"There is nothing quite like this. Guiding the student through select passages of the Septuagint, it tackles the broader vocabulary and unfamiliar syntax of the Septuagint for those only accustomed to New Testament Greek. It is clearly laid out, engagingly presented, and very easy to use—it will introduce a whole new generation of students to the delights of reading the Septuagint."

—James K. Aitken, Lecturer, University of Cambridge, and editor of the *T&T Clark Companion to the Septuagint*

"There are many excellent introductions to the Septuagint, but what was missing until now was a handbook to encourage, guide, and support students in reading the Greek of the Septuagint. Thanks to a very adequate selection of narrative and poetic texts, a brief introduction to each, and accurate explanations of their grammar and content, this book opens the richness of the Greek, while highlighting it as a source for New Testament literature. *Discovering the Septuagint* is a wonderful tool for those who want to practice biblical Greek in all its facets."

—Hans Ausloos, Director of the Research Group, Septuagint Studies and Textual Criticism, Université catholique de Louvain, Louvain-la-Neuve, Belgium

"This volume fills a gap in teaching resources for the Septuagint and will be a valuable companion to *Invitation to the Septuagint* by Karen Jobes and Moisés Silva."

—Dirk Büchner, Professor of Biblical Studies, Trinity Western University

"To read the Jewish and Christian Scriptures of Greek-speaking antiquity! To encounter these writings first-hand in some measure as their first readers did. To begin to pick up on the wording and phrasing that would have echoed in their own minds. To see the Jewish and Christian worlds afresh through these cultural idioms. To gain an appreciation for what some traditions have never ceased to cherish. To take first steps. What a good idea, wonderfully executed by professor Karen Jobes and her editorial team. Students who understand the value of reading Greek and wish to advance beyond the New Testament will welcome this bridge to a wider selection of Greek texts."

—Jon C. Laansma, Associate Professor of Ancient Languages and New Testament, Wheaton College and Graduate School

"Professor Karen Jobes has produced a highly useful resource for helping students of New Testament Greek learn to read and understand the Greek of the Septuagint. The sample readings introduce students to a variety of genres and linguistic features represented in the Septuagint, and the notes both explain what is new and reinforce basic grammatical points of Koine Greek. The Septuagint is an essential component of any advanced study of the New Testament. *Discovering the Septuagint: A Guided Reader* is warmly recommended for all who wish to acquire proficiency in reading the Septuagint."

—Michael Graves, Armerding Professor of Biblical Studies, Wheaton College

"Based on her expertise as a Septuagint specialist and her experience as a classroom teacher, Jobes has identified—and admirably filled—a significant need in the study of Koine Greek. For the first time, students have access to well-chosen, fully annotated selections from all portions of the Septuagint. This is a volume of impeccable scholarship combined with insightful pedagogy."

—Leonard Greenspoon, Professor and Klutznick Chair
in Jewish Civilization, Creighton University

"As Karen Jobes invites us in the introduction, 'The Septuagint is fascinating to read. Enjoy!' Indeed, and this guided reader is presently the best invitation and help to do so."

—Siegfried Kreuzer, editor of the *Journal of Septuagint and Cognate Studies*
and author of *The Bible in Greek—Translation, Transmission,*
and Theology of the Septuagint

"The LXX is the acknowledged literary and linguistic background to the New Testament and yet has been curiously undervalued. The next logical step for promoting the LXX is to enlarge its readership. Jobes makes important and often overlooked LXX texts accessible. To keep students from getting lost, she and her coeditors define and explain many uncommon words in the selected texts. As a bonus the editors show the interplay between the LXX and the New Testament at many points."

—Douglas Penney, Associate Professor of Ancient Languages,
Wheaton College

"Ideal for class use and invaluable for self-study, *Discovering the Septuagint* is a valuable aid to reading the Greek of the Septuagint in its own right. The material is carefully chosen from a representative range of books, including Pentateuchal and prophetic texts, Ruth, and the Additions to Esther. The grammar, vocabulary, and syntax of each verse are fully explained by Professor Jobes and her students, along with a brief introduction to each book sampled."

—Alison Salvesen, Professor of Early Judaism and Christianity, Oriental
Institute, Oxford University and Oxford Centre for Hebrew and Jewish Studies.

"What a boon for anyone trying to become proficient in biblical Greek! With an excellent selection of passages and just the set of helps needed by intermediate-level Greek students, this reader is ideally suited for either classroom use or self-study. Highly recommended."

—Moisés Silva, biblical scholar, translator, and coauthor of
Invitation to the Septuagint

DISCOVERING THE
SEPTUAGINT
A GUIDED READER

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Kregel
Academic

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PREFACE

The idea for this book emerged during the years I've taught advanced koine Greek reading classes at Wheaton College. After students gained proficiency in New Testament Greek, a logical next step was reading the Septuagint (LXX) with them. Two obstacles needed to be addressed: 1) the vocabulary in the Septuagint is quite vast and extends far beyond the words learned for reading the New Testament. Moreover, some of the words that occur in both the New Testament and the Septugaint have a different sense in the LXX either due to changes during the lapse of time between the production of each or to the influence of classical Greek usage on the LXX. 2) Although the syntax of the Septuagint is largely the same as the syntax in the New Testament, there are many places where the underlying Hebrew syntax has so influenced the syntax of the translation that the resulting Greek is strange at best and occasionally quite difficult to comprehend.

After working several years to help students meet these obstacles, the idea of this book began to emerge as a way to encourage readers beyond the local setting to explore and engage the Septuagint, which historically is an important linguistic and theological bridge between the Testaments and is, in its own right, an important literary work in the history of religious texts.

Testing the idea for this book on several graduate students who had taken the class confirmed its utility, and provided motivation to bring this work to print. All of those who have taken my advanced koine Greek reading classes through the years provided the questions and discussed the issues that gave birth to the notes for this book. Of special note are the four primary contributors, Jesse Arlen, Hannah Clardy, John Coatney, and Jeremy Otten. These four are among those who completed excellent reading notes for the course, and I am pleased for the opportunity to include some of their work in this volume which they also helped design. Students know what students need.

In addition to the four primary contributors, Kimberly Carlton, Judy Kim, and Chris Smith, who were either students in my classes or my teaching assistants, also contributed excellent material or provided editorial assistance in the compilation of this book. Of special note are Carmen Imes and Caleb Friedeman, Wheaton doctoral students who served as my teaching assistants during the preparation of this book. Carmen (Spring 2014) contributed material on the Ten Commandments in Exodus and Deuteronomy as well as doing the initial copy editing of the first draft of the entire book. I especially appreciate her keen eye for detail and her cheerful diligence. Caleb Friedeman (2014–15) provided material for

Hosea, Isaiah, the bibliography, and the glossary. This book would still be a work in progress were it not for his meticulous assistance.

It has been a joy working with each of these nine students who deserve so much credit for this book. Of course, any shortcomings or errors remain my sole responsibility.

I also gratefully acknowledge Kregel's generosity in providing the opportunity for this project. Dennis Hillman, Paul Hillman, Frank Mabie, and Laura Bartlett have each had an important role in bringing the idea for this book to print. I appreciate their support and encouragement.

I envision this book being used primarily in the classroom, but it contains everything needed for any reader with three semesters of koine Greek to succeed in expanding their horizons to the Septuagint.

Karen H. Jobes
January 1, 2015

HOW TO USE THIS BOOK

This guide includes over six hundred verses of Greek selected from nine different books of the Septuagint. The texts were selected to give readers a taste of different genres, an experience of distinctive Septuagintal elements, and a sampling of texts later used by writers of the New Testament. It is intended to aid students who have had at least three semesters of koine Greek begin to read the Greek Jewish Scriptures as found in the Rahlfs-Hanhart critical edition of the Septuagint. Although everything needed to read these selections of Septuagint texts is included in this guide, there is a list of recommended reference works listed in the front matter, "Abbreviations of Recommended Reference Works Cited in the Notes." Student readers are not expected to acquire these reference books, but should have access to them available in a nearby library if possible. Instructors using this guide will almost certainly want to refer to them.

After a brief introduction to the Septuagint and its importance, selections from nine biblical books are presented. Selections from each book are prefaced by an introduction to the Greek version of the biblical book and a brief bibliography specific to the given book. Then follows a verse-by-verse presentation of the Rahlfs-Hanhart Greek text[1] and notes on vocabulary, syntax, and important historical referents. Readers should become familiar with the list of "Grammatical Abbreviations Used in the Notes" found at the beginning of this book before attempting to read the syntactical notes. Generally, though with some exceptions, Greek words are parsed and defined only if they do not appear in *Metzger's Lexical Aids for Students of New Testament Greek*, the vocabulary expected of students who have had three semesters of Greek. Some words that appear in Metzger are nevertheless included here, for instance, some forms of –μι verbs, irregular forms, or words used differently in the LXX than they are glossed in Metzger. The translations of words given in the notes are of the inflected forms of the word or phrase as it appears in the given verse.

It is expected that readers will want to check their reading of the Septuagint text against a standard English translation, which can be found following the notes for each selected text The English translation is from *A New English Translation of the Septuagint* (Albert Pietersma and Benjamin Wright, eds.; Oxford University Press, 2007), abbreviated

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1. Rahlfs-Hanhart text used by permission of Deutsche Bibelgesellschaft; text accessed from Accordance LXX Rahlfs Tagged Greek Septuagint (LXX1); Kraft/Taylor/Wheeler Septuagint Morphology Database v. 4.7a. Copyright © 2012, Bernard A. Taylor and Dale M. Wheeler. Version 5.1.

NETS.[2] Because the purpose of this work is somewhat different from the principles that guided NETS, translations that deviate from NETS are noted. Proper nouns are transliterated in NETS but are here given their conventional English equivalent the first time it appears in a given selection.

A word about versification is necessary. The versification of the Greek selections follows the Rahlfs-Hanhart numbering. This differs in places from NETS versification, which follows the numbering of the Göttingen critical edition. Both may deviate at times from the versification of the English Bible. This is especially true in the Psalms, where both the number of the psalm and the numbering of the verses most often differs from English (and MT) versification. The reader is cautioned to be aware of this potential source of confusion.

Following the NETS translation of each selection, a chart can be found indicating where a quotation or significant allusion to the text appears in the New Testament. These were largely determined by consulting Appendix III. Loci Citati Vel Allegati in the Nestle-Aland 28th edition of *Novum Testamentum Graece* (Stuttgart: Deutsche Bibelgesellschaft, 2012).

The book concludes with two helpful aids. There is a glossary of grammatical or technical terms to aid the reader. The second aid is an index of the New Testament verses that cite the selected texts of the LXX, listed in canonical order.

The Septuagint is fascinating to read. Enjoy!

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2.   Used with permission of Oxford University Press.

A BRIEF INTRODUCTION TO THE SEPTUAGINT

The Septuagint (LXX) was the first written translation made of the Hebrew Scriptures. The Pentateuch was translated into Greek in the third century before Christ, most likely in Alexandria, Egypt. Although the translation was Greek, its name "Septuagint" comes from later Latin church language, *septuaginta*, which is the numeral seventy. The name of this ancient translation is, therefore, commonly referred to by its Roman numeral as the LXX. This apparently represents the number of translators of the Pentateuch, although there are conflicting traditions whether they numbered seventy or seventy-two. The number seventy-two symbolically represents the ancient tradition that there were six translators from each of the twelve tribes, for the tribes had long since been dispersed by the time the translation was made. The point would be that the translation was made by and for "all Israel." A second source gives the number of translators as seventy, representing the belief that the translators were assisting Moses by disseminating the Torah to Greek-speaking Jews (cf. Num. 11:16).

Even though "the seventy" translated only the Pentateuch, the name was extended to the rest of the books of the Hebrew Bible when they were translated by other people at other times, and perhaps in other places. In modern times, "the Septuagint" is often used as a general term referring to any ancient Greek version (of which there were several), just as someone today might refer to "the English Bible" without distinction between its many translations (NIV, KJV, ESV, etc.).

Because each book of the LXX was produced from a Hebrew text at some point in time, the Greek translation of each book potentially gives us a "snapshot" of what the Hebrew looked like at the time of its translation, and clues as to how the translator(s) interpreted their Hebrew text. Therefore, the Septuagint is valuable for sketching the history of the Hebrew text during an era that is much earlier than any extant manuscripts, and it provides a glimpse at how the biblical texts were understood in and contextualized for the Hellenistic era.

The Septuagint also provided a version of the Hebrew Bible in the language that the New Testament would later be written in, and so the New Testament writers very often quote from it. In places, the Greek translators of the Hebrew Bible used forms of words and interpreted their text in ways (without being able to foresee it, of course) that were more congenial to the message of the New Testament than the corresponding Hebrew texts would have been (e.g., Luke 4:18 quoting Isa. 61:1, Acts 15:15-18 quoting Amos 9:11ff., and Heb. 10 quoting Ps. 40). Therefore,

the LXX is an essential part of correctly interpreting the Christian New Testament.

When the Greek Christian Bible was first produced, the names of the Greek Old Testament books were naturally used, and those names are still with us today in the English Old Testament (e.g., Genesis and Deuteronomy).

In those first crucial four centuries of the church, it was primarily the Greek Old Testament, not the Hebrew, over which the councils deliberated the great doctrines on which our Christian faith rests today. In fact, in the christological debates of the fourth century, the debate was not between the differences between the Hebrew text and the Greek, but between various Greek versions. For instance, the Arians appealed to the Old Greek version of Proverbs 8 in defense of their Christology, while those whose views became the orthodox Christian position preferred the reading found in Aquila, Symmachus, and Theodotion (J&S, 230, 248n18).

