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## Translation Notes (unfoldinWord)

### Ruth - Introduction

"# Introduction to Ruth

#### *Part 1: General Introduction*

#### Outline of Ruth

1. Naomi goes to Moab with her family (1:1-5)
2. Ruth comes to Bethlehem with Naomi (1:6-22)
3. Boaz helps Ruth as she gleans (2:1-23)
4. Boaz and Ruth at the threshing floor (3:1-18)
5. Ruth becomes the wife of Boaz (4:1-16)
6. Obed born to Ruth and Boaz; the genealogy of David (4:13-22)

#### What is the book of Ruth about?

This book is about a non-Israelite woman named Ruth. It tells how she came to join the people of Yahweh. The book also explains how Ruth became an ancestor of King David.

#### How should the title of this book be translated?

This book traditionally has the title **Ruth** because she is the main person in it. If the church prefers, you could use a fuller title such as **The Book About Ruth**. (See: How to Translate Names)

#### When did the events in the book of Ruth occur?

The story of Ruth is set during the time when there were judges in Israel. This was after the people of Israel had entered into the land of Canaan, but before they had a king. The judges were men and women whom God chose to help the Israelites defeat their enemies. These leaders usually continued to help the people by deciding disputes among them. They also helped the people make important decisions. Many of these leaders served

all the people of Israel, but some of them may have served only certain tribes.

#### *Part 2: Important Religious and Cultural Concepts*

#### Why does Scripture include a book about a woman from the foreign land of Moab?

In a period when Israel was often unfaithful to Yahweh, a woman from Moab showed great faith in him. The Israelites' frequent lack of faith in Yahweh is contrasted with the faith of this woman from a foreign land. This shows us that God is the God of all people, not just of Israel. (See: Faithful)

#### What important marriage custom is found in the book of Ruth?

Israelites practiced what is called "levirate marriage." In this custom, the closest male relative of a man who died without any children was obligated to provide for his widow by marrying her. Usually this would be one of the man's brothers. Any children born to them were to be regarded as children of the dead man. They did this so that the dead man would have descendants. If the closest relative did not marry the woman, another relative could fulfill this obligation.

#### What was a "kinsman-redeemer"?

A person's close relative or relatives were expected to act as "kinsmen-redeemers" (2:20 ULT) for him or her. They were responsible to provide for a relative in need, fulfill obligations of levirate marriage, and buy back land into the family that had been sold to someone outside of the family. In the book of Ruth, Boaz is one such kinsman-redeemer.

#### What was "gleaning" in the book of Ruth?

In Israel, poor people were allowed to follow after the men who harvested a field. These gleaners picked up stalks of grain that the harvesters missed or dropped. In this way, poor people were able to find some food. Ruth became a gleaner in a field belonging to Boaz.

## What is covenant faithfulness or covenant loyalty?

A covenant is a formal, binding agreement between two parties that one or both parties must fulfill. Covenant faithfulness or covenant loyalty is when a person does what they said they would do according to the covenant that they had made. God made a covenant with Israel in which he promised that he would love and be faithful to the Israelites. The Israelites were to do the same toward him and toward each other.

The book of Ruth shows that what kinsmen-redeemers do for their relatives is part of Israel's duties according to God's covenant with them. The story of Boaz, Ruth, and Naomi gives examples to all of Israel of the good effects of covenant faithfulness. (See: Covenant Faith)

## What function did city gates have in the ancient Near East?

City gates in the time of Boaz were meeting places for the city elders. Elders were honored men who decided business matters and legal matters together. The city walls were thick, especially at the entryways, and the gates had guard towers beside and above them. Therefore, the gateway opening provided a large shady area for public meetings and there were places for important people to sit. For this reason, Boaz and the other elders sat in the gateway.

Some English Bible versions speak of Boaz sitting at the city gate, but it may be best for translators to make clear that Boaz sat in the city gateway.

## Part 3: Important Translation Issues

### How does the book of Ruth change from one topic to another topic?

The book of Ruth often changes to new topics or new parts of the story. The ULT uses various words to indicate these changes, such as "so," "then," and "now." Translators should use the ways most natural in their own languages to signal these changes."

## Ruth - Chapter 1 Introduction

### *Structure and Formatting*

#### **It happened in the days when the judges ruled**

The events of this book occur during the period of Judges. The book is concurrent with the book of Judges. To understand the historical context of the book, the translator may wish to review the book of Judges.

### *Special Concepts in this Chapter*

#### **Women without a husband or children**

In the ancient Near East, if a woman lacked a husband or sons, she was considered to be in a dire circumstance. She would not have been able to provide for herself. This is why Naomi told her daughters to remarry.

### *Other Possible Translation Difficulties in this Chapter*

#### **Contrast**

The actions of Ruth the Moabite are intended to contrast with the actions of Naomi the Jew. Ruth shows great faith in Naomi's God, while Naomi does not trust in Yahweh. (See: Faith and Trust)

## Ruth 1:1 (#1)

### "Now it happened"

"This phrase translates a common way of beginning a historical story in the Bible. Use a natural way of beginning a true story that happened a long time ago. Alternative translation: ""It was"""

See: Introduction of a New Event

## Ruth 1:1 (#2)

### "in the days of the ruling of the judges"

The phrase **in the days of** indicates the time period during which the famine happened. The famine probably lasted for years, not just days. Use a natural form in your language for introducing the time during which another event happened. Alternate translation: "in the time when the judges ruled"

See: Connect — Simultaneous Time Relationship

### **Ruth 1:1 (#3)**

#### **"in the land"**

This phrase, **in the land**, refers to the land of Israel. You could include this information if that would be helpful to your readers. Alternate translation: "in the land of Israel"

See: Assumed Knowledge and Implicit Information

### **Ruth 1:1 (#4)**

#### **"a certain man"**

This is a common way of introducing a character into a story. Use a natural way in your language for introducing a new participant in a story.

See: Introduction of New and Old Participants

### **Ruth 1:2 (#1)**

#### **"Ephrathites"**

The term **Ephrathites** refers to the people from the clan of Ephrathah, people who lived in the area around Bethlehem. Alternate translation: "from the clan of Ephrathah"

See: How to Translate Names

### **Ruth 1:3 (#1)**

#### **"And she was left, she and her two sons"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "Naomi and her two sons remained in Moab without him"

See: Active or Passive

### **Ruth 1:4 (#1)**

#### **"And they took wives for themselves"**

The phrase **took wives for themselves** is an idiom that means that they married women. They did not

take women by force or take women who were already married to other men.

See: Idiom

### **Ruth 1:4 (#2)**

#### **"the name of the first woman was Orpah, and the name of the second woman was Ruth"**

"If your language must distinguish which woman married which son, you can say that Orpah married Kilion and that Ruth married Mahlon. Alternate translation: ""the name of the woman who married Kilion was Orpah, and the name of the woman who married Mahlon was Ruth"""

### **Ruth 1:5 (#1)**

#### **"and the woman was left without her two children or her husband"**

"If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "and the woman was alone without her husband or her two sons" or ""and Naomi remained widowed and childless"""

See: Active or Passive

### **Ruth 1:6 (#1)**

#### **"Then she arose, she and her daughters-in-law, and she returned"**

This part of the sentence forms an introductory summary of what will happen in the following section. It does not relate events in the timeline of the story. If your language does not use introductory summaries like this, you can translate these actions as events. Alternate translation: "Then she, along with her daughters-in-law, prepared to return"

See: Introduction of a New Event

### **Ruth 1:6 (#2)**

#### **"Then she arose, she and her daughters-in-law, and she returned"**

The verbs **arose** and **returned** are singular, and refer to Naomi. This shows that Naomi is the main character who takes the initiative in these actions. However, her daughters-in-law are included. If your language requires plural verbs when more than one person is included in an action, you can use them here. Alternate translation: "Then she and her daughters-in-law arose and returned"

See: Introduction of New and Old Participants

## **Ruth 1:6 (#3)**

### **"and her daughters-in-law"**

"Alternate translation: ""and the women who had married her sons"""

## **Ruth 1:6 (#4)**

""

Naomi first heard about Yahweh visiting his people and then decided to return to Bethlehem, so it might be more natural to put this information first, as in the UST.

See: Information Structure

## **Ruth 1:6 (#5)**

### **"she had heard in a field of Moab"**

It is implied that the news came from Israel. Alternate translation: "while she was in the region of Moab, she had heard from someone who came from Israel"

See: Assumed Knowledge and Implicit Information

## **Ruth 1:6 (#6)**

### **"had visited his people"**

Here, **visited** is an idiom that means "taken care of." If this phrase does not have that meaning in your language, you could use an idiom from your language that does have this meaning or state the meaning plainly. Alternate translation: "had relieved the hunger of his people" or "had come through for his people"

See: Idiom

## **Ruth 1:6 (#7)**

### **"giving them bread"**

Here, **bread** refers to food in general. Alternate translation: "giving them abundant harvests, so that they had plenty of food."

See: Synecdoche

## **Ruth 1:7 (#1)**

### **"And they traveled on the road"**

"Alternate translation: ""And they walked along the road"""

## **Ruth 1:8 (#1)**

### **"to her two daughters-in-law"**

"Alternate translation: ""to her two sons' wives"" or ""to the widows of her two sons"""

## **Ruth 1:8 (#2)**

### **"Go, return, each woman"**

Since Naomi is speaking to two people, the form of address would be dual here, if your language uses that form.

See: Forms of 'You' — Dual/Plural

## **Ruth 1:8 (#3)**

### **"Go, return, each woman to the house of her mother"**

If this custom seems strange to your readers, you could include a footnote to explain it, such as: "According to the custom of the ancient Hebrews, a young widow could either stay with the family of her deceased husband or return to live with her parents until she married again."

## **Ruth 1:8 (#4)**

### **"to the house of her mother"**

"Alternate translation: ""to the home of your mother"""

### **Ruth 1:8 (#5)**

**"May Yahweh act with you in covenant faithfulness as you have acted with the dead and with me"**

Naomi is asking God to bless Orpah and Ruth. Use a natural form for a blessing in your language. Alternate translation: "I pray that Yahweh will show you covenant faithfulness such as you have shown to the dead and to me."

See: Blessings

### **Ruth 1:8 (#6)**

**"with the dead"**

The writer is using the adjective **dead** as a noun to mean those who have died. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: ""toward your husbands, who died,"""

See: Nominal Adjectives

### **Ruth 1:8 (#7)**

**"in covenant faithfulness"**

If your language does not use an abstract noun for the idea of **faithfulness**, you could express the same idea in another way. Alternate translation: "loyally and faithfully"

See: Abstract Nouns

### **Ruth 1:9 (#1)**

**"May Yahweh grant to you that you shall find"**

Here, Naomi continues her blessing. Use a natural form for a blessing in your language. Alternate translation: ""May Yahweh give you"" or ""I pray that Yahweh will allow you to have"""

See: Blessings

### **Ruth 1:9 (#2)**

**"that you shall find rest"**

The word **rest** here does not refer to sitting down to rest. It means a place where these women would belong, a home for them, which would include the security that comes through marriage. Alternate translation: "a safe and stable home"

See: Metaphor

### **Ruth 1:9 (#3)**

**"in the house of her husband"**

This means with new husbands, not with their previous husbands, who died, or with someone else's husband. The word **house** refers to both a physical house that belongs to the husband and to the protection from shame and poverty that a husband provides. Alternate translation: "in her own husband's household"

See: Metonymy

### **Ruth 1:9 (#4)**

**"and they lifted up their voices and cried"**

To lift up the voice is an idiom for speaking or crying loudly. Alternate translation: "and they cried loudly" or "and they wept bitterly"

See: Idiom

### **Ruth 1:10 (#1)**

**"we will return"**

When Orpah and Ruth said **we**, they were referring to themselves and not Naomi. So languages that have inclusive and exclusive forms of **we** would use the exclusive form here.

