

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 4

ΡΟΥΘ Δ'

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 · 4:1–6

The gate scene: the unnamed redeemer yields his right

Boaz goes up to the gate of Bethlehem and seats himself (1a); the unnamed kinsman-redeemer passes by and Boaz calls him to sit (1b). Boaz convenes ten elders as witnesses (2). He presents the case: Naomi is selling the parcel of land belonging to Elimelech, and the nearest kinsman has the first right of redemption (3–4). When the redeemer agrees to buy, Boaz adds the obligation: to take Ruth the Moabitess as wife and raise up the name of the dead (5). The redeemer immediately withdraws, for he fears damaging his own inheritance — he hands the right to Boaz (6).

B · 4:7–10

The sandal rite and Boaz's public declaration

The narrator inserts a parenthesis explaining the ancient Israelite custom of formalising redemption or exchange by one party removing his sandal and giving it to the other (7); in accordance with this, the redeemer removes his sandal (8). Before the elders and all the people Boaz declares that he has acquired all that belonged to Elimelech and his sons (9) and that he takes Ruth the Moabitess as his wife to perpetuate the name of the dead over his inheritance (10).

C · 4:11–12

The blessing of the people and elders

All the people at the gate and the elders witness and pronounce a double blessing: may the LORD make Ruth like Rachel and Leah who built the house of Israel (11a), and may Boaz be renowned in Bethlehem/Ephrathah (11b). A second blessing draws a comparison: may his house be like that of Perez whom Tamar bore to Judah, through the offspring the LORD will give from this young woman (12) — embedding Ruth in Judah's messianic genealogical line.

D · 4:13–17

Marriage, conception, birth, and the naming of Obed

Boaz takes Ruth as wife; the LORD grants conception and she bears a son (13). The women of Bethlehem praise the LORD who has not left Naomi without a redeemer, and they predict that his name will be proclaimed in Israel (14). They describe the child as a restorer of life and a nourisher of Naomi's old age, born of a daughter-in-law worth more than seven sons (15). Naomi takes the child and nurses him, and the neighbourhood women name him Ὠβήδ, 'saying a son is born to Naomi' (16–17).

E · 4:18–22

The genealogy from Perez to David

A formal genealogical colophon traces the line: Perez begat Hezron (18), Hezron begat Aram (19), Aram begat Aminadab (19), Aminadab begat Nahshon (20), Nahshon begat Salmon (20), Salmon begat Boaz (21), Boaz begat Obed (21), Obed begat Jesse (22), Jesse begat David (22). The list uses the LXX name-forms that reappear verbatim in Matt 1:3–6 and Luke 3:31–33, anchoring Ruth's story in the Davidic — and ultimately messianic — line.

1 Καὶ Βοὸζ ἀνέβη ἐπὶ τὴν πύλην καὶ ἐκάθισεν ἐκεῖ, καὶ ἰδοὺ ὁ ἀγχιστεύων παρεπορεύετο, ὃν εἶπεν Βοὸζ.
καὶ εἶπεν αὐτῷ· Ἐκκλίνας κάθισον ὧδε, ὁ δεῖνα. καὶ ἐξέκλινεν καὶ ἐκάθισεν.

And Boaz went up to the gate and sat there; and behold, the kinsman-redeemer of whom Boaz had spoken was passing by. And he said to him, 'Turn aside, sit here, So-and-so.' And he turned aside and sat.

NARRATIVE SEQUENCE (SCENE-OPENING) **Καὶ** The paratactic καὶ opens the final scene at the town gate — the legal forum of ancient Israel. Boaz's initiative is immediate; the unnamed redeemer is introduced with the rare placeholder ὁ δεῖνα ('So-and-so'), preserving his anonymity.

Καὶ
and

coordinating conjunction (narrative parataxis)

Βοὸζ

Boaz

Nominative

subject

Βοόζ; LXX form of Hebrew בּוֹזַי;
indeclinable in some LXX MSS but treated
as nom. here by position.

ἀνέβη

went up

Aor Act Indic 3 Sg · ἀναβαίνω

main verb

→ *constative aorist (single completed action)*

ἀναβαίνω: 'go up'; gates sat elevated at the
city entrance.

ἐπὶ

to

preposition + accusative (direction)

τὴν

the

Accusative

article

πύλην

gate

Accusative

object of ἐπί (goal)

πύλη: 'gate'; the city gate was the legal
assembly place in ancient Israel (Deut
22:15; Amos 5:15).

καὶ

and

coordinating conjunction

ἐκάθισεν

sat

Aor Act Indic 3 Sg · καθίζω

main verb

→ *constative aorist*

καθίζω: 'sit down'; taking a judicial seat
signals formal intent.

ἐκεῖ

there

adverb of place

καὶ

and

coordinating conjunction

ἰδοὺ

behold

attention-marker / interjection

ἰδοὺ: fixed particle (< imperative of ὁράω)
marking a new, surprising element in the
narrative — a Hebraism of וַיֵּן.

ὁ

the

Nominative

article (substantivizing participle)

ἀγχιστεύων

kinsman-redeemer

Pres Act Ptcp Nom Sg Masc · ἀγχιστεύω

substantival participle (subject)

ἀγχιστεύω: 'act as next-of-kin / kinsman-
redeemer'; translates Hebrew גֹּאֵל (gā'al);
the participial form = 'the one who
redeems'; the key technical-legal term of
the chapter.

παρεπορεύετο

was passing by

Impf Mid Indic 3 Sg · παραπορεύομαι

*main verb (action simultaneous with Boaz's
sitting)*

→ *progressive imperfect (action in progress)*

παραπορεύομαι: 'pass by alongside'; the
imperfect captures the redeemer mid-step.

ὃν

whom

Accusative

relative pronoun (antecedent: ὁ ἀγχιστεύων)

εἶπεν

had spoken of

Aor Act Indic 3 Sg · λέγω

verb of relative clause

→ *constative aorist (prior reference)*

λέγω: 'say'; back-reference to Boaz's
mention of the nearer redeemer in 3:12.

Βοός

Boaz

Nominative

subject of relative clause

καὶ

and

coordinating conjunction

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist

αὐτῷ

to him

Dative

dative of indirect object

Ἐκκλίνας

turning aside

Aor Act Ptcp Nom Sg Masc · ἐκκλίνω

attendant-circumstance participle (imperative force)

ἐκκλίνω: 'turn aside, step out of the path';
here an invitation to come over and sit.

κάθισον

sit

Aor Act Impv 2 Sg · καθίζω

main verb (direct command)

→ ingressive aorist imperative (begin to sit)

ᾧδε

here

adverb of place

ὁ

O

Nominative

article (with address — colloquial vocative use)

δεῖνα

So-and-so

Nominative

address (placeholder name)

ὁ δεῖνα: 'such-a-one, So-and-so'; a rare
Greek pronoun preserving the anonymity
of the redeemer — unique in the LXX to
this verse.

καὶ

and

coordinating conjunction

ἐξέκλινεν

turned aside

Aor Act Indic 3 Sg · ἐκκλίνω

main verb

→ constative aorist

καὶ

and

coordinating conjunction

ἐκάθισεν

sat

Aor Act Indic 3 Sg · καθίζω

main verb

→ constative aorist

2 καὶ ἔλαβεν Βοὸζ δέκα ἄνδρας ἀπὸ τῶν πρεσβυτέρων τῆς πόλεως καὶ εἶπεν· Καθίσατε ὧδε. καὶ ἐκάθισαν.

And Boaz took ten men from the elders of the city and said, 'Sit here.' And they sat.

NARRATIVE SEQUENCE (LEGAL ASSEMBLY) **καὶ** Boaz assembles a quorum of ten elders — the minimum for a legal transaction in ancient Israelite practice — as official witnesses. The brevity of their compliance underscores Boaz's authority.

καὶ
and

coordinating conjunction

ἔλαβεν

took

Aor Act Indic 3 Sg · λαμβάνω

main verb

→ constative aorist

λαμβάνω: 'take'; used of
summoning/gathering here.

Βοὸζ

Boaz

Nominative

subject

δέκα

ten

numeral (indeclinable) modifying ἄνδρας

δέκα: 'ten'; the rabbinic minyan is usually
traced partly to this verse.

ἄνδρας

men

Accusative

direct object

ἄνθρωπος: 'man'; here specifically adult male
citizens eligible for legal testimony.

ἀπὸ

from

preposition + genitive (partitive source)

τῶν

the

Genitive

article

πρεσβυτέρων

elders

Genitive

partitive genitive (source group)

πρεσβύτερος: 'elder'; the recognized civic-
legal authority in Israelite gate proceedings
(Deut 25:7–9; Ruth 4:9).

τῆς

of the

Genitive

article

πόλεως

city

Genitive

genitive of belonging

πόλις: 'city'; i.e. Bethlehem.

καὶ

and

coordinating conjunction

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist

Καθίσατε

sit

Aor Act Impv 2 Pl · καθίζω

main verb (direct command, plural)

→ ingressive aorist imperative

ᾧδε

here

adverb of place

καὶ

and

coordinating conjunction

ἐκάθισαν

they sat

Aor Act Indic 3 Pl · καθίζω

main verb (compliance)

→ constative aorist

3 καὶ εἶπεν Βοὸζ τῷ ἀγχιστεύοντι· τὴν μερίδα τοῦ ἀγροῦ, ἣ ἐστὶν τοῦ ἀδελφοῦ ἡμῶν Αβιμέλεχ, ἀπέδοτο Νωεμὶν ἢ ἐπιστρέψασα ἐξ ἀγροῦ Μωάβ·

And Boaz said to the kinsman-redeemer, 'The portion of the field that belongs to our brother Elimelech, Naomi who returned from the country of Moab has put up for sale;'

NARRATIVE SEQUENCE (LEGAL DISCLOSURE) **καὶ** Boaz opens the formal case by naming the property in question and its seller. The relative clause identifying Naomi ('who returned from the country of Moab') recalls 1:22, framing the redemption as the culmination of Naomi's journey.

καὶ

and

coordinating conjunction

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist

Βοὸζ

Boaz

Nominative

subject

τῷ

to the

Dative

article

ἀγχιστεύοντι

kinsman-redeemer

Pres Act Ptcp Dat Sg Masc · ἀγχιστεύω

substantival participle (dative indirect object)

ἀγχιστεύω: the technical term for the levirate/redemption role; dative marks the addressee.

τὴν

the

Accusative

article (fronted for emphasis)

μερίδα

portion

Accusative

direct object (fronted topic)

μερίς: 'portion, share, plot'; the allotted family land (cf. Num 26:52–56). Topicalized by fronting.

τοῦ

of the

Genitive

article

ἀγροῦ

field

Genitive

genitive of apposition (the portion = the field)

ἀγρός: 'field, agricultural plot.'