Even though the Septuagint plays an important role in the history of the Bible as it was received in both the Jewish synagogue and the Christian church, modern Jewish and Protestant English translations are made from the Hebrew Masoretic Text (MT), which is the best Hebrew that has survived the ages. The eastern Orthodox churches still use the Greek Old Testament as their canonical text, as does Roman Catholicism to some extent. But Jerome, followed by Calvin and Luther, denied the inspiration of the LXX. If our goal is to translate the oldest most authentic biblical text, then clearly the MT should be our source text. But if we are to better understand the New Testament and the world in which it was produced, then we must acknowledge the role of the Septuagint in how the Bible has come down through history to us.

GRAMMATICAL ABBREVIATIONS
USED IN THE NOTES

1st dec—first declension
2nd dec—second declension
3rd dec—third declension
abs—absolute
acc –accusative case
act—active voice
adj—adjective/-val
adv—adverb/-ial/-ly
anar—anarthrous
aor—aorist tense
art—articular
attrib—attributive/-ly
comp –complementary
conj—conjunction
dat—dative case
def art—definite article
dem—demonstrative
dir obj—direct object
fem—feminine gender
fut—future tense
gen—genitive case
impf —imperfect tense
impv—imperative mood
ind—indicative mood
indir obj—indirect object
infin—infinitive
interrog—interrogative
intrans—intransitive
instr—instrumental
lit—literally
masc—masculine gender
mid—middle voice
dep vb –verbs middle in form but active in sense and translation
mss—manuscripts
nom—nominative case
neut—neuter gender
obj—object
OG—Old Greek
opt—optative

pass—passive voice
perf—perfect tense
pl—plural
pluperf—pluperfect tense
pred—predicate
prep—preposition/-al
pres—present tense
pron—pronoun/pronominal
ptc—participle
rel—relative
sg—singular
sub—subordinate/-ting/-tion
subj—subject
subjv—subjunctive
subst—substantive/substantival/-ly
trans—transitive
vb—verb
voc—vocative mood

ABBREVIATIONS OF RECOMMENDED REFERENCE WORKS

BDAG—*A Greek-English Lexicon of the New Testament and Other Early Christian Literature*. Third ed. Edited by Walter Bauer, Frederick W. Danker, William F. Arndt, and F. W. Gingrich. Chicago: University of Chicago Press, 2000.

BDB—*A Hebrew and English Lexicon of the Old Testament*. Edited by Francis Brown, Samuel Rolles Driver, and Charles Augustus Briggs. Oxford: Clarendon Press, 1974.

BDF—Friedrich Blass, Albert Debrunner, and Robert Walter Funk. *A Greek Grammar of the New Testament and Other Early Christian Literature*. Chicago: University of Chicago Press, 1961.

BHS—*Biblia Hebraica Stuttgartensia*. Edited by Rudolph Kittel, Karl Elliger, Wilhelm Rudolph, Hans Peter Rüger, G. E. Weil. Stuttgart: Deutsche Biblegesellschaft, 1997.

Bren—Lancelot Charles Lee Brenton. *The Septuagint Version of the Old Testament: English Translation*. London: Samuel Bagster and Sons, 1870. Repr. Peabody, MA.: Hendrickson, 1986.

B&W—James A. Brooks and Carlton L. Winbery. *Syntax of New Testament Greek*. Washington, D.C.: University Press of America, 1979.

Chamberlain—Gary Alan Chamberlain. *The Greek of the Septuagint: A Supplemental Lexicon*. Peabody, MA: Hendrickson, 2011.

C&S—F. C. Conybeare and George Stock. *Grammar of Septuagint Greek*. Boston: Hendrickson, 2004.

ESV—English Standard Version

Gött—*Septuaginta: Vetus Testamentum Graecum*. Edited by John William Wevers, Udo Quast, Robert Hanhart, Werner Kappler, Alfred Rahlfs, and Joseph Ziegler. Göttingen: Vandenhoeck & Ruprecht, 1931– .

HALOT—*The Hebrew and Aramaic Lexicon of the Old Testament.* Edited by Ludwig Koehler, Walter Baumgartner, and Johann Jakob Stamm. Translated and edited under the supervision of M. E. J. Richardson. 4 vols. New York: Brill, 1994–2000.

H&R—*A Concordance to the Septuagint and the Other Greek Versions of the Old Testament (Including the Apocryphal Books).* Edited by Edwin Hatch and Henry A. Redpath. Grand Rapids: Baker, 1983.

J&S—Karen H. Jobes and Moisés Silva. *Invitation to the Septuagint.* Grand Rapids: Baker Academic, 2005, 2015.

LEH—*A Greek-English Lexicon of the Septuagint.* Revised edition. Edited by Johan Lust, Erik Eynikel, and Katrin Hauspie. Stuttgart: Deutsche Bibelgesellschaft, 2003.

LSG—*Revised Supplement* to LSJ by P. G. W. Clare. Oxford: Clarendon, 1996.

LSJ—*A Greek-English Lexicon.* Edited by Henry George Liddell, Robert Scott, Henry Stuart Jones, and Roderick McKenzie. Oxford: Clarendon Press, 1996.

Mounce—William D. Mounce. *Basics of Biblical Greek Grammar.* Second edition. Grand Rapids: Zondervan, 2003.

MT—Masoretic Text (i.e., the extant Hebrew text)

Muraoka—Takamitsu Muraoka. *A Greek-English Lexicon of the Septuagint.* Leuven: Peeters, 2009.

NETS—*A New English Translation of the Septuagint: and the Other Greek Translations Traditionally Included under That Title.* Edited by Albert Pietersma and Benjamin G. Wright. Oxford: Oxford University Press, 2007.

NIV—New International Version

NRSV—New Revised Standard Version

Rahlfs—Alfred Rahlfs and Robert Hanhart, eds. *Septuaginta: Editio altera.* Stuttgart: Deutsche Bibelgesellschaft, 2006.

Robertson—A. T. Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research.* Nashville: Broadman Press, 1934.

Taylor—Bernard Taylor. *Analytical Lexicon to the Septuagint.* Peabody, MA: Hendrickson, 2009.

Thackeray — Henry St. John Thackeray. *A Grammar of the Old Testament in Greek: According to the Septuagint.* Cambridge: Cambridge University Press, 1909.

TLOT—*Theological Lexicon of the Old Testament.* Edited by Ernst Jenni and Claus Westermann. Translated by Mar E. Biddle. 3 vols. Peabody, MA: Hendrickson, 1997.

Wallace—Daniel B. Wallace. *Greek Grammar Beyond the Basics: an Exegetical Syntax of the New Testament with Scripture, Subject, and Greek Word Indexes.* Grand Rapids: Zondervan, 1996.

Wevers—John Williams Wevers, *Notes on the Greek Text of Genesis.* SBLSCS 35. Atlanta: Scholars Press, 1993.

ΓΕΝΕΣΙΣ
GENESIS

Compiled by Karen H. Jobes
with Kimberly Carlton and Judy Kim

Introduction

The book of Genesis was among the first biblical books ever to be translated from Hebrew into Greek, probably in the third century B.C. in Alexandria, Egypt. The translator needed to overcome various problems such as differences in the structures of a Semitic (Hebrew) and Indo-European (Greek) language and considerations of the sociopolitical context in which the translation would be read. Reading Scripture in a Hellenistic culture ruled by pagan kings outside the promised land rather than within the more cohesive socioreligious context of a theocracy could give rise to misunderstandings that might be preventable by how the translation was rendered. The translation choices reflected in Genesis and the other pentateuchal books became to some extent a standard for the work of later translators on the rest of the Hebrew Scriptures.[1]

The work of the Greek translators on subsequent translations of the Hebrew Scriptures has had a long reach. Even the titles of English biblical books are transliterated from the Greek, not the Hebrew. The title of the book of Genesis is a transliteration from the Greek ΓΕΝΕΣΙΣ ("origin") rather than the Hebrew *Bereshith* ("in the beginning").

As a Greek text, LXX Genesis bears the marks of a translation. It is "a strict quantitative representation" of the word order and syntax of the Hebrew text from which it was translated.[2] The translator does sometimes break that formal equivalence to follow Greek, rather than Hebrew, idiom and to contextualize the translation for Greek readers. See Hiebert,

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1. See John W. Wevers, *Notes on the Greek Text of Genesis* (SBLSCS 35; Atlanta: Scholars Press, 1993), x–xi for more detail on the linguistic differences between the source and target languages.
2. Robert J. V. Hiebert, "To the Reader of Genesis," in *A New English Translation of the Septuagint,* ed. Albert Pietersma and Benjamin G. Wright (Oxford: Oxford University Press, 2007), 1.

"Genesis, To the Reader"[3] for a profile of the Greek translation in relation to the Hebrew.

Selected Readings

- Genesis 1:1–23
- Genesis 1:24–2:14
- Genesis 2:15–3:7
- Genesis 3:8–24

Selected Bibliography

Hiebert, Robert J. V. "To the Reader of Genesis." Pages 1–6 in *A New English Translation of the Septuagint.* Edited by Albert Pietersma and Benjamin G. Wright. New York and Oxford: Oxford University Press, 2007.
Walton, John H. "Genesis." Pages 2–159 in vol. 1 of *Zondervan Illustrated Bible Backgrounds Commentary.* Edited by John H. Walton. Grand Rapids: Zondervan, 2009.
Wevers, John W. *Notes on the Greek Text of Genesis.* SBLSCS 35. Atlanta: Scholars Press, 1993.

GENESIS 1:1–23

Gen. 1:1 | Ἐν ἀρχῇ ἐποίησεν ὁ θεὸς τὸν οὐρανὸν καὶ τὴν γῆν.

Ἐν ἀρχῇ | Note the absence of a def art, as also in Hebrew, yet in English we require the def art "in *the* beginning." Ἀρχῇ is a monadic noun, i.e., a noun for which in any given context there is only one corresponding referent. Languages handle monadic nouns differently with respect to the presence or absence of the def art. Ἀρχῇ is monadic because it refers to the unique point of origin of heaven and earth.

τὸν οὐρανὸν καὶ τὴν γῆν | Probably an example of merism, where two nouns are used to represent a totality. Here, "heaven and earth" represent everything there is.

Gen. 1:2 | ἡ δὲ γῆ ἦν ἀόρατος καὶ ἀκατασκεύαστος, καὶ σκότος ἐπάνω τῆς ἀβύσσου, καὶ πνεῦμα θεοῦ ἐπεφέρετο ἐπάνω τοῦ ὕδατος.

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3.   Ibid., 1–6.

ἀόρατος καὶ ἀκατασκεύαστος | These two pred adjs form a pred nom construction with the subj ἡ γῆ and the impf vb ἦν.

ἀόρατος | Fem sg nom adj, invisible.

ἀκατασκεύαστος | Fem sg nom adj, unformed. This two-termination adj has the same form in either the masc or fem. Here it is fem in agreement with the fem subject ἡ γῆ.

ἐπάνω τῆς ἀβύσσου | Adv prep, over (ἐπι + ἀνω) with the fem sg gen adj τῆς ἀβύσσου used as subst, the deep (the "unfathomable; boundless," transliterated in NETS as "abyss"). The deep (Hebrew, תהום) is a term from ancient cosmology that refers to the "primordial or primeval sea" before creation. It was pushed to the edges of the cosmos by the creation event, "where it was restrained by God's power."[4]

πνεῦμα θεοῦ | Subj of the vb. Is this to be understood as the Spirit of God or as the wind (i.e., divine breath) of God? Note the lack of a def art.

ἐπεφέρετο | 3sg impf mid ind, ἐπιφέρω, was rushing. Because the form is identical in either mid or pass, it could be read, "was being carried along" (NETS).

Gen. 1:3 | καὶ εἶπεν ὁ θεός Γενηθήτω φῶς. καὶ ἐγένετο φῶς.

Γενηθήτω | 3sg aor pass impv, γίνομαι, let it [i.e., φῶς] be.

ἐγένετο | 3sg aor mid ind, γίνομαι, it was (i.e., came into being).

Gen. 1:4 | καὶ εἶδεν ὁ θεὸς τὸ φῶς ὅτι καλόν. καὶ διεχώρισεν ὁ θεὸς ἀνὰ μέσον τοῦ φωτὸς καὶ ἀνὰ μέσον τοῦ σκότους.

εἶδεν | 3sg aor act ind, ὁράω, he saw. In English the past tense of "go" is "went," from the archaic vb "wend." Similarly in Greek, the most frequently occurring past tense of "see" takes its second aor form from ὁράω, although the first aor form, ἐβλέψεν (from βλέπω), occurs rarely.

καλόν | Neut sg nom pred adj, καλός. Implied pred nom, with a form of εἰμί elided ("it is/was good").

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4. John H. Walton, "Genesis," in *Zondervan Illustrated Bible Backgrounds Commentary*, ed. John H. Walton (Grand Rapids: Zondervan, 2009), 1:13.

διεχώρισεν | 3sg aor act ind, διαχωρίζω, he separated.

ἀνὰ μέσον . . . ἀνὰ μέσον | Idiomatic prep phrase, "between." This is a Hebraism, so there is no need to translate the second of the pair as NETS does.

Gen. 1:5 | καὶ ἐκάλεσεν ὁ θεὸς τὸ φῶς ἡμέραν καὶ τὸ σκότος ἐκάλεσεν νύκτα. καὶ ἐγένετο ἑσπέρα καὶ ἐγένετο πρωί, ἡμέρα μία.

τὸ φῶς ἡμέραν . . . τὸ σκότος νύκτα | All are acc case. A pair of double accusatives, the first of each (τὸ φῶς; τὸ σκότος) are the dir objs of the vb ἐκάλεσεν; the second (ἡμέραν; νύκτα) the double acc of naming.

