but Ruth now descends into the narrative action.</p>	<p>εἰς to <i>preposition + accusative (goal of movement)</i></p>	<p>τὸν the Accusative <i>article</i></p>
<p>ἄλωνα threshing floor Accusative <i>object of preposition εἰς</i> ἄλων: third occurrence (vv.2, 3, 6); the word anchors the chapter's setting.</p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>ἐποίησεν she did Aor Act Indic 3 Sg · ποιέω <i>coordinated main verb</i> → constative aorist ποιέω: 'do, carry out'; resumes Ruth's own ποιήσω of v.5 — promise met by performance.</p>	<p>κατὰ according to <i>preposition + accusative (standard of conformity)</i></p>

πάντα

all

Accusative

object of preposition κατά (adverbial accusative of degree)

πᾶς: 'all'; κατά πάντα = 'in accordance with everything.'

ὅσα

as many things as / all that

Accusative

correlative relative pronoun (object of ἐποίησεν via κατά)

ὅσος: correlative with πάντα; 'all that she commanded.'

ἐνετείλατο

had commanded

Aor Mid Indic 3 Sg · ἐντέλλομαι

relative clause verb

→ constative aorist (prior completed command)

ἐντέλλομαι: 'command, give orders to'; renders Hebrew נָתַן. A stronger term than εἶπης (v.5), elevating Naomi's instruction to a command.

αὐτῇ

to her

Dative

dative indirect object

ἡ

the

Nominative

article

πενθερά

mother-in-law

Nominative

subject of ἐνετείλατο

πενθερά: 'mother-in-law'; recurring title for Naomi (vv.1, 6, 16, 17).

αὐτῆς

her

Genitive

genitive of relationship

7 ἔφαγεν δὲ Βοὸζ καὶ ἔπιεν καὶ ἡγαθύνθη ἡ καρδία αὐτοῦ, καὶ ἤλθεν κοιμηθῆναι ἐν μερίδι τῆς στοιβῆς· καὶ ἤλθεν ἐν κρυφῇ καὶ ἀπεκάλυψεν τὰ πρὸς ποδῶν αὐτοῦ καὶ ἐκοιμήθη.

And Boaz ate and drank, and his heart was merry, and he came to lie down at the end of the heap of grain; then she came secretly and uncovered the place at his feet and lay down.

NARRATIVE SETTING / ACTION **δέ** The verse divides into two halves: Boaz's evening (eating, drinking, a merry heart, lying down) and Ruth's arrival (ἐν κρυφῇ, secretly). The merry heart of Boaz is not a note of inebriation but of contented festivity (cf. Eccl 9:7); it prepares for his startled awakening in v.8.

ἔφαγεν

ate

Aor Act Indic 3 Sg · ἐσθίω

main verb (narrative)

→ constative aorist

ἐσθίω: 'eat'; paired with ἔπιεν as the standard merism for a meal, as Naomi anticipated.

δέ

and / now

postpositive conjunctive particle (scene transition)

Βοόζ

Boaz

Nominative

subject (proper name)

Βοόζ: indeclinable proper name.

καὶ

and

coordinating conjunction

ἔπιεν

drank

Aor Act Indic 3 Sg · πίνω

coordinated main verb

→ constative aorist

πίνω: 'drink'; cf. v.3 (πιεῖν καὶ φαγεῖν).

καὶ

and

coordinating conjunction

ἠγαθύνθη

was made glad / became merry

Aor Pass Indic 3 Sg · ἀγαθύνω

coordinated main verb

→ constative aorist (resultative state)

ἀγαθύνω: 'make glad, benefit'; the passive ἠγαθύνθη renders Hebrew בָּרַחַץ ('was good/merry'). The idiom 'his heart was glad' describes contentment after a meal.

ἡ

the

Nominative

article

καρδία

heart

Nominative

subject of ἠγαθύνθη

καρδία: 'heart'; the Hebrew בֶּלֶם (heart) as the seat of mood and decision-making.

αὐτοῦ

his

Genitive

genitive of possession

καὶ

and

coordinating conjunction

ἦλθεν

he came

Aor Act Indic 3 Sg · ἔρχομαι

coordinated main verb (subject = Boaz)

→ constative aorist

ἔρχομαι: 'come, go'; Boaz moves to his sleeping place.

κοιμηθῆναι

to lie down

Aor Pass Infin · κοιμάομαι

infinitive of purpose (after ἦλθεν)

→ constative aorist infinitive

κοιμάομαι: 'sleep, lie down'; this time as purpose infinitive rather than articular.

ἐν

at / by

preposition + dative (location)

μερίδι

the end / edge / portion

Dative

object of preposition ἐν

μερίς: 'portion, side, edge'; renders Hebrew הַמְּרִיעַ הַצָּב ('at the end of the heap'). The LXX uses μερίς where the MT has 'end/edge!'

τῆς

of the

Genitive

article

στοιβῆς

heap / pile of grain

Genitive

genitive (content: heap of grain)

στοιβή: 'heap, pile'; renders Hebrew הַמְּרִיעַ (the grain-heap). A hapax in the LXX Ruth; agricultural vocabulary.

καὶ

and

coordinating conjunction (new subject: Ruth)

ἦλθεν

she came

Aor Act Indic 3 Sg · ἔρχομαι

main verb (new subject = Ruth, implied)

→ constative aorist

ἔρχομαι: subject shifts without a stated noun — the reader understands Ruth acts now.

ἐν

in

preposition + dative (manner)

κρυφῆ

secret / stealth

Dative

dative of manner (ἐν κρυφῆ = 'secretly')

κρυφή: 'secrecy'; the adverbial phrase ἐν κρυφῆ renders Hebrew בְּשֵׁטֶר ('quietly, stealthily'). Ruth's approach is covert to avoid social scandal.

καὶ

and

coordinating conjunction

ἀπεκάλυψεν

she uncovered

Aor Act Indic 3 Sg · ἀποκαλύπτω

coordinated main verb

→ constative aorist

ἀποκαλύπτω: same verb as v.4; Ruth executes exactly what Naomi instructed.

τὰ

the things / the place

Accusative

article (substantival in phrase τὰ πρὸς ποδῶν)

πρὸς

at / toward

preposition + genitive (proximity)

ποδῶν

feet

Genitive

object of preposition πρὸς

πούς: 'foot'; the foot-end uncovering repeats from v.4, confirming Ruth's full compliance.

αὐτοῦ

his

Genitive

genitive of possession

καὶ

and

coordinating conjunction

ἐκοιμήθη

she lay down

Aor Pass Indic 3 Sg · κοιμάομαι

coordinated main verb

→ constative aorist

κοιμάομαι: 'sleep, lie down'; the final act of Ruth's approach, fully executing Naomi's plan.

