

The boxes in this left-hand column provide parsing options for Greek verbs.

The Vocabulary Box lists Greek words that appear in this section of Genesis.

LXX: GENESIS LESSON 1

GENESIS 1.1-5

Roderick Graciano
Timothy Ministries
2015

This right-hand box provides extra info on grammatical and other topics.

PERSON & NUMBER		
	Singular	Plural
1st	I	We, Us
2nd	You	You
3rd	He, She, It	They

TYPICAL AKTIONSAART	TENSE FORMS
Durative	Present
Summary	Future
Punctiliar	Aorist
Durative	Imperfect
Stative	Perfect
Past Past	Pluperfect

PARTICIPLE (VERBAL ADJECTIVE)

MOOD
Indicative: Indicates
Imperative: Commands
Subjunctive: Expresses Possibility
Optative: Expresses A Wish
[Infinitive: Verbal Noun]

VOICE
Active: Subject does action
Passive: Subject acted upon
Middle: Subject acts upon self

VOCABULARY
ἄβυσσος, ἡ
ἀόρατος, ον
ἀρχή, ἡ
γῆ, ἡ
γίγνομαι, γίνομαι
Γενηθήτω
ἐγένετο
εἶπον
εἶπεν
θεός, ὁ
οὐρανός, ὁ
πνεῦμα, τό
ποιέω
ἐποίησεν
φῶς, τό

Diphthongs are marked in blue, consonants with a different pronunciation in red.

THE KOINE GREEK ALPHABET			
LOWERCASE			
α	Alpha	ν	Nee
β	Veeta	ξ	Ksee
γ	Ghamma	ο	Omicron
δ	Dhelta	π	Pee
ε	Epsilon	ρ	Rho
ζ	Zeeta	σ,ς	Seegma
η	Eeta	τ	Taf
θ	Theeta	υ	Epsilon
ι	Yiota	φ	Fee
κ	Kappa	χ	Hee
λ	Lamdha	ψ	Psee
μ	Mee	ω	Omegha

PRACTICAL APPLICATION & OTHER NOTES

In God's statement of Gen 1.3, "Let there be light," the LXX uses, Γενηθήτω, an Aorist, third-person, passive, imperative, in place of the Heb jussive. The Grk optative is similar to the Heb jussive, but there seems to be no optative form for the Grk verb γίγνομαι. Nevertheless, with a passive imperative in the third person, the translators of the LXX successfully communicate that light itself takes no part in its own creation; it is passively brought into being by the Logos (John 1.1-3).

This box is a place to write down insights that were surfaced by our discussion of the passage.

MODERN GREEK PRONUNCIATION PRACTICE

LXX: GENESIS LESSON 1 B

Look up each Bible word in your Greek lexicon (Greek-English Dictionary). Write the definition beside the word. Practice saying the word. Remember that, in general, each Greek letter makes the *first sound* in its letter name (the *gamma Y* sound is an exception).

ἀνά

ἀρχή

βοτάνη

γάρ

γῆ

δόξα

ἐπί

ζάω

ἡμέρα

θεός

ἵππος

κόσμος

λόγος

μέγας

νύξ

ξένος

ὄνομα

πᾶς, πᾶσα, πᾶν

ῥάβδος

σκότος

τιμή

ὔδωρ

φῶς

χαρά

ψυχή

ώρα

PERSON & NUMBER

	Singular	Plural
1st	I	We, Us
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VOCABULARY

δεύτερος, α, ον
 διαχωρίζω
 διαχωρίζον
 διεχώρισεν
 ἐπάνω
 ἐσπέρα, ἡ
 καλέω
 ἐκάλεσεν
 καλός, ἡ, ὄν
 μέσος, η, ον
 οὔτως
 ὁράω
 εἶδεν (from εἶδον)
 πρωῖ
 στερέωμα, ατος, τό
 ὑποκάτω

Diphthongs are marked in **blue**, consonants with a different pronunciation in **red**.

PRONOUNCING DIPHTHONGS

- αι** e as in *met*
- ει** i as in *ski*
- οι** i as in *ski*
- υι** i as in *ski*
- ου** ou as in *through*
- αυ** ahf pre-voiceless cons., else ahv
- ευ** ehf pre-voiceless cons., else ehv
- ηυ** eef (or if) pre-voiceless cons., else eev (or iv)

PRONOUNCING DOUBLE GAMMA

Pronounce **γγ** as *ng*. When **γγ** is followed by an [e] sound, the second **γ** makes a *g* sound. Note: **γ** also makes an *n* sound before **κ**, **ξ** and **χ**.

TYPICAL AKTIONSAART**TENSE FORMS**

Durative	Present
Summary	Future
Punctiliar	Aorist
Durative	Imperfect
Stative	Perfect
Past Past	Pluperfect

PARTICIPLE (VERBAL ADJECTIVE)**MOOD**

Indicative: Indicates
Imperative: Commands
Subjunctive: Expresses Possibility
Optative: Expresses A Wish
[Infinitive: Verbal Noun]

VOICE

Active: Subject does action
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PRACTICAL APPLICATION & OTHER NOTES