See: Exclusive and Inclusive 'We'

### **Ruth 1:10 (#2)**

**"But they said"**

The word **But** here indicates a strong contrast between what Naomi said and what the daughters-in-law are about to say. In your translation, indicate

this strong contrast in a way that is natural in your language. Alternate translation: "Nevertheless, they said"

See: Connect — Contrast Relationship

### Ruth 1:10 (#3)

#### "Rather"

The daughters-in-law use the word **Rather** here to indicate a strong contrast between what Naomi wants them to do and what they propose to do. In your translation, indicate this strong contrast in a way that is natural in your language. Alternate translation: "Instead of that"

See: Connect — Contrast Relationship

### Ruth 1:10 (#4)

#### "with you"

The word **you** is singular here because it refers to Naomi.

See: Forms of 'You' — Singular

### Ruth 1:11 (#1)

#### "But Naomi said"

The word **But** here indicates a strong contrast between what the daughters-in-law said and what Naomi is about to say. In your translation, indicate this strong contrast in a way that is natural in your language. Alternate translation: "However, Naomi said"

See: Connect — Contrast Relationship

### Ruth 1:11 (#2)

#### "my daughters"

Orpah and Ruth are Naomi's daughters-in-law, but here and in the next two verses she calls them **my daughters** as a term of affection. If your language would not do that, you can express the affection in another way. Alternate translation: "my beloved daughters-in-law"

### Ruth 1:11 (#3)

#### "Why would you go with me"

Naomi is using the question form here to convince the young women of her own conviction. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "It does not make sense for you to go with me." or "You should not go with me!"

See: Rhetorical Question

### Ruth 1:11 (#4)

#### "Do I still have sons in my womb, that they may become husbands for you"

Naomi is using the question form to make the point that she cannot have other sons for the young women to marry. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "You know that I cannot have any more sons who could become your husbands."

See: Rhetorical Question

### Ruth 1:12 (#1)

#### "I am too old to belong to a husband"

The implication is that Naomi cannot again marry and provide them with husbands. You could include this information if that would be helpful to your readers. Alternate translation: "I am too old to marry again and bear more children"

See: Assumed Knowledge and Implicit Information

### Ruth 1:12 (#2)

#### "If I said I have hope, and if I belonged to a husband even tonight, and even if I would give birth to sons"

This rhetorical question begins here and continues into the next verse. Naomi uses this question to emphasize that she cannot provide other sons for them to marry. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "Even if it were possible that

I could expect to marry right away and also give birth to sons right away"

See: Rhetorical Question

### Ruth 1:12 (#3)

**"I would give birth to sons"**

"Alternate translation: ""I were to bear sons"" or ""I were to deliver baby boys"""

### Ruth 1:13 (#1)

**"would you therefore wait until the time when they are grown? Would you for this reason keep yourselves from belonging to a husband"**

Naomi completes the rhetorical question she began in the previous verse and immediately asks another rhetorical question which emphasizes the same meaning. Alternate translation: "you would not wait until they were grown up so that you could marry them. You would need to marry a husband before then."

See: Rhetorical Question

### Ruth 1:13 (#2)

**"would you therefore wait until the time when they are grown? Would you for this reason keep yourselves from belonging to a husband"**

This idea refers to the custom among the ancient Hebrews that, if a married man died, one of his brothers would marry the man's widow. See the introduction for more explanation. If it would be helpful, you could put some of this information in a footnote.

### Ruth 1:13 (#3)

**"it is exceedingly bitter for me"**

Here, bitterness is a metaphor for grief. Alternate translation: "it is a great grief for me"

See: Metaphor

### Ruth 1:13 (#4)

**"the hand of Yahweh has gone out against me"**

Here, **hand** represents the power of God. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: "the power of Yahweh has caused terrible things to happen to me"

See: Metonymy

### Ruth 1:13 (#5)

**"the hand of Yahweh has gone out against me"**

The implication is that Yahweh caused the deaths of Naomi's family. You could include this information if that would be helpful to your readers. Alternate translation: "Yahweh has taken away our husbands"

See: Assumed Knowledge and Implicit Information

### Ruth 1:14 (#1)

**"Then they lifted up their voices and cried"**

"Here, **they lifted up their voices** is an idiom meaning that they expressed themselves loudly. If this phrase does not have that meaning in your language, use an idiom from your language that does have that meaning or state the meaning plainly. Alternate translation: ""Then they wailed and wept loudly"""

See: Idiom

### Ruth 1:14 (#2)

**"but Ruth clung to her"**

This could mean: (1) Ruth refused to leave Naomi. Alternate translation: "but Ruth would not leave her" or (2) Ruth physically held on to Naomi and would not let go of her. Alternate translation: "but Ruth held on to her"

See: Metaphor

### Ruth 1:15 (#1)

**"Behold"**

"Naomi is using the term **Behold** to focus Ruth's attention on what she is about to say. Your language may have a comparable expression that you could use in your translation. Alternate translation: "Listen"" or You know"""

See: Metaphor

### **Ruth 1:15 (#2)**

**"your sister-in-law"**

"Naomi is using the phrase **your sister-in-law** to refer to Orpah, the widow of Ruth's deceased husband's brother. Use the natural term in your language to refer to that relationship. Alternate translation: ""the widow of your husband's brother"" or ""Orpah"""

See: Introduction of New and Old Participants

### **Ruth 1:15 (#3)**

**"her people"**

Here, Naomi is using the possessive form to describe the **people** to whom Orpah belongs. If your language would not use the possessive form for this, you could express this in another way. Alternate translation: "the clan that she came from"

See: Possession

### **Ruth 1:15 (#4)**

**"her god"**

"Here, Naomi is using the possessive form to describe the **god** of the Moabites that Orpah and Ruth used to worship before they married Naomi's sons and began to worship Yahweh. If your language would not use the possessive form to express the relationship between Orpah and this god, you could express this in another way. Alternate translation: ""the god that they worship"""

See: Possession

### **Ruth 1:15 (#5)**

**"her god"**

The word translated here as **god** is plural, but Hebrew quite commonly uses the plural when referring to a deity. Here it probably refers to the god of the Moabites named Chemosh, as it does in 1 Kings 11:33. If the Bible commonly used in your area uses a plural here, you may choose to do so too. Alternate translation: "her gods"

See: Unusual Uses of the Plural

### **Ruth 1:16 (#1)**

**"and in where you stay"**

"Alternate translation: ""and where you live"""

### **Ruth 1:16 (#2)**

**"to forsake you, to turn back from behind you"**

The phrase **turn back from behind you** further defines the phrase **forsake you**. Ruth is using the two phrases together for emphasis. If it would be clearer for your readers, you could use a single phrase and express the emphasis in another way. Alternate translation: "to forget my commitment to remain loyal to you"

See: Doublet

### **Ruth 1:16 (#3)**

**"Your people {are} my people, and your God {is} my God"**

With these phrases, Ruth completely identifies herself with the culture and religion of Naomi, an Israelite. The original does not have any verbs, so if your language requires verbs here, choose the ones that best communicate this. Alternate translation: "Your people will be my people, and your God will be my God"

See: Ellipsis

### **Ruth 1:17 (#1)**

**"May Yahweh do thus to me, and thus may he add"**

Ruth uses this oath formula to show that she is very committed to doing what she says. She calls down a curse on herself, asking God to punish her if she

does not do what she has said she would do. In keeping with the custom, she did not express what that punishment would be. Use a natural way in your language to express an oath. Alternate translation: "May Yahweh strike me dead, and may he do more, and may he do even more"

See: Oath Formulas

### **Ruth 1:17 (#2)**

#### **"if death separates between me and between you"**

"This could mean: (1) even death cannot overcome Ruth's commitment to Naomi. This could be a form of hyperbole or simply a way to restate her commitment to be buried in the same place as Naomi is buried. Alternate translation: ""if even death separates us from each other"" (2) the only thing that can separate Ruth from Naomi would be the death of one of them. Alternate translation: ""if anything other than death separates us from each other"" or ""if I leave you while you and I are both still alive"" "

See: Hyperbole

### **Ruth 1:17 (#3)**

#### **"separates between me and between you"**

This phrase is an idiom that means "separates you and me." If this phrase does not have that meaning in your language, you could use an idiom from your language that does have this meaning or state the meaning plainly. Alternate translation: "separates the two of us" or "comes between us"

See: Idiom

### **Ruth 1:18 (#1)**

#### **"and she refrained from speaking to her"**

"This phrase expresses the result of the previous phrase. You may want to indicate this by using a connector that introduces a result. Alternate translation: ""so she refrained from speaking to her further"""

See: Connect — Reason-and-Result Relationship

### **Ruth 1:18 (#2)**

#### **"and she refrained from speaking to her"**

"In this phrase, **she** refers to Naomi, and **her** refers to Ruth. If it would be helpful in your language, you could use their names here. Also, this does not mean that Naomi was angry with Ruth or that she no longer spoke to her at all. It only means that she stopped trying to persuade Ruth to leave her. Alternate translation: ""so Naomi stopped trying to persuade Ruth"""

See: Pronouns

### **Ruth 1:19 (#1)**

#### **"And it happened"**

**"And it happened** introduces a new event in the story. Use a word, phrase, or other method in your language that is natural for introducing a new event. Alternate translation: ""And it came about"""

See: Introduction of a New Event

### **Ruth 1:19 (#2)**

#### **"as they were entering Bethlehem"**

"This phrase provides background information about their arrival to help readers understand what happens next in the story. In your translation, present this information in a way that makes it clear that this is background information. Alternate translation: ""while Naomi and Ruth were still walking into Bethlehem"""

See: Connect — Background Information

### **Ruth 1:19 (#3)**

#### **"the entire town"**

Here, **town** represents the people who live there. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: "everyone who lived there"

See: Metonymy

**Ruth 1:19 (#4)****"the entire town"**

"The word **entire** here is a generalization for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Many of the residents of the town were excited, but not all of the residents may have been excited by this news. Alternate translation: ""most of the residents"""

See: Hyperbole

**Ruth 1:19 (#5)****"Is this Naomi"**

"The writer is using a rhetorical question to emphasize the reaction of the people to Naomi's condition upon her return. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Because it had been many years since Naomi lived in Bethlehem and now she no longer has her husband and two sons, it is likely that the women were expressing shock that this woman was actually Naomi. Alternate translation: ""This must be Naomi, but I do not see her family!"""