ἣ

which

Nominative

relative pronoun (subject of relative clause)

ἐστιν

is

Pres Act Indic 3 Sg · εἰμί

copula (relative clause)

→ gnomic/permanent present

τοῦ

of

Genitive

article

ἀδελφοῦ

brother

Genitive

predicate genitive of possession

ἀδελφός: 'brother'; used in Semitic fashion for a kinsman/fellow-tribesman, not necessarily a sibling.

ἡμῶν

our

Genitive

genitive of relationship

Αβιμέλεχ

Elimelech

Genitive

genitive apposition (proper name, indeclinable)

Αβιμέλεχ: LXX rendering of עֲלִמֶלֶךְ ('Ēlīmeleḵ); some MSS have Αβιμελεχ/Ελιμελεχ. Indeclinable transliteration.

ἀπέδοτο

has put up for sale

Aor Mid Indic 3 Sg · ἀποδίδομι

main verb (legal action reported)

→ constative aorist (transaction viewed as whole)

ἀποδίδομι mid.: 'sell off, dispose of'; the middle voice underscores Naomi's personal interest in the transaction.

Νωεμὶν

Naomi

Nominative

subject (indeclinable proper noun)

Νωεμὶν: LXX form of נָוֹעַם (Naomi); indeclinable transliteration.

ἣ

the one who

Nominative

article (substantivizing participle)

ἐπιστρέψασα

returned

Aor Act Ptcp Nom Sg Fem · ἐπιστρέφω

substantival participle (apposition to Νωεμὶν)

ἐπιστρέφω: 'return, turn back'; echoes Naomi's homecoming in 1:22 (ἐπέστρεψεν).

ἐξ

from

preposition + genitive (origin)

ἀγροῦ

the country

Genitive

genitive of source

ἀγρός: 'field, countryside, territory'; ἐξ ἀγροῦ Μωάβ = 'from the territory of Moab.'

Μωάβ

Moab

Genitive

genitive (indeclinable proper name, attributive)

Μωάβ: indeclinable place-name; the foreign land Naomi and Ruth departed from.

4 κάγω εἶπα· Ἀποκαλύψω τὸ οὖς σου λέγων· Κτῆσαι ἐναντίον τῶν καθημένων καὶ ἐναντίον τῶν πρεσβυτέρων τοῦ λαοῦ μου. εἰ ἀγχιστεύεις, ἀγχίστευε· εἰ δὲ μὴ ἀγχιστεύεις, ἀνάγγειλόν μοι, καὶ γνῶσομαι· ὅτι οὐκ ἔστιν πάρεξ σοῦ τοῦ ἀγχιστεῦσαι, κάγω μετὰ σέ. ὁ δὲ εἶπεν· Ἐγὼ εἶμι ὁ ἀγχιστεύσω.

And I said, 'I will disclose it to you, saying: Buy it before those who are sitting and before the elders of my people. If you will redeem it, redeem it; but if you will not redeem it, tell me, that I may know; for there is no one besides you to redeem, and I am after you.' And he said, 'I will be the one to redeem.'

NARRATIVE CONTINUATION (BOAZ'S SPEECH) **κάγω** Boaz presents the right-of-first-refusal formally and publicly. The crasis κάγω (= καὶ ἐγώ) introduces his own prior decision to inform. The threefold repetition of ἀγχιστεύω in Boaz's challenge is rhetorically pointed — give the redeemer every opportunity. The redeemer's initial response is positive.

κάγω

and I

Nominative

crasis (καὶ + ἐγώ); subject + connective

κάγω: crasis of καὶ ἐγώ; marks personal involvement of Boaz in the disclosure decision.

εἶπα

said

Aor Act Indic 1 Sg · λέγω

main verb

→ constative aorist

Ἀποκαλύψω

I will disclose

Fut Act Indic 1 Sg · ἀποκαλύπτω

main verb (reported speech)

→ predictive future

ἀποκαλύπτω: lit. 'uncover'; the idiom ἀποκαλύψω τὸ οὖς σου ('uncover your ear') is a Hebraism from יָרַח אֹזְנִי = 'disclose privately!'

τὸ

the

Accusative

article

οὖς

ear

Accusative

direct object (idiom: 'uncover the ear' = disclose)

οὖς: 'ear'; part of the Hebraism
ἀποκαλύπτειν τὸ οὖς τινος = to reveal
something privately to someone.

σου

your

Genitive

genitive of possession

λέγων

saying

Pres Act Ptcp Nom Sg Masc · λέγω

*attendant-circumstance participle (introducing
direct speech)*

Κτήσαι

acquire / buy

Aor Mid Impv 2 Sg · κτάομαι

main verb (imperative, offer of purchase right)

→ *ingressive aorist imperative*

κτάομαι: 'acquire, get, purchase'; the aorist
middle imperative formally offers the
purchase right to the nearer redeemer.

ἐναντίον

before

*preposition + genitive (before the eyes of; witness
idiom)*

ἐναντίον: 'before, in the presence of'; a
legal-witness idiom common in LXX.

τῶν

those

Genitive

article (substantivizing participle)

καθημένων

sitting

Pres Mid Ptcp Gen Pl Masc · κάθημαι

substantival participle (genitive after ἐναντίον)

κάθημαι: 'sit'; the seated ones are the
assembled witnesses at the gate.

καὶ

and

coordinating conjunction

ἐναντίον

before

preposition + genitive (repeated for emphasis)

τῶν

the

Genitive

article

πρεσβυτέρων

elders

Genitive

genitive after ἐναντίον

τοῦ

of

Genitive

article

λαοῦ

people

Genitive

genitive of belonging

λαός: 'people'; used of the covenant people
Israel.

μου

my

Genitive

genitive of relationship

εἰ

if

conditional particle (first-class condition)

ἀγχιστεύεις

you will redeem

Pres Act Indic 2 Sg · ἀγχιστεύω

protasis of conditional (first-class)

→ *futuristic present*

ἀγχίστευε

redeem

Pres Act Impv 2 Sg · ἀγχιστεύω

apodosis (direct command — exercise the right)

→ progressive present imperative

εἰ

if

conditional particle (first-class condition, negative)

δὲ

but

adversative particle

μὴ

not

negation (conditional)

ἀγχιστεύεις

you will redeem

Pres Act Indic 2 Sg · ἀγχιστεύω

protasis of negative conditional

→ futuristic present

ἀνάγγειλόν

tell

Aor Act Impv 2 Sg · ἀναγγέλλω

main verb (apodosis command)

→ ingressive aorist imperative

ἀναγγέλλω: 'report, declare, announce'; formal disclosure expected.

μοι

to me

Dative

dative of indirect object

καὶ

and

coordinating conjunction

γνώσομαι

I will know

Fut Mid Indic 1 Sg · γινώσκω

main verb (result clause)

→ predictive future

γινώσκω: 'know'; what Boaz will know = whether he must proceed as redeemer himself.

ὅτι

for

causal conjunction (giving reason for the offer)

οὐκ

not

negation

ἔστιν

is

Pres Act Indic 3 Sg · εἰμί

existential copula

→ gnomic present

πάρεξ

besides

preposition + genitive (exclusive exception)

πάρεξ: 'except, besides, apart from'; rare preposition in LXX.

σοῦ

you

Genitive

genitive after πάρεξ

τοῦ

to

Genitive

article (with articular infinitive of purpose/specification)

ἀγχιστεύσαι

redeem

Aor Act Inf · ἀγχιστεύω

articular infinitive (genitive of specification: 'besides you to redeem')

→ constative aorist infinitive

<p>κἀγῶ and I Nominative <i>crasis; subject of following clause</i></p>	<p>μετὰ after <i>preposition + accusative (sequence)</i></p>	<p>σέ you Accusative <i>object of μετὰ (positional: 'second in line')</i></p>	<p>ὁ the Nominative <i>article (with substantivized relative clause)</i></p>
<p>δὲ and <i>particle (narrative ὁ δέ = change of subject)</i></p>	<p>εἶπεν said Aor Act Indic 3 Sg · λέγω <i>main verb (redeemer's reply)</i> → constative aorist</p>	<p>Ἐγώ I Nominative <i>subject (emphatic pronoun)</i></p>	<p>εἰμι am Pres Act Indic 1 Sg · εἰμί <i>copula (identifying clause)</i> → gnomic/identifying present</p>
<p>ὁ the one who Nominative <i>article (substantivizing future indicative)</i></p>	<p>ἀγχιστεύσω will redeem Fut Act Indic 1 Sg · ἀγχιστεύω <i>substantivized predicate (relative clause = 'I am the one who will redeem')</i> → predictive future</p>		

5 καὶ εἶπεν Βοόζ· Ἐν ἡ ἡμέρα κτᾶσαι τὸ πεδῖον ἐκ χειρὸς Νωεμὶν καὶ παρὰ Ρουθ τῆς Μωαβίτιδος γυναικὸς τοῦ τεθνηκότος κτᾶσαι δεῖ, ὥστε ἀναστήσαι τὸ ὄνομα τοῦ τεθνηκότος ἐπὶ τῆς κληρονομίας αὐτοῦ.

And Boaz said, 'On the day you acquire the field from the hand of Naomi and from Ruth the Moabitess, the wife of the dead, you must also acquire her, so as to raise up the name of the dead man over his inheritance.'

NARRATIVE SEQUENCE (BOAZ ADDS THE LEVIRATE OBLIGATION) **καὶ** This verse is the turning-point: Boaz reveals the levirate dimension of the redemption — the redeemer must take Ruth as wife to perpetuate the dead man's name. The obligation (δεῖ) ties the land purchase inseparably to the social duty, and it is this condition that will cause the redeemer to withdraw.

καὶ
and

coordinating conjunction

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist

Βούζ

Boaz

Nominative

subject

Ἐν

on

preposition + dative (temporal)

ἣ

which

Dative

relative pronoun (correlative: 'on the day when')

ἡμέρα

day

Dative

temporal dative (after ἐν)

ἡμέρα: 'day'; ἐν ἣ ἡμέρα = 'on whatever day, when!'

κτᾶσαι

you acquire

Pres Mid Indic 2 Sg · κτάομαι

main verb of temporal clause

→ futuristic present (contingent action)

κτάομαι: 'acquire, purchase'; repeated from v.4.

τὸ

the

Accusative

article

πεδῖον

field

Accusative

direct object

πεδῖον: 'plain, field'; LXX variant for the plot of land (cf. μερίς v.3).

ἐκ

from

preposition + genitive (source)

χειρός

the hand

Genitive

genitive of source (idiom: 'from the hand of' = from the possession of)

χείρ: 'hand'; ἐκ χειρός + gen. is a Hebraism of טַרְגָּ = 'from the possession/ownership of!'