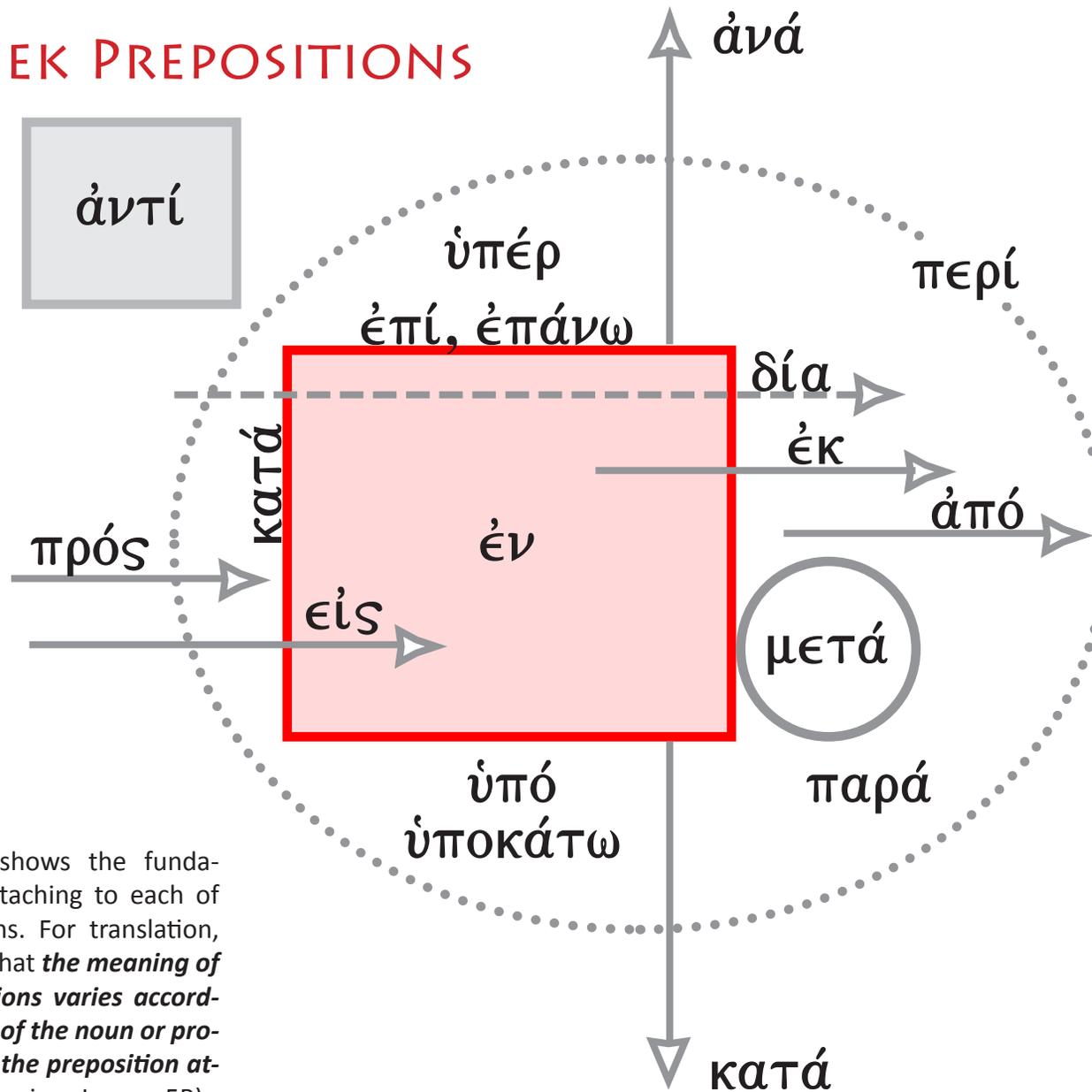
Learn *Koine Greek* phrases:

νοεῖτε; = "Do you all understand?"

νοοῦμεν. = "We understand."

νοέω. = "I understand."

GREEK PREPOSITIONS



This diagram shows the fundamental idea attaching to each of the prepositions. For translation, we must note that *the meaning of some prepositions varies according to the case of the noun or pronoun to which the preposition attaches* (see Ephesians Lesson 5B).

LXX: GENESIS LESSON 3
GENESIS 1.9-13

Roderick Graciano
 Timothy Ministries
 2015

PERSON & NUMBER

	Singular	Plural
1st	I	We, Us
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TYPICAL AKTIONTSART **TENSE FORMS**

Durative	Present
Summary	Future
Punctiliar	Aorist
Durative	Imperfect
Stative	Perfect
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PARTICIPLE (VERBAL ADJECTIVE)

MOOD

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VOICE

Active: Subject does action
 Passive: Subject acted upon
 Middle: Subject acts upon self

VOCABULARY

βλαστάνω
 βλαστησάτω
 βοτάνη, ἡ
 γένος, τό
 ἐκφέρω
 ἐξήνεγκεν
 θάλασσα, ἡ
 καρπιμος, ον
 καρπός, ὁ
 ξύλον, τό
 ὁμοιότης, ἡ
 σπέρμα, τό
 συνάγω
 συναχθήτω
 συναγωγή, ἡ
 σύστημα, τό

Diphthongs are marked in blue, consonants with a different pronunciation in red.

CONJUNCTIONS

ἀλλά ἵνα
 δέ καί
 ἐάν ὅτι
 ὡς

NEGATIONS: NO/NOT

οὐ, οὐχ, οὐξ
 μή

PRACTICAL APPLICATION & OTHER NOTES

The verb βλαστάνω means “to bud, to sprout.” The related noun, βλαστός, means “shoot, bud, embryo, germ.” Our English prefix, *blasto-* relates to germination, as in *blastula*, which denotes an animal embryo at an early stage of development.

From the word ξύλον, *tree*, we get our word *xylem* which denotes “the vascular tissue in plants that conducts water and dissolved nutrients upward from the root and also helps to form the woody element in the stem.”

THE SEVEN ULTIMATE QUESTIONS

The ultimate questions are those whose answers provide a working framework for life. As such, they are integral to what we call our worldview. A worldview is simply the mental grid or lens through which we think about and understand the world and our place in it. The more directly we study the ultimate questions, the more consciously, consistently and effectively we will live out our worldview.

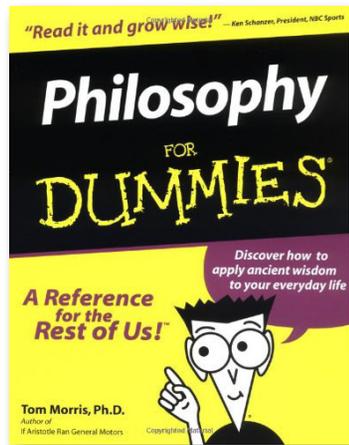
Few people do the hard work to answer all the ultimate questions, but every person either answers them or makes assumptions about them in order to function as a human being. The seven ultimate questions are the questions of:

1. **Teleology:** What is my purpose, or the purpose of anything, for that matter?
2. **Happiness:** What is the most direct path to personal fulfillment?
3. **Ethics:** What is right, what is wrong, and is there an objective basis for identifying the difference?
4. **Theology:** Is there a God, and if so, what is He, She, or It like?
5. **History:** Why has the history of the world unfolded the way it has; why is there evil in the world?
6. **Epistemology:** Can we really know anything, and if so, how? What forms of knowledge are reliable?
7. **Ontology:** What is the nature of existence? What does it really mean to be human?

For a much fuller explanation of the ultimate questions, please download the pdf document, in which I introduce them:

http://www.tmin.org/pdfs/THE_THEO_A.pdf

If you would like to explore these questions even more deeply, I highly recommend investing in a copy of Tom Morris's book:



Most importantly, as we study the first chapters of Genesis, which (together with Job, Ecclesiastes and the gospel of John) is one of the most vital philosophy books ever written, keep the seven ultimate questions in mind. Ask yourself often, “How does this statement in Genesis address one or more of the ultimate questions?”

Consider the revelation in Genesis 1 that man was created “in God’s image.” Do you see how this truth touches on all seven ultimate questions? The fact that man was created “in God’s image,” means that whatever purpose man has must come from God as the purpose-Giver (Q.1). It also means that God probably holds the answer to human happiness (Q.2). If there is a right and wrong for human beings, it must be defined by the Creator who made human beings like Him (Q.3). Furthermore, I can know certain things about God immediately by looking at myself as made in His image: e.g., God must be relational (Q.4)! Get the idea?