ἑσπέρα | Fem sg nom noun, ἑσπέρα, evening.

πρωί | Adv of time, early morning.

Gen. 1:6 | Καὶ εἶπεν ὁ θεός Γενηθήτω στερέωμα ἐν μέσῳ τοῦ ὕδατος καὶ ἔστω διαχωρίζον ἀνὰ μέσον ὕδατος καὶ ὕδατος. καὶ ἐγένετο οὕτως.

Γενηθήτω | See v. 1:3.

στερέωμα | Neut sg nom noun, στερέωμα, firmament. A term (Hebrew, רקיע) from ancient cosmology that referred to the solid boundary between heaven and earth that held back the waters above.[5]

ἐν μέσῳ | Prep phrase, in the midst of.

ἔστω | 3sg pres impv, εἰμί, let it be.

διαχωρίζον | Neut, sg, nom, pres, act, ptc, διαχωρίζω, separating. Periphrastic ptc completing the vb εἰμί and agreeing with the gender and number of στερέωμα. Or if taken as an anar subst in a pred nom, separator.

οὕτως. | Adv, so ("and it became so").

Gen. 1:7 | καὶ ἐποίησεν ὁ θεὸς τὸ στερέωμα, καὶ διεχώρισεν ὁ θεὸς ἀνὰ μέσον τοῦ ὕδατος, ὃ ἦν ὑποκάτω τοῦ στερεώματος, καὶ ἀνὰ μέσον τοῦ ὕδατος τοῦ ἐπάνω τοῦ στερεώματος.

διεχώρισεν | See v. 1:4.

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5.   Ibid., 13, 17.

ἀνὰ μέσον | See v. 1:4.

ὅ | Neut sg nom rel pron, which. Agreeing in gender and number with its antecedent, ὕδατος.

ὑποκάτω | Prep + gen, under, beneath.

στερεώματος | Neut sg gen noun, στερέωμα, firmament (see v. 1:6).

Gen. 1:8 | καὶ ἐκάλεσεν ὁ θεὸς τὸ στερέωμα οὐρανόν. καὶ εἶδεν ὁ θεὸς ὅτι καλόν. καὶ ἐγένετο ἑσπέρα καὶ ἐγένετο πρωί, ἡμέρα δευτέρα.

τὸ στερέωμα οὐρανόν | Double acc. God called the firmament sky (see v. 1:5).

εἶδεν | See v. 1:4.

Gen. 1:9 | Καὶ εἶπεν ὁ θεός Συναχθήτω τὸ ὕδωρ τὸ ὑποκάτω τοῦ οὐρανοῦ εἰς συναγωγὴν μίαν, καὶ ὀφθήτω ἡ ξηρά. καὶ ἐγένετο οὕτως. καὶ συνήχθη τὸ ὕδωρ τὸ ὑποκάτω τοῦ οὐρανοῦ εἰς τὰς συναγωγὰς αὐτῶν, καὶ ὤφθη ἡ ξηρά.

Συναχθήτω | 3sg aor pass impv, συνάγω, let it be gathered together.

τὸ ὕδωρ τὸ ὑποκάτω τοῦ οὐρανοῦ | This phrase is the subj of the vb, Συναχθήτω. The prep phrase τὸ ὑποκάτω τοῦ οὐρανοῦ is placed in second attrib position to adjectivally modify the noun τὸ ὕδωρ, "the water under heaven."

συναγωγὴν | Fem sg acc noun, συναγωγή, gathering.

ὀφθήτω | 3sg aor pass impv, ὁράω, let it appear.

ξηρά | Fem sg nom noun, ξηρά, dry ground. This is the subj of the vb ὀφθήτω.

συνήχθη | 3sg aor pass, ind, συνάγω, it was gathered together.

ὤφθη | 3sg aor pass ind, ὁράω, it appeared.

Gen. 1:10 | καὶ ἐκάλεσεν ὁ θεὸς τὴν ξηρὰν γῆν καὶ τὰ συστήματα τῶν ὑδάτων ἐκάλεσεν θαλάσσας. καὶ εἶδεν ὁ θεὸς ὅτι καλόν.—

τὴν ξηρὰν γῆν | Double acc obj of ἐκάλεσεν, as also τὰ συστήματα τῶν ὑδάτων . . . θαλάσσας and the systems of the waters . . . seas.

In collocation with "seas," γῆν is not a reference to the planet Earth (NETS) but to the dry land.

Gen. 1:11 ǀ καὶ εἶπεν ὁ θεός Βλαστησάτω ἡ γῆ βοτάνην χόρτου, σπεῖρον σπέρμα κατὰ γένος καὶ καθ᾽ ὁμοιότητα, καὶ ξύλον κάρπιμον ποιοῦν καρπόν, οὗ τὸ σπέρμα αὐτοῦ ἐν αὐτῷ κατὰ γένος ἐπὶ τῆς γῆς. καὶ ἐγένετο οὕτως.

Βλαστησάτω ǀ 3sg aor act impv, βλαστάνω, let it sprout; NETS, put forth. The vb has three acc objects: βοτάνην, σπέρμα, ξύλον. The syntax of this verse is difficult.[6]

βοτάνην ǀ Fem sg acc noun, βοτάνη, pasture land.

χόρτου ǀ Masc sg gen noun, χόρτος, of grass; NETS, vegetation. Modifies βοτάνην.

σπεῖρον ǀ Neut sg acc pres act ptc, σπείρω, scattered (i.e., propagating). Agrees with and modifies σπέρμα.

σπέρμα ǀ Neut sg acc noun, σπέρμα, seed. A second acc obj of Βλαστησάτω.

κατὰ γένος ǀ Prep + neut sg acc (3rd dec) noun, γένος, kind. Remember the nom and acc forms are identical in this paradigm. Agrees with and modifies σπέρμα.

καθ᾽ ὁμοιότητα ǀ Prep κατά + fem sg acc noun, ὁμοιότης, likeness.

ξύλον κάρπιμον ποιοῦν καρπόν ǀ A fruit-bearing tree producing fruit.

κάρπιμον ǀ Neut sg acc adj, κάρπιμος, fruit-bearing.

οὗ τὸ σπέρμα αὐτοῦ ǀ Masc sg gen rel pron. The antecedent is καρπόν, "fruit of which its seed."

[ἐστιν] ἐν αὐτῷ κατὰ γένος ǀ [Is] in it according to kind.

Gen. 1:12 ǀ καὶ ἐξήνεγκεν ἡ γῆ βοτάνην χόρτου, σπεῖρον σπέρμα κατὰ γένος καὶ καθ᾽ ὁμοιότητα, καὶ ξύλον κάρπιμον ποιοῦν καρπόν, οὗ τὸ σπέρμα αὐτοῦ ἐν αὐτῷ κατὰ γένος ἐπὶ τῆς γῆς. καὶ εἶδεν ὁ θεὸς ὅτι καλόν.

ἐξήνεγκεν ǀ 3sg aor act ind, ἐκφέρω, it brought forth.

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6.   Wevers, *Notes on the Greek Text of Genesis*, 6–7.

Gen. 1:13 | καὶ ἐγένετο ἑσπέρα καὶ ἐγένετο πρωί, ἡμέρα τρίτη.

    τρίτη | Fem sg nom adj, τρίτη, third. Note the shift to ordinal numbers.

Gen. 1:14 | Καὶ εἶπεν ὁ θεός Γενηθήτωσαν φωστῆρες ἐν τῷ στερεώματι τοῦ οὐρανοῦ εἰς φαῦσιν τῆς γῆς τοῦ διαχωρίζειν ἀνὰ μέσον τῆς ἡμέρας καὶ ἀνὰ μέσον τῆς νυκτὸς καὶ ἔστωσαν εἰς σημεῖα καὶ εἰς καιροὺς καὶ εἰς ἡμέρας καὶ εἰς ἐνιαυτοὺς

    Γενηθήτωσαν | 3pl aor pass impv, γίνομαι, let them be/become.

    φωστῆρες | Masc pl nom noun, φωστήρ, luminaries, such as the moon and the stars. Subj of the vb, "let luminaries be," or pred nom, "Let there be luminaries."

    ἐν τῷ στερεώματι | Neut sg nom noun, στερεώμα, firmament (see v. 1:6).

    εἰς φαῦσιν | Prep εἰς expressing purpose + fem sg acc noun, φαῦσις, light, "for light."

    τοῦ διαχωρίζειν | Pres act art infin, διαχωρίζω, to separate.

    ἀνὰ μέσον . . . ἀνὰ μέσον | See v. 1:4.

    ἔστωσαν | 3pl pres act impv, εἰμί, let them be.

    εἰς σημεῖα καὶ εἰς καιροὺς καὶ εἰς ἡμέρας καὶ εἰς ἐνιαυτοὺς | A string of prep phrases expressing purpose.

Gen. 1:15 | καὶ ἔστωσαν εἰς φαῦσιν ἐν τῷ στερεώματι τοῦ οὐρανοῦ ὥστε φαίνειν ἐπὶ τῆς γῆς. καὶ ἐγένετο οὕτως.

    εἰς φαῦσιν | See v. 1:14.

    ὥστε φαίνειν | Pres act infin, φαίνω, with the conj, ὥστε, expressing result, so as to shine; NETS, give light.

Gen. 1:16 | καὶ ἐποίησεν ὁ θεός τοὺς δύο φωστῆρας τοὺς μεγάλους, τὸν φωστῆρα τὸν μέγαν εἰς ἀρχὰς τῆς ἡμέρας καὶ τὸν φωστῆρα τὸν ἐλάσσω εἰς ἀρχὰς τῆς νυκτός, καὶ τοὺς ἀστέρας.

    φωστῆρας | Masc pl acc noun, φωστήρ, luminaries. In this context, the sun and moon.

εἰς ἀρχὰς | Prep **εἰς** expressing purpose + fem pl acc noun, ἀρχή, governance. The pl is unexpected here, but the Greek translator may have construed the Hebrew word to be a pl, yielding an abstract pl, for the goverance of;[7] NETS, rulership.

τὸν ἐλάσσω | Masc sg acc comparative adj, ἐλαχύς, lesser. Used as a subst, the lesser.

καὶ τοὺς ἀστέρας | Acc obj of ἐποίησεν.

Gen. 1:17 | καὶ ἔθετο αὐτοὺς ὁ θεὸς ἐν τῷ στερεώματι τοῦ οὐρανοῦ ὥστε φαίνειν ἐπὶ τῆς γῆς

ἔθετο | 3sg aor mid ind, τίθημι, he set.

τῷ στερεώματι | See v. 1:14.

ὥστε φαίνειν | See v. 1:15. The first of three infins expressing result (see v. 1:18).

Gen. 1:18 | καὶ ἄρχειν τῆς ἡμέρας καὶ τῆς νυκτὸς καὶ διαχωρίζειν ἀνὰ μέσον τοῦ φωτὸς καὶ ἀνὰ μέσον τοῦ σκότους. καὶ εἶδεν ὁ θεὸς ὅτι καλόν.

καὶ ἄρχειν | Pres act infin, ἄρχω, to rule. The conj ὥστε in v. 1:17 continues to govern the two infinitives in this verse. Takes a gen dir obj.

καὶ διαχωρίζειν | Pres act infin, διαχωρίζω, to separate.

ἀνὰ μέσον . . . ἀνὰ μέσον | See v. 1:4.

Gen. 1:19 | καὶ ἐγένετο ἑσπέρα καὶ ἐγένετο πρωί, ἡμέρα τετάρτη.

τετάρτη | Fem sg nom adj, fourth.

Gen. 1:20 | Καὶ εἶπεν ὁ θεός Ἐξαγαγέτω τὰ ὕδατα ἑρπετὰ ψυχῶν ζωσῶν καὶ πετεινὰ πετόμενα ἐπὶ τῆς γῆς κατὰ τὸ στερέωμα τοῦ οὐρανοῦ. καὶ ἐγένετο οὕτως.

Ἐξαγαγέτω | 3sg aor act impv, ἐξάγω, let it bring forth.

τὰ ὕδατα | Neut pl nom noun, ὕδωρ, the waters. Subj of Ἐξαγαγέτω.

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7. Ibid., 9.

ἑρπετὰ | Neut pl acc noun, ἑρπετόν, creeping things, often translated, probably incorrectly, as "reptiles."

ζωσῶν | Fem pl gen pres act ptc, ζάω, functioning as attrib adj modifying ψυχῶν. The gen is partitive, "among living creatures," i.e., as opposed to plant life. The -α stem vowel contracts with the –ουσων ptc ending to produce –ωσων.

πετόμενα | Neut pl acc pres mid ptc, πέτομαι, flying. Agreeing with and modifying πετεινὰ, "birds flying."

κατὰ τὸ στερέωμα | Prep + acc, against the firmament.

Gen. 1:21 | καὶ ἐποίησεν ὁ θεὸς τὰ κήτη τὰ μεγάλα καὶ πᾶσαν ψυχὴν ζῴων ἑρπετῶν, ἃ ἐξήγαγεν τὰ ὕδατα κατὰ γένη αὐτῶν, καὶ πᾶν πετεινὸν πτερωτὸν κατὰ γένος. καὶ εἶδεν ὁ θεὸς ὅτι καλά.

κήτη | Neut pl acc 3rd dec noun, κῆτος, large sea creatures; NETS, great sea monsters.

πᾶσαν ψυχὴν ζῴων ἑρπετῶν | Every creature among creeping animals.

ζῴων ἑρπετῶν | Partitive gens.

ζῴων | Neut pl gen noun, ζῷον, of animals. In v. 1:20 the Greek translator used a ptc, but here he uses a noun. This difference represents a small difference in the syntax of the Hebrew.[8]

ἑρπετῶν | See v. 1:20.