See: Rhetorical Question

**Ruth 1:20 (#1)****"Do not call me Naomi"**

The name **Naomi** means "delight" or "pleasantness." If it would be helpful in your language, you could include this information in the text or in a footnote. Alternate translation: "It is no longer appropriate to call me Naomi, the Pleasant One."

See: How to Translate Names

**Ruth 1:20 (#2)****"Mara"**

The name **Mara** means "bitter." If it would be helpful in your language, you could include this information in the text or in a footnote. Alternate translation: "Mara, the Bitter One"

See: How to Translate Names

**Ruth 1:21 (#1)****"As for me, I went out full, but Yahweh has brought me back empty"**

Here, Naomi is speaking of herself as a container that can be **full** or **empty**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "As for me, I went out with a complete family, but Yahweh has brought me back with no one"

See: Metaphor

**Ruth 1:21 (#2)****"Why would you call me Naomi"**

Naomi is using the question form to emphasize that there is no reason to call her Naomi. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "There is no reason to call me Naomi!"

See: Rhetorical Question

**Ruth 1:21 (#3)****"But as for Yahweh, he has testified against me, and the Almighty has done evil to me"**

These two statements say the same thing using different words to emphasize the idea that God has made Naomi's life very hard. Both **Yahweh** and **the Almighty** refer to God. If it would be helpful to your readers, you could combine the statements to show that the second statement is not saying a new thing. Alternate translation: "But as for Yahweh, the Almighty God, he has opposed me and treated me badly."

See: Parallelism

**Ruth 1:21 (#4)****"he has testified against me"**

Here Naomi is speaking of **Yahweh** as if he were a witness who caused her to be punished for a crime. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "he has brought punishment on me"

See: Metaphor

### Ruth 1:21 (#5)

"has done evil to me"

"Alternate translation: ""has brought calamity on me"" or ""has brought tragedy to me"""

### Ruth 1:22 (#1)

**"So Naomi returned, with Ruth the Moabite woman her daughter-in-law, with her, the woman who returned from the fields of Moab"**

This sentence provides a brief summary and conclusion of the story so far. It does not provide new information or new events in the story. Your language may have its own way of showing that this is the end of a section of a story. Follow that way here.

See: End of Story

### Ruth 1:22 (#2)

**"And they came to Bethlehem at the beginning of the harvest of barley"**

This sentence provides background information to help readers understand what happens next in the story. In your translation, present this information in a way that makes it clear that this is background information.

See: Background Information

### Ruth 1:22 (#3)

**"at the beginning of the harvest of barley"**

"The phrase **the harvest of barley** can be translated with a verbal phrase if that would be helpful in your language. Alternate translation: "when the farmers were just beginning to harvest barley" or ""when the farmers started harvesting the barley"""

See: Abstract Nouns

## Ruth - Chapter 2 Introduction

"# Ruth 2 General Notes

*Possible Translation Difficulties in this Chapter*

**"a man of great worth" (2:1)**

This phrase describes Boaz as having good attributes, but in a very general way. The phrase could describe a man who is physically strong and able, wealthy, or of good, godly character, or all of those things. From the context of the story, we can see that Boaz has land, servants who respect him, and he lives in a way that honors God, so it seems that this phrase is describing his wealth and character. Think about how you would describe someone like this in your language.

**"Do not go to glean in another field" (2:8)**

Boaz said this because he could not guarantee Ruth's safety in another person's field. It seems that not everyone was as gracious and obedient to the law of Moses as was Boaz. (See: Grace and Law of Moses)

**"kinsman-redeemer" (2:20)**

A "kinsmen-redeemer" was a male relative who was responsible to provide for any close member of the same clan who was in need, fulfill obligations of levirate marriage, and buy back land into the family that had been sold to someone outside of the family. See the book introduction for more information."

### Ruth 2:1 (#1)

**"Now Naomi had a relative of her husband"**

Verse 1 gives background information about Boaz so that the reader will understand who he is. In your translation, present this information in a way that makes it clear that this is background information.

See: Background Information

### Ruth 2:1 (#2)

**"Now Naomi had a relative of her husband"**

This phrase begins the introduction of **Boaz** as a new participant in the story. If your language has its own way of introducing new participants, you could use it here in your translation.

See: Introduction of New and Old Participants

### Ruth 2:1 (#3)

#### "a man of great worth"

The expression **a man of great worth** describes Boaz as a person who was prosperous and well known in his community, with a good reputation. If it would be helpful in your language, you could use an equivalent idiom from your language or state this plainly. See the chapter introduction for more information. Alternate translation: ""a prominent, wealthy man""

See: Idiom

### Ruth 2:1 (#4)

#### "from the clan of Elimelek"

The use of the term **clan** here means that Boaz was related to Elimelek but did not have the same parents as Elimelek. The text is not saying that the clan was named after Elimelek or that Elimelek was the patriarch or leader of the clan, but only that Elimelek and Boaz belonged to the same clan.

See: Kinship

### Ruth 2:2 (#1)

#### "Ruth, the Moabite woman"

Here the writer reintroduces Ruth after giving background information about someone else. If your language has its own way of reintroducing old participants when it resumes a story, you could use it here in your translation. Alternate translation: "the same Moabite woman, Ruth"

See: Introduction of New and Old Participants

### Ruth 2:2 (#2)

#### "the Moabite woman"

Alternate translation: ""from the country of Moab""

### Ruth 2:2 (#3)

#### "the one in whose eyes I find favor"

The idiom **in whose eyes I find favor** means "whoever will approve of me." Ruth speaks of gaining someone's favor as gaining permission, kindness, or approval. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "anyone who gives me permission" or "whoever will be kind to me"

See: Idiom

### Ruth 2:2 (#4)

#### "my daughter"

Ruth was caring for Naomi as if she were her own mother, and Naomi addressed Ruth affectionately as her daughter. If it would be helpful in your language, use the term in your language that would indicate this kind of close relationship between two women.

See: Kinship

### Ruth 2:3 (#1)

#### "And her chance chanced upon"

The phrase, **her chance chanced upon** indicates that Ruth did not know whose field she was in. You could include this information if that would be helpful to your readers. Alternate translation: ""Being unaware of who owned the field, Ruth came to"""

See: Assumed Knowledge and Implicit Information

### Ruth 2:3 (#2)

#### "was from the clan of Elimelek"

The use of the term **clan** here means that Boaz was related to Elimelek but did not have the same parents as Elimelek. The text is not saying that the clan was named after Elimelek or that Elimelek was the patriarch or leader of the clan.

See: Kinship

**Ruth 2:4 (#1)****"Then behold"**

The writer is using the term **behold** to alert us to the important event of Boaz arriving at the field and seeing Ruth for the first time. Your language may have a comparable way of calling attention to this event that you can use in your translation. Alternate translation: "Then look"

See: Metaphor

**Ruth 2:4 (#2)****"coming from Bethlehem"**

Here the writer uses the present tense in past narration in order to call attention to an important event in the story. If it would not be natural to do that in your language, you could use the past tense and call attention to the event in another way. Alternate translation: "appeared, coming from Bethlehem"

See: Irregular Use of Tenses

**Ruth 2:4 (#3)****"Yahweh be with you"**

This is a blessing used as a greeting. Use a form for this that would be natural in your language. Alternate translation: "I ask Yahweh to be with you"

See: Blessings

**Ruth 2:4 (#4)****"May Yahweh bless you"**

"This is a blessing used as a greeting. Use a form for this that would be natural in your language. Alternate translation: ""I ask Yahweh to do good things for you"""

See: Blessings

**Ruth 2:5 (#1)****"who was set over"**

"Here, **set over** is an idiom that means "managing." If this phrase does not have that meaning in your language, you could use an idiom from your language that does have this meaning or state the meaning plainly. Alternate translation: ""who was overseeing"" or ""who was in charge of"""

See: Idiom

**Ruth 2:5 (#2)****"Who does this young woman belong to"**

In that culture, women were under the authority of their male relatives. Boaz was asking whom Ruth's husband or father might be. He did not think that Ruth was a slave.

See: Kinship

**Ruth 2:6 (#1)****"Then" - "answered and said"**

The two words **answered** and **said** express a single idea. If it would be more natural in your language, you could express this idea in a different way. Alternate translation: "Then ... answered him by saying" or "Then ... said"

See: Hendiadys

**Ruth 2:7 (#1)****"And she said, 'Please let me glean and gather among the bundles of grain after the reapers'**

If your language would not use a direct quotation inside of a direct quotation, you could translate this second direct quotation as an indirect quotation. Alternate translation: "She asked me if she could glean and gather among the bundles of grain after the reapers"

See: Quotes within Quotes

**Ruth 2:7 (#2)****"Please let me glean and gather"**

The two words **glean** and **gather** express a single idea. If it would be more natural in your language, you could express this idea in a different way.

Alternate translation: "Please let me glean by gathering"

See: Hendiadys

### Ruth 2:7 (#3)

#### "in the house"

"Here, **the house** was a temporary shelter or garden hut in the field that provided shade from the sun where the workers could rest. Alternate translation: ""in the hut"" or ""in the shed"" (See: [[rc://en/ta/man/translate/translate-unknown]])"

### Ruth 2:8 (#1)

#### "Will you not listen, my daughter"

Boaz is using the question form to draw Ruth's attention to what he will say to her. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "Listen to me, my daughter!" or "Note well what I am telling you, my daughter!"

See: Rhetorical Question

### Ruth 2:8 (#2)

#### "my daughter"

Boaz's use of the term, **my daughter** was a kind way to address a younger woman. Ruth was not the actual daughter of Boaz, but he was treating her kindly and respectfully. Use the term that communicates kindness and respect from a man to a younger woman in your language.

See: Idiom

### Ruth 2:9 (#1)

#### "Keep your eyes on the field"

Here, the word **eyes** represents the capability of a person to see, watch or observe. If it would be helpful to your readers, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: "Watch only the field" or "Pay attention only to the field"

See: Metonymy

### Ruth 2:9 (#2)

#### "behind them"

Here, **them** is feminine and refers back to the "young female workers" in verse 8. If it would be helpful in your language, you could use a word or phrase that makes that clear. Alternate translation: "behind the women"

See: Pronouns

### Ruth 2:9 (#3)

#### "Have I not instructed the young men not to touch you"

Boaz is using the question form to emphasize his hospitality—that he had already made provision to help Ruth. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "I have given the men strict instructions not to interfere with you."