LXX: GENESIS LESSON 4 GENESIS 1.14-19

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2015

PERSON & NUMBER		
	Singular	Plural
1st	I	We, Us
2nd	You	You
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TYPICAL AKTIONTSART	TENSE FORMS
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PARTICIPLE (VERBAL ADJECTIVE)

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[Infinitive: Verbal Noun]

VOICE
Active: Subject does action
Passive: Subject acted upon
Middle: Subject acts upon self

VOCABULARY
ἄρχω
ἄρχειν
ἀστήρ, ὁ
δύο
ἐλαχύς, ἐλάχεια, ἐλαχύ
ἐνιαυτός, ὁ
καιρός, ὁ
σημεῖον, τό
τίθημι
ἔθετο
φαίνω
φαίνειν
φαῦσις, ἡ
φωστήρ, ὁ
ὥστε

Diphthongs are marked in blue, consonants with a different pronunciation in red.

MASCULINE NOUN		
CASE		
Singular	Nominative	ὁ λόγος
	Accusative	τον λόγον
	Genitive	του λόγου
	Dative	τω λόγω
Plural	Nominative	οἱ λόγοι
	Accusative	τους λόγους
	Genitive	των λόγων
	Dative	τοις λόγοις

PRACTICAL APPLICATION & OTHER NOTES

THE DEFINITE ARTICLES

	Mas.	Fem.	Neu.	
Singular	Nominative	ὁ	ἡ	το
	Accusative	τον	την	το
	Genitive	του	της	του
	Dative	τω	τη	τω
Plural	Nominative	οι	αι	τα
	Accusative	τους	τας	τα
	Genitive	των	των	των
	Dative	τοις	ταις	τοις

FUNCTIONS OF THE GENITIVE & DATIVE

The genitive case is sometimes divided according to two functions (though the forms of the words are identical):

1. Genitive: Indicating quality or possession.
2. Ablative: Indicating separation or movement away from something.

Likewise, the dative case is sometimes divided according to three functions (though the forms of the words are identical):

1. Dative: Indicating the indirect object.
2. Locative: Indicating the location, sphere or destination of something.
3. Instrumental: Indicating the means or cause of something.

THE KOINE GREEK CASE SYSTEM

Greek nouns, pronouns, adjectives and participles have case. Case is a feature of these kinds of words that tells us how they function in a sentence. In reading the Greek Testaments, we generally work with only four cases:

1. **Nominative**: This case means the word indicates the **subject** of the action.
2. **Accusative**: This case means the word indicates the **direct object**.
3. **Genitive**: This case means that the word describes the **quality** of something or indicates **ownership** by someone.
4. **Dative**: This case means the word indicates the **indirect object**.

There is also a fifth case that appears often in the Bible, called the **Vocative** case. If a word is in the vocative case, it indicates the person(s) or thing(s) being addressed. Here's a simple example of how the Greek cases would work in an English sentence:

Sire, Sir Galahad defeated that knight of France for his lady!

Vocative Nominative Accusative Genitive Dative

LXX: GENESIS LESSON 5

GENESIS 1.20-23

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2015

PERSON & NUMBER		
	Singular	Plural
1st	I	We, Us
2nd	You	You
3rd	He, She, It	They

TYPICAL AKTIONSAKT	TENSE FORMS
Durative	Present
Summary	Future
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PARTICIPLE (VERBAL ADJECTIVE)

MOOD

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Subjunctive: Expresses Possibility
Optative: Expresses A Wish
[Infinitive: Verbal Noun]

VOICE

Active: Subject does action
Passive: Subject acted upon
Middle: Subject acts upon self

VOCABULARY

αὐξάνω
Αὐξάνεσθε
 ἐξάγω
 ἐξήγαγεν
 ἔρπετόν, τό
εὐλογέω
ἠύλογησεν
 ζῶον, τό
 κῆτος, τό
 πέμπτος
 πετεινός, τό
 πληθύνω
 πληθύνεσθε
 πληρώω
 πληρώσατε
 πτερωτός, τό

Diphthongs are marked in blue, consonants with a different pronunciation in red.

PRESENT INDICATIVE ACTIVE OF THE VERB "LOOSE"	
λύω	I loose
λύεις	You (sing.) loose
λύει	He, she, it looses
λύομεν	We loose
λύετε	You (plural) loose
λύουσι(ν)*	They loose

*The third-person plural of the regular verb ends with the letter ν but is sometimes written defectively to end in ι . Cf. ζητοῦσι in 1Ki 19.10 with ζητοῦσιν in Isa 65.1.

PRACTICAL APPLICATION & OTHER NOTES

LINGUISTIC TERMS

**Present Indicative Active
Of The Verb Loose**

λύω
λύεις
λύει
λύομεν
λύετε
λύουσι(v)

**Declination Of
The Noun Word**

λόγος
λόγον
λόγου
λόγω
λόγοι
λόγους
λόγων
λόγοις

- **Inflection:** Change in the form of a word to express grammatical meaning like tense, person, or number for verbs, and number or case for nouns.

Lemma: The form of a word that appears at the beginning of a dictionary entry.

Ending: A **Morpheme** affixed to the end of a word. For **Substantives** sometimes called a **Case Ending**; for verbs, a **Personal Ending**, since it is a suffix indicating person and number.

Morpheme: The minimum language unit that conveys grammatical or lexical meaning. A **morpheme** may be a simple word that cannot be broken down any further, like *dog*, or the s suffix that likewise cannot be broken down any further and conveys the meaning of plurality in *dogs*.

Root: The fundamental part of a word that carries its unmodified meaning. The **Root** is the **Morpheme** that remains constant, or nearly so, as prefixes, infixes and suffixes are added.

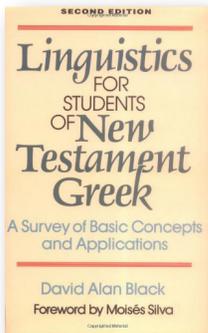
Connecting Vowel: Also called a **Thematic Vowel** or **Variable Vowel**. An epsilon or an omicron that adheres to a verb's root, allowing for the connection of a **Personal Ending**.

- **Stem:** The basic form of a word that carries its **Lexis** (the word's dictionary meaning) and to which affixes ("branches") can be added.

We must distinguish between a **Root** and a **Stem**. The verb *loose* is a **Root** because it conveys a single idea that cannot be broken down further. It is also a **Stem** because a "branch" like *un-* can be prefixed to it. The word *unloose*, however, is not a **Root** because it already has "a branch"; i.e., it conveys more than a single idea, namely the idea of negation "un-" and the idea "to loose." Notice that *loose* and *unloose* convey two different dictionary meanings.

- **Substantive:** A noun, or a word or group of words that functions like a noun, including pronouns, adjectives, infinitives, participles, and sometimes whole clauses.

- **Grammar:** A system of rules regarding the sound, meaning, inflection and arrangement of words.
- **Inflectional Morphology:** The study of word inflections. In this context, **Morphology** can also refer to the specific form of an inflected word, or to its parsing data.
- **Morphology:** The study of the structure of words.
- **Parse:** To identify the particular morphological characteristics of an inflected word.
- **Phoneme:** The smallest unit of sound that makes a functional difference in the meaning of a word.
- **Syntax:** The study and rules of how words are arranged in phrases, clauses and sentences.