8 ἐγένετο δὲ ἐν μέσῳ τῆς νυκτὸς καὶ ἐξέστη ὁ ἀνὴρ καὶ ἐταράχθη, καὶ ἰδοὺ γυνὴ κοιμᾶται πρὸς ποδῶν αὐτοῦ.

And it came to pass in the middle of the night that the man was startled and turned, and behold, a woman was lying at his feet.

SCENE BREAK / TURNING POINT **δέ** The ἐγένετο δέ formula (rendering Hebrew יְהִי) marks a narrative hinge. Boaz's double reaction (ἐξέστη, ἐταράχθη) conveys shock and alarm; ἰδοὺ again marks dramatic discovery — the reader now sees what Boaz sees.

ἐγένετο

it came to pass

Aor Mid Indic 3 Sg · γίνομαι

main verb (narrative formula: ἐγένετο δέ + temporal)

→ constative aorist

γίνομαι: 'happen, come to be'; ἐγένετο δέ renders the Hebrew יְהִי narrative opening formula — a Hebraism pervasive in LXX narrative.

δέ

and / now

postpositive conjunctive particle

ἐν

in / at

preposition + dative (temporal setting)

μέσῳ

middle

Dative

object of preposition ἐν (temporal: ἐν μέσῳ νυκτὸς = 'at midnight')

μέσος: 'middle'; ἐν μέσῳ τῆς νυκτὸς = 'in the middle of the night'; renders Hebrew הַלַּיְלָה יָצַד ('at midnight').

τῆς

of the

Genitive

article

νυκτός

night

Genitive

genitive (partitive: 'middle of the night')

ἴδου: 'night'; from the νυκτί of v.2, the chapter has moved fully into the darkness.

καὶ

and

coordinating conjunction (apodosis of ἐγένετο formula)

ἐξέστη

was startled / shuddered

Aor Act Indic 3 Sg · ἐξίστημι

main verb (apodosis)

→ constative aorist (sudden event)

ἐξίστημι: 'stand aside, be astounded, startle'; renders Hebrew תַּרְחֵן ('he trembled/was startled'). The verb can denote turning as well as alarm.

ὁ

the

Nominative

article

άνήρ

man

Nominative

subject

άνήρ: 'man'; Boaz again called 'the man' as in vv.3, 4 — both anonymous social distance and narrative tension.

καὶ

and

coordinating conjunction

ἐταράχθη

was troubled / disturbed

Aor Pass Indic 3 Sg · ταρασσω

coordinated main verb

→ constative aorist

ταράσσω: 'disturb, agitate'; LXX addition or interpretive rendering; the MT simply has 'he turned' (תַּחֲזֵן). The LXX emphasizes the emotional reaction.

καὶ

and

coordinating conjunction (introducing discovery)

ἰδοὺ

behold

presentative / attention-marker

ἰδοὺ: renders Hebrew הִנֵּה; marks vivid dramatic discovery from Boaz's perspective.

γυνή

a woman

Nominative

subject of κοιμάται (predicate in existential clause)

γυνή: 'woman, wife'; Ruth is unnamed from Boaz's perspective — he does not yet know who it is.

κοιμάται

is lying

Pres Mid Indic 3 Sg · κοιμάομαι

main verb of ἰδοὺ clause (vivid present)

→ progressive present (ongoing state Boaz observes)

κοιμάομαι: 'lie down, sleep'; the vivid present renders the scene as Boaz perceives it in the moment.

πρὸς

at / toward

preposition + genitive (proximity; foot-end location)

ποδῶν

feet

Genitive

object of preposition πρὸς

πούς: 'foot'; the fourth πρὸς ποδῶν / ποδῶν reference in the chapter, binding the enacted plan to its discovery.

αὐτοῦ

his

Genitive

genitive of possession

9 εἶπεν δέ· Τίς εἶ σύ; ἡ δὲ εἶπεν· Ἐγὼ εἰμι Ρουθ ἡ δούλη σου, καὶ περιβαλεῖς τὸ πτερύγιόν σου ἐπὶ τὴν δούλην σου, ὅτι ἀγχιστεὺς εἶ σύ.

And he said: 'Who are you?' And she said: 'I am Ruth your servant-girl; and you shall spread your wing over your servant-girl, because you are a kinsman-redeemer.'

EXCHANGE / PETITION **δέ** The chapter's crux verse. Boaz's question (Τίς εἶ σύ;) is met by Ruth's self-identification and petition. πτερύγιον ('wing/garment-corner') fuses the legal claim of ἀγχιστεία with the imagery of divine sheltering wings (cf. 2:12). The petition is bold, legally grounded, and theologically freighted.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (narrative, subject = Boaz)

→ constative aorist

δέ

and

postpositive conjunctive particle

Τίς

Who

Nominative

interrogative pronoun (predicate nominative)

τίς: 'who?'; interrogative pronoun, predicative use.

εἶ

are

Pres Act Indic 2 Sg · εἰμί

copulative verb (Τίς εἶ = identity question)

→ gnomic / stative present

εἰμί: copula; 'who are you?' The question is urgent — the darkness prevents visual identification.

σύ

you

Nominative

emphatic subject pronoun

ἡ

the

Nominative

article (introducing Ruth's reply: ἡ δέ)

δέ

and / but

postpositive conjunctive particle (change of speaker)

ἡ δέ: standard LXX/NT idiom for switching subject ('she then said').

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (subject = Ruth, via ἡ δέ)

→ constative aorist

Ἐγώ

I

Nominative

emphatic subject pronoun (self-identification)

εἰμι

am

Pres Act Indic 1 Sg · εἰμί

copulative verb (self-identification formula)

→ stative present

εἰμί: Ἐγώ εἰμι + name = the ancient self-identification formula.

Ρούθ

Ruth

Nominative

predicate nominative (self-identification)

Ρούθ: indeclinable proper name.

ἡ

the

Nominative

article

δούλη

servant-girl / slave-girl

Nominative

apposition to Ρούθ (humble self-designation)

δούλη: 'female slave/servant'; renders Hebrew דַּלְיָהּ. Ruth uses the humbler term (δούλη vs. the slightly higher παιδίσκη she used in 2:13) as a form of self-abasement before a social superior.

σου

your

Genitive

genitive of possession (with δούλη)

καὶ

and

coordinating conjunction (introducing the petition)

περιβαλεῖς

you shall spread / wrap

Fut Act Indic 2 Sg · περιβάλλω

main verb of petition (imperative future)

→ imperative future (request/petition)

περιβάλλω: 'throw around, spread over'; here the future is used as a petition ('please spread'). Renders Hebrew פָּרְשֵׁי אֵפֶדְךָ ('spread your wing/skirt').

τὸ

the

Accusative

article

περύγιόν

wing / garment-corner

Accusative

direct object

περύγιον: 'little wing, edge, hem'; renders Hebrew קַנָּף ('wing, garment-corner'). In 2:12 Boaz prayed that YHWH's wings (πτέρυγες) would shelter Ruth; here Ruth invites Boaz to embody that very sheltering — an enacted symbol of the kinsman-redeemer's protective claim. The word also denotes the tasseled garment-corner (tzitzit) of the Israelite's cloak.