Νωεμὶν

Naomi

Genitive

genitive (after χειρός; indeclinable proper name)

καὶ
and

coordinating conjunction

παρὰ

from

preposition + genitive (source, parallel to ἐκ χειρός)

Ρουθ

Ruth

Genitive

genitive (after παρὰ; indeclinable proper name)

Ρούθ: indeclinable LXX transliteration of רוּת; here the second party to the transaction.

τῆς

the

Genitive

article

Μωαβίτιδος

Moabitess

Genitive

genitive in apposition to Ρουθ

Μωαβίτις: 'Moabitess, woman from Moab'; an ethnic designation marking Ruth's foreign origin, repeated at 4:10 for legal explicitness.

γυναικὸς

wife

Genitive

genitive apposition (further identification of Ruth)

γυνή: 'wife, woman'; the legal status of widow of the deceased is legally significant.

τοῦ

of the

Genitive

article

τεθνηκότος

dead man

Perf Act Ptcp Gen Sg Masc · θνήσκω

substantival participle (genitive of relationship: wife of the deceased)

θνήσκω: 'die'; the perfect participle = 'the one who has died / the deceased'; the perfect aspect stresses the ongoing state of death.

κτᾶσαι

you must acquire

Pres Mid Indic 2 Sg · κτάομαι

main verb (apodosis, parallel to first κτᾶσαι)

→ futuristic/obligatory present

δεῖ

it is necessary

Pres Act Indic 3 Sg · δεῖ (impersonal)

impersonal verb of obligation (modifying κτᾶσαι)

→ gnomic present (moral/legal necessity)

δεῖ: 'it is necessary, one must'; expresses legal/moral obligation. The levirate duty is here stated as imperative.

ὥστε

so as to

result/purpose conjunction + infinitive

ὥστε: introduces a result/purpose clause with infinitive — 'so as to, in order to!'

ἀναστήσαι

raise up

Aor Act Inf · ἀνίστημι

infinitive of purpose/result (after ὥστε)

→ constative aorist infinitive

ἀνίστημι: 'raise up'; ἀναστήσαι τὸ ὄνομα = 'to raise up / perpetuate the name' of the dead — the levirate purpose of Deut 25:6-7.

τὸ

the

Accusative

article

ὄνομα

name

Accusative

direct object of ἀναστήσαι

ὄνομα: 'name'; in Semitic thought, the 'name' = the person's identity, line, and inheritance (cf. Deut 25:6).

τοῦ

of the

Genitive

article

τεθνηκότος

dead man

Perf Act Ptcp Gen Sg Masc · θνήσκω

substantival participle (genitive of possession)

ἐπὶ

over

preposition + genitive (continuation upon)

τῆς

the

Genitive

article

κληρονομίας

inheritance

Genitive

genitive after ἐπί (object of continuation)

κληρονομία: 'inheritance, allotted estate';
the ancestral land (κληρος) that must stay
in the family and bear the dead man's
name.

αὐτοῦ

his

Genitive

genitive of possession

6 καὶ εἶπεν ὁ ἀγχιστεύων· Οὐ δυνήσομαι ἀγχιστεῦσαι ἑμαυτῷ, μήποτε διαφθείρω τὴν κληρονομίαν μου· ἀγχίστευσον σεαυτῷ τὴν ἀγχιστείαν μου, ὅτι οὐ δυνήσομαι ἀγχιστεῦσαι.

And the kinsman-redeemer said, 'I am not able to redeem it for myself, lest I ruin my own inheritance; redeem my right of redemption for yourself, for I am not able to redeem it.'

NARRATIVE SEQUENCE (THE REDEEMER WITHDRAWS) καὶ The redeemer declines with the explanation that redemption would damage his own inheritance — presumably by dividing property between heirs. The irony is pointed: the man who bears the right refuses it. His refusal opens the way for Boaz. The fourfold ἀγχιστεύω cluster encapsulates the legal drama.

καὶ

and

coordinating conjunction

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist

ὁ

the

Nominative

article (substantivizing participle)

ἀγχιστεύων

kinsman-redeemer

Pres Act Ptcp Nom Sg Masc · ἀγχιστεύω

substantival participle (subject)

Οὐ

not

negation (indicative)

δυνήσομαι

I am able

Fut Mid Indic 1 Sg · δύναμαι

main verb (modal: ability)

→ predictive future

δύναμαι: 'be able, can'; the negated future underscores inability — not unwillingness in principle but practical impossibility.

ἀγχιστεῦσαι

to redeem

Aor Act Inf · ἀγχιστεύω

complementary infinitive (after δύναμαι)

→ constative aorist infinitive

ἐμαυτῷ

for myself

Dative

dative of advantage (reflexive)

ἐμαυτοῦ: reflexive pronoun; the dative underscores the personal cost.

μήποτε

lest

negative purpose conjunction

μήποτε: 'lest, that ... not'; introduces the feared consequence.

διαφθείρω

I ruin

Pres Act Subj 1 Sg · διαφθείρω

verb of purpose/fear clause (subjunctive after μήποτε)

→ progressive present subjunctive (ongoing damage feared)

διαφθείρω: 'corrupt, ruin, destroy'; the feared harm is to his existing family estate — a new heir would subdivide the inheritance.

τὴν

the

Accusative

article

κληρονομίαν

inheritance

Accusative

direct object of διαφθείρω

κληρονομία: 'inheritance'; the redeemer's own ancestral estate that would be encumbered.

μου

my

Genitive

genitive of possession

ἀγχιστευσον

redeem

Aor Act Impv 2 Sg · ἀγχιστεύω

main verb (command — ceding the right to Boaz)

→ ingressive aorist imperative

σεαυτῷ

for yourself

Dative

dative of advantage (reflexive, addressed to Boaz)

σεαυτοῦ: reflexive pronoun, 2nd person.

τὴν

the

Accusative

article

ἀγχιστείαν

right of redemption

Accusative

direct object (the right being transferred)

ἀγχιστεία: 'right/duty of kinsman-redemption'; the abstract noun from ἀγχιστεύω, used here for the legal entitlement being formally ceded.

μου

my

Genitive

genitive of possession

ὅτι

for

causal conjunction (giving reason for the cession)

οὐ

not

negation

δυνήσομαι

I am able

Fut Mid Indic 1 Sg · δύναμαι

main verb (repeated for emphasis)

→ predictive future

ἀγχιστεῦσαι

to redeem

Aor Act Inf · ἀγχιστεύω

complementary infinitive

→ constative aorist infinitive

- 7 καὶ τοῦτο τὸ δικαίωμα ἔμπροσθεν ἐν τῷ Ἰσραήλ· ἐπὶ τὴν ἀγχιστείαν καὶ ἐπὶ τὴν ἀντάλλαγμα τοῦ στήσαι πᾶν λόγον· καὶ ὑπέλυτο ὁ ἀνὴρ τὸ ὑπόδημα αὐτοῦ καὶ ἐδίδου τῷ πλησίον αὐτοῦ τῷ ἀγχιστεύοντι τὴν ἀγχιστείαν αὐτοῦ· καὶ τοῦτο ἦν μαρτύριον ἐν Ἰσραήλ.

Now this was the custom formerly in Israel concerning redemption and concerning exchange, to confirm any matter: a man would remove his sandal and give it to the one who was redeeming his right of redemption; and this was the testimony in Israel.

PARENTHETICAL EXPLANATION (NARRATOR'S ASIDE ON THE SANDAL CUSTOM)

καὶ

The narrator steps

outside the story to explain an archaic legal custom — the sandal-removal — to readers who may not know it. This parenthetical is part of the Greek text itself (not a textual variant). The imperfect ὑπέλυτο/ἐδίδου indicates customary/repeated action in former times.

καὶ
and

coordinating conjunction (transitional, narrative aside)

τοῦτο
this

Nominative
demonstrative pronoun (subject)

τὸ
the

Nominative
article

δικαίωμα

custom / ordinance

Nominative
predicate nominative (subject complement with ἦν implied)

δικαίωμα: 'ordinance, legal requirement, custom'; here = 'the established legal practice.'

ἔμπροσθεν
formerly

adverb of time (formerly, in earlier times)

ἔμπροσθεν: normally 'before, in front of'; temporally = 'formerly.' The custom is presented as archaic.

ἐν
in

preposition + dative (location — among)

τῷ
the

Dative
article

Ἰσραήλ

Israel

Dative
dative after ἐν (indeclinable proper name treated as dative by context)

Ἰσραήλ: indeclinable; 'in Israel' = in Israelite legal practice.

ἐπὶ
concerning

preposition + accusative (reference/topic)

τὴν
the

Accusative
article

ἀγχιστείαν
redemption

Accusative
object of ἐπί (topic of the custom)

καὶ
and

coordinating conjunction

ἐπὶ
concerning

preposition + accusative (parallel reference)

τὴν
the

Accusative
article

ἀντάλλαγμα
exchange

Accusative
object of ἐπί (second topic: exchange/barter)

ἀντάλλαγμα: 'exchange, substitute, equivalent'; the transfer of property rights by symbolic exchange.

τοῦ
to

Genitive
article (articular infinitive of purpose)

στησαι

confirm

Aor Act Inf · ἴστημι

articular infinitive of purpose (τοῦ + inf.)

→ *constative aorist infinitive*

ἴστημι: 'set, establish, confirm'; τοῦ στησαι πᾶν λόγον = 'to establish/confirm every matter' — a legal finalization formula.

πᾶν

every

Accusative

adjective (attributive, modifying λόγον)

λόγον

matter

Accusative

direct object of στησαι

λόγος: 'word, matter, case'; πᾶν λόγον = 'any legal transaction.'

καὶ

and

coordinating conjunction (narrative resumes)

ὑπελύετο

would remove

Impf Mid Indic 3 Sg · ὑπολύω

main verb (customary imperfect)

→ *customary/iterative imperfect (repeated past practice)*

ὑπολύω: 'loosen from below, remove (sandals)'; the imperfect expresses the customary nature — 'used to do.'

ὁ

the

Nominative

article

ἄνθρωπος

man

Nominative

subject

ἄνθρωπος: 'man'; the generic redeemer in the customary description.

τὸ

the

Accusative

article

ὑπόδημα

sandal

Accusative

direct object

ὑπόδημα: 'sandal, shoe'; the sandal as legal token of transfer — translates Hebrew לַחַיִּט . The symbolic act acknowledges that one relinquishes the right to walk on / own the property.

αὐτοῦ

his

Genitive

genitive of possession

καὶ

and

coordinating conjunction

ἐδίδου

would give

Impf Act Indic 3 Sg · δίδωμι

main verb (customary imperfect, parallel to ὑπελύετο)

→ *customary/iterative imperfect*

δίδωμι: 'give'; the formal handing-over of the sandal.