Recommended reading: *Linguistics For Students Of New Testament Greek*, by David Alan Black.

LXX: GENESIS LESSON 6

GENESIS 1.24-31

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2015

PERSON & NUMBER		
	Singular	Plural
1st	I	We, Us
2nd	You	You
3rd	He, She, It	They

TYPICAL AKTIONSAART	TENSE FORMS
Durative	Present
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PARTICIPLE (VERBAL ADJECTIVE)

MOOD
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VOICE
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Passive: Subject acted upon
Middle: Subject acts upon self

VOCABULARY
ἄνθρωπος, ὁ
ἄρσεν, ὁ, ἡ, ἄρσεν, τό
βρῶσις, εως, ἡ
δίδωμι
δέδωκα
εἰκών, ἡ
ἔκτος, η, ον
ἔρπω
ἔρπόντων
ἡμέτερος
θῆλυς, θήλεια, θῆλυ
θηρίον, τό
ιδού
ἰχθῦς, ὕος, ὁ
κτῆνος, εος, τό
τετράποδος, ον

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VERBAL SEMANTICS

Greek indicative verb forms don't encode tense (time; *except for the future*), but encode two other things: **verbal aspect** and **spatial quality**. There are two verbal aspects: **Imperfective-Internal** (the action seen as unfolding by an inside observer) and **Perfective-External** (the action seen as a whole by an outside observer).

There are two spatial qualities: **Proximate** and **Remote**. The first zooms in to view details of the action or emphasize a state; the second zooms out to view action from a spatial (far away) or temporal (past time) distance. Both **Proximate** and **Remote spatial qualities** are heightened in the **perfect** and **pluperfect indicative** verb forms respectively. The **perfect** also encodes heightened proximity in its participle.

Because of its special role, we must always take note of a **perfect** verb in the text; putting a verb in the perfect form was the ancient Greek way of putting a verb in **bold font**, if you will!

PRACTICAL APPLICATION & OTHER NOTES

Koinḗ Conversational Phrases

Καλὰ λίαν = *very good* (regarding a group of things, Genesis 1.31).
 Καλῶς πάντα = *all well [done]* (regarding a group of actions, Mark 7.37).
 Καλῶς πάντα πεποίηκας = You (singular) have done everything well (Cf. Hermas 8.2.)

THE STRUCTURE OF THE CREATION NARRATIVE

The Greek language of the Bible (Koine) uses **ao**rist verbs to create the framework of a narrative. By isolating the **ao**rist **i**ndicative verbs we can see the main events in a given text. In the Creation narrative, the main events look like this:

1	God	made		God	saw	28		blessed
3		said		13	Evening	happened	29	said ("I have given")
	Light	happened			Morning	happened	30	It
4	God	saw					31	God
		separated		14	God	said		saw
5		called		15	It	happened		made
		called		16	God	made		Evening
		Evening	happened	17		placed		happened
		Morning	happened	18		saw		Morning
				19	Evening	happened		happened
6	God	said			Morning	happened	1	Cosmos
	It	happened					2	God
7	God	made		20	God	said		completed
		separated			It	happened		did
8		called		21	God	made		rested
		saw			Waters	brought forth		did
		Evening	happened		God	saw	3	blessed
		Morning	happened	22		blessed		sanctified
				23	Evening	happened		rested
9	God	said			Morning	happened		began
	It	happened						
	Water	was gathered		24	God	said		
	Land	appeared			It	happened		
10	God	called		25	God	made		
		called				saw		
		saw		26		said ("let us make")		
11		said		27		made		
	It	happened				made		
12	Earth	brought forth				made		

Separating out the **ao**rist verbs (with their subjects) in this way makes it easy to see the overall structure of the text (in this case, events occurring during a series of seven days). Also, at a glance we can see the main actor (God), and His main endeavors: Making, speaking, calling (naming), seeing (assessing), and blessing.

Most of the other verbs in the narrative are imperatives (by which God commanded the making) and participles and infinitives (providing supplementary information about the things God made). One cohortative subjunctive pops out ("let us make," v. 26), and emphasis is provided by **one perfect** ("I have given," v. 29).

LXX: GENESIS LESSON 7

GENESIS 2.1-4

Roderick Graciano
Timothy Ministries
2015

PERSON & NUMBER		
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1st	I	We, Us
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VOCABULARY

ἀγιάζω
ἠγίασεν
βίβλος, ἡ
γένεσις, ἡ
ἕβδομος, ἡ, ον
ἔργον, τό
καταπαύω
κατέπαυσεν
ὅτε
συντελέω
συντετέλεσθαι

Diphthongs are marked in blue, consonants with a different pronunciation in red.

COLOPHONS

Cuneiform tablets (mostly clay, also stone) represent the oldest known, non-pictographic, written documents (dating from around 3,000 BC). On cuneiform tablets, a note was often added at the end of the document, giving particulars of any or all of the following items:

- The title or brief indication of the contents,
- The name of the author, scribe or owner,
- The date of the writing.

When a tablet was part of a series, it would also include at the end a “catch line” (the first words of the next tablet) and a number, to insure that the tablets were read in order.

In short, the information normally found on a modern book’s title and copyright pages, along with the information on a modern pages header, would be found at the *end* of an ancient tablet.

PRACTICAL APPLICATION & OTHER NOTES

THE AUTHORS OF GENESIS

Traditionally, the first five books of the Bible (the Pentateuch) are referred to as The Books of Moses. It makes perfect sense that Moses authored almost all of the contents of the last four books, since he wrote of events that occurred during his lifetime. Some scholars used to say that Moses also wrote the book of Genesis, and that he did so on the basis of traditions handed down *orally* by the Israelite people. Such scholars often inferred from their theory that the records of Genesis could not be trusted, since we all know how oral transmission gets garbled. Modern scholars, however, have rejected the idea that Moses authored Genesis, some of them for good reasons. Evidence now suggests that Moses was not the author of Genesis, but the compiler of *a library of documents* that now comprise our book of Genesis.

In the past, much confusion about Genesis has arisen from two problems: (1) Misunderstanding of the Hebrew word תולדות (*toledot*), and (2) Failure to recognize that the book of Genesis is comprised of twelve sections, each (but the last) concluding with a colophon. Because the word תולדות often occurs in proximity to a *following* genealogy, early English translators rendered it with our word *generations*, meaning, *descendants*, or by extension, *family tree, genealogy*. (The word תולדות apparently derives from the verb, יָלַד, *to bear, bring forth, beget*, so the past inference that it meant *generations* is understandable.) This meaning for the word simply does not work in all its instances, however. Once scholars like P. J. Wiseman recognized that Genesis is sectioned off by colophons, they recognized that the word תולדות contained in those colophons refers to the *preceding* rather than the *following* narrative. This led to the better understanding of תולדות as meaning *histories, or historical records*. The understanding that certain verses in Genesis are colophons with titles referring to the preceding *historical records* revolutionizes our understanding of the book.