σου

your

Genitive

genitive of possession (with περύγιον)

ἐπὶ

over / upon

preposition + accusative (extension over)

τήν

the

Accusative

article

δούλην

servant-girl

Accusative

object of preposition ἐπί

δούλη; repeated self-designation; the double use of δούλη (nom. and acc.) in this verse reinforces Ruth's humble posture within a bold petition.

σου

your

Genitive

genitive of possession

ὅτι

because / for

subordinating conjunction (causal)

ἀγχιστεὺς

kinsman-redeemer

Nominative

predicate nominative (verbless clause)

ἀγχιστεὺς: 'near kinsman, kinsman-redeemer'; renders Hebrew קַיִן. A legal term for the male relative who has the right and duty to redeem property, marry a widow, and perpetuate the deceased kinsman's name. The word is effectively coined or borrowed into LXX Greek for this institution. The causal ὅτι grounds Ruth's claim in Boaz's legal status.

εἶ

are

Pres Act Indic 2 Sg · εἶμι

copulative verb (verbless clause supplied)

→ stative present

σύ

you

Nominative

emphatic subject pronoun (you yourself)

10 καὶ εἶπεν αὐτῇ Βοόζ· Εὐλογημένη σὺ τῷ κυρίῳ θεῷ, θύγατερ· ὅτι ἡγάθυνας τὸ ἔλεός σου τὸ ἔσχατον ὑπὲρ τὸ πρῶτον, τοῦ μὴ πορευθῆναί σε ὀπίσω νεανίσκων, εἴτε πτωχὸς εἴτε πλούσιος.

And Boaz said to her: 'Blessed are you by the Lord God, daughter; for you have made your last act of kindness better than the first, in that you have not gone after young men, whether poor or rich.'

RESPONSE / BLESSING καὶ Boaz pronounces a blessing (Εὐλογημένη) before addressing the ἀγχιστεία issue. He reframes Ruth's petition as an act of ἔλεος ('covenant loyalty/kindness'), surpassing her first (leaving Moab for Naomi). The comparison 'not after young men' hints at what Ruth's approach could have meant; Boaz commends her choice of legal-redemptive marriage over romantic preference.

<p>καὶ and <i>coordinating conjunction (narrative)</i></p>	<p>εἶπεν said Aor Act Indic 3 Sg · λέγω <i>main verb (narrative)</i> → constative aorist</p>	<p>αὐτῇ to her Dative <i>dative indirect object</i></p>	<p>Βοόζ Boaz Nominative <i>subject (proper name)</i> Βοόζ; indeclinable proper name.</p>
<p>Εὐλογημένη blessed Perf Pass Part Nom Sg Fem · εὐλογέω <i>predicate participle (verbless blessing formula)</i> → intensive perfect (standing blessed state) εὐλογέω: 'bless'; the perfect passive participle εὐλογημένη is a standard blessing formula in LXX, rendering Hebrew כָּרַח. Boaz pronounces Ruth as standing under God's blessing.</p>	<p>σὺ you Nominative <i>subject of verbless clause</i></p>	<p>τῷ by the Dative <i>article</i></p>	<p>κυρίῳ Lord Dative <i>dative of agent (blessed by the Lord)</i> κύριος: 'Lord'; LXX rendering of the divine name YHWH. The same God under whose wings Ruth sought refuge (2:12) now blesses her through Boaz's word.</p>

θεῶ

God

Dative

apposition to κυρίῳ

θεός: 'God'; the compound κυρίῳ θεῶ = 'Lord God' is an LXX intensifier.

θύγατερ

daughter

Vocative

vocative (address, warm and parental)

θυγάτηρ: repeated from v.1 (Naomi's address); now from Boaz, suggesting his age and protective stance.

ὅτι

because / for

subordinating conjunction (causal, giving the ground of the blessing)

ἠγάθυνας

you have made good / you have surpassed

Aor Act Indic 2 Sg - ἀγαθύνω

main verb of causal clause

→ constative aorist (evaluative)

ἀγαθύνω: 'make good, do well'; renders Hebrew תָּבַחְתְּ ('you have done well/better'). The same root appeared in v.7 of Boaz's own heart being glad.

τὸ

the

Accusative

article

ἔλεός

kindness / steadfast love

Accusative

direct object

ἔλεος: 'mercy, kindness, steadfast love'; renders Hebrew תְּדַבֵּר — the covenant-loyalty term central to the book of Ruth (1:8; 2:20; 3:10). Ruth's two acts of תְּדַבֵּר: leaving Moab for Naomi (first), and now choosing the kinsman-redeemer over a young man (last/second).

σου

your

Genitive

genitive of possession

τὸ

the

Accusative

article (attributive with ἔσχατον)

ἔσχατον

last / latter

Accusative

attributive adjective (in apposition: 'the last kindness')

ἔσχατος: 'last, final'; τὸ ἔσχατον ἔλεος = 'your latter act of kindness' — i.e. the present approach to Boaz, her second great act of loyalty.

ὑπὲρ

beyond / more than

preposition + accusative (comparison: surpassing)

ὑπὲρ: 'over, beyond'; comparative use, 'better than.'

τὸ

the

Accusative

article (substantival: 'the first [kindness]')

πρῶτον

first

Accusative

substantival adjective (the first act of kindness)

πρῶτος: 'first'; τὸ πρῶτον = the first act of ἔλεος, viz. Ruth's leaving Moab for Naomi (1:16–18).

τοῦ

the

Genitive

article (with articular infinitive of purpose/result)

μή

not

negative particle (with infinitive)

πορευθῆναι

to go

Aor Pass Infin · πορεύομαι

articular infinitive of result/manner (τοῦ μή πορευθῆναι = 'in that you did not go')

→ constative aorist infinitive

πορεύομαι: 'go, walk'; the articular infinitive with τοῦ μή expresses the concrete sign of Ruth's ἔλεος — she did not pursue young men.

σε

you

Accusative

accusative subject of infinitive

ὀπίσω

after / behind

adverb/improper preposition + genitive (pursuit)

ὀπίσω: 'behind, after'; here as a preposition governing νεανίσκων.

νεανίσκων

young men

Genitive

object of ὀπίσω

νεανίσκος: 'young man'; renders Hebrew **עַבְדֵי**. Boaz's observation implies Ruth could have sought a younger husband; her choice of the older kinsman-redeemer is the θεός-honoring act.

εἴτε

whether

correlative conjunction (εἴτε ... εἴτε = 'whether ... or')

εἴτε: 'whether'; paired correlative distinguishing all possible young men.

πτωχός

poor

Nominative

predicate adjective (nominative absolute in disjunctive phrase)

πτωχός: 'poor, destitute'; renders Hebrew **עָנִי**.