See: Rhetorical Question

### Ruth 2:9 (#4)

#### "the young men"

The writer assumes that his readers will understand the implications of a woman toiling in a field near young male workers. You can include this information if that would be helpful to your readers. Alternate translation: "the workmen"

See: Assumed Knowledge and Implicit Information

### Ruth 2:9 (#5)

#### "not to touch you"

The writer is referring to harm or sexual assault in a polite way by using the phrase **touch you**. If it would be helpful to your readers, you could use a polite way of referring to this in your language, or you could state this plainly. Alternate translation: "not to assault you sexually"

See: Euphemism

**Ruth 2:9 (#6)****"from what the young men draw"**

"Alternate translation: ""from water pulled up from the well by the workmen"""

**Ruth 2:10 (#1)****"Then she fell on her face and bowed down to the ground"**

"These are two descriptions of a single action. The writer may be using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternative translation: ""Then she prostrated herself before him"""

See: Doublet

**Ruth 2:10 (#2)****"Then she fell on her face and bowed down to the ground"**

"The action of falling **on her face** and bowing **down to the ground** was a symbol of respect and reverence. She was showing honor to Boaz out of gratefulness for what he had done for her. It was also a posture of humility. If this would not be clear to your readers, you could explain the significance of this action. Alternate translation: ""Then she prostrated herself before him to show gratitude and honor"""

See: Symbolic Action

**Ruth 2:10 (#3)****"Then she fell on her face and bowed down to the ground"**

"The idiom **fell on her face** means that she bowed low with her face to the ground. If your readers would misunderstand this, you could state the meaning plainly. Alternate translation: ""Then she bowed low, with her face to the ground""

See: Idiom

**Ruth 2:10 (#4)****"Why have I found favor in your eyes that you should take notice of me, since I am a foreigner"**

"Ruth's question expresses surprise and also explicitly states the reason why she is surprised by Boaz's kindness. It is a contrast from her expectations. Use a natural way in your language for introducing a contrast. In some languages you may need to make part of her question a statement. Alternate translation: "Why have I found favor in your eyes? Israelites never show Moabites this sort of kindness." or ""People never show foreigners this sort of kindness.""

See: Connect — Contrast Relationship

**Ruth 2:10 (#5)****"have I found favor in your eyes"**

The phrase **found favor in your eyes** is an idiom that means that you have approved of someone. Ruth speaks of gaining someone's favor as gaining their kindness or approval. If it would be helpful to your readers, you could state the meaning plainly. Alternate translation: "have you shown kindness to me"

See: Idiom

**Ruth 2:11 (#1)****"Then Boaz answered and said"**

"Both **answered** and **said** describe the same action. If it would be helpful in your language, you could use only one verb for this, as in the UST. Alternate translation: ""Then Boaz responded"""

See: Hendiadys

**Ruth 2:11 (#2)****"It has been fully reported"**

The words **It has been fully reported** translate a verb that is repeated twice to emphasize the fullness of the report. If your language can repeat words for emphasis, it would be appropriate to use that construction here in your translation.

See: Reduplication

**Ruth 2:11 (#3)****"It has been fully reported to me"**

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "People have fully reported to me""

See: Active or Passive

**Ruth 2:11 (#4)****"and you came to a people"**

With the words **you came to a people**, Boaz is referring to Ruth coming to dwell with Naomi in a village and community, a country and religion that she did not know.

See: Metonymy

**Ruth 2:11 (#5)****"the day before yesterday"**

Here, **the day before yesterday** is an idiom that means "recently." If this phrase does not have that meaning in your language, you could use an idiom from your language that does have this meaning or state the meaning plainly. Alternate translation: "before" or "a little while ago"

See: Idiom

**Ruth 2:12 (#1)****"your work"**

The implication is that her **work** was the good things she had done, everything Boaz had just described. You could include this information if that would be helpful to your readers. Alternate translation: "your good deeds."

See: Assumed Knowledge and Implicit Information

**Ruth 2:12 (#2)****"and may your full wages come from Yahweh"**

This clause and the previous clause mean basically the same thing. The second clause emphasizes the

meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could connect the clauses in a way that shows that the second clause is repeating the first one, not saying something additional. Alternate translation: "that is, may you receive everything that you deserve from Yahweh"

See: Parallelism

**Ruth 2:12 (#3)****"under whose wings you have come for refuge"**

Here, **under whose wings** is a metaphor that uses the picture of a mother bird gathering her chicks under her wings to protect them as a way to describe God's protection for those who trust in him. Alternate translation: "in whose safe care you have placed yourself"

See: Metaphor

**Ruth 2:13 (#1)****"May I find favor in your eyes"**

Here **find favor in your eyes** is an idiom that means to be approved of or to be found to be pleasing. Alternate translation: "May you continue to approve of me" or "May you continue to be pleased with me"

See: Idiom

**Ruth 2:13 (#2)****"my lord"**

Ruth speaks to Boaz using a respectful title, **my lord**. Use a form for addressing someone respectfully in your language. Boaz is not Ruth's master, but he is the owner of the field where she is gleaning. He is also a Jew and a prominent man in the city. Therefore, Ruth is honoring him by calling him her **lord**, and speaking of herself as his servant. Alternate translation: "sir" or "master"

See: Politeness

**Ruth 2:13 (#3)****"to the heart of your female servant"**

Ruth is speaking about herself in the third person. If this would not be natural in your language, you could use the first person form. Alternate translation: "to the heart of me, your female servant"

See: First, Second or Third Person

### **Ruth 2:13 (#4)**

#### **"to the heart of"**

Here, **the heart** represents the inner thoughts and emotions of a person. If it would be helpful in your language, you could use a different metaphor or state the meaning plainly. Alternate translation: "to the liver of" or "with kindness to" or "in an encouraging way to"

See: Metaphor

### **Ruth 2:13 (#5)**

#### **"your female servant"**

Ruth is referring to herself as Boaz's servant to show respect to him. She is not actually one of his servants. If it would be helpful in your language, you could make that clear. Alternate translation: "one who is as lowly as a servant"

See: Politeness

### **Ruth 2:13 (#6)**

#### **"But as for me, I am not even like one of your female servants"**

Ruth is expressing surprise and gratitude that Boaz is treating her as if she belongs among his workers, which she does not. She is being very humble, admitting that she does not even have the status of a servant before him. Use a form for addressing someone respectfully in your language. Alternate translation: "But I do not even have the status of being one of your servant girls"

See: Politeness

### **Ruth 2:14 (#1)**

#### **"at the time of the meal"**

"Alternate translation: ""at the time of the midday meal"""

### **Ruth 2:14 (#2)**

#### **"Come here and eat from the bread, and dip your piece in the vinegar"**

The verbs in this sentence are imperatives that communicate a gracious invitation rather than a command. Use a form in your language that communicates a gracious invitation. It may be helpful to add an expression such as "please" to make this clear. Alternate translation: "Please come, and help yourself to the bread and dip it in the vinegar"

See: Imperatives — Other Uses

### **Ruth 2:14 (#3)**

#### **"and eat from the bread, and dip your piece in the vinegar"**

It would be necessary to dip the bread and then eat it, so it might be more natural in your language to put the information about dipping the bread first. Alternate translation: "and dip some of this bread in the vinegar and eat it"

See: Information Structure

### **Ruth 2:14 (#4)**

#### **"and dip your piece in the vinegar"**

"This was a simple meal eaten in the field. People would sit on the ground around a cloth that had a bowl of wine vinegar on it and pieces of broken bread. They would take a piece of bread and dip it in the wine vinegar to add flavor before they ate it. The Israelites made vinegar from grape juice that was fermented beyond the point of being wine. At the vinegar stage, the juice becomes very sour and acidic. Alternate translation: ""and please dip your piece of bread in the wine vinegar first"""

### **Ruth 2:15 (#1)**

#### **"Then Boaz commanded his young men"**

When Boaz spoke to his workers, it is likely that Ruth was far enough away that she did not hear

Boaz's instructions. If it would be helpful in your language, you could include this information. Alternate translation: "Then Boaz privately instructed his young men"

See: Assumed Knowledge and Implicit Information

### **Ruth 2:15 (#2)**

#### **"even among the bundles"**

Here, the word **even** lets the workers know that they are to do above and beyond what they normally do. People who were gleaning were normally forbidden from working close to the harvested grain because then it would be easy for them to steal from the grain that was already harvested. But Boaz instructs his workers to let Ruth glean close to the bundles of harvested grain. Alternate translation: "among the bundles as well"

### **Ruth 2:15 (#3)**

#### **"and do not shame her"**

Boaz is referring to shaming Ruth by scolding her verbally. You could include this information if that would be helpful to your readers. Alternate translation: "and do not shame her by saying that she should stop"

See: Assumed Knowledge and Implicit Information

### **Ruth 2:16 (#1)**

#### **"Even"**

Here Boaz goes another step beyond what is normal and tells his workers to also drop on the ground some of the grain that they had harvested for Ruth to pick up. Alternate translation: "Not only that, but also"

### **Ruth 2:16 (#2)**

#### **"and do not rebuke her"**

"Alternate translation: ""and do not cause her shame"" or ""and do not speak harshly to her"""

### **Ruth 2:17 (#1)**

#### **"Then she beat out"**

"Ruth would have beaten the barley stalks with a big stick until the kernels of edible grain came off. She would then keep only the kernels of grain. Alternate translation: ""She beat the edible kernels of grain off of the stalks from"""

### **Ruth 2:17 (#2)**

#### **"about an ephah"**

An **ephah** is a unit of measurement equal to about 22 liters. Use the normal measurement for grain in your language. Alternate translation: "about 22 liters of" or "over half a bushel of"

See: Biblical Volume

### **Ruth 2:18 (#1)**

#### **"And she lifted it up and went into the city"**

It is implied that Ruth carried the grain home.

See: Assumed Knowledge and Implicit Information

### **Ruth 2:19 (#1)**

#### **"Where did you glean today and where did you work"**

Naomi asked the same thing in two different ways to show that she was very excited and interested in knowing what had happened to Ruth that day. If it is not natural in your language to show excitement and interest by repeating a question, then use a more natural form. Alternate translation: "Wow, whose field did you work in today"

See: Parallelism

### **Ruth 2:19 (#2)**

#### **"May the one who noticed you be blessed"**

Naomi is asking God to bless Boaz. You could express this as either a blessing or a prayer. Use whichever way is more natural in your language. Alternate translation: "God, bless the one who noticed Ruth today"

See: Blessings

### Ruth 2:19 (#3)

#### "May the one who noticed you be blessed"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "May God bless the one who noticed you"

See: Active or Passive

### Ruth 2:19 (#4)

#### "the one who noticed you"

The writer is using the term **noticed** to mean that the person not only saw Ruth but also did something kind for her. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "the one who helped you"

See: Metonymy

### Ruth 2:19 (#5)

#### "Then she told her mother-in-law with whom she had worked. And she said, "The name of the man with whom I worked today {is} Boaz"

These two sentences mean basically the same thing. The second sentence repeats the meaning of the first, while using different words in order to emphasize the importance of this information for the story. If it would be helpful to your readers, you could combine the sentences or connect them in a way that shows that the second sentence is repeating the first one, not saying something additional. Alternate translation: "Then she told her mother-in-law that the name of the man with whom she had worked that day was Boaz" or "Then she told her mother-in-law with whom she had worked. She said, "The name of the man with whom I worked today is Boaz."