Most importantly, the colophons name the authors (or at least the custodians) of each section of Genesis:

Gen 1.1 to 2.4, *The Creation*: YHVH Elohim

Gen 2.5 to 5.2, *Lives of Adam and Eve*: Adam

Gen 5.3 to 6.9, *The Degeneration of Mankind*: Noah

Gen 6.10 to 10.1, *The Flood*: Noah

Gen 10.2 to 11.10, *Post-Flood & Babel*: Shem

Gen 11.11 to 11.27, *Dispersion of Mankind*: Terah

Gen 11.28 to 25.12, *Life of Abraham*: Ishmael

Gen 25.13 to 25.19, *Descendants of Ishmael*: Isaac

Gen 25.20 to 36.1, *Life of Isaac*: Esau

Gen 36.2 to 36.9, *Descendants of Esau*: Esau

Gen 36.10 to 37.2a, *Later Descendants of Esau*: Jacob

Gen 37.2b to 50.26, *Life of Joseph*: Benjamin?

We see that for each section of Genesis, the person or persons named in the colophon were contemporaries and eyewitnesses of the events described in the section to which their names are attached. In other words, far from being a collection of myths, the book of Genesis has the marks of an ancient *historical library*, preserving eyewitness testimony. This understanding of Genesis implies that:

- The first section of Genesis is of inestimable value, since it was “written by the finger of God” (cf. Ex 31.18).
- Man was created as a literate being, the first language (and at least a basic vocabulary) being encoded in his mind from the beginning.
- The Patriarchs were also literate men, or were at least accompanied by literate scribes.
- As a historical document, Genesis is at least as trustworthy as other ancient histories.
- We should expect some differences in language and style between the twelve sections of Genesis, in that they are not the product of a single (human) author. This answers the criticism of those who attempt to discredit Genesis by denying its Mosaic authorship.

PERSON & NUMBER

	Singular	Plural
1st	I	We, Us
2nd	You	You
3rd	He, She, It	They

TYPICAL AKTIONSSART

TYPICAL AKTIONSSART	TENSE FORMS
Durative	Present
Summary	Future
Punctiliar	Aorist
Durative	Imperfect
Stative	Perfect
Past Past	Pluperfect

PARTICIPLE (VERBAL ADJECTIVE)

MOOD

Indicative: Indicates
 Imperative: Commands
 Subjunctive: Expresses Possibility
 Optative: Expresses A Wish
 [Infinitive: Verbal Noun]

VOICE

Active: Subject does action
 Passive: Subject acted upon
 Middle: Subject acts upon self

VOCABULARY

ἀγρός, ὁ
 ἀναβαίνω
 ἀνέβαινον
 ἀνατέλλω
 ἀνατεῖλαι
 ἀνατολή, ἡ
 ἀφορίζω
 ἀφορίζεται
 βρέχω
 ἔβρεξεν
 ἐμφυσάω
 ἐνεφύσησεν
 ἐξανατέλλω
 ἐξανέτειλεν
 λίθος, ὁ

Diphthongs are marked in blue, consonants with a different pronunciation in red.

INFINITIVES

Pres/Fut/2.Aor.Act	ιδεῖν (Gen 2.19)
	ἀδικήσειν (Gen 21.23)
	διαχωρίζειν (Gen 1.14,18)
1.Aor.Act	ποιῆσαι (Gen 2.3)
Perf.Act/ AorPas/+μ	ἀφεθῆναι (Gen 4.13)
	εἰδέναι (Gen 2.9)
Other Mid/Pas	γενέσθαι (Gen 2.5)

PRACTICAL APPLICATION & OTHER NOTES

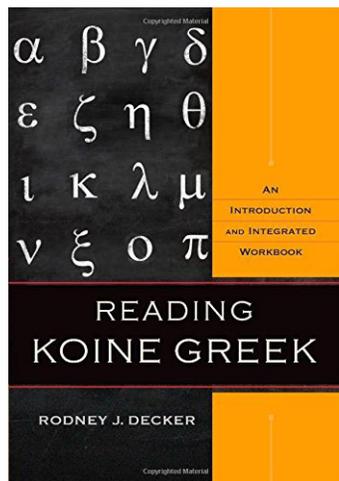
Learn *Koine Greek* phrases:
 "Ὁμβρος ἔρχεται = "A rainstorm/thunderstorm is coming."
 Γίνεται ὄμβρος = "It's showering." (Lit.: "A rainstorm is happening.")

INFINITIVES

The infinitive is so named because it is a kind of verb that is not limited (made finite) by a subject (noun) designated as doing the action; an infinitive expresses an action without reference to someone or something doing it. Thus, infinitives can function as nouns, and are even called verbal nouns. As verbal nouns, infinitives may serve as the subject or object of another verb. However, when Greek infinitives function as nouns, they don't have gender, so if they are preceded by a definite article, **they always take the neuter article**. See for example, τὸ γεννησῶν, literally, “the to-engender,” in Gen 5.4, etc.

In English the infinitive form of a verb is generally identical with the lemma (dictionary-entry form) of the verb, and is expressed with the preposition *to*, as in **to transmogrify**. When we read a Greek infinitive in the LXX or GNT, we can often translate it just that way, with the preposition **to**, but not always, since infinitives have several different uses in Greek. **Among their important uses, infinitives help us spot purpose phrases**. In Gen 1.14-15, God said, “**Let there be** luminaries ... *to separate* (τοῦ διαχωρίζειν¹) between day and night, and *to shine* (φαίνειν) upon the land.” The infinitives express the purposes for the luminaries. **Another use of infinitives is to explain the circumstances surrounding the main action of a clause**.

Greek infinitives are easy to spot because **they only have four possible endings: εἶν, αἰ, ναι and σθαι**. The particular ending an infinitive uses depends upon whether it is active or passive, and whether it is present, future, aorist or perfect in its tense form. BUT, for now, all you have to do is memorize the four endings and you'll always be able to recognize an infinitive in the biblical text! Okay, there are always exceptions to the rule. For the verb **to love**, αγαπάω, the infinitive, αγαπεῖν, contracts to αγαπᾶν in which the *epsilon* and *iota* in the εἶν shrink to an *alpha* with an *iota* subscript (Gen 29.20). But trust me, memorize **εἶν, αἰ, ναι and σθαι** and you'll (almost) always be able to spot a Greek infinitive!