ἃ ἐξήγαγεν τὰ ὕδατα | Sub clause introduced by the neut pl acc rel pron, ἃ, which the waters brought forth. Notice the neut pl subj with a sg vb.

κατὰ γένη αὐτῶν | According to their kinds; γένη is neut pl acc, γένος, kinds.

πετεινὸν | See v. 1:20.

πτερωτὸν | Neut sg acc adj, πτερωτὸς, winged. Modifying πετεινὸν, "winged bird."

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8.   Ibid., 11.

κατὰ γένος | According to kind.

ὅτι καλά | Note neut pl, implied pred nom, that they were good.

Gen. 1:22 | καὶ ηὐλόγησεν αὐτὰ ὁ θεὸς λέγων Αὐξάνεσθε καὶ πληθύνεσθε καὶ πληρώσατε τὰ ὕδατα ἐν ταῖς θαλάσσαις, καὶ τὰ πετεινὰ πληθυνέσθωσαν ἐπὶ τῆς γῆς.

ηὐλόγησεν | 3sg aor act ind, εὐλογέω, he blessed.

λέγων | Masc sg nom pres act ptc, λέγω. Pleonastic use of the ptc, he blessed . . . saying.

Αὐξάνεσθε | 2pl pres mid impv, αὐξάνω, increase.

πληθύνεσθε | 2pl pres mid impv, πληθύνω, multiply.

πληρώσατε | 2pl aor act impv, πληρόω, fill.

πληθυνέσθωσαν | 3pl aor pass impv, πληθύνω, let them multiply.

Gen. 1:23 | καὶ ἐγένετο ἑσπέρα καὶ ἐγένετο πρωί, ἡμέρα πέμπτη.

πέμπτη | Fem sg nom adj, fifth.

Genesis 1:1–23 NETS

1:1 In the beginning God made the sky and the earth. 2 Yet the earth was invisible and unformed, and darkness was over the abyss, and a divine wind was being carried along over the water. 3 And God said, "Let light come into being." And light came into being. 4 And God saw the light, that it was good. And God separated between the light and between the darkness. 5 And God called the light Day and the darkness he called Night. And it came to be evening, and it came to be morning, day one.

6 And God said, "Let a firmament come into being in the midst of the water, and let it be a separator between water and water." And it became so. 7 And God made the firmament, and God separated between the water that was under the firmament and between the water that was above the firmament. 8 And God called the firmament Sky. And God saw that it was good. And it came to be evening, and it came to be morning, a second day.

9 And God said, "Let the water that is under the sky be gathered into one gathering, and let the dry land appear." And it became so. And the water that was under the sky was gathered into their gatherings, and the dry land appeared. 10 And God called the dry land Earth, and the systems of the waters he called Seas. And God saw that it was good. 11 And God said, "Let the earth put forth herbaceous vegetation, seeding seed according to kind and according to likeness, and a fruit–bearing tree producing fruit of which its seed is in it according to kind, on the earth." And it became so. 12 And the earth brought forth herbaceous vegetation, seeding seed according to kind and according to likeness, and fruit–bearing tree producing fruit of which its seed is in it according to kind, on the earth. And God saw that it was good. 13 And it came to be evening, and it came to be morning, a third day.

14 And God said, "Let luminaries come into being in the firmament of the sky for illumination of the earth, to separate between the day and between the night, and let them be for signs and for seasons and for days and for years, 15 and let them be for illumination in the firmament of the sky so as to give light upon the earth." And it became so. 16 And God made the two great luminaries, the great luminary for rulership of the day and the lesser luminary for rulership of the night, and the stars. 17 And God set them in the firmament of the sky so as to give light upon the earth 18 and to rule the day and the night and to separate between the light and between the darkness. And God saw that it was good. 19 And it came to be evening, and it came to be morning, a fourth day.

20 And God said, "Let the waters bring forth creeping things among living creatures and birds flying on the earth against the firmament of the sky." And it became so. 21 And God made the great sea monsters and every creature among creeping animals, which the waters brought forth according to their kinds, and every winged bird according to kind. And God saw that they were good. 22 And God blessed them, saying, "Increase, and multiply, and fill the waters in the seas, and let birds multiply on the earth." 23 And it came to be evening, and it came to be morning, a fifth day.

Genesis 1:1–23 in the New Testament

There are no citations of Gen. 1:1–23 in the New Testament.

GENESIS 1:24–2:14

Gen. 1:24 | Καὶ εἶπεν ὁ θεός Ἐξαγαγέτω ἡ γῆ ψυχὴν ζῶσαν κατὰ γένος, τετράποδα καὶ ἑρπετὰ καὶ θηρία τῆς γῆς κατὰ γένος. καὶ ἐγένετο οὕτως.

> **Ἐξαγαγέτω** | See v. 1:20.

> **ζῶσαν** | Fem sg acc pres act ptc, ζάω, living. The -α stem vowel contracts with the –ουσαν ptc ending to produce -ωσαν. Attrib ptc modifying ψυχὴν. Although it may be natural to translate "a living soul," note that this is in reference to the animals, and therefore should be translated "living creature." Cf. v. 2:7. Because it is a category, English requires "the living creature."

> **τετράποδα** | Neut pl acc noun, τετράπους, four-footed creatures; NETS, quadrupeds.

> **ἑρπετὰ** | See v. 1:20.

> **θηρία** | Neut pl acc noun, θηρίον, animals.

> **θηρία τῆς γῆς** | Animals of the field, as opposed to animals that later became domesticated (see 1:25).

Gen. 1:25 | καὶ ἐποίησεν ὁ θεὸς τὰ θηρία τῆς γῆς κατὰ γένος καὶ τὰ κτήνη κατὰ γένος καὶ πάντα τὰ ἑρπετὰ τῆς γῆς κατὰ γένος αὐτῶν. καὶ εἶδεν ὁ θεὸς ὅτι καλά. —

> **τὰ κτήνη** | Neut pl acc noun, κτῆνος, animals, those that later became domesticated; NETS, cattle. Not to be confused with κῆτος, sea creature (see v. 1:21). Three groups of land animals are created.

> **ὅτι καλά** | See v. 1:21.

Gen. 1:26 | καὶ εἶπεν ὁ θεός Ποιήσωμεν ἄνθρωπον κατ᾿ εἰκόνα ἡμετέραν καὶ καθ᾿ ὁμοίωσιν, καὶ ἀρχέτωσαν τῶν ἰχθύων τῆς θαλάσσης καὶ τῶν πετεινῶν τοῦ οὐρανοῦ καὶ τῶν κτηνῶν καὶ πάσης τῆς γῆς καὶ πάντων τῶν ἑρπετῶν τῶν ἑρπόντων ἐπὶ τῆς γῆς.

> **Ποιήσωμεν** | 1pl aor act subjv, ποιέω, let us make. Hortatory subjv. The 1pl here has raised debate about its referent. Christian tradition has tended to see it a reference to the Trinity; Jewish interpreters, to the divine counsel.

ἄνθρωπον | Masc sg acc noun, ἄνθρωπος, a human being.

εἰκόνα | Fem sg acc noun, εἰκών, image.

ἡμετέραν | Fem sg acc possessive adj, ἡμετερος, modifying εἰκόνα, our image. All other creatures were created κατὰ γένος, according to kind, but the human being was made in God's own image. Note the pl, "our image," which has generated much debate throughout history. See a commentary or study Bible.

καθ᾽ ὁμοίωσιν | Prep κατά + fem sg acc noun, ὁμοίωσις, likeness. Note this is a cognate of the word used in 1:11 (καθ᾽ ὁμοιότητα).

ἀρχέτωσαν | 3pl pres act impv, ἄρχω, let them rule. Takes gen dir obj. Note the translator has understood the sg ἄνθρωπος as a collective noun for human beings.

τῶν πετεινῶν | Neut pl gen noun, πετεινός, the birds. Gen dir obj of ἀρχέτωσαν.

τῶν κτηνῶν | Neut pl gen noun, πετεινός, the birds. Gen dir obj of ἀρχέτωσαν.

τῶν ἑρπετῶν τῶν ἑρπόντων | Here the noun ἑρπετῶν is modified by the neut pl gen pres act ptc, ἕρπω, creeping, "the creeping things that creep" (see v. 1:20).

Gen. 1:27 | καὶ ἐποίησεν ὁ θεὸς τὸν ἄνθρωπον, κατ᾽ εἰκόνα θεοῦ ἐποίησεν αὐτόν, ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς.

ἄρσεν | Neut sg acc adj, ἄρσην, male. Note grammatical gender does not always match the biological gender being referenced.

θῆλυ | Neut sg acc adj, θῆλυς, female.

Gen. 1:28 | καὶ ηὐλόγησεν αὐτοὺς ὁ θεὸς λέγων Αὐξάνεσθε καὶ πληθύνεσθε καὶ πληρώσατε τὴν γῆν καὶ κατακυριεύσατε αὐτῆς καὶ ἄρχετε τῶν ἰχθύων τῆς θαλάσσης καὶ τῶν πετεινῶν τοῦ οὐρανοῦ καὶ πάντων τῶν κτηνῶν καὶ πάσης τῆς γῆς καὶ πάντων τῶν ἑρπετῶν τῶν ἑρπόντων ἐπὶ τῆς γῆς.

ηὐλόγησεν . . . λέγων | See v. 1:22.

Αὐξάνεσθε καὶ πληθύνεσθε καὶ πληρώσατε | See v. 1:22, except here the increasing, multiplying, and filling are on the land, not in the waters.

κατακυριεύσατε | 2pl aor act impv, κατακυριεύω, rule over. Note the shift to 2pl vb form. God here begins to address the human beings separately as male and female.

αὐτῆς | The antecedent is τὴν γῆν.

ἄρχετε | 2pl pres act impv, ἄρχω, rule. Takes gen dir obj.

τῶν ἰχθύων . . . τῶν πετεινῶν . . . τῶν κτηνῶν . . . τῶν ἑρπετῶν τῶν ἑρπόντων | Gen dir objs of the vb (see v. 1:26).

Gen. 1:29 | καὶ εἶπεν ὁ θεός Ἰδοὺ δέδωκα ὑμῖν πᾶν χόρτον σπόριμον σπεῖρον σπέρμα, ὅ ἐστιν ἐπάνω πάσης τῆς γῆς, καὶ πᾶν ξύλον, ὃ ἔχει ἐν ἑαυτῷ καρπὸν σπέρματος σπορίμου—ὑμῖν ἔσται εἰς βρῶσιν—

Ἰδοὺ | An interjection derived from the second aor, mid, impv of ὁράω, "look!" Translates the frequently occurring Hebrew הנה.

δέδωκα | 1sg perf act ind, δίδωμι, I have given.

πᾶν χόρτον σπόριμον σπεῖρον σπέρμα | This entire phrase is the dir obj of the vb δέδωκα, all seed-bearing grass, propagating seed.

χόρτον | Masc sg acc noun, χόρτος, grass.

σπόριμον | Masc sg acc adj, σπόριμος, seed-bearing. Modifies χόρτον, "seed-bearing grass."

σπεῖρον | Neut sg acc pres act ptc, σπείρω, propagating. Grammatically agrees with σπέρμα, though agreement with χόρτον would make more sense (see v. 1:11).

σπέρμα | Neut sg acc noun, σπέρμα seed. The relationship between χόρτον and σπέρμα is difficult; perhaps a translator's error?[9]

ὅ ἐστιν ἐπάνω πάσης τῆς γῆς | Rel clause. Neut sg nom rel pron, ὅς. Its antecedent is the neut, σπέρμα.

ἐπάνω | Improper prep + gen obj, upon.

ὃ ἔχει ἐν ἑαυτῷ καρπὸν σπέρματος σπορίμου | Rel clause. Antecedent of the rel pron ὅ is the neut ξύλον, tree, "which has in itself fruit of propagating seed."

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9.   Ibid., 17.

σπέρματος | Neut sg gen noun, σπέρμα, seed.

σπορίμου | Neut sg gen adj, σπόριμος, seed-bearing.

εἰς βρῶσιν | Prep expressing purpose + fem sg acc noun, βρῶσις, eating, food, i.e., "for eating."

Gen. 1:30 | καὶ πᾶσι τοῖς θηρίοις τῆς γῆς καὶ πᾶσι τοῖς πετεινοῖς τοῦ οὐρανοῦ καὶ παντὶ ἑρπετῷ τῷ ἕρποντι ἐπὶ τῆς γῆς, ὃ ἔχει ἐν ἑαυτῷ ψυχὴν ζωῆς, πάντα χόρτον χλωρὸν εἰς βρῶσιν. καὶ ἐγένετο οὕτως.

ὃ ἔχει ἐν ἑαυτῷ ψυχὴν ζωῆς | Rel clause, whose pron is sg because of the sg πᾶσι . . . παντὶ, "to every . . . which has in itself the animating force of life." The tendency to translate ψυχήν as "soul" should be avoided here. Note that the verse refers to animals, and so is a reference to the life force within living creatures.

χλωρὸν | Masc sg acc adj, χλωρός, green.

εἰς βρῶσιν | See v. 1:29.

Gen. 1:31 | καὶ εἶδεν ὁ θεὸς τὰ πάντα, ὅσα ἐποίησεν, καὶ ἰδοὺ καλὰ λίαν. καὶ ἐγένετο ἑσπέρα καὶ ἐγένετο πρωί, ἡμέρα ἕκτη.

ὅσα | Neut pl acc adj, ὅσος, as much as, i.e., all that he made.

ἰδοὺ | See v. 1:29.

λίαν | Adv, exceedingly.

ἕκτη | Fem sg adj, ἕκτος, sixth. Not to be confused with the adv prep ἐκτός, outside of (note difference in breathing marks and accent).