See: Parallelism

### Ruth 2:20 (#1)

#### "May he be blessed by Yahweh"

Naomi is asking God to bless Boaz. You could express this as either a blessing or a prayer, in whichever way is more natural in your language. Alternate translation: "I pray that he will be blessed by Yahweh"

See: Blessings

### Ruth 2:20 (#2)

#### "May he be blessed by Yahweh"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you use an active form, you may need to start a new sentence afterward, as in the UST.

See: Active or Passive

### Ruth 2:20 (#3)

#### "who has not forsaken"

"If it would be clearer in your language, you could use a positive expression to translate this double negative that consists of the negative particle **not** and the negative word **forsaken**. Alternate translation: ""who has continued to be loyal to"""

See: Double Negatives

### Ruth 2:20 (#4)

#### "who has not forsaken"

Here, **who** could refer to: (1) **Yahweh**, who has continued to be faithful to the living and the dead by acting through Boaz. (2) Boaz, who is showing faithfulness to Naomi's family by helping Ruth.

See: Pronouns

### Ruth 2:20 (#5)

#### "with the living"

Naomi is using the adjective **living** as a noun to mean those who continue to live, referring to herself and Ruth. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "with the people who are still living"

See: Nominal Adjectives

### **Ruth 2:20 (#6)**

#### **"and with the dead"**

Naomi is using the adjective **dead** as a noun to mean those who have died. She is referring to her husband and sons. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "and with the people who have already died"

See: Nominal Adjectives

### **Ruth 2:20 (#7)**

#### **"That man is close to us. He is one of our kinsman-redeemers"**

These two sentences mean basically the same thing. The second sentence repeats the meaning of the first using different words in order to emphasize the importance of this information for the story. If it would be helpful to your readers, you could combine the sentences or connect them in a way that shows that the second sentence is repeating the first one, not saying something additional. Alternate translation: "That man is closely related to us, which means that he is one of our kinsman-redeemers" or "That man is closely related to us. Yes, he is one of our kinsman-redeemers"

See: Parallelism

### **Ruth 2:20 (#8)**

#### **"one of our kinsman-redeemers"**

A kinsman-redeemer was a close male relative who had the responsibility to take care of any widows in the family. If one of his brothers died childless, he had the responsibility to marry the widow if she was still of child-bearing age, to raise a child for his brother. He would also reacquire the land his relatives had lost due to poverty and redeem family members who had sold themselves into slavery. See the Introduction for more information.

### **Ruth 2:21 (#1)**

#### **"In addition, he said to me"**

The implication is that what follows is beyond what anyone would have expected a landowner to say to Ruth. You could include this information if that would be helpful to your readers. Alternate translation: "He even said to me"

See: Assumed Knowledge and Implicit Information

### **Ruth 2:21 (#2)**

#### **"he said to me, 'You should keep close by the servants who belong to me until the time when they have finished all of the harvest that belongs to me'"**

natural If your language would not use a direct quotation inside of a direct quotation, you could translate the second direct quotation as an indirect quotation. Alternate translation: "He said that I should keep close by his servants until they have finished all of his harvest"

See: Quotes within Quotes

### **Ruth 2:21 (#3)**

#### **"You should keep close by the servants who belong to me"**

The implication is that Boaz wants to protect and provide for Ruth. Boaz was expressing confidence that his workers would not harm Ruth. You could include this information if that would be helpful to your readers. Alternate translation: ""I want you to glean safely, near my field workers,"""

See: Assumed Knowledge and Implicit Information

### **Ruth 2:22 (#1)**

#### **"you go out with"**

Alternate translation: ""you work with"" or ""you glean alongside""

### **Ruth 2:22 (#2)**

#### **"so that they do not harm you"**

Here, **they** refers to anyone in general. Alternate translation: "so that someone does not harm you" or "so that no one would hurt you"

See: Pronouns

## Ruth 2:23 (#1)

### "So she stayed close"

"Here, **So** indicates that what follows is a result of what came before. Use a connector in your language that makes it clear that what follows is a result of what came before. Alternate translation: "Because of these instructions, she stayed close" or ""Therefore, Ruth continued to work"""

See: Connect — Reason-and-Result Relationship

## Ruth 2:23 (#2)

### "until the harvest of barley and the harvest of wheat were finished"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "until Boaz's workers had harvested all of the barley and the wheat"

See: Active or Passive

## Ruth - Chapter 3 Introduction

### *Special Concepts in this Chapter*

#### **Boaz's integrity**

Boaz showed great integrity in this chapter by not having sexual relations with Ruth until they were married. He was also concerned with preserving Ruth's good reputation. Displaying Boaz's good character is an important point in this chapter.

#### *Other Possible Translation Difficulties in this Chapter*

#### **So that it may be well with you**

Naomi wanted Ruth to have a secure home with a good husband who would care for her. She could see that Boaz would be the best husband for her. She also thought that Boaz, as a kinsman-redeemer, had an obligation to marry her. This could be true

because, even though Ruth was a Gentile by birth, she had become part of Naomi's family and part of the nation of Israel. (See: Assumed Knowledge and Implicit Information)

## Ruth 3:1 (#1)

### "Then Naomi, her mother-in-law, said to her"

The writer is using the word translated **Then** to introduce the next part of the story, in which Ruth asks Boaz to perform the role of kinsman-redeemer for her and Naomi. Use a word, phrase, or other method in your language that is natural for introducing a new event. Alternate translation: "After some time, Naomi, Ruth's mother-in-law, said to her"

See: Introduction of a New Event

## Ruth 3:1 (#2)

### "her mother-in-law"

"Naomi is the mother of Ruth's dead husband, and thus, is Ruth's **mother-in-law**. Alternate translation: ""the mother of Ruth's dead husband"""

See: Kinship

## Ruth 3:1 (#3)

### "Naomi, her mother-in-law"

**Naomi** is Ruth's **mother-in-law**. If it is not natural to include both the name and the relationship term in your language, choose the one that refers to Naomi most naturally. Alternate translation: "Ruth's mother-in-law"

See: Kinship

## Ruth 3:1 (#4)

### "her mother-in-law"

In this verse, **her** refers to Ruth. Alternate translation: "Ruth's mother-in-law"

See: Pronouns

**Ruth 3:1 (#5)****"My daughter"**

Ruth became Naomi's daughter-in-law by marrying Naomi's son. But here Naomi calls her **My daughter** to show that she loves her as much as she would love her own daughter. Use a form of address in your language that shows that Naomi loves Ruth as she would love a daughter. Alternate translation: "My dear one"

See: Kinship

**Ruth 3:1 (#6)****"shall I not seek a resting place for you, that will be good for you"**

Naomi is using the question form to cause Ruth to think of her future. Here, Naomi uses this question to tell Ruth what she plans to do. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "I must look for a place for you to rest, in a place that will be good for you." or "I must find a husband to care for you, who will be good to you."

See: Rhetorical Question

**Ruth 3:1 (#7)****"a resting place"**

Here, Naomi is speaking of a permanent home as **a resting place**. This does not mean a place to rest temporarily from being tired. It means a place of permanent comfort and security in a good home with a husband. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "a permanent home" or "a husband"

See: Metaphor

**Ruth 3:2 (#1)****"So now"**

Naomi's rhetorical question in [3:1](#) gave the reason for the plan that she is about to tell to Ruth in verses [3:2-4](#). Use a connector in your language that marks what follows as a planned result of what was said

before. Alternate translation: "Because of that, I have been thinking."

See: Connect — Reason-and-Result Relationship

**Ruth 3:2 (#2)****"is not Boaz our relative, the one with whose young female workers you have been working"**

Naomi uses the question form here to remind Ruth of something she had already told her (See [2:20](#)). If you would not use the question form for this purpose in your language, you could translate this as a statement. Alternate translation: "as you know, Boaz, the one with whose young female workers you have been working, is our relative."

See: Rhetorical Question

**Ruth 3:2 (#3)****"the one with whose young female workers you have been working"**

The implication is that Boaz owned the fields where Ruth worked together with these young women, not that Boaz owned the young women. You could clarify this information if that would be helpful to your readers. Alternate translation: "the one who owns the fields where you have been working with the other female workers"

See: Assumed Knowledge and Implicit Information

**Ruth 3:2 (#4)****"Behold"**

Naomi is using the term **Behold** to focus Ruth's attention on what she is about to say. Your language may have a comparable expression that you could use in your translation. Alternate translation: "Look"

See: Metaphor

**Ruth 3:3 (#1)****"and anoint yourself"**

"Alternate translation: ""rub sweet-smelling oil on yourself"""

**Ruth 3:3 (#2)****"and go down to the threshing floor"**

"A **threshing floor** is an open, flat area where workers could thresh and winnow grain. It would be outside of the city, which was high on a hill, and thus, one would go ""down"" to it. If your readers would not be familiar with this type of agricultural site, you could use the name of something similar in your area or you could use a more general term. Alternate translation: ""and leave the city to go to the flat place where he will thresh and winnow his grain"""

See: Translate Unknowns

**Ruth 3:3 (#3)****"eating and drinking"**

If it would be unnatural to express these details of a meal in your language, you could use a more natural phrase. Alternate translation: "his supper"

**Ruth 3:4 (#1)****"And let it be"**

The phrase **And let it be** introduces the next series of specific instructions that Naomi is about to give to Ruth. Use a form in your language that introduces a series of instructions, or omit the phrase if your language does not do this. Use a colon to replace the comma. Alternate translation: "Do this:"""

See: Imperatives — Other Uses

**Ruth 3:4 (#2)****"and uncover his feet"**

To **uncover his feet** means to remove the cloak or blanket covering his feet, and probably also his legs. This action by a woman was probably a symbolic action that was interpreted as a proposal of marriage. If it would be helpful to your readers, you could include this information in a footnote.

See: Symbolic Action

**Ruth 3:4 (#3)****"his feet"**

The word translated **feet** could be used as a euphemism for a man's private parts, but here it refers to the man's feet or legs. If your language has a word that works in this way, you can use it here. Otherwise, use a word for "feet" or "legs" and consider putting this information in a footnote.

See: Euphemism

**Ruth 3:4 (#4)****"Then he, himself, will tell you what you should do"**

The specific custom of that time is unclear, but Naomi appears to believe that Boaz will understand Ruth's action as a proposal of marriage. Boaz will then either accept or reject her offer. If it would be helpful, you could include this information in a footnote.

**Ruth 3:4 (#5)****"Then he, himself, will tell"**

Here, the word **himself** emphasizes that Boaz will decide what happens next, not Naomi or Ruth. Use a way that is natural in your language to indicate this significance. Alternate translation: "Then it will be Boaz who will tell"

**Ruth 3:6 (#1)****"and did according to everything that her mother-in-law had instructed her"**

This statement summarizes the actions that Ruth will do in [3:7](#). If people misunderstand from this that Ruth did these actions in [3:6](#) and then did them again in [3:7](#), then you could translate this sentence as **and she obeyed her mother-in-law**. Or if it would make the order of events more clear, you could move this sentence to the end of [3:7](#), then combine the verse numbers as a verse bridge (6-7).