τῷ

to the

Dative

article

πλησίον

neighbour

Dative

dative indirect object

πλησίον: 'neighbour, fellow'; here the legal counterpart in the transaction.

αὐτοῦ

his

Genitive

genitive of relationship

τῷ

to the one

Dative

article (substantivizing participle)

ἀγχιστεύοντι

redeeming

Pres Act Ptcp Dat Sg Masc · ἀγχιστεύω

substantival participle (dative apposition: the one taking on the redemption)

τὴν

the

Accusative

article

ἀγχιστείαν

right of redemption

Accusative

direct object of ἀγχιστεύοντι (the right being assumed)

αὐτοῦ

his

Genitive

genitive of possession (the former redeemer's right)

καὶ

and

coordinating conjunction

τοῦτο

this

Nominative

demonstrative pronoun (subject of closing statement)

ἦν

was

Impf Act Indic 3 Sg · εἶμι

copula

→ descriptive imperfect

μαρτύριον

testimony

Nominative

predicate nominative

μαρτύριον: 'testimony, evidence, witness'; the sandal-gesture was the legally recognized testimony of the transaction.

ἐν

in

preposition + dative (location — among)

Ἰσραήλ

Israel

Dative

dative after ἐν (indeclinable proper name)

8 καὶ εἶπεν ὁ ἀγχιστεύων τῷ Βοόζ· Κτῆσαι σεαυτῷ τὴν ἀγχιστείαν μου. καὶ ὑπελύσατο τὸ ὑπόδημα αὐτοῦ καὶ ἔδωκεν αὐτῷ.

And the kinsman-redeemer said to Boaz, 'Acquire my right of redemption for yourself!' And he removed his sandal and gave it to him.

NARRATIVE SEQUENCE (FORMAL EXECUTION OF THE SANDAL RITE) καὶ The narrator now narrates the actual performance of the custom explained in v.7. The aorists ὑπελύσατο and ἔδωκεν mark the definite, completed legal act — the transfer of right is now official.

<p>καὶ and <i>coordinating conjunction</i></p>	<p>εἶπεν said Aor Act Indic 3 Sg · λέγω <i>main verb (speech-introduction)</i> → constative aorist</p>	<p>ὁ the Nominative <i>article</i></p>	<p>ἀγχιστεύων kinsman-redeemer Pres Act Ptcp Nom Sg Masc · ἀγχιστεύω <i>substantival participle (subject)</i></p>
<p>τῷ to Dative <i>article</i></p>	<p>Βοόζ Boaz Dative <i>dative indirect object (addressee)</i></p>	<p>Κτῆσαι acquire Aor Mid Impv 2 Sg · κτάομαι <i>main verb (command ceding the right)</i> → ingressive aorist imperative</p>	<p>σεαυτῷ for yourself Dative <i>dative of advantage (reflexive)</i></p>
<p>τὴν the Accusative <i>article</i></p>	<p>ἀγχιστείαν right of redemption Accusative <i>direct object</i></p>	<p>μου my Genitive <i>genitive of possession</i></p>	<p>καὶ and <i>coordinating conjunction</i></p>

<p>ὑπελύσατο removed Aor Mid Indic 3 Sg · ὑπολύω <i>main verb</i></p> <p>→ constative aorist (definite completed act)</p> <p>ὑπολύω: 'loosen from below, remove'; the aorist (contrast the customary imperfect ὑπελύετο in v.7) marks this as the specific completed instance.</p>	<p>τὸ the Accusative <i>article</i></p>	<p>ὑπόδημα sandal Accusative <i>direct object</i></p>	<p>αὐτοῦ his Genitive <i>genitive of possession</i></p>
<p>καὶ and <i>coordinating conjunction</i></p>	<p>ἔδωκεν gave Aor Act Indic 3 Sg · δίδωμι <i>main verb</i></p> <p>→ constative aorist</p> <p>δίδωμι: 'give'; the formal presentation of the sandal completes the legal transfer.</p>	<p>αὐτῷ to him Dative <i>dative indirect object (= to Boaz)</i></p>	

9 καὶ εἶπεν Βοὸζ τοῖς πρεσβυτέροις καὶ παντὶ τῷ λαῷ· Μάρτυρες ὑμεῖς σήμερον ὅτι κέκτημαι πάντα τὰ τοῦ Αβιμέλεχ καὶ πάντα ὅσα ὑπάρχει τῷ Χελαιων καὶ τῷ Μααλον ἐκ χειρὸς Νωεμίν.

And Boaz said to the elders and to all the people, 'You are witnesses today that I have acquired everything that belonged to Elimelech and everything that belonged to Chilion and Mahlon, from the hand of Naomi!'

NARRATIVE SEQUENCE (BOAZ'S PUBLIC DECLARATION — FIRST PART) **καὶ** Boaz formally calls the elders and the assembled people as witnesses — a legal declaration per the gate-assembly custom. The perfect κέκτημαι stresses the completed and now-permanent acquisition. The three names of Elimelech's household are named in full for legal precision.

καὶ
and

coordinating conjunction

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist

Βοῶζ

Boaz

Nominative

subject

τοῖς

to the

Dative

article

πρεσβυτέρους

elders

Dative

dative indirect object

καὶ

and

coordinating conjunction

παντί

all

Dative

adjective (attributive, with τῷ λαῷ)

τῷ

the

Dative

article

λαῷ

people

Dative

dative indirect object (second addressee)

λαός: 'people'; the full assembly at the gate functions as the public witness body.

Μάρτυρες

witnesses

Nominative

predicate nominative (verbless declaration)

μάρτυς: 'witness'; the solemn declaration addresses the assembly as legal witnesses — a performative speech-act.

ὕμεῖς

you

Nominative

subject (emphatic pronoun — verbless clause)

σήμερον

today

adverb of time

σήμερον: 'today'; the legal force is bound to this specific day.

ὅτι

that

conjunction introducing content of witness (ὅτι recitativum)

κέκτημαι

I have acquired

Perf Mid Indic 1 Sg · κτάομαι

main verb of ὅτι clause

→ intensive/extensive perfect (completed acquisition with present state of ownership)

κτάομαι: 'acquire, purchase'; the perfect tense here is legally significant — the acquisition is complete and its effect stands.

πάντα

everything

Accusative

direct object

τὰ

the things

Accusative

article (substantivized genitive phrase)

τοῦ

of

Genitive

article (genitive of possession)

Αβιμέλεχ

Elimelech

Genitive

genitive of possession (indeclinable proper name)

καὶ

and

coordinating conjunction

πάντα

everything

Accusative

direct object (parallel)

ὅσα

whatever

Accusative

relative pronoun (correlative: all that')

ὑπάρχει

belongs

Pres Act Indic 3 Sg · ὑπάρχω

verb of relative clause

→ gnomic present (property as permanent fact)

ὑπάρχω: 'belong to, be the property of' (with dative); a formal legal term for possession.

τῷ

to

Dative

article

Χελαιων

Chilion

Dative

dative after ὑπάρχει (indeclinable proper name)

Χελαιών: LXX form of חִילִיּוֹן (Chilion), one of Elimelech's sons.

καὶ

and

coordinating conjunction

τῷ

to

Dative

article

Μααλον

Mahlon

Dative

dative after ὑπάρχει (indeclinable proper name)

Μααλών: LXX form of מַהֲלוֹן (Mahlon), Ruth's first husband.

ἐκ

from

preposition + genitive (source of acquisition)

χειρὸς

the hand

Genitive

genitive (Hebraism: ἐκ χειρὸς = from the possession of)

Νωεμίν

Naomi

Genitive

genitive after χειρὸς (indeclinable proper name)

10 καὶ γε Ρουθ τὴν Μωαβῖτιν τὴν γυναῖκα Μααλων κέκτημαι ἑμαυτῶ εἰς γυναῖκα τοῦ ἀναστῆσαι τὸ ὄνομα τοῦ τεθνηκότος ἐπὶ τῆς κληρονομίας αὐτοῦ, καὶ οὐκ ἐξαλειφθήσεται τὸ ὄνομα τοῦ τεθνηκότος ἐκ τῶν ἀδελφῶν αὐτοῦ καὶ ἐκ τῆς πύλης τοῦ τόπου αὐτοῦ· μάρτυρες ὑμεῖς σήμερον.

And also Ruth the Moabite, the wife of Mahlon, I have taken for myself as wife, to raise up the name of the dead over his inheritance, so that the name of the dead will not be cut off from his brothers and from the gate of his place. You are witnesses today.

NARRATIVE SEQUENCE (SECOND PART OF BOAZ'S DECLARATION — THE LEVIRATE DIMENSION) **καὶ γε**

The particle καὶ γε ('and indeed, moreover') adds emphasis and introduces the more personal, socially weighty second element: Boaz publicly declares he is taking Ruth as wife. The declaration closes with the same witness-formula as v.9 (μάρτυρες ὑμεῖς σήμερον), framing the two elements as one unified legal act.

<p>καὶ and <i>coordinating conjunction</i></p>	<p>γε indeed <i>emphatic particle (intensifying καί: 'and moreover')</i> γε: enclitic particle of emphasis; with καί = 'and also / and indeed!'</p>	<p>Ρουθ Ruth Accusative <i>direct object (fronted for emphasis; indeclinable proper name)</i> Ρούθ: indeclinable; fronted to highlight that the person is as much the object of acquisition as the land.</p>	<p>τὴν the Accusative <i>article</i></p>
<p>Μωαβῖτιν Moabite Accusative <i>accusative in apposition (ethnic identification, legally significant)</i> Μωαβῖτις: repeated ethnic marker; legally significant in that a Moabite might face social/legal challenge under Deut 23:3.</p>	<p>τὴν the Accusative <i>article</i></p>	<p>γυναῖκα wife Accusative <i>accusative apposition (relational identification)</i> γυνή: 'wife'; the legal relationship to the deceased is specified.</p>	<p>Μααλων Mahlon Genitive <i>genitive of relationship (indeclinable proper name)</i></p>

κέκτημαι

I have taken

Perf Mid Indic 1 Sg · κτάομαι

main verb (perfect of completed acquisition)

→ intensive perfect (done and standing)

ἐμαυτῷ

for myself

Dative

dative of advantage (reflexive)

εἰς

as

preposition + accusative (predicative: 'as / into the role of')

εἰς + acc.: 'as, for the purpose of'; a
Hebraism of ἕ + noun = 'to be/become.'

γυναῖκα

wife

Accusative

predicate accusative after εἰς

τοῦ

to

Genitive

article (articular infinitive of purpose)

ἀναστῆσαι

raise up

Aor Act Inf · ἀνίστημι

articular infinitive of purpose (τοῦ + inf.)