εἴτε

or

correlative conjunction

πλούσιος

rich

Nominative

predicate adjective (second correlate)

πλούσιος: 'rich, wealthy'; renders Hebrew **עָשִׁיר**. The merism 'poor or rich' = any young man of whatever social standing.

11 καὶ νῦν, θύγατερ, μὴ φοβοῦ· πάντα, ὅσα ἐὰν εἴπῃς, ποιήσω σοι· οἶδεν γὰρ πᾶσα φυλὴ τοῦ λαοῦ μου ὅτι γυνὴ δυνάμεως εἶ σύ.

And now, daughter, do not be afraid; all that you say I will do for you; for all the tribe of my people knows that you are a woman of worth.

REASSURANCE / COMMITMENT **καὶ** Boaz reassures Ruth (μὴ φοβοῦ) and mirrors back her own formula from v.5 (πάντα ὅσα ἐὰν εἴπῃς ποιήσω) — a striking echo. The warrant for his acceptance is the community's existing reputation of Ruth: γυνὴ δυνάμεως, 'a woman of worth/valor' (the feminine of לַיָּהּ רִיבָא).

<p>καὶ and <i>coordinating conjunction</i></p>	<p>νῦν now <i>adverb of time (transitional)</i></p>	<p>θύγατερ daughter Vocative <i>vocative (address)</i> θυγάτηρ: third occurrence of Boaz/Naomi's address to Ruth in this chapter (vv.1, 10, 11).</p>	<p>μὴ not <i>negative particle (prohibition with present imperative)</i></p>
<p>φοβοῦ fear / be afraid Pres Mid Imper 2 Sg · φοβέομαι <i>main verb (prohibition: μὴ + present imperative = stop fearing)</i> → progressive present imperative (cessation of ongoing fear) φοβέομαι: 'fear, be afraid'; μὴ φοβοῦ is the classic OT/LXX reassurance formula (cf. Gen 26:24; Josh 1:9).</p>	<p>πάντα all things Accusative <i>direct object (fronted for emphasis)</i> πᾶς: cf. Ruth's own πάντα ὅσα in v.5; Boaz mirrors her language.</p>	<p>ὅσα whatever Accusative <i>correlative relative pronoun</i> ὅσος: correlative with πάντα.</p>	<p>ἐὰν if / ever <i>conditional particle (generalizing with subjunctive)</i> ἐάν = εἰ + ἄν; with subjunctive forms an indefinite relative ('whatever you say').</p>

εἶπης

you say

Aor Act Subj 2 Sg · λέγω

verb of indefinite relative clause

→ constative aorist subjunctive (indefinite)

λέγω: Boaz echoes Ruth's own phrase from v.5 almost verbatim.

ποιήσω

I will do

Fut Act Indic 1 Sg · ποιέω

main verb (promissory future)

→ promissory future

ποιέω: Boaz's mirror-promise to Ruth.

σοι

for you

Dative

dative of advantage

οἶδεν

knows

Perf Act Indic 3 Sg · οἶδα

main verb of γάρ clause (ground for promise)

→ intensive perfect (settled knowledge)

οἶδα: 'know'; the perfect with present force. The community's knowledge of Ruth's reputation is Boaz's warrant.

γάρ

for

postpositive explanatory/causal conjunction

πᾶσα

all / every

Nominative

attributive adjective modifying φυλή

πᾶς: 'all, every'; πᾶσα φυλή = 'the whole tribe/assembly.'

φυλή

tribe / gate-assembly

Nominative

subject of οἶδεν

φυλή: 'tribe'; renders Hebrew רַעַל ('gate'), i.e. the civic/legal assembly at the city gate. LXX uses φυλή (tribe) rather than the more precise πύλη (gate), a known LXX-MT divergence here.

τοῦ

of the

Genitive

article

λαοῦ

people

Genitive

genitive of belonging

λαός: 'people'; τοῦ λαοῦ μου = 'my people,' i.e. Israel; Boaz aligns himself with the covenant community.

μου

my

Genitive

genitive of possession

ὅτι

that

subordinating conjunction (indirect statement after οἶδεν)

γυνή

woman

Nominative

subject of verbless clause

γυνή: 'woman'; γυνή δυνάμεως = woman of valor/worth.

δυνάμεως

of worth / of valor

Genitive

genitive of quality (attributive genitive: 'woman of worth')

δύναμις: 'power, strength, worth'; renders Hebrew לִיָּהּ. The phrase לִיָּהּ / γυνή δυνάμεως ('woman of valor/worth') is the Prov 31:10 epithet; Boaz applies it to Ruth. This is the same word Boaz himself is described by (2:1: לִיָּהּ רַב־גִּבּוֹר = 'a man of great standing').

εἶ

are

Pres Act Indic 2 Sg · εἰμί

copulative verb

→ stative present

σύ

you

Nominative

emphatic subject pronoun

12 καὶ νῦν ὅτι ἀληθῶς ἀγχιστεὺς εἰμι ἐγώ, καὶ ἔστιν ἀγχιστεὺς ἐγγίων ὑπὲρ ἐμέ.

And now, truly I am a kinsman-redeemer, and yet there is a kinsman-redeemer nearer than I.

COMPLICATION / DISCLOSURE **καὶ** Boaz acknowledges his ἀγχιστεία status (ἀληθῶς, 'truly' — the word is emphatic) but immediately introduces the complication: a nearer kinsman exists. The repetition of ἀγχιστεὺς within one verse signals the legal centrality of the term; the comparative ἐγγίων ('nearer') frames the obstacle for chapter 4.

καὶ

and

coordinating conjunction

νῦν

now

adverb of time (transitional: 'and now' introduces a new point)

ὅτι

that / truly

subordinating conjunction (content / asseverative: 'that indeed')

ὅτι: here likely asseverative ('it is indeed true that'), reinforced by ἀληθῶς, rendering Hebrew יָ (for, indeed').

ἀληθῶς

truly / indeed

adverb of affirmation

ἀληθῶς: 'truly, indeed'; LXX addition emphasizing Boaz's genuine acknowledgment; renders Hebrew וְיָ (indeed').

ἀγχιστεύς

kinsman-redeemer

Nominative

predicate nominative

ἀγχιστεύς: Boaz's second acknowledgment of the legal role (cf. v.9); he confirms what Ruth asserted.

εἰμι

I am

Pres Act Indic 1 Sg · εἰμί

copulative verb

→ stative present

ἐγώ

I

Nominative

emphatic subject pronoun

καὶ

and yet / but

coordinating conjunction (adversative nuance)

ἔστιν

there is

Pres Act Indic 3 Sg · εἰμί

existential verb

→ stative present (existential)

εἰμί: existential use, 'there is a...'