See: Information Structure

**Ruth 3:7 (#1)****"and his heart was good"**

Here **heart** stands for “emotions” or “disposition.” Boaz’s emotions or feelings were good. This does not imply that Boaz was drunk. Alternate translation: “and he felt good” or “and he was in a good mood”

See: Metonymy

**Ruth 3:7 (#2)****"Then she came secretly"**

Alternate translation: ““Then she sneaked in”” or ““Then she came in so quietly that no one could hear her”””

**Ruth 3:7 (#3)****"and uncovered his feet"**

“See how you translated **feet** in [3:4](#). Alternate translation: ““and removed the covering from his legs”””

See: Euphemism

**Ruth 3:8 (#1)****"Then it happened in the middle of the night that"**

This clause gives information about when the next event in the story happened. Use a natural way in your language to give background information. Alternate translation: “Hours later, in the middle of the night,”

See: Background Information

**Ruth 3:8 (#2)****"the man was startled"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. It is not clear what startled Boaz. Perhaps he suddenly felt the cold air on his feet or legs. Alternate translation: “the man startled”

See: Active or Passive

**Ruth 3:8 (#3)****"And behold"**

“Here the word **behold** shows that what follows was very surprising to Boaz. Use your language’s way of expressing surprise. Alternate translation: ““And much to his surprise”””

See: Exclamations

**Ruth 3:9 (#1)****"your female servant." - "your female servant"**

Ruth was not one of Boaz’s servants, but she referred to herself as Boaz’s servant as a polite way to express respect to Boaz. Use your language’s way of expressing humility and respect. Alternate translation: “your humble handmaid” ... “your humble handmaid”

See: Politeness

**Ruth 3:9 (#2)****"So spread the edge of your cloak over your female servant"**

This was a cultural idiom for marriage. Alternate translation: “Please marry me”

See: Idiom

**Ruth 3:9 (#3)****"a kinsman-redeemer"**See how you translated this term in [2:20](#).

See: Kinship

**Ruth 3:10 (#1)****"Blessed be you by Yahweh"**

Use a natural form for a blessing in your language. Alternate translation: “A blessing from Yahweh on you”

See: Blessings

**Ruth 3:10 (#2)****"my daughter"**

See how you translated **my daughter** in [2:8](#). Boaz uses this phrase again here to communicate kindness and respect from a man to a younger woman. Use an appropriate phrase in your language. Alternate translation: "little one"

See: Idiom

**Ruth 3:10 (#3)****"You have made your covenant faithfulness better at the end than at the beginning"**

"By marrying Naomi's relative who is a kinsman-redeemer, Ruth would also provide for Naomi, honor Naomi's son, and continue Naomi's family line. Boaz considers this to be Ruth's greatest demonstration of faithfulness to Naomi. If it would be helpful to your readers, you could put this information in a footnote. Alternate translation: ""You are demonstrating even more loving kindness now than before"""

See: Assumed Knowledge and Implicit Information

**Ruth 3:10 (#4)****"at the beginning"**

Boaz is using the phrase **at the beginning** to refer to the way that Ruth had earlier provided for her mother-in-law by staying with her and gleaning grain for food for both of them. If it would be helpful to your readers, you could state the meaning plainly. Alternate translation: "when you first came here with Naomi"

See: Assumed Knowledge and Implicit Information

**Ruth 3:10 (#5)****"by not going after"**

"Boaz is praising Ruth for *\*not going after* the young men, by which he means that Ruth could have ignored Naomi's need and looked for a young and handsome husband for herself outside of Elimelek's relatives, but she did not. Alternate

translation: ""because you have not looked for marriage among"""

See: Idiom

**Ruth 3:11 (#1)****"So now"**

**So now** indicates that what came before in verse [3:10](#) is the reason for what follows here in verse 11. Use a natural connector for introducing a result. Alternate translation: "Therefore"

See: Connect — Reason-and-Result Relationship

**Ruth 3:11 (#2)****"my daughter"**

See how you translated this in [2:8](#) and [3:10](#). Boaz uses this expression as a sign of kindness and respect toward Ruth as a younger woman. Use the form of address that would be appropriate in your language.

See: Idiom

**Ruth 3:11 (#3)****"the whole gate of my people"**

"Here, **gate** represents the people who gather at the gate. The gate was an area of the city where people gathered to do business, and the leaders met there to make decisions. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: ""all the important people of my city"""

See: Metonymy

**Ruth 3:11 (#4)****"a woman of worth"**

"Alternate translation: ""a woman of good character"" or ""a good woman"""

See: Idiom

**Ruth 3:12 (#1)****"And now"**

"The phrase **And now** indicates that what follows is something else important that Ruth should pay attention to, as well as what Boaz introduced by saying ""So now"" in [3:11](#). Alternate translation: "Another thing you must know"

See: Connecting Words and Phrases

**Ruth 3:12 (#2)****"but" - "also"**

The connector **but** indicates a contrast between Boaz's willingness to marry Ruth [3:11](#) and the possibility of another man marrying her instead [3:12](#). The contrast can be indicated here or at the beginning of the verse, as in the UST. Alternate translation: "even so" or "nonetheless"

See: Connect — Contrast Relationship

**Ruth 3:12 (#3)****"a kinsman-redeemer," - "a kinsman-redeemer"**

See how you translated **kinsman-redeemer** in [2:20](#). This term refers to the male relative who was closest in family relationship to a man who died and who had the responsibility to help his widow.

See: Kinship

**Ruth 3:13 (#1)****"if he will redeem you"**

The implication of the word **redeem** is that in this culture it means "marry according to our custom concerning widows." Boaz is referring to the expectation that the closest male relative of Ruth's dead husband would marry her and raise a son to carry on the dead man's family name. You could include some of this information if that would be helpful to your readers. Alternate translation: "if he will take care of you" or "if he will redeem you, that is, marry you"

See: Assumed Knowledge and Implicit Information

**Ruth 3:13 (#2)****"then I will redeem you myself"**

Boaz uses the word **myself** to emphasize that he was committed to taking care of Ruth. Use a way that is natural in your language to indicate this emphasis. Alternate translation: "then I will certainly redeem you"

**Ruth 3:13 (#3)****"as Yahweh lives"**

"The phrase **as Yahweh lives** is an oath formula. This was a common Hebrew vow that obligated the speaker to perform what he said. Use a natural way in your language to express an oath. Alternate translation: ""as surely as Yahweh lives"" or ""I swear by the life of Yahweh"""

See: Oath Formulas

**Ruth 3:14 (#1)****"So she lay at his feet"**

"The implication of **So she lay at his feet** is that although Ruth and Boaz were alone together all night, they did not sin sexually. You can include this information if that would be helpful to your readers. Alternate translation: Ruth slept at the feet of Boaz"""

See: Assumed Knowledge and Implicit Information

**Ruth 3:14 (#2)****"before a man could recognize his friend"**

The idiom **before a man could recognize his friend** means that it was very early in the morning, before there was enough light to recognize the face of a familiar person. If this phrase does not have that meaning in your language, you could use an idiom from your language that does have that meaning or state the meaning plainly. Alternate translation: "before you could see your hand in front of your face" or "while it was still quite dark"

See: Idiom

**Ruth 3:14 (#3)****"And he said"**

Boaz probably said this before Ruth lay down to sleep. If it would be helpful in your language, you could move this to the beginning of the verse, as in the UST, or indicate that this happened before Ruth lay down. Alternate translation: "She did this because Boaz had said"

See: Information Structure

**Ruth 3:14 (#4)****"Do not let it be known"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "Do not let anyone know"

See: Active or Passive

**Ruth 3:15 (#1)****"the cloak"**

A **cloak** was a long, thick outer garment usually made of cloth. Your language and culture may have a term for such a piece of clothing that you can use in your translation. Alternate translation: "the cape" or ""the coat""

See: Translate Unknowns

**Ruth 3:15 (#2)****"six of barley"**

The actual amount is not stated. There is no word referring to the container that Boaz filled six times with barley. The original readers probably knew how big this container was, but we do not. The total amount was enough to be considered generous, yet not too much for Ruth to carry alone. Most scholars think that the total amount was around 25 to 30 kilograms. Alternate translation: "six measures of barley"

See: Ellipsis

**Ruth 3:15 (#3)****"and put it on her"**

"The writer is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words if it would be clearer in your language. Alternate translation: ""into it and then put the cloak full of barley on Ruth's back"""

See: Ellipsis

**Ruth 3:15 (#4)****"Then he went into the city"**

Many ancient manuscripts read **he went**, referring to Boaz. The ULT follows that reading. Other ancient manuscripts read "she went," referring to Ruth. If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT.

See: Textual Variants

**Ruth 3:16 (#1)****"Who are you"**

Naomi's question to Ruth, "**Who are you, my daughter?**" appears to be an idiom that probably asks about her current status. In other words, it is likely that Naomi is asking if Ruth is now betrothed to be married. Alternate translation: "How is it with you" or "How did it go for you"

See: Idiom

**Ruth 3:16 (#2)****"my daughter"**

Ruth is actually Naomi's daughter-in-law, but Naomi calls her **my daughter** as an endearment. Use an appropriate endearment in your language, if there is one. Alternate translation: "my dear one" or "my daughter-in-law"

See: Kinship

**Ruth 3:16 (#3)****"everything that the man had done for her"**

Most of what **the man had done for her** was verbal. That is, the main thing was that Boaz promised Ruth that he would make sure that she and Naomi were taken care of. If it would be helpful in your language, you could indicate that what Boaz did included the things that he said to her. Alternate translation: "everything that the man had promised to do for her"

See: Assumed Knowledge and Implicit Information

**Ruth 3:17 (#1)****"six of barley"**

See how you translated this in [3:15](#). Alternate translation: "six measures of barley"

See: Ellipsis

**Ruth 3:17 (#2)****"for he said, 'You must not go empty to your mother-in-law'**

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "saying to me that I should not go empty to my mother-in-law"

See: Quotes within Quotes

**Ruth 3:17 (#3)****"You must not go empty"**

To **go empty** is an idiom that means to go to someone with nothing to offer that person. Alternate translation: ""You must not go empty-handed"" or ""Do not go with nothing"" or ""You must take something"""

See: Idiom

**Ruth 3:18 (#1)****"Sit"**

Here, **Sit** is an idiom that means to wait patiently and calmly. If this phrase does not have that

meaning in your language, you could use an idiom from your language that does have this meaning or state the meaning plainly. Alternate translation: "Stay quiet" or "Be patient"

See: Idiom

**Ruth 3:18 (#2)****"my daughter"**

See how you translated this in 1:11–13; 2:2, 8, 22; 3:1, 10, 11, 16.