As verbs, infinitives may have a tense form and voice, and may have an object and sometimes a “subject” (which is technically a special kind of accusative; see Wenham, pp. 84-85). **When an infinitive is accompanied by a word functioning as its subject, that “subject” often breaks the rule of case and appears in the accusative rather than nominative case**. Thus, infinitives can have both an accusative subject and an accusative object. For an accusative object, consider the clause in Gen 2.5: ἄνθρωπος οὐκ ἦν ἐργάζεσθαι τὴν γῆν. The main action is, “A man was not [present].” The infinitive serves as a secondary and explanatory verb: “to work.” As a verb, the infinitive has a direct object: “the earth.” Similarly, in Gen 2.10, ποταμὸς δὲ ἐκπορεύεται ἐξ Ἐδεμ, “But a river goes out from Eden” = main action; then ποτίζειν τὸν παράδεισον = explanatory infinitive (“to water”) with direct object (“the paradise”).

A recommended Greek Grammar: *Reading Koine Greek*, by Rodney J. Decker.

¹ This is an example of the “genitive infinitive of purpose” commonly used in the Greek LXX and GNT (See Conybeare and Stock, pp. 58-59).

LXX: GENESIS LESSON 9
GENESIS 2.15-17

Roderick Graciano
 Timothy Ministries
 2015

PERSON & NUMBER

	Singular	Plural
1st	I	We, Us
2nd	You	You
3rd	He, She, It	They

TYPICAL AKTIONSAKT	TENSE FORMS
Durative	Present
Summary	Future
Punctiliar	Aorist
Durative	Imperfect
Stative	Perfect
Past Past	Pluperfect

PARTICIPLE (VERBAL ADJECTIVE)

MOOD

Indicative: Indicates

Imperative: Commands

Subjunctive: Expresses Possibility

Optative: Expresses A Wish

[Infinitive: Verbal Noun]

VOICE

Active: Subject does action

Passive: Subject acted upon

Middle: Subject acts upon self

VOCABULARY

ἀποθνήσκω
 ἀποθανεῖσθε
 γινώσκω
 γινώσκειν
 ἐντέλλω
 ἐνετείλατο
 ἐργάζομαι
 ἐργάζεσθαι
 ἐσθίω
 φάγεσθε
 φάγη
 φάγητε
 θάνατος, ὁ
 κύριος, ὁ
 λαμβάνω
 ἔλαβεν

Diphthongs are marked in blue, consonants with a different pronunciation in red.

NON-SYLLABIC /i/ VOWEL

An /i/ vowel may lose its vowel quality (become non-syllabic) if unstressed and followed by another vowel.

Non-syllabic /i/ makes a Y sound if it follows a voiced consonant or voiced consonant combination (β, γ, δ, ζ, λ, μ, ν, ρ, τζ, μπ, ντ, γκ).

Non-syllabic /i/ makes an H sound if it follows an unvoiced consonant or unvoiced consonant combination (κ, π, τ, χ, φ, θ, σ, τσ), and is unstressed.

Thus, in Gen 1.4 we have διεχώρισεν, pronounced *thye-chó-ri-sen*, where the first three Grk letters are pronounced as a single syllable. (The same thing happens with the cognates of this word in Gen 1.6,14,18.) On the same principle, pronounce κύριος (Gen 2.8) as *kir-yos* rather than *ki-rē-os*. In contrast, notice how the iota in θηρία (Gen 1.24) retains its vowel quality because it is accented.

Then in Gen 2.13, pronounce Αἰθιοπίας as *Eth-ho-pē-as*. Likewise, in Gen 11.28, ἐνώπιον, is pronounced *e-nop-hon*. (See Holton, et al, p. 4.)

PRACTICAL APPLICATION & OTHER NOTES

THE AORIST OUTLINE OF GENESIS 2

The Greek language of the Bible (Koine) uses **aorist** verbs to create the framework of a narrative. By isolating the **aorist indicative** verbs we can see the main events in a given text. The main events in the narrative of Genesis ch. 2 are:

5	God	(not yet) drenched	15	Lord God	took/received	21	God	threw down
7		formed			formed			put to sleep
		breathed			placed			took
	the man	became	16		commanded			filled up
8	God	planted	18	Lord God	said	22	Lord God	built
		placed	19		formed			took
		formed			led			led
9		caused to spring up		Adam	called	23	Adam	said
			20	Adam	called		she	was taken
				helper	was not found			
		[Topographical digression]						[Marriage digression & Epilog]

Two striking changes of rhythm appear in this narrative where the **aorists** give way to **present** verb forms (Gen 2.10-14), and then to **future** and **imperfect** forms (Gen 2.24-25).

In the first instance, the grammatical “camera” zooms in with **present** verb forms to fill in the topographical setting of the garden (Gen 2.10-14). The garden (“paradise”) seems to have been situated in the eastern part of a region called Eden. In the dramatic present of the LXX text, “A river is coming out of Eden (from the west?) to water the garden, and there is dividing into four headwaters. The name of one is Pishon, going around all the land of Havilah, where there is gold ... the name of the second river is Gihon, flowing around all the land of Ethiopia. And the third river is the Tigris, going to the east of Assyria. And the fourth river is the Euphrates.” One wonders why the author made such a point of identifying the rivers and lands connected to Eden, if not to place it in a real geographical setting.

In the second instance, the flow of the narrative stops to declare a principle using **future** verbs (Genesis 1.24): “For this reason a man shall leave his father and his mother and shall be fastened to his wife, and the two shall be unto one flesh.” Then the grammatical “camera” zooms back out to give us an overall picture of the situation using **imperfect** verbs: “And the two were continually naked, both Adam and his wife, and they were not ashamed.” This final verse of the chapter is like an epilog, summing up the “happy ending,” and setting up a stark contrast to what is to follow.

PERSON & NUMBER

	Singular	Plural
1st	I	We, Us
2nd	You	You
3rd	He, She, It	They

TYPICAL AKTIONSAKT TENSE FORMS

TYPICAL AKTIONSAKT	TENSE FORMS
Durative	Present
Summary	Future
Punctiliar	Aorist
Durative	Imperfect
Stative	Perfect
Past Past	Pluperfect

PARTICIPLE (VERBAL ADJECTIVE)

MOOD

- Indicative:** Indicates
- Imperative:** Commands
- Subjunctive:** Expresses Possibility
- Optative:** Expresses A Wish
- [Infinitive: Verbal Noun]

VOICE

- Active:** Subject does action
- Passive:** Subject acted upon
- Middle:** Subject acts upon self

VOCABULARY

ἄγω
ἤγαγεν
βοηθός, ὁ
γυνή, ἡ
ἔκστασις, ἡ
ἐπιβάλλω
ἐπέβαλεν
εὕρισκω
εὐρέθη
μόνος, η, ον
οἰκοδομέω
ᾠκοδόμησεν
ὄμιος, α, ον
πλάσσω
ἔπλασεν
πλευρά, ἄς, ἡ

Diphthongs are marked in blue, consonants with a different pronunciation in red.

THEOLOGY OF THE BRIDE

Gen 1.26-30 and Gen 2.18-25 provide us with the foundational texts for the Theology Of The Bride.