Gen. 2:1 | Καὶ συνετελέσθησαν ὁ οὐρανὸς καὶ ἡ γῆ καὶ πᾶς ὁ κόσμος αὐτῶν.

συνετελέσθησαν | 3pl aor pass ind, συντελέω, they were finished.

πᾶς ὁ κόσμος αὐτῶν | And all their order; NETS, arrangement. The word κόσμος has two different and distinct meanings, much as the English word "strike" can be a vb or a noun, and when a noun can refer to many different things depending on context. In the NT κόσμος is most frequently used to refer to the world or universe, but here the noun refers to orderliness. God's creative acts brought order to the heavens and the earth.

Gen. 2:2 | καὶ συνετέλεσεν ὁ θεὸς ἐν τῇ ἡμέρᾳ τῇ ἕκτῃ τὰ ἔργα αὐτοῦ, ἃ ἐποίησεν, καὶ κατέπαυσεν τῇ ἡμέρᾳ τῇ ἑβδόμῃ ἀπὸ πάντων τῶν ἔργων αὐτοῦ, ὧν ἐποίησεν.

συνετέλεσεν | 3sg aor act ind, συντελέω, he completed.

ἐν τῇ ἡμέρᾳ τῇ ἕκτῃ | Dat of time. The prep ἐν occurs copiously in the LXX/OG to represent the Hebrew prep בּ in the *Vorlage*, even where Greek may not take a prep. Note that unlike the Hebrew and English, where God completes his work on/by the seventh day, the Greek translator wanted to be sure readers understood that God did no work on the seventh day, in accordance with the Sabbath laws at the time the translation was made, and therefore logically infers that God had stopped his works on the sixth day. This difference may have been in the translator's *Vorlage*, or the Greek translator may have introduced it for clarification. This reading is also found in the Samaritan Pentateuch, the Peshitta, and the Genesis Midrash, and so it was a very common interpretation that protected the sanctity of the Sabbath.

κατέπαυσεν | 3sg aor act ind, καταπαύω, he rested; NETS, left off.

ἑβδόμῃ | Fem sg dat adj, ἕβδομος, seventh.

ὧν | Neut pl gen rel pron, ὅς, which. The rel pron is gen, not acc as would be expected for a dir obj of the vb, because its case is attracted to that of its antecedent (πάντων τῶν ἔργων).

Gen. 2:3 | καὶ ηὐλόγησεν ὁ θεὸς τὴν ἡμέραν τὴν ἑβδόμην καὶ ἡγίασεν αὐτήν, ὅτι ἐν αὐτῇ κατέπαυσεν ἀπὸ πάντων τῶν ἔργων αὐτοῦ, ὧν ἤρξατο ὁ θεὸς ποιῆσαι.

ηὐλόγησεν | See v. 1:22.

ἡγίασεν | 3sg aor act ind, ἁγιάζω, he hallowed.

ἤρξατο | 3sg aor mid ind, ἄρχομαι, he began. Note that the act form of ἄρχω, means "I rule" but the mid form means "I begin." Perhaps an inclusio with 1:1.

ποιῆσαι | Aor act infin, ποιέω, to do. Comp infin telling what God began to do.

Gen. 2:4 | Αὕτη ἡ βίβλος γενέσεως οὐρανοῦ καὶ γῆς, ὅτε ἐγένετο, ᾗ ἡμέρᾳ ἐποίησεν ὁ θεὸς τὸν οὐρανὸν καὶ τὴν γῆν

Αὕτη | Fem sg nom dem pron, this. Not to be confused with the personal pron with a smooth breathing mark.

γενέσεως | Fem sg gen noun, γένεσις, generation (in the verbal sense of the generation of the heavens and the earth, i.e., their origin).

ᾗ | Fem sg dat rel pron, ὅς, dat of time agreeing with ἡμέρᾳ, "on which day."

Gen. 2:5 | καὶ πᾶν χλωρὸν ἀγροῦ πρὸ τοῦ γενέσθαι ἐπὶ τῆς γῆς καὶ πάντα χόρτον ἀγροῦ πρὸ τοῦ ἀνατεῖλαι· οὐ γὰρ ἔβρεξεν ὁ θεὸς ἐπὶ τὴν γῆν, καὶ ἄνθρωπος οὐκ ἦν ἐργάζεσθαι τὴν γῆν,

χλωρὸν | See v. 1:30.

πᾶν χλωρὸν ἀγροῦ | Acc subj of the art infin within the prep phrase, grass of the field; NETS, herbage of the field.

πρὸ τοῦ γενέσθαι | Aor mid infin, γίνομαι. Prep phrase with the art infin. The gen article is not translated. Lit., "Before every green of the field existed," i.e., before any grass of the field sprouted.

πρὸ τοῦ ἀνατεῖλαι | Same syntax as preceding phrase, before all grass of the field sprang up.

ἀνατεῖλαι | Aor act infin, ἀνατέλλω, spring up, "and before every grass of the field sprang up." Recall that ἀνατέλλω is a liquid vb, so the -σ-tense suffix of the aor does not appear.

ἔβρεξεν | 3sg aor act ind, βρέχω, rain, i.e., God had not sent rain.

ἄνθρωπος | See v. 1:26.

ἐργάζεσθαι | Pres, mid, infin, ἐργάζομαι, to work; NETS, to till.

ἄνθρωπος οὐκ ἦν ἐργάζεσθαι | There was not a human being to work.

Gen. 2:6 | πηγὴ δὲ ἀνέβαινεν ἐκ τῆς γῆς καὶ ἐπότιζεν πᾶν τὸ πρόσωπον τῆς γῆς.

ἐπότιζεν | 3sg impf act ind, ποτίζω, was watering.

Gen. 2:7 | καὶ ἔπλασεν ὁ θεὸς τὸν ἄνθρωπον χοῦν ἀπὸ τῆς γῆς καὶ ἐνεφύσησεν εἰς τὸ πρόσωπον αὐτοῦ πνοὴν ζωῆς, καὶ ἐγένετο ὁ ἄνθρωπος εἰς ψυχὴν ζῶσαν.

ἔπλασεν ǀ 3sg aor act ind, πλάσσω, he formed.

χοῦν ǀ Masc sg acc noun, χοῦς, dust. An acc of material.[10]

ἐνεφύσησεν ǀ 3sg aor act ind, ἐμφυσάω, he breathed.

πνοὴν ǀ Fem sg acc noun, πνοή, breath.

εἰς ψυχὴν ζῶσαν ǀ Note that this is not a pred nom, as one might expect, but a prep phrase expressing result. Cf. v. 1:20, 24. It is not until God breathes into the human being that he becomes a ψυχὴν ζῶσαν, unlike the animals.

Gen. 2:8 ǀ Καὶ ἐφύτευσεν κύριος ὁ θεὸς παράδεισον ἐν Εδεμ κατὰ ἀνατολὰς καὶ ἔθετο ἐκεῖ τὸν ἄνθρωπον, ὃν ἔπλασεν.

ἐφύτευσεν ǀ 3sg aor act ind, φυτεύω, he planted.

παράδεισον ǀ Masc sg acc noun, παράδεισος, garden; NETS, orchard. From the Old Persian word used to refer to the gardens surrounding a king's palace.

Εδεμ ǀ Proper noun, Eden; NETS, Edem.

κατὰ ἀνατολὰς ǀ Fem pl acc noun, ἀνατολή, towards the east, i.e., the direction where the sun rises, as ἀνατολή is a cognate noun of ἀνατέλλω, rise. The pl form probably derives from the Hebrew מִקֶּדֶם, from the east, where the translator construed the final *mem* as a Hebrew pl.

Gen. 2:9 ǀ καὶ ἐξανέτειλεν ὁ θεὸς ἔτι ἐκ τῆς γῆς πᾶν ξύλον ὡραῖον εἰς ὅρασιν καὶ καλὸν εἰς βρῶσιν καὶ τὸ ξύλον τῆς ζωῆς ἐν μέσῳ τῷ παραδείσῳ καὶ τὸ ξύλον τοῦ εἰδέναι γνωστὸν καλοῦ καὶ πονηροῦ.

ἐξανέτειλεν ǀ 3sg aor act ind, ἐξανατέλλω, cause to spring up; NETS, made to grow.

ἔτι ǀ Adv, again. Added apparently to harmonize with v. 1:12.

ὡραῖον ǀ Neut sg acc adj, ὡραῖος, beautiful.

εἰς ὅρασιν ǀ Prep of purpose + fem sg acc noun, ὅρασις, sight, "to look at."

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10. Ibid., 2.

εἰς βρῶσιν ǀ See v. 1:29.

ἐν μέσῳ τῷ παραδείσῳ ǀ Locative dat, in the midst of the garden.

τοῦ εἰδέναι ǀ Perf act infin, οἶδα, to know. Art infin expressing purpose.

γνωστὸν ǀ Neut sg acc adj, γνωστός, known. Subst use of the adj, so "knowledge."

Gen. 2:10 ǀ ποταμὸς δὲ ἐκπορεύεται ἐξ Εδεμ ποτίζειν τὸν παράδεισον· ἐκεῖθεν ἀφορίζεται εἰς τέσσαρας ἀρχάς.

ποτίζειν ǀ Pres act infin, ποτίζω, to water.

ἀφορίζεται ǀ 3sg pres mid ind, ἀφορίζω, it divides. Historical pres often used in narrative.

ἀρχάς ǀ Fem pl acc noun, ἀρχή, beginnings, i.e., sources. Acc under the governance of the prep εἰς.

Gen. 2:11 ǀ ὄνομα τῷ ἑνὶ Φισων· οὗτος ὁ κυκλῶν πᾶσαν τὴν γῆν Ευιλατ, ἐκεῖ οὗ ἐστιν τὸ χρυσίον·

The four rivers that follow cover a vast area that seems to make these references geographically impossible. Either the geography of the region has changed drastically or the reference to these rivers is to be understood symbolically as placing Eden central to the worldview of Genesis.

τῷ ἑνὶ Φισων ǀ Dat used to indicate the person or thing so named. Probably the Pishon River; NETS, Phison. This name occurs only here in known literature and its location is completely unknown.[11]

κυκλῶν ǀ Masc sg nom pres act ptc, κυκλόω, encircling. Ptc used as pred in the pred nom construction, "This is the one that encircles . . . ."

Ευιλατ ǀ Proper name, Havilah; NETS, Heuilat. The name occurs only here and in 25:18 in the Greek version, though the Hebrew name also occurs in 10:7, 29, where it is transliterated as Εὑιλά. Its location is completely unknown, though there is a location of similar name in the Arabian peninsula.[12]

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11. Ibid., 27.
12. Ibid.

ἐκεῖ ∣ Adv, there. This adv is completely unnecessary in Greek syntax, but wanting to represent every Hebrew word, it translates שָׁם.

οὗ ∣ Adv, where.

Gen. 2:12 ∣ τὸ δὲ χρυσίον τῆς γῆς ἐκείνης καλόν· καὶ ἐκεῖ ἐστιν ὁ ἄνθραξ καὶ ὁ λίθος ὁ πράσινος.

ἄνθραξ ∣ Masc sg nom noun, ἄνθραξ, coal, possibly charcoal; NETS, carbuncle.

ὁ πράσινος ∣ Masc sg nom adj, πράσινος, light green. Modifying ὁ λίθος in secondary attrib position, "light green stone," probably jade.

Gen. 2:13 ∣ καὶ ὄνομα τῷ ποταμῷ τῷ δευτέρῳ Γηων· οὗτος ὁ κυκλῶν πᾶσαν τὴν γῆν Αἰθιοπίας.

τῷ ποταμῷ τῷ δευτέρῳ ∣ On this use of the dat, see v. 2:11.

Γηων ∣ Gihon; NETS, Geon, a transliteration of the Hebrew. Although there is a spring called the Gihon in the Kidron Valley east of Jerusalem, this refers to a river in Ethiopia, Africa, possibly the southernmost end of the Nile.

οὗτος ὁ κυκλῶν ∣ See v. 2:11.

Αἰθιοπίας ∣ Fem sg gen proper noun, Ethiopia. The region referred to here may not be congruent with the modern nation.

Gen. 2:14 ∣ καὶ ὁ ποταμὸς ὁ τρίτος Τίγρις· οὗτος ὁ πορευόμενος κατέναντι Ἀσσυρίων. ὁ δὲ ποταμὸς ὁ τέταρτος, οὗτος Εὐφράτης.

ὁ ποταμὸς ὁ τρίτος Τίγρις ∣ Pred nom construction with elided εἰμί, "the third river was the Tigris."

Τίγρις ∣ Tigris. This river ran through Nineveh, the capital of the ancient Assyrian empire, which dominated the ancient world centuries before the Greek translation was made. Today the Tigris and Euphrates do not share a common source. The description of these rivers may be geographical symbolism.

οὗτος ὁ πορευόμενος ∣ Pred nom construction with elided εἰμί, "this is the one that goes."

κατέναντι ∣ Prep + gen, "in the presence of," here, "reaches to."

Ἀσσυρίων | Assyrians.

Genesis 1:24–2:14 NETS

1:24 And God said, "Let the earth bring forth the living creature according to kind: quadrupeds and creeping things and wild animals of the earth according to kind." And it became so. 25 And God made the wild animals of the earth according to kind and the cattle according to kind and all the creeping things of the earth according to their kind. And God saw that they were good.

26 Then God said, "Let us make humankind according to our image and according to likeness, and let them rule the fish of the sea and the birds of the sky and the cattle and all the earth and all the creeping things that creep upon the earth."