→ constative aorist infinitive

τὸ

the

Accusative

article

ὄνομα

name

Accusative

direct object of ἀναστῆσαι

τοῦ

of the

Genitive

article

τεθνηκότος

dead man

Perf Act Ptcp Gen Sg Masc · θνήσκω

substantival participle (genitive of possession)

ἐπὶ

over

preposition + genitive (continuation upon inheritance)

τῆς

the

Genitive

article

κληρονομίας

inheritance

Genitive

genitive after ἐπί

αὐτοῦ

his

Genitive

genitive of possession

καὶ

and

coordinating conjunction

οὐκ

not

negation

ἐξαλειφθήσεται

will be blotted out

Fut Pass Indic 3 Sg · ἐξαλείφω

main verb (purpose/result: negative statement)

→ predictive future passive

ἐξαλείφω: 'blot out, wipe away, erase'; used of erasing a name from memory — a catastrophic social consequence in ancient Israel.

τὸ

the

Nominative

article

ὄνομα

name

Nominative

subject of passive verb

τοῦ

of the

Genitive

article

τεθνηκότος

dead man

Perf Act Ptcp Gen Sg Masc · θνήσκω
substantival participle (genitive of possession)

ἐκ

from

preposition + genitive (separation)

τῶν

the

Genitive
article

ἀδελφῶν

brothers

Genitive
genitive of separation (erased from the community of kin)

ἀδελφός; 'brother'; the clan community that would suffer the shame of a name's obliteration.

αὐτοῦ

his

Genitive
genitive of relationship

καὶ

and

coordinating conjunction

ἐκ

from

preposition + genitive (separation, parallel)

τῆς

the

Genitive
article

πύλης

gate

Genitive
genitive of separation (the community gathered at the gate)

πύλη; 'gate'; the public civic forum — to be erased 'from the gate' = to lose one's standing in the community.

τοῦ

of

Genitive
article

τόπου

place

Genitive
genitive of belonging

τόπος; 'place'; = 'his home town,' i.e., Bethlehem.

αὐτοῦ

his

Genitive
genitive of possession

μάρτυρες

witnesses

Nominative
predicate nominative (closing witness-formula)

ὕμεῖς

you

Nominative
subject (emphatic, verbless clause)

σήμερον

today

adverb of time

11 καὶ εἶπαν πᾶς ὁ λαὸς ὁ ἐν τῇ πύλῃ καὶ οἱ πρεσβύτεροι· Μάρτυρες· δῶη κύριος τὴν γυναῖκα τὴν εἰσπορευομένην εἰς τὸν οἶκόν σου ὡς Ραχὴλ καὶ ὡς Λεῖαν, αἱ ὠκοδόμησαν ἀμφοτέραι τὸν οἶκον Ἰσραὴλ, καὶ ποιήσον δύναμιν ἐν Εφραθα καὶ ἔσται ὄνομά σου ἐν Βηθλέεμ.

And all the people in the gate and the elders said, 'We are witnesses. May the LORD make the woman who is coming into your house like Rachel and like Leah, who together built the house of Israel; and may you do worthily in Ephrathah and may your name be famous in Bethlehem.'

NARRATIVE SEQUENCE (THE PEOPLE'S BLESSING — FIRST PART) καὶ The entire assembly responds with the witness-acclamation and then a blessing. Rachel and Leah are named as the matriarchal builders of Israel — Ruth is being incorporated into the founding story of the nation. The optative δῶη (aorist optative of δίδωμι) is a wish/prayer addressed to the LORD. Ephrathah and Bethlehem appear as parallel names for the town.

καὶ and <i>coordinating conjunction</i>	εἶπαν said Aor Act Indic 3 Pl · λέγω <i>main verb (corporate speech-introduction)</i> → constative aorist	πᾶς all Nominative <i>adjective (attributive, modifying ὁ λαός)</i>	ὁ the Nominative <i>article</i>
λαὸς people Nominative <i>subject</i>	ὁ the ones Nominative <i>article (substantivizing prepositional phrase)</i>	ἐν in <i>preposition + dative (location)</i>	τῇ the Dative <i>article</i>
πύλῃ gate Dative <i>dative of location</i>	καὶ and <i>coordinating conjunction</i>	οἱ the Nominative <i>article</i>	πρεσβύτεροι elders Nominative <i>subject (second group)</i>

Μάρτυρες

witnesses

Nominative

predicate nominative (affirmation of witness role — response to Boaz)

μάρτυς: 'witness'; the people echo Boaz's own witness-formula, formally accepting the role.

δώη

may give

Aor Act Opt 3 Sg · δίδωμι

main verb of wish-clause (optative of prayer/blessing)

→ volitive optative (wish/prayer directed to the LORD)

δίδωμι: 'give'; the aorist optative δώη expresses a pious wish — 'may the LORD grant!'

κύριος

the LORD

Nominative

subject of optative clause

κύριος: LXX rendering of the Tetragrammaton יהוה; the divine name appears in the blessing formula.

τήν

the

Accusative

article

γυναῖκα

woman

Accusative

direct object of δώη

γυνή: 'woman, wife'; Ruth is the object of the LORD's blessing.

τήν

the one who

Accusative

article (substantivizing participle)

εἰσπορευομένην

coming in

Pres Mid Ptcp Acc Sg Fem · εἰσπορεύομαι

substantival participle (apposition, describing Ruth as entering the household)

εἰσπορεύομαι: 'enter, come in'; the participle frames Ruth's entry as bride into the household.

εἰς

into

preposition + accusative (goal)

τὸν

the

Accusative

article

οἶκόν

house

Accusative

object of εἰς (destination of entry)

οἶκος: 'house, household'; here figuratively the household/family into which Ruth enters.

σου

your

Genitive

genitive of possession (addressed to Boaz)

ὡς

like

comparative particle

Ραχήλ

Rachel

Accusative

accusative (comparandum; indeclinable proper name)

Ραχήλ: LXX form of רַחֵל; the beloved wife of Jacob, mother of Joseph and Benjamin, co-foundress of Israel.

καὶ

and

coordinating conjunction

ὡς

like

comparative particle (parallel)

Λείαν

Leah

Accusative

accusative (comparandum)

Λεία: LXX form of רַחֵל; the elder wife of Jacob, mother of six sons including Judah.

αἷ

who

Nominative

relative pronoun (subject of relative clause; antecedent: Rachel and Leah)

ὠκοδόμησαν

built

Aor Act Indic 3 Pl · οἰκοδομέω

main verb of relative clause

→ *constative aorist*

οἰκοδομέω: 'build'; here metaphorical — they 'built' the house/people of Israel through their children.

ἀμφοτέραι

both

Nominative

subject-adjunct (both together — emphasizing combined contribution)

ἀμφοτέρος: 'both'; stresses the unity of their co-founding role.

τὸν

the

Accusative

article

οἶκον

house

Accusative

direct object

οἶκος; here 'the house/people of Israel' — the nation as a household.

Ἰσραήλ

Israel

Genitive

genitive of belonging (indeclinable proper name)

καὶ

and

coordinating conjunction

ποιήσον

do / show

Aor Act Impv 2 Sg · ποιέω

main verb (second blessing-wish, imperatival form addressed to Boaz)

→ *ingressive aorist imperative*

ποιέω: 'do, make, show'; ποιήσον δύνάμιν = 'show/prove worth, act valiantly' — a Hebraism of לַיְהוָה הַשֵּׁעַ.

δύναμιν

worth / might

Accusative

direct object (Hebraism: ποιεῖν δύναμιν = to act worthily/valiantly)

δύναμις: 'power, worth, valour'; the phrase = 'do valiantly, prove yourself a man of worth' (cf. Boaz as לִיָּהּ בֹּרֵךְ שִׁירָא in 2:1).

ἐν

in

preposition + dative (location)

Εφραθα

Ephrathah

Dative

dative of location (indeclinable proper name)

Ἐφραθά: the ancient name for Bethlehem and its district (cf. Gen 35:19; Mic 5:2); treated as indeclinable.

καὶ

and

coordinating conjunction

ἔσται

will be

Fut Mid Indic 3 Sg · εἰμί

main verb (third blessing element — predictive promise)

→ predictive future

ὄνομά

name

Nominative

subject

ὄνομα: 'name, reputation'; a good name = renown in the community.

σου

your

Genitive

genitive of possession

ἐν

in

preposition + dative (location)

Βηθλέεμ

Bethlehem

Dative

dative of location (indeclinable proper name)

Βηθλέεμ: 'House of Bread'; the city of the narrative, and of David's later birth — a foreshadowing already felt in the genealogy of vv.18–22.

12 καὶ γένοιτο ὁ οἶκός σου ὡς ὁ οἶκος Φαρῆς, ὃν ἔτεκεν Θαμαρ τῷ Ἰούδα, ἐκ τοῦ σπέρματος οὗ δώῃ κύριος σοι ἐκ τῆς παιδίσκης ταύτης.

And may your house be like the house of Perez, whom Tamar bore to Judah, from the offspring that the LORD may give to you from this young woman.

NARRATIVE SEQUENCE (SECOND PART OF PEOPLE'S BLESSING — GENEALOGICAL WISH) καὶ The blessing invokes Perez (Φαρῆς), born of the levirate-like union of Tamar and Judah (Gen 38) — a deliberate parallel with the present levirate redemption. The optative γένοιτο (aorist optative of γίγνομαι) continues the prayer-register. Tamar's story and Ruth's converge: both foreign women, both producing the Davidic line through an irregular but righteous union.

καὶ

and

coordinating conjunction

γένοιτο

may become

Aor Mid Opt 3 Sg · γίγνομαι

main verb (volitive optative — wish/prayer)

→ volitive optative (prayer-wish)

γίγνομαι: 'become, be'; the aorist optative γένοιτο is the standard LXX optative of blessing (= יִהְיֶה in Hebrew).

ὁ

the

Nominative

article

οἶκός

house

Nominative

subject

οἶκος: 'house, household, dynasty'; the hoped-for Davidic dynasty is latent here.

σου

your

Genitive

genitive of possession

ὡς

like

comparative particle

ὁ

the

Nominative

article

οἶκος

house

Nominative

predicate nominative (comparandum)

Φαρές

Perez

Genitive

genitive of belonging (indeclinable proper name)

Φαρές: LXX form of **פֶּרֶז** (Perez), son of Judah and Tamar (Gen 38:29); ancestor of the Davidic line. The same name recurs in the genealogy of v.18.