Why does God create man in His image, male and female? The “theology of glory” (the idea that God’s own glory is His ultimate priority) can explain creating man in His own image: God is glorified by a living reflection of Himself. But why, then, didn’t God create man as a triune creature, man, woman and, um, dog? Or why didn’t God leave man as an asexual creature to glorify His oneness?

The truly burning question is, “Why isn’t it good for the man to be alone?” Man could still have relationship with his Creator, couldn’t he? It seems that God intended to paint a certain picture of how things should be. To provide man with a canine companion was not good enough. God decreed that man should have a helper that truly corresponded to him, a *suitable counterpart*. I propose that God’s decree points to His eternal intent to provide a suitable counterpart for His Son.

PRACTICAL APPLICATION & OTHER NOTES

THE SAMARITAN PENTATEUCH

In Gen 2.23, in the Masoretic Text (aka MT, our standard Hebrew Bible text), Adam says, “She shall be called Woman (אִשָּׁה), Because she was taken out of Man (מִן־אִישׁ).” In the Septuagint (LXX), however, Adam says, “She shall be called Woman, because she was taken out of **her** Man.” The LXX adds the genitive pronoun, αὐτῆς, “her.” What accounts for the difference in the two readings? Interestingly, the LXX agrees at this point with the Samaritan Pentateuch (SamP). The Hebrew of the SamP adds a single letter to the verse, tagging a hey onto the end of מִן־אִישׁ to form מִן־אִישָׁה. That final hey constitutes the feminine pronomial ending “her,” turning the “from-man” into “from-man-her.” (Though the interlinear transliteration and translation are poor, you can compare the Heb text of MT and the SamP at: <https://sites.google.com/site/interlinearpentateuch/genesis-bereshit/chapter-2-16-25>. The unpointed Heb of the SamP is also included in BibleWorks.) So, which is the correct rendering of Gen 2.23, the one in the MT or that in the LXX and the SamP?

Let me summarize what we know about the Samaritan Pentateuch. The SamP consists of the first five books of the Hebrew Bible, and constitutes the whole canon of the Samaritans who still live in Israel today (limiting their Bible to only the first five books allows the Samaritans to maintain their contention that Mt. Gerizim, rather than Jerusalem, is God’s ordained place of worship, cf. John 4.20). The SamP is written in a script closely related to Paleo-Hebrew (and ironically rejected by Jewish rabbis in part for its use of the older script). Scholars universally recognize that the consonantal text of the MT (as opposed to the later, 9th century, text with vowel points and accent marks) antedates that of the SamP, and that the text of the SamP has been corrupted by scribal errors.¹ Therefore, our working assumption is that **the MT is a better representation of the Holy Scriptures in their original form than is the SamP**. While the SamP differs from the MT in thousands of instances (mostly minor spelling variations), 2,000 of its variants from the MT agree with the LXX, raising the question of what relationship there was between the origin of the LXX and the SamP. The scholarly consensus is that there was no relationship, the LXX originating in Egypt and the SamP in Palestine. Nevertheless, the possible textual cross-pollination between *the earliest forms* of the MT, LXX and SamP remain a subject of scholarly debate. Importantly, the SamP is believed to have diverged from the other textual traditions as *a sectarian text*, uniquely supporting Samaritan religious interests, around 100 BC.

Because some of the wording and emphasis in Stephen’s final message to the Sanhedrin seems to follow the SamP and show sympathy for Samaritan concerns, some commentators have speculated that Stephen was a Samaritan or was addressing Samaritans. Craig Keener in his massive commentary on Acts, however, argues persuasively that Stephen took his wording from the LXX instead. No direct connection between Stephen and the Samaritans and/or their Pentateuch can be proven.

The bottom line: Because of the superiority of the MT over the LXX and the SamP, and because it seems unlikely that Adam (in the instant he first met Eve) would think of himself as “her man,” we should stick with the reading, “she was taken out of Man.”



Samaritan High Priest and Old Pentateuch, 1905

¹ Freedman, David Noel, Gary A. Herion, David F. Graf, John David Pleins, and Astrid B. Beck, eds. *The Anchor Yale Bible Dictionary*. New York: Doubleday, 1992, Vol. 5, p. 936.

LXX: GENESIS LESSON 11
GENESIS 2.23-25

Roderick Graciano
 Timothy Ministries
 2015

PERSON & NUMBER

	Singular	Plural
1st	I	We, Us
2nd	You	You
3rd	He, She, It	They

TYPICAL AKTIONSAKT **TENSE FORMS**

Durative	Present
Summary	Future
Punctiliar	Aorist
Durative	Imperfect
Stative	Perfect
Past Past	Pluperfect

PARTICIPLE (VERBAL ADJECTIVE)

MOOD

Indicative: Indicates

Imperative: Commands

Subjunctive: Expresses Possibility

Optative: Expresses A Wish

[Infinitive: Verbal Noun]

VOICE

Active: Subject does action

Passive: Subject acted upon

Middle: Subject acts upon self

VOCABULARY

Αδαμ
 αἰσχύνω
 ἡσχύνοντο
 ἀνὴρ, ὁ
 γυμνός, ἢ, ὄν
 ἔνεκα, ἢ ἔνεκεν
 καταλείπω
 καταλείψει
 μήτηρ, ἢ
 ὀστέον, τό
 πατήρ, ὁ
 προσκαλλάω
 προσκολληθήσεται
 σάρξ, ἢ

See also the Personal Pronouns on the next page.

Diphthongs are marked in blue, consonants with a different pronunciation in red.

GLUED TO HIS WIFE

The LXX version of Gen 2.24 uses the compound verb προσκολληθήσεται from προσκαλλάω, a word that occurs 18 times in the LXX and twice in the NT. The NT passages (Mar 10.7; Eph 5.31) are simply quotations of Gen 2.24. In Deu 11.22, Jos 23.8, and Psa 72.28, however, the verb is used to speak of holding fast to God (as opposed to “enchanters” in Lev 19.31).

The word προσκαλλάω, with its prefixed προσ-, meaning *toward*, is presumably derived from κολλάω which means *to glue or cement* or otherwise *join fast together* or *unite*. The compound verb προσκαλλάω makes me think of our metaphor “sticky fingers” in the way that it’s used in Deu 13.18 (“nothing banned shall stick to your hand,” cf. Eleazar’s sword sticking to his hand, 2Sa 23.10).

More importantly, προσκαλλάω speaks to sticking *very closely together* as do the scales of Leviathan that have no air between them and “cannot be separated” (Job 41.16-17, verses 8-9 in the LXX).

PRACTICAL APPLICATION & OTHER NOTES

Learn *Modern Greek* phrases:

Αὐτό εἶναι πολύ ἐνδιαφέρον. = “This is very interesting.”

Αὐτό εἶναι πολύ ἀστεῖο. = “This is very funny.”