27 And God made humankind;
    according to divine image he made it;
    male and female he made them.

28 And God blessed them, saying, "Increase, and multiply, and fill the earth, and subdue it, and rule the fish of the sea and the birds of the sky and all the cattle and all the earth and all the creeping things that creep upon the earth." 29 And God said, "See, I have given to you any herbage, sowable, seeding seed, which is over all the earth, and any tree that has in itself fruit of sowable seed—to you it shall be for food— 30 and all the wild animals of the earth and to all the birds of the sky and to every creeping thing that creeps on the earth that has in itself the animating force of life, even all seed-bearing grass for food." And it became so. 31 And God saw all the things that he had made, and see, they were exceedingly good. And it came to be evening, and it came to be morning, a sixth day.

2:1 And the sky and the earth were finished, and all their arrangement. 2 And on the sixth day God finished his works that he had made, and he left off on the seventh day from all his works that he had made. 3 And God blessed the seventh day and hallowed it, because on it he left off from all his works that God had begun to make.

4 This is the book of the origin of heaven and earth, when it originated, on the day that God made the heaven and the earth 5 and all verdure of the field before it came to be upon the earth and all herbage of the field before it sprang up, for God had not sent rain upon the earth, and there was not a human to till the earth, 6 yet a spring would rise from

the earth and water the whole face of the earth. 7 And God formed man, dust from the earth, and breathed into his face a breath of life, and the man became a living being. 8 And the Lord God planted an orchard in Edem toward the east, and there he put the man whom he had formed. 9 And out of the earth God furthermore made to grow every tree that is beautiful to the sight and good for food, the tree of life also in the orchard's midst and the tree for knowing what is knowable of good and evil.

10 Now a river goes out of Edem to water the orchard; from there it divides into four sources. 11 The name of the one is Phison; it is the one that encircles the whole land of Heuilat, there where the gold is; 12 now the gold of that land is good, and carbuncle and light green stone are there. 13 And the second river's name is Geon; it is the one that encircles the whole land of Ethiopia. 14 And the third river is the Tigris; it is the one that goes over against the Assyrians. As for the fourth river, it is the Euphrates.

Genesis 1:24–2:14 in the New Testament		
LXX:	**Cited in:**	**Context or Theme:**
Gen. 1:27	Matt. 19:4 Mark 10:6	Jesus's discussion of divorce with the Pharisees.
Gen. 2:2	Heb. 4:4	In the discussion about a Sabbath-rest for God's people.
Gen. 2:7	1 Cor. 15:45	In the apostle Paul's discussion of the resurrection body.

GENESIS 2:15–3:7

Gen. 2:15 | Καὶ ἔλαβεν κύριος ὁ θεὸς τὸν ἄνθρωπον, ὃν ἔπλασεν, καὶ ἔθετο αὐτὸν ἐν τῷ παραδείσῳ ἐργάζεσθαι αὐτὸν καὶ φυλάσσειν.

ἔπλασεν | 3sg aor act ind, πλάσσω, he formed; NETS, had formed.

ἔθετο | 3sg aor mid ind, τίθημι, he put.

παραδείσῳ | See v. 2:8.

ἐργάζεσθαι ǀ Pres mid infin, ἐργάζομαι, to work.

φυλάσσειν ǀ Pres act infin, φυλάσσω, to guard [it]. Note that the dir obj is specified following ἐργάζομαι but here it is implied.

Gen. 2:16 ǀ καὶ ἐνετείλατο κύριος ὁ θεὸς τῷ Αδαμ λέγων Ἀπὸ παντὸς ξύλου τοῦ ἐν τῷ παραδείσῳ βρώσει φάγῃ,

ἐνετείλατο ǀ 3sg aor mid ind, ἐντέλλομαι, he commanded.

τῷ Αδαμ ǀ Here the translation of הָאָדָם shifts from ἄνθρωπος, human being, to the proper name Αδαμ, Adam, which indicates the Greek translator interpreted chapter 1 as the creation of the human being. Only at this point does the differentiation of gender become important to the narrative. The article with a proper name is common in Greek but should not be translated into English.

λέγων ǀ Masc sg nom pres act ptc, λέγω. Pleonastic ptc.

βρώσει ǀ Fem sg dat noun, βρῶσις, for food. Redundant with the vb φάγῃ that follows, but represents the syntax of the Hebrew infin absolute.[13]

φάγῃ ǀ 2sg fut mid ind, ἐσθίω, you shall (not) eat. Permissive fut.

Gen. 2:17 ǀ ἀπὸ δὲ τοῦ ξύλου τοῦ γινώσκειν καλὸν καὶ πονηρόν, οὐ φάγεσθε ἀπ᾽ αὐτοῦ· ᾗ δ᾽ ἂν ἡμέρᾳ φάγητε ἀπ᾽ αὐτοῦ, θανάτῳ ἀποθανεῖσθε.

τοῦ γινώσκειν ǀ Pres act infin, γινώσκω, to know. Art infin expressing purpose; cf. v. 2:9.

φάγεσθε ǀ 2pl fut mid ind, ἐσθίω, you may (not) eat. Permissive fut. Note shift to pl, contrary to the Hebrew vb, which is 2sg masc (cf. v. 2:16).

ᾗ δ᾽ ἂν ǀ Postpositive δέ with the fem sg dat rel pron ᾗ, agreeing with ἡμέρᾳ, and the particle ἂν expressing contingency. Dat of time, "the day on which ever . . . ."

φάγητε ǀ 2pl aor act subjv, ἐσθίω, you eat. Subjv mood following particle ἂν.

θανάτῳ ἀποθανεῖσθε ǀ Cognate dat, surely by death you shall die.

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13. Ibid., 30.

This unusual Greek syntax is how the Greek translator, both here and often throughout the Septuagint, translates the Hebrew infin absolute by using a verbal and its cognate noun in the dat case (cf. 2:16; see C&S §61). The Hebrew syntax expresses the intensive sense, "you will surely die." The Greek uses a pl vb form where the Hebrew has the masc, sg form. In three later Greek translations, the translation was "you (sg) shall become mortal," which is apparently an interpretation of why Adam and Eve did not immediately die upon eating the fruit. Note that God does not say, "if you eat, I will kill you" but "if you eat you will die." Turning away from God, who is the source of life, leaves no where to go but death.

Gen. 2:18 | Καὶ εἶπεν κύριος ὁ θεός Οὐ καλὸν εἶναι τὸν ἄνθρωπον μόνον· ποιήσωμεν αὐτῷ βοηθὸν κατ᾽ αὐτόν.

εἶναι τὸν ἄνθρωπον | Pres infin, εἰμί, with acc subj, τὸν ἄνθρωπον, forming the pred, "It is not good for the human being to be alone." Note the translator shifts back to the generic ἄνθρωπον though the Hebrew is the same as v. 2:16 where האדם was translated with the proper name, Adam.

ποιήσωμεν | 1pl aor act subjv, ποιέω, let us make. The pl vb translates the sg in the Hebrew, apparently harmonizing the statement to 1:26.

κατ᾽ αὐτόν | All other animate creatures were created κατὰ γένος, according to kind. Here the βοηθὸν is created "according to him," i.e., like him. The same Hebrew is translated in 2:20 as ὅμοιος αὐτῷ, "like him."

Gen. 2:19 | καὶ ἔπλασεν ὁ θεὸς ἔτι ἐκ τῆς γῆς πάντα τὰ θηρία τοῦ ἀγροῦ καὶ πάντα τὰ πετεινὰ τοῦ οὐρανοῦ καὶ ἤγαγεν αὐτὰ πρὸς τὸν Αδαμ ἰδεῖν, τί καλέσει αὐτά, καὶ πᾶν, ὃ ἐὰν ἐκάλεσεν αὐτὸ Αδαμ ψυχὴν ζῶσαν, τοῦτο ὄνομα αὐτοῦ.

ἔτι | See v. 2:9; cf. v. 1:21, 25.

ἤγαγεν | 3sg aor act ind, ἄγω, he led.

ἰδεῖν | Aor act infin, ὁράω, to see.

τί | Neut sg acc interrog pron, τίς, what.

καλέσει | 3sg, fut, act, ind, καλέω, he will call.

ὃ ἐὰν ἐκάλεσεν αὐτὸ | And whatever he called it. The syntax is

difficult, as is the Hebrew it translates. Note the switch to sg forms to individuate the creatures that were brought to Adam.

ἐὰν | The particle ἐάν sometimes stands where one would expect ἄν. Here we find an exception to the rule that the subjv follows ἐάν, for the vb is ind (C&S §105).

πᾶν | Neut sg nom adj, πᾶς, everything; NETS, anything. Faithfully translates כל in the Hebrew but disturbs the Greek syntax.

ψυχὴν ζῶσαν | Cf. v. 1:24; 2:7.

τοῦτο ὄνομα αὐτοῦ | Pred nom with elided εἰμί, "this [was] its name."

Gen. 2:20 | Καὶ ἐκάλεσεν Αδαμ ὀνόματα πᾶσιν τοῖς κτήνεσιν καὶ πᾶσι τοῖς πετεινοῖς τοῦ οὐρανοῦ καὶ πᾶσι τοῖς θηρίοις τοῦ ἀγροῦ, τῷ δὲ Αδαμ οὐχ εὑρέθη βοηθὸς ὅμοιος αὐτῷ.—

κτήνεσιν | Neut pl dat noun κτῆνος, domestic animal; NETS, cattle (see v. 1:25).

ὅμοιος αὐτῷ | The adj ὅμοιος usually takes a dat obj, probably a dat of respect, "a helper similar with respect to him," i.e., a helper like him (cf. v. 2:18).

Gen. 2:21 | καὶ ἐπέβαλεν ὁ θεὸς ἔκστασιν ἐπὶ τὸν Αδαμ, καὶ ὕπνωσεν· καὶ ἔλαβεν μίαν τῶν πλευρῶν αὐτοῦ καὶ ἀνεπλήρωσεν σάρκα ἀντ᾿ αὐτῆς.

ἔκστασιν | Fem sg acc noun, ἔκστασις, trance.

ὕπνωσεν | 3sg aor act ind, ὑπνόω, he slept.

τῶν πλευρῶν | Fem pl gen, πλευρά, ribs. Partitive gen.

ἀνεπλήρωσεν | 3sg aor act ind, ἀναπληρόω, he filled in.

σάρκα | Acc dir obj, though ἀναπληρόω usually takes a gen of content as its obj (Wallace, 92–94).

ἀντ᾿ αὐτῆς | Prep ἀντί + gen, in its place.

Gen. 2:22 | καὶ ᾠκοδόμησεν κύριος ὁ θεὸς τὴν πλευράν, ἣν ἔλαβεν ἀπὸ τοῦ Αδαμ, εἰς γυναῖκα καὶ ἤγαγεν αὐτὴν πρὸς τὸν Αδαμ.

ᾠκοδόμησεν | 3sg aor act ind, ᾠκοδομέω, he built.

τὴν πλευράν | See v. 2:21.

ἣν | Fem sg acc rel pron, which.

ἤγαγεν | See v. 2:19.

Gen. 2:23 | καὶ εἶπεν Αδαμ Τοῦτο νῦν ὀστοῦν ἐκ τῶν ὀστέων μου καὶ σὰρξ ἐκ τῆς σαρκός μου· αὕτη κληθήσεται γυνή, ὅτι ἐκ τοῦ ἀνδρὸς αὐτῆς ἐλήμφθη αὕτη.

Τοῦτο νῦν ὀστοῦν | Pred nom construction with elided εἰμί, "this [is] now bone."

ὀστοῦν | Neut sg nom noun, ὀστέον, bone. The ε contracts with the ο in the neut sg nom (and acc) case ending to produce the ου dipthong.

κληθήσεται | 3sg fut pass ind, καλέω, she will be called.

ἐλήμφθη | 3sg aor pass ind, λαμβάνω, she was taken.

Gen. 2:24 | ἕνεκεν τούτου καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα αὐτοῦ καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ, καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν.

ἕνεκεν | Prep + gen, because.

τούτου | Neut sg gen dem pron, referring to the preceding statement as the grounds for the next statement.

καταλείψει | 3sg fut act ind, καταλείπω, he will leave.

προσκολληθήσεται | 3sg fut pass ind, προσκαλλάω, will be united to.

πρὸς | Prep + acc. The prep in a compound vb, here προσκολληθήσεται, is often repeated in the phrase. It should not be translated twice.

ἔσονται οἱ δύο εἰς σάρκα μίαν | The completion of the pred nom with εἰς following a form of εἰμί is a Hebraism that very literally translates the Hebrew prep לְ (C&S §90.c).

Gen. 2:25 | καὶ ἦσαν οἱ δύο γυμνοί, ὅ τε Αδαμ καὶ ἡ γυνὴ αὐτοῦ, καὶ οὐκ ᾐσχύνοντο.

γυμνοί | Masc pl nom adj, γυμνός, naked.

ὅ τε ǀ τε is a postpositive enclitic particle that causes the syllable preceding it to gain an accent. Here τε separates the def art from the proper name, Αδαμ.

ᾐσχύνοντο ǀ 3pl impf pass ind, αἰσχύνω, they were (not) ashamed.

Gen. 3:1 ǀ Ὁ δὲ ὄφις ἦν φρονιμώτατος πάντων τῶν θηρίων τῶν ἐπὶ τῆς γῆς, ὧν ἐποίησεν κύριος ὁ θεός· καὶ εἶπεν ὁ ὄφις τῇ γυναικί Τί ὅτι εἶπεν ὁ θεός Οὐ μὴ φάγητε ἀπὸ παντὸς ξύλου τοῦ ἐν τῷ παραδείσῳ;

ὄφις ǀ Masc sg nom noun, ὄφις, snake.