ὃν

whom

Accusative

relative pronoun (direct object of ἔτεκεν; antecedent: Φαρές)

ἔτεκεν

bore

Aor Act Indic 3 Sg · τίκτω

main verb of relative clause

→ *constative aorist*

τίκτω: 'bear, give birth to'; the same verb used in the genealogical formula of vv.13 and 17.

Θαμάρ

Tamar

Nominative

subject of relative clause (indeclinable proper name)

Θαμάρ: LXX form of **תָּמָר** (Tamar), who enacted a levirate-like claim on Judah and bore Perez (Gen 38). The explicit comparison draws Ruth and Tamar together as women who secured the covenant line by bold initiative.

τῷ

to

Dative

article

Ἰούδα

Judah

Dative

dative indirect object (father of the child)

Ἰούδας: LXX form of **יְהוּדָה** (Judah); the tribal patriarch through whom the Davidic and messianic line runs.

ἐκ

from

preposition + genitive (source)

τοῦ

the

Genitive

article

σπέρματος

offspring

Genitive

genitive of source

σπέρμα: 'seed, offspring, descendants'; the promised seed carries the whole covenantal weight of the blessing.

οἷ

which

Genitive

relative pronoun (genitive of source; antecedent: σπέρματος — 'from the offspring which')

δώη

may give

Aor Act Opt 3 Sg · δίδωμι

verb of relative clause (volitive optative)

→ *volitive optative*

κύριος

the LORD

Nominative

subject of optative clause

σοι

to you

Dative

dative of indirect object (addressed to Boaz)

ἐκ

from

preposition + genitive (source — from this young woman)

τῆς

the

Genitive

article

παιδίσκης

young woman

Genitive

genitive of source

παιδίσκη: 'young woman, maidservant'; Ruth used this self-designation in 2:13; it appears here in the mouths of the community, perhaps with affection.

ταύτης

this

Genitive

demonstrative adjective (attributive, identifying Ruth as present)

13 Καὶ ἔλαβεν Βοὸζ τὴν Ρουθ καὶ ἐγενήθη αὐτῷ εἰς γυναῖκα καὶ εἰσῆλθεν πρὸς αὐτήν· καὶ ἔδωκεν αὐτῇ κύριος κήσιν καὶ ἔτεκεν υἷόν.

And Boaz took Ruth and she became his wife, and he went in to her; and the LORD gave her conception and she bore a son.

NARRATIVE SEQUENCE (MARRIAGE, CONCEPTION, BIRTH) **Καὶ** Three rapid aorists narrate the fulfilment: marriage, conjugal union, divine gift of conception. The explicit theological note — κύριος gave conception — echoes the book's consistent attribution of fruitfulness to God (1:6, 4:14). The noun κήσις ('conception, pregnancy') is a rare medical term, unique in the LXX to this verse.

Καὶ
and

coordinating conjunction

ἔλαβεν

took

Aor Act Indic 3 Sg · λαμβάνω

main verb (marriage formula: 'take as wife')

→ constative aorist

λαμβάνω: 'take'; λαμβάνειν γυναῖκα /
λαμβάνειν εἰς γυναῖκα is the standard LXX
marriage formula.

Βοὸζ

Boaz

Nominative

subject

τήν

the

Accusative

article

Ρουθ

Ruth

Accusative

direct object (indeclinable proper name)

καὶ

and

coordinating conjunction

ἐγενήθη

became

Aor Pass Indic 3 Sg · γίγνομαι

main verb (marriage result)

→ constative aorist

γίγνομαι: 'become'; ἐγενήθη αὐτῷ εἰς
γυναῖκα = 'became his wife' — the εἰς +
pred. acc. is a Hebraism of הָ.

αὐτῷ

to him

Dative

dative of possession/relation (became his wife)

εἰς

as

preposition + accusative (predicative; Hebraism)

γυναῖκα

wife

Accusative

predicate accusative after εἰς

καὶ

and

coordinating conjunction

εἰσῆλθεν

went in

Aor Act Indic 3 Sg · εἰσέρχομαι

main verb (euphemism for conjugal union)

→ constative aorist

εἰσέρχομαι: 'enter, go in'; εἰσελθεῖν πρὸς =
the LXX euphemism for sexual union,
translating הָיָה לָהּ אִשָּׁה.

πρὸς

to

preposition + accusative (toward; part of euphemism)

αὐτήν

her

Accusative
object of πρὸς

καὶ

and

coordinating conjunction

ἔδωκεν

gave

Aor Act Indic 3 Sg · δίδωμι

main verb (divine gift of conception)

→ constative aorist

δίδωμι: 'give'; the subject changes to κύριος
— God is the ultimate giver of fertility.

αὐτῇ

to her

Dative
dative indirect object

κύριος

the LORD

Nominative
subject (delayed; divine actor in fertility)

κύριος: the Tetragrammaton; the divine gift of conception recalls 1 Sam 1:19–20 (Hannah).

κύησιν

conception

Accusative
direct object

κύησις: 'conception, pregnancy'; a medical/biological term found only here in the LXX; translates יִרְגָּן (conception).

καὶ

and

coordinating conjunction

ἔτεκεν

bore

Aor Act Indic 3 Sg · τίκτω
main verb (birth narrative)

→ constative aorist

τίκτω: 'bear, give birth to'; the same verb used in the genealogical formulas of vv.12, 17.

υἰόν

a son

Accusative
direct object

υἰός: 'son'; the birth of a son is the fulfilment of the levirate purpose stated in v.5 — a male heir to carry the name.

14 καὶ εἶπαν αἱ γυναῖκες πρὸς Νωεμὶν· Εὐλογητὸς κύριος, ὃς οὐ κατέλιπέν σε σήμερον ἄνευ ἀγχιστεύοντος, καὶ καλέσαι τὸ ὄνομα αὐτοῦ ἐν Ἰσραήλ.

And the women said to Naomi, 'Blessed be the LORD, who has not left you today without a kinsman-redeemer, that his name may be proclaimed in Israel!'

NARRATIVE SEQUENCE (WOMEN'S BLESSING OF THE LORD) **καὶ** The women of Bethlehem — who opened the book by meeting Naomi (1:19) — now close the narrative arc with a doxology. The blessing-form εὐλογητὸς κύριος is the standard LXX praise formula (cf. Gen 24:27). The term ἀγχιστεύοντος now refers to the newborn son (Obed) as the new redeemer for Naomi, shifting the semantic range from legal redemption to familial care.

καὶ
and

coordinating conjunction

εἶπαν

said

Aor Act Indic 3 Pl · λέγω

main verb (speech-introduction, plural — the women's chorus)

→ constative aorist

αἱ

the

Nominative

article

γυναῖκες

women

Nominative

subject

γυνή: 'woman'; the women of Bethlehem who greeted Naomi's return in 1:19 now provide the closing benediction.

πρὸς

to

preposition + accusative (addressee of speech)

Νωεμὶν

Naomi

Accusative

object of πρὸς (indeclinable proper name)

Εὐλογητὸς

blessed

Nominative

predicate adjective (verbless doxology)

εὐλογητός: 'blessed, praised'; the verbal adjective from εὐλογέω = 'worthy of blessing.' Εὐλογητὸς κύριος is the standard LXX doxological formula (ברוך יהוה).

κύριος

the LORD

Nominative

subject of verbless doxology

ὅς

who

Nominative

relative pronoun (subject; grounds the praise in God's specific act)

οὐ

not

negation

κατέλιπέν

left

Aor Act Indic 3 Sg · καταλείπω

verb of relative clause

→ constative aorist (God's completed act of not-abandoning)

καταλείπω: 'leave behind, forsake, abandon'; the negated aorist = 'has not abandoned' — contrasts with Naomi's feeling of being abandoned by God (1:20–21).

σε

you

Accusative

direct object (Naomi is addressed)

σήμερον

today

adverb of time

ἄνευ

without

preposition + genitive (absence)

ἄνευ: 'without, apart from'; the deprivation that God has prevented.

ἀγχιστεύοντος

kinsman-redeemer

Pres Act Ptcp Gen Sg Masc · ἀγχιστεύω

substantival participle (genitive after ἄνευ)

ἀγχιστεύω: the term now refers not to the legal redeemer Boaz but to the newborn Obed as Naomi's family-redeemer — a semantic extension from legal to familial care.

καὶ

and

coordinating conjunction (purpose/result)

καλέσαι

to call / proclaim

Aor Act Inf · καλέω

infinitive of purpose/result (that his name may be called)

→ constative aorist infinitive

καλέω: 'call, name, proclaim'; καλέσαι τὸ ὄνομα αὐτοῦ = 'to call out / proclaim his name' — the naming and public proclamation that follows in v.17.

τὸ

the

Accusative

article

ὄνομα

name

Accusative

direct object of καλέσαι

αὐτοῦ

his

Genitive

genitive of possession (the child's name)

ἐν

in

preposition + dative (sphere: in Israel)

Ἰσραήλ

Israel

Dative

dative after ἐν (indeclinable proper name)

15 καὶ ἔσται σοι εἰς ἐπιστρέφοντα ψυχὴν καὶ τοῦ διαθρέψαι τὴν πολιάν σου, ὅτι ἡ νύμφη σου ἡ ἀγαπήσασά σε ἔτεκεν αὐτόν, ἢ ἔστιν ἀγαθὴ σοι ὑπὲρ ἑπτὰ υἱούς.

And he will be to you a restorer of life and a nourisher of your old age, because your daughter-in-law who loves you — who is better to you than seven sons — bore him.

NARRATIVE SEQUENCE (WOMEN'S SECOND STATEMENT ABOUT THE CHILD'S ROLE FOR NAOMI) καὶ The women elaborate the child's significance for Naomi personally: he will 'restore her soul' (ἐπιστρέφοντα ψυχὴν — restoring vitality) and nourish her old age. The superlative 'better than seven sons' is the book's climactic praise of Ruth — the ideal son-count (seven = completeness) is exceeded by this Moabitess. The sentence closes the women's speech and focuses the reader's attention back on Ruth before the naming.

καὶ

and

coordinating conjunction

ἔσται

will be

Fut Mid Indic 3 Sg · εἰμί

main verb (predictive: describing the child's role)

→ predictive future

σοι

to you

Dative

dative of advantage (for Naomi)

εἰς

as

preposition + accusative (predicative role; Hebraism of לְ)

ἐπιστρέφοντα

restoring

Pres Act Ptcp Acc Sg Masc · ἐπιστρέφω

substantival participle (predicate after εἰς — 'as one who restores')

ἐπιστρέφω: 'turn, restore, revive';
ἐπιστρέφοντα ψυχὴν = 'restoring the
soul/life' — a Hebraism of $\text{שׁוּבַנִי בְיַשׁוּמִי}$ (Ps
23:3; Ruth 4:15).