ἀγχιστεύς

kinsman-redeemer

Nominative

subject of existential ἔστιν

ἀγχιστεύς: the unnamed nearer kinsman of chapter 4; his existence is the legal obstacle Boaz must navigate.

ἐγγίω

nearer

Nominative

attributive adjective modifying ἀγχιστεύς (comparative)

ἐγγίω: comparative of ἐγγύς ('near'); 'nearer [than I]'. The Hebrew קרוב ממני ('nearer than I') is rendered literally.

ὑπέρ

than / beyond

preposition + accusative (comparative standard: 'nearer than')

ὑπέρ: comparative use as in v.10.

ἐμέ

me

Accusative

object of preposition ὑπέρ (comparative standard)

13 ἀλίσθητι τὴν νύκτα, καὶ ἔσται τὸ πρωί, ἐὰν ἀγχιστεύσῃ σε ἀγαθόν, ἀγχιστευέτω· εἰ δὲ μὴ βούλεται ἀγχιστεῦσαί σε, ἀγχιστεύσω σε ἐγώ, ζῆ κύριος· κοιμήθητι ἕως πρωί.

Lodge here this night, and in the morning, if he will redeem you, good — let him redeem; but if he does not wish to redeem you, I myself will redeem you, as the Lord lives. Lie down until morning.

COMMITMENT / CONDITIONAL RESOLUTION ASYNDETON Boaz frames the resolution as a conditional: the nearer kinsman has first right, but if he declines, Boaz himself commits under a divine oath (ζῆ κύριος — 'as the Lord lives,' the standard Hebrew oath formula). The repeated ἀγχιστεύω (five times across vv.12–13) signals the legal stakes. The chapter's last imperative (κοιμήθητι) closes the threshing-floor scene in darkness.

ἀλίσθητι

lodge / spend the night

Aor Pass Imper 2 Sg · ἀλίζομαι

main verb (imperative, directive)

→ ingressive aorist imperative

ἀλίζομαι: 'camp, lodge, spend the night'; renders Hebrew יָלַח ('stay the night'). Boaz instructs Ruth to remain until morning.

τὴν

the

Accusative

article

νύκτα

night

Accusative

accusative of time (duration: 'this night')

νύξ; 'night'; the same night of the chapter, now to be extended to morning.

καὶ

and

coordinating conjunction

ἔσται

it will be

Fut Mid Indic 3 Sg · εἶμι

main verb (narrative formula: ἔσται + temporal)

→ predictive future

εἶμι: ἔσται τὸ πρωί = 'it will be in the morning'; Hebrew formula יָקָם בֹּקֶר.

τὸ

the

Nominative

article (with substantival πρωί)

πρωί

morning

Nominative

subject of ἔσται (temporal: 'when morning comes')

πρωί: 'early morning'; here used as a noun with the article.

ἐὰν

if

conditional conjunction (protasis of first-class condition)

ἀγχιστεύση

he redeems

Aor Act Subj 3 Sg · ἀγχιστεύω

verb of conditional protasis

→ constative aorist subjunctive (conditional)

ἀγχιστεύω: 'act as kinsman-redeemer, redeem!'; the verb form of ἀγχιστεύς; first of four occurrences in this verse.

σε

you

Accusative

direct object (accusative of person redeemed)

ἀγαθόν

good

Nominative

predicate adjective (verbless exclamation: 'it is good!')

ἀγαθός: 'good!'; a concise exclamation of approval — 'fine, let it be!' Renders Hebrew כִּיט ('good').

ἀγχιστευέτω

let him redeem

Pres Act Imper 3 Sg · ἀγχιστεύω

main verb (third-person imperative: jussive)

→ progressive present imperative (permissive jussive)

ἀγχιστεύω: jussive 'let him redeem!'; Boaz graciously concedes the nearer kinsman's prior right.

εἰ

but if

conditional conjunction (second condition, with δέ: adversative)

δὲ

but

postpositive adversative particle

μή

not

negative particle (with conditional)

βούλεται

he wishes / wants

Pres Mid Indic 3 Sg · βούλομαι

verb of second conditional protasis

→ stative present (unwillingness)

βούλομαι: 'will, wish, desire'; renders Hebrew וְשָׁחַד לֹא ('does not wish/delight'). The deliberateness of βούλομαι makes refusal a conscious choice.

ἀγχιστεῦσαί

to redeem

Aor Act Infin · ἀγχιστεύω

complementary infinitive (object of βούλεται)

→ constative aorist infinitive

ἀγχιστεύω: third occurrence; the infinitive as object of the verb of volition.

σε

you

Accusative

direct object of infinitive

ἀγχιστεύσω

I will redeem

Fut Act Indic 1 Sg · ἀγχιστεύω

main verb of apodosis (promissory future)

→ promissory future (sworn commitment)

ἀγχιστεύω: fourth occurrence; Boaz's firm personal promise to redeem Ruth.

σε

you

Accusative

direct object

καὶ
and

coordinating conjunction (narrative)

ἐκοιμήθη
she lay

Aor Pass Indic 3 Sg · κοιμάομαι

main verb (narrative)

→ *constative aorist*

κοιμάομαι: closure of the night's action; Ruth's remaining in place fulfills Boaz's κοιμήθητι (v.13).

πρὸς
at

preposition + genitive (location: foot-end)

ποδῶν
feet

Genitive

object of πρὸς

πούς: 'foot'; final occurrence of the πρὸς ποδῶν phrase (cf. vv.4, 7, 8, 14).

αὐτοῦ
his

Genitive

genitive of possession

ἕως
until

subordinating conjunction (temporal limit)

πρωί
morning

temporal adverb (limit of lying down)

πρωί: third occurrence in the chapter (vv.13, 13, 14); the dawn horizon that concludes the night scene.

καὶ
and

coordinating conjunction

ἀνέστη
she arose

Aor Act Indic 3 Sg · ἀνίστημι

main verb (narrative, subject = Ruth)

→ *constative aorist (single event)*

ἀνίστημι: 'rise, stand up'; Ruth's early rising is a practical act of self-concealment.

πρὸ
before

preposition + genitive (temporal: prior to)

τοῦ
the

Genitive

article (with articular infinitive: πρὸ τοῦ + inf. = 'before')

ἐπιγινῶναι

to recognize / to know

Aor Act Infin · ἐπιγινώσκω

articular infinitive (temporal: 'before anyone recognized')

→ *constative aorist infinitive*

ἐπιγινώσκω: 'recognize, know fully'; the compound ἐπι- strengthens 'know' to 'clearly identify/recognize.'

ἄνδρα

a man

Accusative

accusative subject of infinitive

άνήρ: 'man'; the indefinite ἄνδρα = 'any man'; the expression 'before a man could recognize his neighbor' idiomatically means 'in the dark before dawn.'

τόν
the

Accusative

article

πλησίον
neighbor

Accusative

direct object of infinitive

πλησίον: 'near-one, neighbor'; renders Hebrew יְהוּגֵר ('his fellow'); the idiom 'recognize one's neighbor' = sufficient light to see.