φρονιμώτατος ǀ Masc sg nom superlative adj, φρόνιμος, most clever; NETS, sagacious.

τῶν ἐπὶ τῆς γῆς ǀ The article τῶν is turning the prep phrase into an adj modifying τῶν θηρίων, of all the animals on the earth.

ὧν ǀ Neut pl gen rel pron, of which. As the obj of ἐποίησεν, an acc is expected but the case is attracted to the gen case of its antecedent, τῶν θηρίων.

Τί ὅτι ǀ The interrog adv, "why," with implied εἰμί, "why [is it] that . . . ?"

Οὐ μὴ φάγητε ǀ 2pl aor act subj, ἐσθίω, you shall not eat. Emphatic negation.

Οὐ . . . ἀπὸ παντὸς ξύλου ǀ "not . . . from any tree."

τοῦ ἐν τῷ παραδείσῳ ǀ The def art τοῦ turns the prep phrase into an adj modifier agreeing in gender, number, and case with ξύλου.

Gen. 3:2 ǀ καὶ εἶπεν ἡ γυνὴ τῷ ὄφει Ἀπὸ καρποῦ ξύλου τοῦ παραδείσου φαγόμεθα,

φαγόμεθα ǀ 1pl fut mid ind, ἐσθίω, we may eat.

Gen. 3:3 ǀ ἀπὸ δὲ καρποῦ τοῦ ξύλου, ὅ ἐστιν ἐν μέσῳ τοῦ παραδείσου, εἶπεν ὁ θεός Οὐ φάγεσθε ἀπ᾽ αὐτοῦ οὐδὲ μὴ ἅψησθε αὐτοῦ, ἵνα μὴ ἀποθάνητε.

οὐδὲ μὴ ἅψησθε αὐτοῦ ǀ Note intensive negation, "not even touch it." The different syntax from the first prohibition may call attention to the woman's addition to God's command.

ἅψησθε | 2pl aor mid subj, ἅπτω, you may (not) touch.

ἵνα μὴ | A negative purpose clause, lest, i.e., so that not. This is the conventional Septuagint translation of Hebrew פֶּן, a particle expressing rejection of a possible outcome.

ἀποθάνητε | 2pl aor act subj, ἀποθνῃσκω, so that you may (not) die. Subjv following ἵνα μή expressing negative purpose.

Gen. 3:4 | καὶ εἶπεν ὁ ὄφις τῇ γυναικί Οὐ θανάτῳ ἀποθανεῖσθε·

θανάτῳ ἀποθανεῖσθε | Cf. v. 2:17 (C&S §61).

Gen. 3:5 | ᾔδει γὰρ ὁ θεὸς ὅτι ἐν ᾗ ἂν ἡμέρᾳ φάγητε ἀπ᾽ αὐτοῦ, διανοιχθήσονται ὑμῶν οἱ ὀφθαλμοί, καὶ ἔσεσθε ὡς θεοὶ γινώσκοντες καλὸν καὶ πονηρόν.

ᾔδει | 3sg pluperf act ind, οἶδα, he knew. The pluperf form of οἶδα is used as a simple past.

ἐν ᾗ ἂν ἡμέρᾳ | Prep phrase + rel pron + particle of contingency expressing time when, "the day on which . . . ."

φάγητε | 2pl aor act subj, ἐσθίω, you eat.

διανοιχθήσονται | 3pl fut pass ind, διανοίγω, they will be opened.

θεοὶ | Note pl form, "gods." The Greek translator has consistently translated the Hebrew pl form אלהים with the sg θεός when it refers to the God of Israel. The deviation from that indicates that here the pl form is intentional, probably a reference to the Greco-Roman pantheon.

γινώσκοντες | Masc pl nom pres act ptc, γινώσκω, knowing.

Gen. 3:6 | καὶ εἶδεν ἡ γυνὴ ὅτι καλὸν τὸ ξύλον εἰς βρῶσιν καὶ ὅτι ἀρεστὸν τοῖς ὀφθαλμοῖς ἰδεῖν καὶ ὡραῖόν ἐστιν τοῦ κατανοῆσαι, καὶ λαβοῦσα τοῦ καρποῦ αὐτοῦ ἔφαγεν· καὶ ἔδωκεν καὶ τῷ ἀνδρὶ αὐτῆς μετ᾽ αὐτῆς, καὶ ἔφαγον.

καλὸν τὸ ξύλον | Pred nom with elided εἰμί, "the tree [was] good." The pred is likely fronted to emphasize the perceived goodness of the tree's fruit.

ἀρεστὸν τοῖς ὀφθαλμοῖς ἰδεῖν | Pleasing for the eyes to see.

ἀρεστὸν | Neut sg adj, ἀρεστός, pleasing.

ἰδεῖν | Aor act infin, ὁράω, to see, complementing the adj.

κατανοῆσαι | Aor act infin, κατανοέω, to contemplate.

ὡραῖόν ἐστιν τοῦ κατανοῆσαι | Note the second ὅτι governs both phrases, effectively reducing the three things about the tree to two categories. In the Hebrew, three aspects of the human being are being attracted to the forbidden fruit: the mouth to food, the eye to beauty, and the inner self to understanding.[14] In the Greek, the last two are grouped together under aesthetics, "pleasing to see and beautiful to understand."

λαβοῦσα | Fem sg nom aor act ptc, λαμβάνω, taking. Agreeing with ἡ γυνὴ.

τοῦ καρποῦ αὐτοῦ | Partitive gen, "some of its fruit."

ἔφαγεν | 3sg aor act ind, ἐσθίω, she ate.

ἔδωκεν | 3sg aor act ind, δίδωμι, she gave.

καὶ ἔδωκεν καὶ | The second καὶ is adv, also.

ἔφαγον | 3pl aor act ind, ἐσθίω, they ate.

Gen. 3:7 | καὶ διηνοίχθησαν οἱ ὀφθαλμοὶ τῶν δύο, καὶ ἔγνωσαν ὅτι γυμνοὶ ἦσαν, καὶ ἔρραψαν φύλλα συκῆς καὶ ἐποίησαν ἑαυτοῖς περιζώματα.

διηνοίχθησαν | 3pl aor pass ind, διανοίγω, they were opened up.

ἔγνωσαν | 3pl aor act ind, γινώσκω, they knew.

γυμνοὶ | See v. 2:25.

ἔρραψαν | 3pl aor act ind, ῥάπτω, they sewed.

φύλλα | Neut pl acc noun, φύλλον, leaves.

συκῆς | Fem sg gen noun, συκῆ, of fig.

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14. Ibid., 39.

περιζώματα | Neut pl acc noun, περίζωμα, coverings, in this context, loincloths.

Genesis 2:15–3:7 NETS

2:15 And the Lord God took the man whom he had formed and put him in the orchard to till and keep it. 16 And the Lord God commanded Adam, saying, "You shall eat for food of every tree that is in the orchard, 17 but of the tree for knowing good and evil, of it you shall not eat; on the day that you eat of it, you shall die by death."

18 Then the Lord God said, "It is not good that the man is alone; let us make him a helper corresponding to him." 19 And out of the earth God furthermore formed all the animals of the field and all the birds of the sky and brought them to Adam to see what he would call them, and anything, whatever Adam called it as living creature, this was its name. 20 And Adam gave names to all the cattle and to all the birds of the sky and to all the animals of the field, but for Adam there was not found a helper like him. 21 And God cast a trance upon Adam, and he slept, and he took one of his ribs and filled up flesh in its place. 22 And the rib that he had taken from Adam the Lord God fashioned into a woman and brought her to Adam.

23 And Adam said,

> "This now is bone of my bones
>   and flesh of my flesh;
> this one shall be called Woman,
>   for out of her husband she was taken."

24 Therefore a man will leave his father and mother and will be joined to his wife, and the two will become one flesh. 25 And the two were naked, both Adam and his wife, and were not ashamed.

3:1 Now the snake was the most sagacious of all the wild animals that were upon the earth, which the Lord God had made. And the snake said to the woman, "Why is it that God said, 'You shall not eat from any tree that is in the orchard'?" 2 And the woman said to the snake, "We shall eat of the fruit of the tree of the orchard, 3 but of the fruit of the tree that is in the middle of the orchard, God said, 'You shall not eat of it nor shall you even touch it, lest you die.' " 4 And the snake said to the woman, "You will not die by death, 5 for God knew that on the day you eat of it, your eyes would be opened, and you would be like

gods knowing good and evil." 6 And the woman saw that the tree was good for food and that it was pleasing for the eyes to look at and it was beautiful to contemplate, and when she had taken of its fruit, she ate, and she also gave some to her husband with her, and they ate. 7 And the eyes of the two were opened, and they knew that they were naked, and they sewed fig leaves together and made loincloths for themselves.

Genesis 2:15–3:7 in the New Testament		
LXX:	**Cited in:**	**Context or Theme:**
Gen. 2:24	Matt. 19:5 Mark 10:7	Jesus discussing divorce with the Pharisees.
Gen. 2:24	1 Cor. 6:16	In Paul's discussion of sexual immorality.
Gen. 2:24	Eph. 5:31	In Paul's discussion of Christ's love for the church.

GENESIS 3:8–24

Gen. 3:8 | Καὶ ἤκουσαν τὴν φωνὴν κυρίου τοῦ θεοῦ περιπατοῦντος ἐν τῷ παραδείσῳ τὸ δειλινόν, καὶ ἐκρύβησαν ὅ τε Αδαμ καὶ ἡ γυνὴ αὐτοῦ ἀπὸ προσώπου κυρίου τοῦ θεοῦ ἐν μέσῳ τοῦ ξύλου τοῦ παραδείσου.

τὴν φωνὴν | Acc dir obj of ἤκουσαν, which more often takes a gen obj.

περιπατοῦντος | Masc sg gen pres act ptc, περιπετέω, walking. Notice the contraction of the ε- stem vowel and -ο of the ending, resulting in the accented diphthong ου. The adv ptc is probably temporal, "while he was walking."

τὸ δειλινόν | Neut sg acc adj, δειλίνος, used as an adv acc of the extent of time, "in the late afternoon" or "towards evening."

ἐκρύβησαν | 3pl aor act ind, κρύπτω, they hid.

ὅ τε Αδαμ | The postpositive enclitic particle τε results in an accent on the def art ὁ. The article modifies the proper name Αδαμ, but is not translated (cf. v. 2:25).

τε . . . καὶ | Both . . . and.

ἀπὸ προσώπου κυρίου | προσώπου is a Hebraism that reflects the translator's care to represent every word of the Hebrew with a corresponding Greek word, but it is not necessary in Greek syntax and could have been omitted for more natural Greek. "From the face of" is often translated into English as "from the presence of."

μέσῳ | Locative dat, in the midst of.

Gen. 3:9 | καὶ ἐκάλεσεν κύριος ὁ θεὸς τὸν Αδαμ καὶ εἶπεν αὐτῷ Αδαμ, ποῦ εἶ;

ποῦ εἶ | Adv + 2sg pres ind, εἰμί, where are you?

Gen. 3:10 | καὶ εἶπεν αὐτῷ Τὴν φωνήν σου ἤκουσα περιπατοῦντος ἐν τῷ παραδείσῳ καὶ ἐφοβήθην, ὅτι γυμνός εἰμι, καὶ ἐκρύβην.

See v. 3:8. Note here the shift to the sg vb forms.

εἶπεν αὐτῷ | Note the implicit ambiguity, "he said to him," which is resolved only by context. This ambiguity of the referent of prons is not uncommon in the LXX.

ἐφοβήθην | 1sg aor pass ind, φοβέομαι, I was afraid. Note dep vb.

Gen. 3:11 | καὶ εἶπεν αὐτῷ Τίς ἀνήγγειλέν σοι ὅτι γυμνὸς εἶ; μὴ ἀπὸ τοῦ ξύλου, οὗ ἐνετειλάμην σοι τούτου μόνου μὴ φαγεῖν ἀπ᾽ αὐτοῦ, ἔφαγες;

Τίς | Masc sg nom interrog pron, τίς, who? Subj of the vb.

ἀνήγγειλέν | 3sg aor act ind, ἀναγέλλω, he announced.

μὴ . . . ἔφαγες | 2sg aor act ind, ἐσθίω, you have not eaten; NETS, unless you have eaten. μὴ usually negates a non-ind vb, but when used with the ind in a question, as here, it anticipates a negative answer to the question. In English, we typically phrase such a question as, "you didn't . . . , did you?"

οὗ | Neut sg gen rel pron, ὅς, of which. A Hebraisim (see C&S §69).

ἐνετειλάμην | 1sg aor mid ind, ἐντέλλομαι, I commanded.

τούτου μόνου | The Greek translator added the phrase not found in the MT (though perhaps the translator's *Vorlage* included it), this alone, emphasizing that of all the trees in the garden only this one was forbidden.

μὴ φαγεῖν | Negation of the aor act infin, ἐσθίω, not to eat.

Gen. 3:12 | καὶ εἶπεν ὁ Αδαμ Ἡ γυνή, ἣν ἔδωκας μετ᾽ ἐμοῦ, αὕτη μοι ἔδωκεν ἀπὸ τοῦ ξύλου, καὶ ἔφαγον.

ἣν | Fem sg acc rel pron, ὅς, whom.

ἔδωκας | 2sg aor act ind, δίδωμι, you gave.

μετ᾽ ἐμοῦ | An implicit pred nom, "whom you gave to be with me."

αὕτη | Fem sg nom dem pron, this woman. Note the rough breathing mark. Do not misread the more emphatic "this woman" as the fem personal pron αὐτή, "she."

ἔφαγον | 1sg aor act ind, ἐσθίω, I ate.