See: Politeness

**Ruth 3:18 (#3)****"how the matter falls"**

"Here, **how the matter falls** is an idiom that means ""what is going to happen."" If this phrase does not have that meaning in your language, you could use an idiom from your language that does have this meaning or state the meaning plainly. Alternate translation: "how the situation will turn out" or "what will happen"

See: Idiom

**Ruth 3:18 (#4)****"the man will not rest unless"**

"Naomi is using a figure of speech here that expresses a strongly positive meaning by using a negative word, **not**, together with **rest**, which is the opposite of the intended meaning. If it would be helpful in your language, you could express the positive meaning and strengthen it another way. Alternate translation: ""the man will diligently pursue this until"" "

See: Litotes

**Ruth 3:18 (#5)****"unless he has finished this matter"**

"Here, **this matter** refers to the need of the two women for a kinsman-redeemer. You could include this information if that would be helpful to your readers. Alternate translation: ""unless he has

resolved our problem"" or ""until he gets us a kinsman-redeemer"""

See: Assumed Knowledge and Implicit Information

## Ruth - Chapter 4 Introduction

# Ruth 4 General Notes

*Special Concepts in this Chapter*

### King David

Despite being a Moabitess, Ruth became an ancestress of David. David was Israel's greatest king. It may be surprising that a Gentile would become a part of such an important lineage, but it reminds us that God loves all people. Ruth had great faith in Yahweh. This shows us that God welcomes all who trust in him.

### "You also acquire Ruth the Moabite woman"

With the privilege of using the family's land came the responsibility to take care of the widows of the family. Therefore, the relative who wanted to use Naomi's land had to also help Ruth to have a son who would carry on the family name and inheritance and provide for her.

*Other Possible Translation Difficulties in this Chapter*

### "In earlier times in Israel"

Verse seven of chapter four is a comment made by the writer of the text. This indicates that there was a considerable period of time between the events that occurred and the time when they were written down, during which customs had changed. Consider how to indicate that this is a comment about the story rather than a part of the story."

## Ruth 4:1 (#1)

### "Now Boaz had gone up to the gate"

The writer is using this clause to introduce the next part of the story, in which Boaz takes the leading role as kinsman-redeemer and marries Ruth. Use a word, phrase, or other method in your language that is natural for introducing a new event. Alternate translation: "As for Boaz, he went up to the town gate"

See: Introduction of a New Event

## Ruth 4:1 (#2)

### "to the gate"

"The original readers knew that **the gate** was the place inside the entrance to the town where community business was publicly conducted. You could include this information if that would be helpful to your readers. Alternate translation: ""to the gathering place inside the gateway of the town"" "

See: Assumed Knowledge and Implicit Information

## Ruth 4:1 (#3)

### "And behold"

"The writer is using the term **behold** to focus our attention on the important event of Boaz seeing the exact person whom he wanted to see walking by. Your language may have a comparable expression that you could use in your translation. Alternate translation: ""And amazingly"" or ""To his delight"""

See: Metaphor

## Ruth 4:1 (#4)

### "the kinsman-redeemer"

The term **kinsman-redeemer** specifically refers to the closest living male relative to Elimelek. If your language has a specific word for such a person, it would be appropriate to use it here. See how you translated **kinsman-redeemer** in [2:20](#).

See: Kinship

## Ruth 4:1 (#5)

### "And he said, "Turn aside and sit down here, a certain person"

"In many languages, **a certain person** is an awkward and unnatural way for someone to address another person. A way to make this more natural could be to turn this into an indirect quotation. A combination of indirect and direct quotation is also possible, as in the UST. Alternate

translation: "Boaz called to this certain person and asked him to turn aside and sit down there"""

See: Direct and Indirect Quotations

## Ruth 4:1 (#6)

**"a certain person"**

Boaz did not actually say **a certain person**; instead, he called the kinsman-redeemer by his name. This is an idiom that means a specific person, but the name is not given. The narrator has substituted this general term for the person's name either because he did not want to give the specific name or because the man's name had been forgotten. If your language has an idiom to refer to a specific person without using his name, use that here. Alternate translation: "so-and-so" or "such a one"

See: Idiom

## Ruth 4:2 (#1)

**"Then he took ten men"**

"Alternate translation: ""Then he chose ten men"""

## Ruth 4:3 (#1)

**"our brother"**

Here the term **brother** is used in the broad sense to mean a male relative of an extended family. If your language has a word for this, it would be appropriate to use it here.

See: Kinship

## Ruth 4:4 (#1)

**"I said that"**

Here, **said** refers to something that Boaz said to himself in his own mind. Alternate translation: "I said to myself that" or "I felt that"

See: Idiom

## Ruth 4:4 (#2)

**"I should uncover your ear"**

**"I should uncover your ear** is an idiom that means "I should tell you" or "I should let you know." If this phrase does not have that meaning in your language, you could use an idiom from your language that does have this meaning or state the meaning plainly. Alternate translation: ""I should inform you""

See: Idiom

## Ruth 4:4 (#3)

**"in the presence of those who are sitting here"**

Having these men as witnesses would make the transaction legal and binding. You could include this information if that would be helpful to your readers. Alternate translation: "before these witnesses"

See: Assumed Knowledge and Implicit Information

## Ruth 4:4 (#4)

**"If you will redeem {it}"**

"Here, Boaz is asking about the man's willingness to redeem the property. Use a natural way to express this in your language. Alternate translation: ""If you are willing to buy it back to keep it in the family"""

See: Assumed Knowledge and Implicit Information

## Ruth 4:4 (#5)

**"there is no one to redeem {it} besides you, and I am after you"**

In some languages, it may be confusing to say these things together: (1) there is no one to redeem the land besides you, (2) I can redeem the land after you. It may appear that Boaz is making a statement and then contradicting it. If so, you could say this differently. Alternate translation: "you are the first in line to redeem it, and I am the next one in line"

See: Connect — Exception Clauses

**Ruth 4:4 (#6)****"I will redeem {it} myself"**

The man uses the word **myself** here to emphasize that he will do it and no one else. Use a way that is natural in your language to indicate this significance. Alternate translation: "I will be the one who redeems it"

**Ruth 4:5 (#1)****"On the day of"**

Here, **On the day** is an idiom that means "at the time." If this phrase does not have that meaning in your language, you could use an idiom from your language that does have this meaning or state the meaning plainly. Alternate translation: "At the hour" or "At the same time"

See: Idiom

**Ruth 4:5 (#2)****"from the hand of Naomi"**

Boaz is using one part of a person, the **hand of Naomi**, to represent Naomi herself and her legal possession of the land. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: "from Naomi"

See: Synecdoche

**Ruth 4:5 (#3)****"you also acquire Ruth"**

Boaz is using the term **acquire** to mean that the man must marry the Moabite woman. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: ""you must also marry Ruth"""

See: Idiom

**Ruth 4:5 (#4)****"the wife of the dead"**

Alternate translation: ""the widow of Elimelek's son who died"""

**Ruth 4:5 (#5)****"in order to raise up the name of the dead over his inheritance"**

"Here, **raise up the name of the dead over** is an idiom that means "supply an heir for." If this phrase does not have that meaning in your language, you could use an idiom from your language that does have this meaning or state the meaning plainly. Alternate translation: ""so that she may give birth to a son to inherit the property and carry on her dead husband's family name"""

See: Idiom

**Ruth 4:5 (#6)****"the dead," - "the dead"**

Boaz is using the adjective **dead** as a noun to mean the one who died. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "the man who died ... the dead man"

See: Nominal Adjectives

**Ruth 4:6 (#1)****"I damage my own inheritance"**

Here, **I damage my own inheritance** means that if the man marries Ruth, the property that he buys would belong to her son, not to his own children. In that way, he would be taking away from the wealth that his own children would inherit from him and giving it instead to the children that Ruth might bear. Alternate translation: "lest I take away from my own children's inheritance."

See: Assumed Knowledge and Implicit Information

**Ruth 4:6 (#2)****"You redeem for yourself my right of redemption"**

If your language does not use an abstract noun for the ideas of **right** or **redemption**, you could express the same ideas in another way. Alternate

translation: "I will allow you to redeem the property for yourself"

See: Abstract Nouns

### Ruth 4:7 (#1)

**"Now this"**

The word **Now** marks what follows as background information that the writer wants the reader to know in order to understand the story. Use your language's way of giving background information in a story. Alternate translation: "You need to know this:"

See: Background Information

### Ruth 4:7 (#2)

**"Now this"**

Here some words are left out that in many languages a sentence would need in order to be complete. You could supply these words if it would be clearer in your language. Alternate translation: "Now this was the custom"

See: Ellipsis

### Ruth 4:7 (#3)

**"formerly"**

The word **formerly** implies that this custom was no longer practiced when the book of Ruth was written. Use a word or phrase that has this meaning. Alternate translation: "in earlier times"

See: Background Information

### Ruth 4:7 (#4)

**"to his friend"**

The words **to his friend** refer to the person with whom a man was making the agreement. Alternate translation: "to the counterparty" or "to the man with whom he was making an agreement"

See: Idiom

### Ruth 4:8 (#1)

**"So the kinsman-redeemer said to Boaz, "Buy it for yourself," and he took off his sandal"**

The events of the story start again here after the background information of verse 7. Use your language's way of starting to tell the events of the story again.

See: Introduction of a New Event

### Ruth 4:8 (#2)

**"So the kinsman-redeemer said to Boaz, "Buy it for yourself," and he took off his sandal"**

The word **So** at the beginning of this verse indicates that this event happened because of the custom described in the previous verse. If it would be clearer in your language, you could reverse the order of these phrases. Alternate translation: "So the kinsman-redeemer took off his sandal and said to Boaz, "Buy it for yourself"

See: Connect — Reason-and-Result Relationship

### Ruth 4:8 (#3)

**"and he took off his sandal"**

The writer assumes that his readers will understand that the kinsman-redeemer gave the sandal to Boaz. You could include this information if that would be helpful to your readers. See the UST.