αὐτοῦ
his

Genitive

genitive of possession (belonging to ἄνδρα)

καὶ
and

coordinating conjunction

εἶπεν
said

Aor Act Indic 3 Sg · λέγω

main verb (subject = Boaz)

→ constative aorist

Βοόζ

Boaz

Nominative

subject (proper name)

Βοόζ: indeclinable proper name.

Μὴ

not / let not

negative particle (prohibition with 3rd-person aorist subjunctive)

γνωσθήτω

let it be known

Aor Pass Subj 3 Sg · γινώσκω

jussive prohibitive (μὴ + aorist subjunctive 3rd person)

→ constative aorist subjunctive (prohibitive jussive)

γινώσκω: 'know'; passive = 'be known, become known'; Boaz's protective instruction safeguards Ruth's reputation.

ὅτι

that

subordinating conjunction (content of γνωσθήτω)

ἦλθεν

came

Aor Act Indic 3 Sg · ἔρχομαι

verb of content clause

→ constative aorist

ἔρχομαι: 'come'; what must not become known is the nocturnal visit.

γυνή

a woman

Nominative

subject of ἦλθεν

γυνή: 'woman'; Ruth remains unnamed in the protective formulation — anonymity as shelter.

εἰς
to

preposition + accusative (goal of coming)

τὸν
the

Accusative

article

ἄλωνα

threshing floor

Accusative

object of εἰς

ἄλων: fifth and final occurrence (vv.2, 3, 6, 14, 14); the threshing floor is the chapter's binding locale.

15 καὶ εἶπεν αὐτῇ· Φέρε τὸ περίζωμα τὸ ἐπί σοι καὶ κράτει αὐτό. καὶ ἐκράτησεν αὐτό. καὶ ἐμέτρησεν ἕξ κριθῶν καὶ ἐπέθηκεν ἐπ' αὐτήν· καὶ εἰσῆλθεν εἰς τὴν πόλιν.

And he said to her: 'Bring the shawl that is on you and hold it.' And she held it. And he measured out six measures of barley and put them on her; and he went into the city.

GIFT AND DEPARTURE καὶ The gift of barley (ἕξ κριθῶν, 'six [measures] of barley' — the unit unstated in LXX; MT: six seahs) is simultaneously a gift for Naomi and a token of Boaz's serious intent. The final clause 'he went into the city' (εἰσῆλθεν εἰς τὴν πόλιν) is a textual crux: LXX reads αὐτός ('he,' i.e. Boaz), while the MT is ambiguous and many versions read 'she' (Ruth). Both readings are defensible.

<p>καὶ and coordinating conjunction</p>	<p>εἶπεν said Aor Act Indic 3 Sg · λέγω main verb (narrative, subject = Boaz) → constative aorist</p>	<p>αὐτῇ to her Dative dative indirect object</p>	<p>Φέρε bring Pres Act Imper 2 Sg · φέρω imperative (directive) → progressive present imperative φέρω: 'bring, carry'; Boaz directs Ruth to present her shawl as a container.</p>
<p>τὸ the Accusative article</p>	<p>περίζωμα shawl / sash / wrapper Accusative direct object of Φέρε περίζωμα: 'girdle, wrapper, shawl'; renders Hebrew תרפולתה ('shawl, veil'); the same garment used as a sack to carry the grain. The same root as in vv.3, 9 (στολή) but a different term.</p>	<p>τὸ the Accusative article (with attributive participle phrase: τὸ ἐπί σοι)</p>	<p>ἐπί on preposition + dative (location: 'on you')</p>

σοι

you

Dative

object of *ἐπί* (the shawl she is wearing)

καὶ

and

coordinating conjunction

κράτει

hold

Pres Act Imper 2 Sg · κρατέω

coordinated imperative

→ progressive present imperative (maintain the grip)

κρατέω: 'hold, grasp, keep'; Ruth is to hold the shawl open to receive the grain.

αὐτό

it

Accusative

direct object

καὶ

and

coordinating conjunction (narrative, now Ruth acts)

ἐκράτησεν

she held

Aor Act Indic 3 Sg · κρατέω

main verb (subject = Ruth, immediate compliance)

→ constative aorist

κρατέω: Ruth's instant obedience mirrors her pattern of the whole chapter.

αὐτό

it

Accusative

direct object

καὶ

and

coordinating conjunction (Boaz now acts)

ἐμέτρησεν

he measured out

Aor Act Indic 3 Sg · μετρέω

main verb (subject = Boaz)

→ constative aorist

μετρέω: 'measure'; the gift is measured, not approximate — a legal and generous act.

ἕξ

six

cardinal numeral (indeclinable)

ἕξ: 'six'; the unit of measure is unspecified in the LXX (MT says 'six seahs' — a very large amount, perhaps symbolically perfect/complete); ἕξ alone = 'six measures.'

κριθῶν

of barley

Genitive

partitive genitive (with the numeral ἕξ: 'six of barley')

κριθή: 'barley'; the same grain of the harvest (cf. v.2); Boaz sends Ruth with a token of betrothal-intent.

καὶ

and

coordinating conjunction

ἐπέθηκεν

he placed / put

Aor Act Indic 3 Sg · ἐπιτίθημι

main verb

→ constative aorist

ἐπιτίθημι: 'place upon, load'; Boaz loads the grain onto Ruth.

ἐπ'

on / upon

preposition + accusative (placing upon)

αὐτήν

her

Accusative

object of ἐπί (placed on Ruth / on her shawl)

καὶ

and

coordinating conjunction

εἰσῆλθεν

he / she went in

Aor Act Indic 3 Sg · εἰσέρχομαι

main verb (subject ambiguous: see note)

→ constative aorist

εἰσέρχομαι: 'go into, enter'; textual crux: Rahlfs prints no explicit subject, but the preceding αὐτός (found in some manuscripts) points to Boaz; other witnesses and translations (including the Vulgate 'et reversa est in civitatem') make Ruth the subject. Most modern commentators prefer Ruth as subject (she goes to report to Naomi), but the LXX text as printed implies Boaz.

εἰς

into

preposition + accusative (goal)

τήν

the

Accusative

article

πόλιν

city

Accusative

object of εἰς

πόλις: 'city'; Bethlehem. Whoever goes in returns to the city where the legal process of chapter 4 must unfold.

16 καὶ ἦλθεν πρὸς τὴν πενθερὰν αὐτῆς, ἡ δὲ εἶπεν· Τίς εἶ, θύγατερ; καὶ ἀνήγγειλεν αὐτῇ πάντα, ὅσα ἐποίησεν αὐτῇ ὁ ἀνὴρ.

And she came to her mother-in-law, and she said: 'Who are you, daughter?' And she reported to her all that the man had done for her.