Gen. 3:13 | καὶ εἶπεν κύριος ὁ θεὸς τῇ γυναικί Τί τοῦτο ἐποίησας; καὶ εἶπεν ἡ γυνή Ὁ ὄφις ἠπάτησέν με, καὶ ἔφαγον.

Τί | Neut sg nom interrog pron, what? "What [is] this you have done?"

ἠπάτησέν | 3sg aor act ind, ἀπατάω, it deceived.

Gen. 3:14 | καὶ εἶπεν κύριος ὁ θεὸς τῷ ὄφει Ὅτι ἐποίησας τοῦτο, ἐπικατάρατος σὺ ἀπὸ πάντων τῶν κτηνῶν καὶ ἀπὸ πάντων τῶν θηρίων τῆς γῆς· ἐπὶ τῷ στήθει σου καὶ τῇ κοιλίᾳ πορεύσῃ καὶ γῆν φάγῃ πάσας τὰς ἡμέρας τῆς ζωῆς σου.

τῷ ὄφει | See v. 3:1.

ἐπικατάρατος | Masc sg nom adj, ἐπικατάρατος, cursed. It is the pred adj of the pred nom construction ἐπικατάρατος σὺ, cursed are you.

ἀπὸ πάντων | The prep ἀπὸ is expressing separation from all the other land animals (τῶν κτηνῶν . . . τῶν θηρίων).

στήθει | Neut sg dat noun, στῆθος, chest.

κοιλίᾳ | Fem sg dat noun, κοιλία, belly.

πορεύσῃ | 2sg fut mid ind, πορεύομαι, you shall go.

φάγῃ | 2sg fut mid ind, ἐσθίω, you shall eat.

Gen. 3:15 ǀ καὶ ἔχθραν θήσω ἀνὰ μέσον σου καὶ ἀνὰ μέσον τῆς γυναικὸς καὶ ἀνὰ μέσον τοῦ σπέρματός σου καὶ ἀνὰ μέσον τοῦ σπέρματος αὐτῆς· αὐτός σου τηρήσει κεφαλήν, καὶ σὺ τηρήσεις αὐτοῦ πτέρναν.

ἔχθραν ǀ Fem sg acc noun, ἔχθρα, hatred.

θήσω ǀ 1sg fut act ind, τίθημι, I will put.

ἀνὰ μέσον . . . ἀνὰ μέσον ǀ Idiomatic phrase + gen, "between."

αὐτός ǀ Although the antecedent is σπέρματος, the pron is masc, not the expected neut. This suggests that the translator personalized the σπέρματος, allowing later interpretation as an individual, the Messiah.

τηρήσει ǀ 3sg fut act ind, τηρέω, he will guard, watch carefully. The translator apparently did not understand the difficult Hebrew vb שׁוף, bruise, which occurs only here and in Job 9:17 and Ps. 139:11, and therefore translated with a much more general vb to express the wariness between the seed of the snake and the seed of the woman (cf. C&S §13).

πτέρναν ǀ Fem sg acc noun, πτέρνα, heel.

Gen. 3:16 ǀ καὶ τῇ γυναικὶ εἶπεν Πληθύνων πληθυνῶ τὰς λύπας σου καὶ τὸν στεναγμόν σου, ἐν λύπαις τέξῃ τέκνα· καὶ πρὸς τὸν ἄνδρα σου ἡ ἀποστροφή σου, καὶ αὐτός σου κυριεύσει.

Πληθύνων ǀ Masc sg gen pres act part, πληθύνω, increasingly. The ptc is adv and modifies πληθυνῶ. The use of the ptc and its cognate vb is the conventional way the Septuagint translates the emphatic Hebrew infin absolute, certainly/surely I will increase (C&S §81).

πληθυνῶ ǀ 1sg fut act ind, πληθύνω, I will increase.

λύπας ǀ Fem pl acc noun, λύπη, pains.

στεναγμόν ǀ Masc sg acc noun, στεναγμός, groan.

ἐν λύπαις ǀ Fem pl dat noun, λύπη, in pains. This prep phrase modifies the vb τέξῃ as a dat of manner.

τέξῃ ǀ 2sg fut mid ind, τίκτω, you will bear.

τέκνα ǀ Neut pl acc noun, τέκνον, children. This noun is the cognate acc of τέξῃ.

ἀποστροφή | Fem sg nom noun, ἀποστροφή, inclination; NETS, recourse.

κυριεύσει | 3sg fut act ind, κυριεύω, he will rule; NETS, dominate.

αὐτός | Masc sg nom rel pron, he. Antecedent, ἄνδρα σου.

Gen. 3:17 | τῷ δὲ Αδαμ εἶπεν Ὅτι ἤκουσας τῆς φωνῆς τῆς γυναικός σου καὶ ἔφαγες ἀπὸ τοῦ ξύλου, οὗ ἐνετειλάμην σοι τούτου μόνου μὴ φαγεῖν ἀπ᾽ αὐτοῦ, ἐπικατάρατος ἡ γῆ ἐν τοῖς ἔργοις σου· ἐν λύπαις φάγῃ αὐτὴν πάσας τὰς ἡμέρας τῆς ζωῆς σου·

Ὅτι | Causal conj, because.

ἤκουσας | 2sg aor act ind, ἀκούω, you listened to.

ξύλου | Masc sg gen noun, ξύλον, tree. Gen of source.

οὗ | Neut sg gen rel pron, ὅς, which. The antecedent is ξύλου.

ἐνετειλάμην | 1sg aor mid ind, ἐντέλλομαι, I commanded.

μόνου | Masc sg gen adj, μόνος, only. Anar attrib adj modifying τούτου.

φαγεῖν | Aor act infin, ἐσθίω, to eat. Negated by the particle μὴ.

ἐπικατάρατος | See v. 3:14. A pred nom of ἡ γῆ.

ἡμέρας | Fem pl acc noun, ἡμέρα, days. Acc of time indicating extent.

Gen. 3:18 | ἀκάνθας καὶ τριβόλους ἀνατελεῖ σοι, καὶ φάγῃ τὸν χόρτον τοῦ ἀγροῦ.

ἀκάνθας | Fem pl acc noun, ἄκανθα, thorns.

τριβόλους | Masc pl acc noun, τρίβολος, thistles.

ἀνατελεῖ | 3sg fut act ind, ἀνατέλλω, it shall grow up; NETS, it shall cause to grow up.

σοι | Masc sg dat pron, σύ, against you; NETS, for you. Dat of disadvantage.

φάγῃ | 2sg fut mid ind, ἐσθίω, you will eat.

χόρτον | Masc sg acc noun, χόρτος, grass; NETS, herbage.

Gen. 3:19 | ἐν ἱδρῶτι τοῦ προσώπου σου φάγῃ τὸν ἄρτον σου ἕως τοῦ ἀποστρέψαι σε εἰς τὴν γῆν, ἐξ ἧς ἐλήμφθης· ὅτι γῆ εἶ καὶ εἰς γῆν ἀπελεύσῃ.

ἐν ἱδρῶτι | Masc sg dat noun, ἱδρώς, by sweat. Dat of manner.

ἀποστρέψαι | Aor act infin, ἀποστρέφω, to return. The art infin with the conj ἕως gives the infin a temporal force, "until you return."

σε | Masc sg acc pron, σύ. Acc subj of the infin ἀποστρέψαι.

ἧς | Fem sg gen rel pron, ἥ, which. Gen of source with the antecedent τὴν γῆν.

ἐλήμφθης | 2sg aor pass ind, λαμβάνω, you were taken.

ἀπελεύσῃ | 2sg fut mid ind, ἀπέρχομαι, you will return. Dep vb.

Gen. 3:20 | καὶ ἐκάλεσεν Αδαμ τὸ ὄνομα τῆς γυναικὸς αὐτοῦ Ζωή, ὅτι αὕτη μήτηρ πάντων τῶν ζώντων.

Ζωή | Fem sg nom noun, ζωή, life, used as a name, is a translation of the Hebrew rather than a transliteration of the name.

Gen. 3:21 | Καὶ ἐποίησεν κύριος ὁ θεὸς τῷ Αδαμ καὶ τῇ γυναικὶ αὐτοῦ χιτῶνας δερματίνους καὶ ἐνέδυσεν αὐτούς. —

χιτῶνας | Masc pl acc noun, χιτών, tunics.

δερματίνους | Masc pl acc adj, δερμάτινος, leather. This anar adj attributively modifies χιτῶνας.

ἐνέδυσεν | 3sg, aor, act, ind, ἐνδύω, he clothed.

Gen. 3:22 | καὶ εἶπεν ὁ θεός Ἰδοὺ Αδαμ γέγονεν ὡς εἶς ἐξ ἡμῶν τοῦ γινώσκειν καλὸν καὶ πονηρόν, καὶ νῦν μήποτε ἐκτείνῃ τὴν χεῖρα καὶ λάβῃ τοῦ ξύλου τῆς ζωῆς καὶ φάγῃ καὶ ζήσεται εἰς τὸν αἰῶνα.

γέγονεν | 3sg perf act ind, γίνομαι, he has become.

γινώσκειν | Pres act infin, γινώσκω, to know. Infin of result, knowing.

μήποτε | Conj, so that not; NETS, perhaps.

ἐκτείνῃ | 3sg aor act subjv, ἐκτείνω, he might reach out.

εἰς τὸν αἰῶνα | An acc of time. The expression is an idiom that carries the sense of "eternity" or "forever."

Gen. 3:23 | καὶ ἐξαπέστειλεν αὐτὸν κύριος ὁ θεὸς ἐκ τοῦ παραδείσου τῆς τρυφῆς ἐργάζεσθαι τὴν γῆν, ἐξ ἧς ἐλήμφθη.

ἐξαπέστειλεν | 3sg aor act ind, ἐξαποστέλλω, he sent out.

παραδείσου | Masc sg gen noun, παράδεισος, (from) garden.

τρυφῆς | Fem sg gen noun, τρυφή of delight.

ἐργάζεσθαι | Pres mid infin, ἐργάζομαι, to work. Infin of purpose in this context, to till.

ἧς | Fem sg gen rel pron, ἥ, from which. The antecedent is τὴν γῆν.

ἐλήμφθη | 3sg aor pass ind, λαμβάνω, he was taken.

Gen. 3:24 | καὶ ἐξέβαλεν τὸν Αδαμ καὶ κατῴκισεν αὐτὸν ἀπέναντι τοῦ παραδείσου τῆς τρυφῆς καὶ ἔταξεν τὰ χερουβιμ καὶ τὴν φλογίνην ῥομφαίαν τὴν στρεφομένην φυλάσσειν τὴν ὁδὸν τοῦ ξύλου τῆς ζωῆς.

κατῴκισεν | 3sg aor act ind, κατοικίζω, caused to dwell.

ἀπέναντι | Prep, opposite.

ἔταξεν | 3sg aor act ind, τάσσω, he stationed.

Χερουβιμ | indeclinable proper noun, pl of χερουβ, cherubim; NETS, cheroubim.

φλογίνην | Fem sg acc adj, φλόγινος, flaming. Modifies ῥομφαίαν.

ῥομφαίαν | Fem sg acc noun, ῥομφαία, sword.

στρεφομένην | Fem sg acc pres mid ptc, στρέφω, turning. The adj ptc attrib modifies ῥομφαίαν.

φυλάσσειν | Pres act infin, φυλάσσω, to guard. Infin of purpose.

Genesis 3:8–24 NETS

3:8 And they heard the sound of the Lord God walking about in the

orchard in the evening, and both Adam and his wife hid themselves from the presence of the Lord God in the midst of the timber of the orchard. 9 And the Lord God called Adam and said to him, "Adam, where are you?" 10 And he said to him, "I heard the sound of you walking about in the orchard, and I was afraid, because I am naked, and I hid myself." 11 And he said to him, "Who told you that you are naked, unless you have eaten from the tree of which I commanded you, of this one alone, not to eat from it?" 12 And Adam said, "The woman, whom you gave to be with me, she gave me of the tree, and I ate." 13 And God said to the woman, "What is this you have done?" And the woman said, "The snake tricked me, and I ate." 14 And the Lord God said to the snake,

> "Because you have done this,
>> cursed are you from all the domestic animals
>> and from all the wild animals of the earth;
> upon your chest and belly you shall go,
>> and earth you shall eat
>> all the days of your life.

15 And I will put enmity between you and between the woman
>> and between your offspring and between her offspring;
> he will watch your head,
>> and you will watch his heel."

16 And to the woman he said,
> "I will increasingly increase your pains and your groaning;
>> with pains you will bring forth children.
> And your recourse will be to your husband,
>> and he will dominate you."

17 Then to Adam he said,
> "Because you have listened to the voice of your wife
>> and have eaten from the tree
> of which I commanded you,
>> of this one alone, not to eat from it,
> cursed is the earth in your labors;
>> with pains you will eat it all the days of your life;

18 thorns and thistles it shall cause to grow up for you,
>> and you will eat the herbage of the field.

19 By the sweat of your face
>> you will eat your bread
> until you return to the earth
>> from which you were taken,
> for you are earth
>> and to [into] earth you will depart."

20 And Adam called the name of his wife Life, because she is the

mother of all the living. 21 And the Lord God made leather tunics for Adam and for his wife and clothed them.

22 Then God said, "See, Adam has become like one of us, knowing good and evil, and now perhaps he might reach out his hand and take of the tree of life and eat, and he will live forever." 23 And the Lord God sent him forth from the orchard of delight to till the earth from which he was taken. 24 And he drove Adam out and caused him to dwell opposite the orchard of delight, and he stationed the cheroubim and the flaming sword that turns, to guard the way of the tree of life.

Genesis 3:8–24 in the New Testament

There are no quotations of Gen. 3:8–24 in the New Testament.