See: Assumed Knowledge and Implicit Information

### Ruth 4:9 (#1)

**"to the elders and to all the people"**

Here, **to the elders and to all the people** refers to all the people who were present at the meeting place, not to everyone in the town. The writer uses it here as a generalization for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: "to everyone there, including the elders"

See: Hyperbole

**Ruth 4:9 (#2)****"from the hand of Naomi"**

The **hand of Naomi** represents Naomi. Since her husband and sons had died, the right to the property belonged to her. Alternate translation: "from Naomi"

See: Synecdoche

**Ruth 4:9 (#3)****"everything that belonged to Elimelek and everything that belonged to Kilion and Mahlon"**

Alternate translation: ""all the property that was formerly owned by Naomi's deceased husband and sons"""

**Ruth 4:10 (#1)****"And also"**

This connecting phrase indicates that the people sitting at the gate are also witnesses to what follows. You could include this information if that would be helpful to your readers. Alternate translation: "You are also witnesses that"

See: Assumed Knowledge and Implicit Information

**Ruth 4:10 (#2)****"in order to raise up the name of the dead over his inheritance"**

See how you translated this phrase in [4:5](#). Alternate translation: "so that I might give her a son who will inherit the dead man's property"

**Ruth 4:10 (#3)****"the dead" - "the dead"**

Boaz is using the adjective **dead** as a noun to mean the one who died. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. See how you translated it in [4:5](#). Alternate translation: "the man who died ... the dead man"

See: Nominal Adjectives

**Ruth 4:10 (#4)****"so that the name of the dead will not be cut off from among his brothers and from the gate of his place"**

Being forgotten is spoken of here as if one's name were being cut off from a list of one's people. Alternate translation: "so that he will not be forgotten by his brothers' descendants and by the people of this town"

See: Metaphor

**Ruth 4:10 (#5)****"so that the name of the dead will not be cut off from among his brothers and from the gate of his place"**

If it would be clearer in your language, you could use a positive expression to translate this double negative that consists of the negative particle **not** and the negative **be cut off**. Alternate translation: "so that the name of the dead man will be preserved among his brothers and at the gate of his place"

See: Double Negatives

**Ruth 4:10 (#6)****"and from the gate of his place"**

Here, **the gate** refers to the location where the leaders gathered and made important legal decisions for **his place**, which refers to his town. This location represents the people there. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: "and the important people of his town"

See: Metonymy

**Ruth 4:10 (#7)****"Today you are witnesses"**

Alternate translation: ""You have seen and heard these things today and can speak of them tomorrow"""

**Ruth 4:11 (#1)****"the people who were in the gate"**

The implication is that **the people who were in the gate** are the same people who heard and observed the meeting between Boaz and the man who had been first as kinsman-redeemer. You could include this information if that would be helpful to your readers. Alternate translation: ""the people who had observed Boaz's meeting with the first kinsman-redeemer"""

See: Assumed Knowledge and Implicit Information

**Ruth 4:11 (#2)****"who is coming into your house"**

This has both a literal and a figurative meaning. As Ruth marries Boaz, she will move into his physical house. "House" can be a metonym that represents "family," so this also refers to becoming part of Boaz's family by being his wife. Alternate translation: "who is becoming part of your family"

See: Metonymy

**Ruth 4:11 (#3)****"May Yahweh make this woman who is coming into your house like Rachel and Leah, the two who built up the house of Israel"**

Here, the people are asking God to bless Ruth. Their blessing continues for Ruth and Boaz through verse 12. You could express this as either a blessing or a prayer, in whichever way is more natural in your language. Alternate translation: "We ask Yahweh to make this woman who is coming into your house like Rachel and Leah, the two who built up the house of Israel"

See: Blessings

**Ruth 4:11 (#4)****"like Rachel and Leah, the two who built up the house of Israel"**

**Rachel** and **Leah** are the names of two women, the two wives of Jacob, whose name was changed to Israel. They are considered to be the female ancestors of the people of Israel. They had many children, so implied in this blessing is the request

that God give Ruth many children. You could include this information if that would be helpful to your readers. Alternate translation: "like Rachel and Leah, who bore many children who then became the nation of Israel"

See: Assumed Knowledge and Implicit Information

**Ruth 4:11 (#5)****"built up the house of Israel"**

Here the people are speaking of the nation of **Israel** as if it were a **house**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "bore many children who then became the nation of Israel"

See: Metaphor

**Ruth 4:11 (#6)****"Prosper in Ephrathah and be renowned in Bethlehem"**

These two phrases mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. The area around the town of Bethlehem was known as Ephrathah, and that became another name for the town. Presumably, this name came from the Israelite clan that settled in and around the city of Bethlehem. If it would be helpful to your readers, you could connect the phrases with a word other than **and** in order to show that the second phrase is repeating the first one, not saying something additional. Alternate translation: "May you prosper among your clan of Ephrathah, yes, may you be important in Bethlehem"

See: Parallelism

**Ruth 4:11 (#7)****"Prosper in Ephrathah and be renowned in Bethlehem"**

The verbs here are command forms, but they communicate the good desire of the people rather than commands. They serve to continue the blessing while shifting it from Ruth to Boaz. Use the style of blessing that is appropriate in your language. Alternate translation: "And you, Boaz,

may you prosper among your clan of Ephrathah,  
yes, may you be important in Bethlehem"

See: Imperatives — Other Uses

### Ruth 4:12 (#1)

**"And may your house become like the house of Perez"**

Here, **house** represents the people who might live in a house plus all of their descendants. Perez had many descendants who became large clans in Israel, including the clan of Ephrathah. Also, many of his descendants became important people. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: "And may your clan become like the clan of Perez"

See: Metonymy

### Ruth 4:12 (#2)

**"from the seed that Yahweh gives you"**

The people are asking for a blessing from Yahweh, that through Ruth he would give Boaz many children who would do good things, just as Yahweh did for Perez. Use the form of blessing that is appropriate in your language.

See: Blessings

### Ruth 4:13 (#1)

**"So Boaz took Ruth, and she became his wife"**

"These two clauses mean basically the same thing. The second clause emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could combine the clauses into one clause. Alternate translation: ""So Boaz took Ruth home to be his wife"""

See: Parallelism

### Ruth 4:13 (#2)

**"So Boaz took Ruth"**

The word translated as **So** indicates that Boaz did what he said he would do in verse [4:10](#). Use a

connector in your language that makes it clear that what follows is a reason for what came before. This phrase does not imply any form of violence. Along with the following phrase, it simply means that Boaz married Ruth. Use a connecting word that indicates that this action by Boaz is a result of the agreement in verse [4:10](#).

See: Connect — Reason-and-Result Relationship

### Ruth 4:13 (#3)

**"and he went in to her"**

The phrase, **he went in to her** is a polite way of referring to sexual intercourse. Use a polite way of referring to this in your language, or, if it is not offensive, you could state this plainly. Alternate translation: "and he slept with her"

See: Euphemism

### Ruth 4:14 (#1)

**"the women"**

These are **the women** of the town as mentioned in [1:19](#). You could include this information if that would be helpful to your readers. Alternate translation: "the women of the town"

See: Assumed Knowledge and Implicit Information

### Ruth 4:14 (#2)

**"Blessed be Yahweh"**

"The women are praising God for what he has done for Naomi and Ruth. If it does not make sense in your language to "bless" God, use a word like "praise" or "we give thanks." Alternate translation: ""We give thanks to Yahweh"""

See: Blessings

### Ruth 4:14 (#3)

**"has not left you today without a kinsman-redeemer"**

If it would be clearer in your language, you could use a positive expression to translate this double negative that consists of the negative particle **not** and the negative preposition **without**. Alternate

translation: "has provided you today with a kinsman to redeem you"

See: Double Negatives

## Ruth 4:14 (#4)

### "May his name be renowned"

This is a blessing, stating that the women desire that Naomi's grandson will have a good reputation and character. Use the form of blessing that is appropriate in your language. Alternate translation: "May Yahweh make him a great man"

See: Blessings

## Ruth 4:14 (#5)

### "May his name be renowned in Israel"

Here, **name** represents the son's person and reputation. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: "May he become a great man in Israel"

See: Metonymy

## Ruth 4:15 (#1)

### "a restorer of life"

This phrase, **a restorer of life**, refers to how Naomi will again experience joy and hope in her life as a result of having this grandson. Alternate translation: "one who brings joy to you again" or "one who will make you feel young and strong again"

See: Metaphor

## Ruth 4:15 (#2)

### "and a nourisher of your old age"

Here, **old age** represents Naomi when she is old. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: "and he will provide for you when you become old"

See: Metonymy

## Ruth 4:15 (#3)

### "For"

**For** indicates that what follows this word gives the reason for what came before it. Here, **For** indicates that what follows (the fact that Ruth has borne him) is the reason for the women's confident prediction of his character. Use a connection word or other way to indicate that the second sentence of this verse explains the first one. Alternate translation: "We know this because" or "It is certain because" (See also: [[rc://en/ta/man/translate/grammar-connect-words-result]])

See: Connect — Reason-and-Result Relationship

## Ruth 4:15 (#4)

### "is better to you than seven sons"

In this culture, the number **seven** represented the idea of completeness or perfection. This is a way to praise Ruth for how she has provided for Naomi by bearing a grandson for her by Boaz, when Naomi's husband and sons could not provide for her because they had died. Alternate translation: "better to you than any son" or "worth more to you than many sons"

See: Idiom

## Ruth 4:16 (#1)

### "And Naomi took the child"

The phrase **And Naomi took the child** does not mean that she took him away from Ruth in any hostile way. This probably indicates that Naomi held the child for a kind of ceremony of adoption.

See: Symbolic Action

## Ruth 4:16 (#2)

### "and she became his nurse"

"Alternate translation: ""and she took care of him"""

**Ruth 4:17 (#1)**

**"So the neighbor women called out a name for him, saying, "" - "And they called his name Obed"**

"These two clauses mean basically the same thing. The first phrase introduces the naming event, and the second repeats it in order to report the event. If it would be helpful to your readers, you could combine the clauses that both refer to calling out a name. Alternate translation: ""Then the women of the neighborhood said ... And they called him Obed"""

See: Parallelism

**Ruth 4:17 (#2)**

**"A son has been born to Naomi"**

**"A son has been born to Naomi** is an idiom that means "Naomi now has a grandson, a male in her family line." If this phrase does not have that meaning in your language, you could use an idiom from your language that does have this meaning or state the meaning plainly. Alternate translation: ""Naomi now has a male heir again"""

See: Idiom

**Ruth 4:17 (#3)**

**"And they called his name Obed"**

Here, **called his name** is an idiom that means "named." If this phrase does not have that meaning in your language, you could use an idiom from your language that does have this meaning or state the meaning plainly. Alternate translation: "And they called him Obed" or "And they gave him the name Obed"

See: Idiom

**Ruth 4:17 (#4)**

**"He was the father of Jesse"**

" Here the term **father** specifically refers to a male parent. It may be necessary to make it clear that much time passed between the births of Obed, Jesse, and David. Alternate translation: ""Later, Obed fathered a son, Jesse"""

See: Kinship

**Ruth 4:17 (#5)**

**"the father of David"**

"Though **King** is not stated, it was clear to the original audience that this David was King David. Alternate translation: ""who later became the father of King David"""

See: Assumed Knowledge and Implicit Information

**Ruth 4:18 (#1)**

**"the generations of Perez"**

"Because it was mentioned earlier that Perez was the son of Judah, the writer continues listing the family line that came from Perez. Verse [4:17](#) was the end of the story about Naomi and Ruth, and verse [4:18](#) begins a final section that lists the family line of the clan of Ephrathah, showing how important Obed was as the grandfather of King David. Use a connecting word that signals that this is a new section. You may also need to make it clear that this verse refers to a much earlier time than the time period of the story. Alternate translation: ""the successive descendants of our clan, starting with Perez"""

See: Introduction of a New Event

**Ruth 4:18 (#2)**

**"Perez fathered Hezron"**

**Perez** and **Hezron** are the names of men. Use forms of these names that are natural in your language.

See: How to Translate Names

**Ruth 4:19 (#1)**

**"and Hezron" - "Ram;" - "Amminadab"**

**Hezron**, **Ram**, and **Amminadab** are the names of men. Use forms of these names that are natural in your language.

See: How to Translate Names

## **Ruth 4:20 (#1)**

""

**Amminidab, Nahshon, and Salmon** are the names of men. Use forms of these names that are natural in your language.

See: How to Translate Names

## **Ruth 4:22 (#1)**

**"David"**

" See the note about **David** on [4:17](#). Alternate translation: ""King David""""

See: Assumed Knowledge and Implicit Information