REPORT / DIALOGUE καὶ Ruth returns to Naomi, who greets her with Τίς εἶ — 'who are you?' — the same phrase Boaz used in v.9. Here it may mean 'how did things turn out?' (a Hebrew idiom מַה עָשָׂה can carry this sense). Ruth's full report (πάντα ὅσα ἐποίησεν) frames the exchange as accountability.

καὶ
and

coordinating conjunction (narrative)

ἦλθεν

she came

Aor Act Indic 3 Sg · ἔρχομαι

main verb (subject = Ruth)

→ constative aorist

ἔρχομαι: Ruth's return to Naomi opens the chapter's final movement.

πρὸς
to

preposition + accusative (direction toward person)

τὴν
the

Accusative
article

πενθεράν

mother-in-law

Accusative

object of preposition πρὸς

πενθερά: recurring title for Naomi in this chapter.

αὐτῆς

her

Genitive

genitive of relationship

ἡ

she

Nominative

article (with δέ: change of speaker indicator ἡ δέ)

δέ

and / then

postpositive particle (ἡ δέ = 'and she [Naomi]')

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (subject = Naomi via ἡ δέ)

→ constative aorist

Τίς

Who

Nominative

interrogative pronoun (predicate nominative in identity question)

τίς: 'who?'; the same question Boaz asked (v.9). In context it may mean 'how did things go?' — a Hebrew idiom (מַה יָּכִי = 'who are you?' used idiomatically for 'how did you fare?').

εἶ

are

Pres Act Indic 2 Sg · εἰμί

copulative verb

→ stative present

Θύγατερ

daughter

Vocative

vocative (address)

θυγάτηρ: Naomi's affectionate address, mirroring her opening θύγατερ (v.1).

καὶ
and

coordinating conjunction

ἀνήγγειλεν

she reported / told

Aor Act Indic 3 Sg · ἀναγγέλλω

main verb (subject = Ruth)

→ *constative aorist*

ἀναγγέλλω: 'report, announce, bring news'; renders Hebrew **תָּלַן**. Ruth gives a complete account.

αὐτῇ

to her

Dative

dative indirect object

πάντα

all things / everything

Accusative

direct object (fronted: comprehensive report)

παῖς: 'all'; πάντα ὅσα resumes the formula of vv.5, 6, 11.

ὅσα

as many things as

Accusative

correlative relative pronoun

ὅσος: correlative with πάντα.

ἐποίησεν

had done

Aor Act Indic 3 Sg · ποιέω

relative clause verb

→ *constative aorist*

ποιέω: 'do'; the ποιέω root has bound the chapter from Ruth's πάντα ... ποιήσω (v.5) to Boaz's πάντα ... ποιήσω (v.11) and now to Ruth's report of πάντα ὅσα ἐποίησεν (v.16).

αὐτῇ

for her / to her

Dative

dative of advantage (Boaz acted for Ruth's benefit)

ὁ

the

Nominative

article

άνήρ

man

Nominative

subject of ἐποίησεν

άνήρ: 'man'; Boaz is again called 'the man' in Ruth's report to Naomi — matching the anonymous reference of vv.3, 8.

17 καὶ εἶπεν αὐτῇ· Τὰ ἕξ τῶν κριθῶν ταῦτα ἔδωκέν μοι, ὅτι εἶπεν πρὸς με· Μὴ εἰσέλθῃς κενὴ πρὸς τὴν πενθεράν σου.

And she said to her: 'These six measures of barley he gave me, for he said to me: Do not go to your mother-in-law empty-handed.'

REPORT (CONTINUED) / BOAZ'S CITED WORDS καὶ Ruth adds the specific detail of the gift and quotes Boaz's stated reason. The word κενή ('empty') picks up the language of destitution from 1:21 (Naomi: 'I went away full and the Lord has brought me back empty'); the gift is a reversal of that emptiness.

<p>καὶ and <i>coordinating conjunction</i></p>	<p>εἶπεν she said Aor Act Indic 3 Sg · λέγω <i>main verb (subject = Ruth, continuation of report)</i> → constative aorist</p>	<p>αὐτῇ to her Dative <i>dative indirect object</i></p>	<p>Τὰ these Accusative <i>article (with ταῦτα: demonstrative force)</i></p>
<p>ἕξ six <i>cardinal numeral (indeclinable)</i> ἕξ; 'six'; the grain visibly demonstrates the outcome of the night.</p>	<p>τῶν of the Genitive <i>article (with partitive genitive)</i></p>	<p>κριθῶν barley Genitive <i>partitive genitive (six of the barley)</i> κριθή; 'barley'; the physical evidence Ruth carries.</p>	<p>ταῦτα these Accusative <i>demonstrative pronoun (direct object, pointing to the grain)</i> οὗτος; 'this/these'; the demonstrative emphasizes the tangible gift Ruth is presenting.</p>
<p>ἔδωκέν he gave Aor Act Indic 3 Sg · δίδωμι <i>main verb</i> → constative aorist δίδωμι; 'give'; Boaz is the implicit subject.</p>	<p>μοι to me Dative <i>dative indirect object</i></p>	<p>ὅτι for / because <i>subordinating conjunction (causal: ground for the gift)</i></p>	<p>εἶπεν he said Aor Act Indic 3 Sg · λέγω <i>main verb of causal clause (introducing direct speech)</i> → constative aorist</p>

πρός

to

preposition + accusative (direction of speech)

με

me

Accusative

object of πρὸς (addressee of speech)

Μὴ

not

negative particle (prohibition with subjunctive)

εἰσέλθης

go / enter

Aor Act Subj 2 Sg · εἰσέρχομαι

verb of prohibition (μὴ + aorist subjunctive)

→ *constative aorist subjunctive (prohibitive)*

εἰσέρχομαι: 'go into, enter'; the prohibition is quoted verbatim from Boaz to Ruth.

κενή

empty / empty-handed

Nominative

predicate adjective (in agreement with subject σύ implied)

κενός; 'empty, without content'; renders Hebrew קֵרֵן. This word echoes Naomi's lament at 1:21 (LXX: κενήν με ἀπέστρεψεν κύριος, 'the Lord has returned me empty'); Boaz's gift reverses the emptiness.

πρὸς

to

preposition + accusative (direction: going to a person)

τὴν

the

Accusative

article

πενθεράν

mother-in-law

Accusative

object of πρὸς

πενθερά: 'mother-in-law'; the chapter's last reference to Naomi by this title, within Boaz's quoted instruction.

σου

your

Genitive

genitive of relationship

18 ἡ δὲ εἶπεν· Κάθου, θύγατερ, ἕως τοῦ γινῶναί σε πῶς πεσεῖται τὸ πρᾶγμα· οὐ γὰρ ἀναπαύσεται ὁ ἀνὴρ, ἐὰν μὴ τελέσῃ τὸ ῥῆμα σήμερον.

And she said: 'Sit still, daughter, until you know how the matter will fall; for the man will not rest unless he has settled the matter today!'