ψυχὴν

soul / life

Accusative

direct object of ἐπιστρέφοντα

ψυχὴ: 'soul, life, vitality'; the idiomatic
object in the restorative Hebraism — the
child revitalizes Naomi.

καὶ
and

coordinating conjunction

τοῦ

to

Genitive

article (articular infinitive of purpose)

διατρέψαι

nourish

Aor Act Inf · διατρέφω

articular infinitive of purpose (τοῦ + inf.)

→ *constative aorist infinitive*

διατρέφω: 'nourish thoroughly, support,
sustain'; the compound suggests ongoing
adequate care — a son's duty to an aging
parent.

τήν

your

Accusative

article

πολιάν

old age

Accusative

direct object of διατρέψαι

πολιά: 'grey hair, old age'; a synecdoche for
advanced years. The child will sustain
Naomi in her old age.

σου

your

Genitive

genitive of possession

ὅτι

for / because

*causal conjunction (grounding the praise in
Ruth's action)*

ἡ

the

Nominative

article

νύμφη

daughter-in-law

Nominative

subject

νύμφη: 'daughter-in-law, bride'; Ruth's
relationship to Naomi is foregrounded —
not merely her role as Boaz's wife.

σου

your

Genitive

genitive of relationship

ἡ

the one who

Nominative

article (substantivizing participle)

ἀγαπήσασά

loved

Aor Act Ptcp Nom Sg Fem · ἀγαπάω

substantival participle (apposition to ἡ νύμφη — she who has loved you)

ἀγαπάω: 'love'; the only use of ἀγαπάω in Ruth, placed here at the climax to name what has driven Ruth's hesed throughout the story.

σε

you

Accusative

direct object of ἀγαπήσασά

ἔτεκεν

bore

Aor Act Indic 3 Sg · τίκτω

main verb of causal clause

→ constative aorist

αὐτόν

him

Accusative

direct object (= the son of v.13)

ἣ

who

Nominative

relative pronoun (subject; antecedent: ἡ νύμφη σου)

ἔστιν

is

Pres Act Indic 3 Sg · εἰμί

copula (relative clause)

→ gnomic present

ἀγαθή

better

Nominative

predicate adjective (comparative sense with ὑπέρ)

ἀγαθός: 'good'; with ὑπέρ + accusative = 'better than' — the superlative comparative is a Hebraism of ית בֵּט.

σοι

to you

Dative

dative of advantage (in your estimation)

ὑπὲρ

than

preposition + accusative (comparative standard: 'beyond, more than')

ὑπέρ: here with comparative force ('better than...'); a LXX Hebraism.

ἑπτὰ

seven

numeral (indeclinable) modifying υἱούς

ἑπτὰ: 'seven'; the number of completeness/ideal fullness in biblical idiom (1 Sam 2:5); more than seven sons = the superlative of familial blessing.

υἱούς

sons

Accusative

accusative (object of ὑπέρ — comparandum)

υἱός: 'son'; seven sons = the ideal family and social security for an aging mother in ancient Israel.

16 καὶ ἔλαβεν Νωεμὶν τὸ παιδίον καὶ ἔθηκεν αὐτὸ εἰς τὸν κόλπον αὐτῆς καὶ ἐγενήθη αὐτῷ εἰς τιθινόν.

And Naomi took the child and placed him in her bosom, and she became his nurse.

NARRATIVE SEQUENCE (NAOMI RECEIVES THE CHILD) **καὶ** The gesture of placing the child in the bosom (εἰς τὸν κόλπον) is a formal adoption gesture in the ancient Near East, marking Naomi's claim on the child as her own. Her role as τιθινός ('nurse/foster-mother') echoes the role the women will attribute to her in v.17. The story comes full circle: Naomi who was 'empty' (1:21) is now full.

καὶ
and

coordinating conjunction

ἔλαβεν

took

Aor Act Indic 3 Sg · λαμβάνω

main verb (adoption gesture)

→ constative aorist

λαμβάνω: 'take'; the verb of taking/receiving the child echoes 4:13 (Boaz 'took' Ruth).

Νωεμὶν

Naomi

Nominative

subject (indeclinable proper name)

τὸ
the

Accusative

article

παιδίον

child

Accusative

direct object

παιδίον: 'child, infant' (diminutive); the newborn boy from v.13.

καὶ
and

coordinating conjunction

ἔθηκεν

placed

Aor Act Indic 3 Sg · τίθημι

main verb

→ constative aorist

τίθημι: 'place, set, put'; the action of placing the infant in the lap/bosom is a formal adoption gesture (cf. Gen 50:23 MT).

αὐτὸ

him

Accusative

direct object

εἰς

into

preposition + accusative (goal/location)

τὸν

the

Accusative

article

κόλπον

bosom

Accusative

object of εἰς (destination of placement)

κόλπος: 'bosom, lap, chest'; placing a child here signifies adoption/nurturing acceptance.

αὐτῆς

her

Genitive

genitive of possession

καὶ

and

coordinating conjunction

ἐγενήθη

became

Aor Pass Indic 3 Sg · γίγνομαι

main verb (role-transformation)

→ constative aorist

γίγνομαι: 'become'; ἐγενήθη αὐτῷ εἰς τιθινόν = 'became for him a nurse/foster-mother' — same εἰς + pred. acc. construction as v.13.

αὐτῷ

for him

Dative

dative of advantage (for the child)

εἰς

as

preposition + accusative (predicative role; Hebraism)

τιθινόν

nurse

Accusative

predicate accusative after εἰς

τιθινός: 'nurse, foster-mother'; a woman who suckles and cares for an infant, not necessarily the biological mother.

17 καὶ ἐκάλεσαν αὐτῷ αἱ γείτονες ὄνομα λέγουσαι· Ἐτέχθη υἱὸς τῆ Νωεμίν· καὶ ἐκάλεσαν τὸ ὄνομα αὐτοῦ Ὠβήδ· οὗτος πατὴρ Ιεσσαὶ πατρὸς Δαυίδ.

And the neighbours called a name for him, saying, 'A son has been born to Naomi.' And they called his name Obed. He is the father of Jesse, the father of David.

NARRATIVE SEQUENCE (NAMING OF THE CHILD AND GENEALOGICAL PIVOT) **καὶ** The neighbours perform the naming (unusual — normally the mother or father names the child). The declaration 'a son has been born to Naomi' rather than 'to Ruth' fulfils the levirate purpose: the child is legally Naomi's continuation of the line. The sentence 'He is the father of Jesse, the father of David' is the book's climactic disclosure — the story of a Moabitess's loyalty is the beginning of the Davidic line.

καὶ

and

coordinating conjunction

ἐκάλεσαν

called

Aor Act Indic 3 Pl · καλέω

main verb (naming action)

→ constative aorist

καλέω: 'call, name'; the neighbours' role in naming is distinctive and socially significant.

αὐτῷ

for him

Dative

dative of advantage/interest (for the child)

αἱ

the

Nominative

article

γείτονες

neighbours

Nominative

subject

γείτων: 'neighbour'; the women of the neighbourhood are both witnesses and announcers — a communal role.

ὄνομα

a name

Accusative

direct object

λέγουσαι

saying

Pres Act Ptcp Nom Pl Fem · λέγω

attendant-circumstance participle (introducing quoted speech)

Ἐτέχθη

has been born

Aor Pass Indic 3 Sg · τίκτω

main verb (birth announcement)

→ constative aorist passive

τίκτω: 'bear'; the passive 'a son was born' is the standard LXX birth-announcement formula.

υἱός

a son

Nominative

subject of passive verb

τῇ

to

Dative

article

Νωεμίν

Naomi

Dative

dative of advantage (born 'to Naomi' — her son by levirate fulfilment; indeclinable)

Νωεμίν: the child is legally attributed to Naomi's household, not merely to Ruth and Boaz — the levirate goal achieved.

καὶ

and

coordinating conjunction

ἐκάλεσαν

called

Aor Act Indic 3 Pl · καλέω

main verb (formal name-giving)

→ constative aorist

τὸ

the

Accusative

article

ὄνομα

name

Accusative

direct object

αὐτοῦ

his

Genitive

genitive of possession

ᾠβήδ

Obed

Accusative

predicate accusative (the name given; indeclinable proper name)

ᾠβήδ: LXX transliteration of ʾObēd, meaning 'servant, worshiper'; the child who perpetuates the name of the dead and becomes grandfather of David.

οὗτος

this one

Nominative

demonstrative pronoun (subject — pivot to genealogical statement)

οὗτος: 'this one'; introduces the climactic genealogical revelation.

πατήρ

father

Nominative

predicate nominative (verbless clause)

πατήρ: 'father'; the genealogical link to Jesse and David.

Ἰεσσαί

Jesse

Genitive

genitive of relationship (indeclinable proper name)

Ἰεσσαί: LXX form of ʾYśai (Jesse), David's father; the same form used in Matt 1:5–6 and Luke 3:32.

πατρός

father of

Genitive

genitive in apposition (further genealogical link: Jesse = father of David)

Δαυίδ

David

Genitive

genitive of relationship (indeclinable proper name)

Δαυίδ: LXX form of ʾDāwīd; the climactic name — the whole book has been driving toward the Davidic line. Recurs in Matt 1:5–6.

18 Καὶ αὐταὶ αἱ γενέσεις Φαρὲς· Φαρὲς ἐγέννησεν τὸν Εσρων,

And these are the generations of Perez: Perez begat Hezron,

NARRATIVE SEQUENCE (GENEALOGICAL COLOPHON BEGINS) **Καὶ** The formula αὐταὶ αἱ γενέσεις ('these are the generations of') echoes the toledoth formula of Genesis (Gen 5:1, 10:1, etc.), giving the closing genealogy a Pentateuchal frame. Perez is the starting point — the same Perez invoked in the elders' blessing at v.12, tying the blessing and the genealogy together. Each member is connected by the aorist ἐγέννησεν ('begat').

Καὶ

and

coordinating conjunction (transitional — opens genealogical section)

αὐταὶ

these

Nominative

demonstrative pronoun (subject of verbless clause)

αὐταὶ: feminine plural demonstrative, agreeing with γενέσεις.

αἱ

the

Nominative

article

γενέσεις

generations

Nominative

predicate nominative (verbless toledoth formula)

γένεσις: 'origin, generation, genealogy'; plural αἱ γενέσεις = 'the generations/lineage of'; the toledoth formula echoing Genesis.

Φαρὲς

Perez

Genitive

genitive of origin (indeclinable proper name)

Φαρὲς: the starting ancestor; named in the elders' blessing (v.12) and now heading the genealogy.

Φαρὲς

Perez

Nominative

subject of genealogical clause (indeclinable)

ἐγέννησεν

begat

Aor Act Indic 3 Sg · γεννάω

main verb (genealogical formula)

→ constative aorist (single generative act)

γεννάω: 'beget, father, generate'; the standard LXX genealogical verb (= Hebrew טָלַח); used ten times in vv.18–22.