CLOSING COUNSEL / CONFIDENT EXPECTATION **ἡ δέ** Naomi's final speech closes the chapter with a counsel of patient expectation. The verb πεσεῖται ('will fall' = 'will turn out') is an idiom; the action has been set in motion and its outcome is now in Boaz's hands. Naomi's confident assertion that Boaz will not rest (οὐ ἀναπαύσεται) forms an ironic echo of her opening search for Ruth's ἀνάπαυσιν (v.1): the agent of Ruth's rest will himself not rest until the task is done.

ἡ

she

Nominative

article (ἡ δέ: change of speaker marker, subject = Naomi)

δὲ

then / and

postpositive particle (ἡ δέ idiom)

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (subject = Naomi)

→ constative aorist

Κάθου

sit / wait

Pres Mid Imper 2 Sg · κάθημαι

imperative (directive: 'sit still, wait')

→ progressive present imperative (ongoing state: remain seated)

κάθημαι: 'sit, remain'; renders Hebrew יָבֹשׁ ('sit, dwell'). Naomi counsels passive patience — the matter is now in the hands of Boaz.

θύγατερ

daughter

Vocative

vocative (address; final use of this term in the chapter)

θυγάτηρ: the chapter opened with this address (v.1) and closes with it — a structural frame.

ἕως

until

subordinating conjunction (temporal limit)

τοῦ

the

Genitive

article (ἕως τοῦ + inf. = 'until')

γινῶναί

to know

Aor Act Infin · γινώσκω

articular infinitive (temporal: 'until you know')

→ constative aorist infinitive

γινώσκω: 'know, learn'; the knowing is future — the outcome is not yet settled.

σε

you

Accusative

accusative subject of infinitive

πῶς

how

indirect interrogative adverb (introducing indirect question)

πῶς: 'how'; introduces the indirect question embedded in the knowing.

πεσεῖται

will fall out / will turn out

Fut Mid Indic 3 Sg · πίπτω

main verb of indirect question

→ predictive future

πίπτω: 'fall'; πῶς πεσεῖται τὸ πρᾶγμα = 'how the matter will fall (out)'; an idiomatic expression for 'how things will turn out,' rendering Hebrew אֵיךְ יִפֹּל דָבָר.

τὸ

the

Nominative

article

πρᾶγμα

matter / thing / affair

Nominative

subject of πεσεῖται

πρᾶγμα: 'matter, affair, deed'; renders Hebrew דָבָר ('word, matter'). The 'matter' is the ἀγχιστεία negotiation that must be settled in chapter 4.

οὐ

not

negative particle

γὰρ

for

postpositive explanatory conjunction

ἀναπαύσεται

will rest

Fut Mid Indic 3 Sg · ἀναπαύω

main verb (predictive future; subject = Boaz)

→ predictive future (confident assertion)

ἀναπαύω: 'rest, cease'; middle = 'give oneself rest! The same root as ἀνάπαυσιν in v.1 — Naomi sought Ruth's rest; now she predicts that Boaz will not give himself rest until he has secured it. A deliberate verbal echo binding the chapter's frame.

ὁ

the

Nominative

article

άνήρ

man

Nominative

subject of ἀναπαύσεται

άνήρ: 'man'; Boaz; the final use of this epithet for him in the chapter (vv.3, 8, 16, 18).

ἐάν

unless / if not

conditional conjunction (with μή: negative condition = 'unless')

μή

not

negative particle (with ἐάν: 'unless')

τελέση

he has completed / settled

Aor Act Subj 3 Sg · τελέω

verb of conditional clause (ἐὰν μὴ + subjunctive = 'unless')

→ constative aorist subjunctive (conditional)

τελέω: 'complete, finish, accomplish'; renders Hebrew הֲלֹךְ מִן יָדוֹ ('unless he has finished/settled'). The word implies the legal process of chapter 4 must be resolved.

τὸ

the

Accusative

article

ῥῆμα

word / matter

Accusative

direct object of τελέση

ῥῆμα: 'word, matter, thing'; a near-synonym of πρᾶγμα (v.18a); renders Hebrew רִצָּת again. The 'matter/word' to be settled is the redemption that unlocks Ruth's future.

σήμερον

today

adverb of time (emphasizing urgency)

σήμερον: 'today'; Naomi's confident expectation of Boaz's immediate action. The chapter ends with a forward thrust: today will settle everything.

On the text. The Greek text follows Rahlfs–Hanhart (Septuaginta, rev. ed. 2006) as the standard critical text of the LXX, an ancient public-domain text; the distinctively copyrighted critical apparatus is not reproduced. Ruth chapter 3 is the threshing-floor scene: Naomi coaches Ruth in a nocturnal approach to Boaz that is at once bold, charged with social risk, and framed throughout by the idiom of the ἀγχιστεία ('right/duty of the near kinsman'). The LXX translation of Ruth is notably literal in its rendering of the Hebrew, a quality that makes the Greek almost a lemma-by-lemma calque of the MT and is characteristic of what scholars call a 'quantitative equivalence' technique: particles are preserved (הַלְלוּ → ἰδοὺ), the word order stays close, and even Hebrew idioms are carried across rather than rendered freely. Key vocabulary of this chapter: ἄλων (threshing floor, vv.2, 3, 6, 14), the locus of the scene; πτερύγιον (wing/garment-corner, v.9), the central symbolic gesture — 'spread your wing over your servant-girl' renders the Hebrew כַּנְפֵיךָ and enacts the imagery of Boaz's earlier prayer (2:12) that God would shelter Ruth under his wings (πτέρυγες); ἀγχιστεύς / ἀγχιστεία (kinsman-redeemer / right of redemption, vv.9, 12, 13), the legal institution of the לֵוִיָּהּ, here rendered by a rare Greek term coined or borrowed to carry the social-legal weight; γνωστός (acquaintance/close kinsman, v.2). A major LXX–MT divergence falls at v.4: LXX reads 'you shall go in and uncover from the side of his feet and shall lie down' (ἀποκαλύψεις τὰ πρὸς ποδῶν αὐτοῦ), while MT has 'uncover his feet' — the LXX formulation is slightly more circumspect. At v.15 LXX reads 'six measures of barley' without specifying units (the MT says 'six seahs'), and the subject of 'went into the city' is ambiguous: Rahlfs gives καὶ αὐτὸς εἰσῆλθεν εἰς τὴν πόλιν ('and he went into the city'), i.e. Boaz, while some witnesses and the MT support 'she went.' This chapter's Greek is marked by narrative parataxis

(καί-chains), frequent imperatives as Naomi directs Ruth (λοῦσαι, ἀλείψαι, περιβαλοῦ, κατάρβηθι, μὴ γνωρισθῆς), and the pivotal use of ἰδοῦ to mark Naomi's confident prediction and Boaz's startled recognition.

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.