τὸν

the

Accusative

article

Ἑσρων

Hezron

Accusative

direct object (indeclinable proper name)

Ἑσρών: LXX form of הֶזְרֹן (Hezron); the same form in Matt 1:3 and Luke 3:33.

19 καὶ Ἑσρων ἐγέννησεν τὸν Ἀραμ, καὶ Ἀραμ ἐγέννησεν τὸν Ἀμιναδάβ,

and Hezron begat Aram, and Aram begat Aminadab,

NARRATIVE SEQUENCE (GENEALOGICAL CONTINUATION) **καὶ** The genealogy continues its steady paratactic rhythm. Aram (LXX form of Hebrew אָרָם, Ram) is the ancestor common to both Ruth's closing genealogy and the Matthaean genealogy (Matt 1:3–4). The LXX spelling Ἀμιναδάβ (for אֲמִינָדָב, Amminadab) matches Matt 1:4 exactly.

καὶ

and

coordinating conjunction (genealogical parataxis)

Ἑσρων

Hezron

Nominative

subject (indeclinable proper name)

ἐγέννησεν

begat

Aor Act Indic 3 Sg · γεννάω

main verb (genealogical formula)

→ constative aorist

τὸν

the

Accusative

article

Ἀραμ

Aram

Accusative

direct object (indeclinable proper name)

Ἀράμ: LXX form of אָרָם (Ram); Matt 1:3–4 has Ἀράμ. Note: 1 Chr 2:9 LXX has Ἀράμ; some LXX MSS of Ruth read Ἀράν here.

καὶ

and

coordinating conjunction

Ἀραμ

Aram

Nominative

subject (indeclinable proper name)

ἐγέννησεν

begat

Aor Act Indic 3 Sg · γεννάω

main verb (genealogical formula)

→ constative aorist

τὸν

the

Accusative

article

Αμιναδάβ

Aminadab

Accusative

direct object (indeclinable proper name)

Ἀμιναδάβ: LXX form of אֲמִינָדָב (Amminadab); the same form reappears in Matt 1:4 and Luke 3:33.

20 καὶ Αμιναδάβ ἐγέννησεν τὸν Ναασσων, καὶ Ναασσων ἐγέννησεν τὸν Σαλμών,

and Aminadab begat Nahshon, and Nahshon begat Salmon,

NARRATIVE SEQUENCE (GENEALOGICAL CONTINUATION) καὶ Nahshon (LXX Ναασσών) was the leader of the tribe of Judah during the wilderness period (Num 1:7; 2:3) and the brother-in-law of Aaron — a figure of some prominence. Salmon (LXX Σαλμών) is Ruth's future father-in-law, and per Matt 1:5 the husband of Rahab — another foreign woman in the Davidic line.

καὶ

and

coordinating conjunction

Αμιναδάβ

Aminadab

Nominative

subject (indeclinable proper name)

ἐγέννησεν

begat

Aor Act Indic 3 Sg · γεννάω

main verb (genealogical formula)

→ constative aorist

τὸν

the

Accusative

article

Ναασσων

Nahshon

Accusative

direct object (indeclinable proper name)

Ναασσών: LXX form of נִשְׁנֹן (Nahshon); military leader of Judah in Numbers (1:7; 7:12); the same form in Matt 1:4 and Luke 3:32.

καὶ

and

coordinating conjunction

Ναασσων

Nahshon

Nominative

subject (indeclinable proper name)

ἐγέννησεν

begat

Aor Act Indic 3 Sg · γεννάω

main verb (genealogical formula)

→ constative aorist

τὸν

the

Accusative

article

Σαλμών

Salmon

Accusative

direct object (*indeclinable proper name*)

Σαλμών: LXX form of שַׁלְמוֹן/שַׁלְמָה (Salmon/Salma); husband of Rahab according to Matt 1:5; the same form Σαλμών in Matt 1:4–5 and Luke 3:32.

21 καὶ Σαλμών ἐγέννησεν τὸν Βοόζ, καὶ Βοόζ ἐγέννησεν τὸν Ὠβήδ,

and Salmon begat Boaz, and Boaz begat Obed,

NARRATIVE SEQUENCE (GENEALOGICAL CONTINUATION — THE STORY'S PROTAGONIST ENTERS THE LIST)

καὶ The hero of the narrative, Boaz, now appears in his genealogical slot — subordinated to the formal list, yet identifiable by the reader. The reappearance of Ὠβήδ links the genealogy back to the naming in v.17, forming a ring. Boaz is the pivot between the tribal history (Salmon, son of the leader of Judah in the wilderness) and the coming monarchy.

καὶ

and

coordinating conjunction

Σαλμών

Salmon

Nominative

subject (*indeclinable proper name*)

ἐγέννησεν

begat

Aor Act Indic 3 Sg · γεννάω

main verb (*genealogical formula*)

→ constative aorist

τὸν

the

Accusative

article

Βοόζ

Boaz

Accusative

direct object (*the story's protagonist in his genealogical place*)

Βοόζ: the kinsman-redeemer hero of the narrative; LXX form of בּוֹאֵז.

καὶ

and

coordinating conjunction

Βοόζ

Boaz

Nominative

subject

ἐγέννησεν

begat

Aor Act Indic 3 Sg · γεννάω

main verb (*genealogical formula*)

→ constative aorist

τὸν

the

Accusative

article

Ὁβήδ

Obed

Accusative

direct object (*indeclinable proper name — the child just named in v.17*)

Ὁβήδ: the child born of Boaz and Ruth, just named in v.17; his reappearance here links the narrative and the genealogical colophon.

22 καὶ Ὁβήδ ἐγέννησεν τὸν Ιεσσαί, καὶ Ιεσσαὶ ἐγέννησεν τὸν Δαυίδ.

and Obed begat Jesse, and Jesse begat David.

NARRATIVE SEQUENCE (GENEALOGICAL CONCLUSION — ARRIVAL AT DAVID)

καὶ

The genealogy

reaches its telos: David. The final name, Δαυίδ, carries the entire theological weight of the book — the hesed of a Moabitess, the faithfulness of Boaz, the levirate obedience and the divine gift of conception all converge in the founder of Israel's royal dynasty. The same three names — Ὁβήδ, Ἰεσσαί, Δαυίδ — appeared in the narrator's aside at v.17, and all appear in Matt 1:5–6 and Luke 3:31–32, making Ruth 4:22 the direct scriptural template for both NT genealogies of Jesus.

καὶ

and

coordinating conjunction

Ὁβήδ

Obed

Nominative

subject (*indeclinable proper name*)

ἐγέννησεν

begat

Aor Act Indic 3 Sg · γεννάω

main verb (*genealogical formula*)

→ constative aorist

τὸν

the

Accusative

article

Ἰεσσαί

Jesse

Accusative

direct object (indeclinable proper name)

Ἰεσσαί: LXX form of יֵשׁוּעַ (Jesse), father of David; the same form in Matt 1:5–6 and Luke 3:32. In the NT genealogies this name appears as the penultimate step before the Davidic kingship.

καὶ

and

coordinating conjunction

Ἰεσσαὶ

Jesse

Nominative

subject (indeclinable proper name)

ἐγέννησεν

begat

Aor Act Indic 3 Sg · γεννάω

main verb (genealogical formula — final and climactic instance)

→ constative aorist

γεννάω: used ten times in vv.18–22; the tenth and final instance lands on David. The repeated aorists create a cumulative momentum that arrives at the name the entire book has been preparing.

τὸν

the

Accusative

article

Δαυίδ

David

Accusative

direct object (indeclinable proper name — the climactic telos of the genealogy and the book)

Δαυίδ: the name that closes the book and opens the horizon of messianic expectation. The LXX form Δαυίδ is reproduced verbatim in Matt 1:1, 6 and Luke 3:31, making Ruth 4:22 the explicit textual ancestor of both NT genealogies.

On the text. The Greek text follows Rahlfs–Hanhart (Septuaginta, rev. ed. 2006) in its main wording — an ancient, public-domain text; the distinctively copyrighted critical apparatus is not reproduced. Verse punctuation, paragraphing, and capitalization are editorial and conventional. Chapter 4 is the resolution of the whole book: the anonymous redeemer (ὁ ἀγχιστεύων, 'the one who is next-of-kin') renounces his right at the town gate, Boaz redeems both the land and Ruth, and the closing genealogy anchors the story in the line of David. The key technical term ἀγχιστεύω (and its noun ἀγχιστεύς / ἀγχιστεία) translates Hebrew לָמָל, 'to act as kinsman-redeemer,' and is used eleven times in the chapter (vv. 1, 3, 4[×3], 6[×2], 8, 14); its NT echo is Gal 4:5 (ἐξαγοράζω) and the whole theology of redemption. At vv. 7–8 the LXX preserves an explanatory parenthesis on the sandal-removal custom (a practice the

translator apparently found archaic), rendering the sandal gesture (Hebrew לַגַּל) as a legal symbol of transfer; the LXX diverges slightly from MT at v. 7 ('the custom in former times in Israel concerning redemption and exchange'), and the glossing parenthesis in v. 7 is part of the Greek text itself. At v. 11 the blessing of the elders names Rachel and Leah as builders of the house of Israel and invokes Ephrath and Bethlehem; at v. 12 Perez, son of Tamar and Judah, is named — a Hebraism-dense genealogical aside that the LXX renders with its characteristic spelling Φαρές. The closing genealogy (vv. 18–22) uses LXX name-forms that recur in the NT: Σαλμών (Matt 1:4–5; Luke 3:32), Βοός (Matt 1:5), Ὠβήδ (Matt 1:5; Luke 3:32), Ἰεσσαί (Matt 1:5–6), Δαυίδ (Matt 1:6), making Ruth 4:18–22 the direct template for the Matthaean and Lukan genealogies. A key LXX/MT divergence occurs at v. 4: the LXX has Βοὸς address the redeemer in the second person, while MT has Boaz speaking to the elders in the third; the LXX reading is followed here. At v. 17 the LXX does not reproduce the Hebrew note 'a son is born to Naomi' but instead has the women name the child directly; the name Ὠβήδ is the LXX transliteration of עֲבוּדָה. Orthographic variants (movable-v; Βοός/Βοός/Βοός; Σαλμών/Σαλμών) are not noted.

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

On the discourse tier. Discourse structure operates above the word, so it is shown at the clause/verse level (the connective, the relation it signals, and the role of the clause) and summarized in the chapter outline. Relation labels, any proposed chiasm, and the paragraph divisions reflect a common reading of the argument; other discourse analyses segment and label some relations differently.