PERSONAL PRONOUNS

LXX: GENESIS LESSON 11B

	Singular	Plural
First Person		
Nominative	ἐγώ	ἡμεῖς
Accusative	ἐμέ, με	ἡμᾶς
Genitive	ἐμοῦ, μου	ἡμῶν
Dative	ἐμοί, μοι	ἡμῖν
	I	we
	me	us
	mine	ours
	for/to me	for/to us
2nd Person		
Nominative	σὺ	ὕμεις
Accusative	σέ	ὑμᾶς
Genitive	σου	ὑμῶν
Dative	σοί	ὑμῖν
	you	you
	you	you
	yours	yours
	for/to you	for/to you
3rd Pers. Mas.		
Nominative	αὐτός	αὐτοί
Accusative	αὐτόν	αὐτούς
Genitive	αὐτοῦ	αὐτῶν
Dative	αὐτῷ	αὐτοῖς
	he	they
	him	them
	of his	theirs
	for/to him	for/to them
3rd Pers. Fem.		
Nominative	αὐτή	αὐταί
Accusative	αὐτήν	αὐτάς
Genitive	αὐτῆς	αὐτῶν
Dative	αὐτῇ	αὐταῖς
	she	they
	her	them
	hers	theirs
	to/for her	for/to them
3rd Pers. Neut.		
Nominative	αὐτό	αὐτά
Accusative	αὐτό	αὐτά
Genitive	αὐτοῦ	αὐτῶν
Dative	αὐτῷ	αὐτοῖς
	it	they
	it	them
	of its	theirs
	to/for it	for/to them

PERSON & NUMBER		
	Singular	Plural
1st	I	We, Us
2nd	You	You
3rd	He, She, It	They

TYPICAL AKTIONSSART	TENSE FORMS
Durative	Present
Summary	Future
Punctiliar	Aorist
Durative	Imperfect
Stative	Perfect
Past Past	Pluperfect

PARTICIPLE (VERBAL ADJECTIVE)

MOOD

Indicative: Indicates

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Subjunctive: Expresses Possibility

Optative: Expresses A Wish

[Infinitive: Verbal Noun]

VOICE

Active: Subject does action

Passive: Subject acted upon

Middle: Subject acts upon self

VOCABULARY

ἄπτω
 ἄψησθε
 ἀρεστός, ή, όν
 διανοίγω
 διανοιχθήσονται
 κατανοέω
 κατανοῆσαι
 οἶδα
 ἦδει
 οὐδέ
 ὀφθαλμός, ὀ
 ὄφιν, ὀ
 παράδεισος, ὀ
 πονηρός, ά, όν
 συκῆ, ή
 φρόνιμος, ή, όν

Diphthongs are marked in blue, consonants with a different pronunciation in red.

The Serpent

Consistent use of the definite article with the word *Serpent* in Gen 3 (MT and LXX) implies a specific, intelligent entity, not just some snake. We would understand Gen 3 differently if it read, "Now a snake was more crafty ..." or "Now snakes were more crafty ..." Consider that the creation narrative has said nothing about angels; this is our first introduction to an intelligent, personal being who is neither God nor man. The Serpent is in the world, but not man, and in a different class from the beasts.

As d'Eremao has noted with regard to Rev 12.9, "It is not the Devil and Satan, who is also called the Serpent. Just the reverse. It is 'the Serpent,' who is also called 'Devil and Satan.' We are therefore compelled to conclude, that 'the Serpent' is the primary name of this being; and that the Devil and Satan are only his secondary names."

In fact, *devil* (= "slanderer") and *satan* (= "adversary") are simply adjectives to describe the Serpent.

PRACTICAL APPLICATION & OTHER NOTES

Learn *Koine Greek* phrases:

οὐ γινώσκω = "I do not understand/know." (Rom 7.15)

οὐκ ἐπίσταμαι σὺ τί λέγεις = "I do not understand what you are saying." (cf. Mark 14.68)

THE VERB Οἶδα

	Present	Aorist Act.	Perfect Act.	Plup. Act.	Fut. Perf. Act	
Indicative	Singular	1st	[εἶδω]	οἶδα	ᾔδειν	
		2nd		οἶδας, οἶσθα	ᾔδεις	
		3rd		οἶδεν	ᾔδει	
	Plural	1st		οἶδαμεν	ᾔδειμεν	
		2nd		οἶδατε, ἴστε	ᾔδειτε	
		3rd		οἶδασιν	ᾔδεισαν	εἰδήσουσιν
Subjunctive	Singular	1st		εἰδῶ		
		2nd		εἰδῆς		
		3rd				
	Plural	1st		εἰδῶμεν		
		2nd		εἰδῆτε		
		3rd		εἰδῶσιν		
Imperative	Singular	2nd				
		3rd				
		Plural	2nd		ἴστε	
	3rd					
	Infinitive		εἰδῆσαι	εἰδέναί		

Not counting the obsolete present tense, εἶδω, these charts show the forms of οἶδα used in the GNT and LXX (including the Apocrypha). The forms appearing in the Genesis are in blue. The one Aorist form, εἰδῆσαι, appears only twice: Deu 4.35; Jdt 9.14. The only Participles of οἶδα in the Bible are Perfect in form, and act like a Present.

The verb οἶδα survives its obsolete present tense, εἶδω. Since the original verb, εἶδω, meant “I see,” the Perfect, οἶδα presumably once meant “I have seen,” but it came to mean “I know [on the basis of having seen or experienced].” There is no longer a present tense form of οἶδα, but its Perfect (as with the verb ἴστημι, see GNT Revelation Lesson 23B) works like a present-tense form, and the Pluperfect works like an imperfect-tense form. Related to this shift, οἶδα is inherently **stative** in *aktionsart* (see GNT Revelation Lesson 45).

Gen 3.5 provides an example of the Pluperfect ᾔδει conveying a **stative aktionsart** (what God knows, He knows eternally; He is in a state of knowing). Likewise, in the two biblical instances of the Future Perfect Active, εἰδήσουσιν, the word describes a future **state**, “they will [live in a state of] knowing me,” Jer 38.34, and Heb 8.11.

	Perfect Active Participle		
Singular	M.	F.	N.
Nominative	εἰδώς	εἰδυῖα	-
Accusative	εἰδῶτα	εἰδυῖαν	εἰδῶτα
Genitive	εἰδότης	-	-
Dative	εἰδότη	-	-
Plural	M.	F.	N.
Nominative	εἰδότες	-	-
Accusative	εἰδῶτας	-	-
Genitive	εἰδόντων	-	-
Dative	εἰδόσιν	-	-

PERSON & NUMBER

Singular ← Plural

1st	I	We, Us
2nd	You	You
3rd	He, She, It	They

TYPICAL
AKTIONSAART

TENSE FORMS

Durative	Present ←
Summary	Future
Punctiliar	Aorist
Durative	Imperfect
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PARTICIPLE (VERBAL ADJECTIVE)

MOOD

Indicative: Indicates
Imperative: Commands
Subjunctive: Expresses Possibility
Optative: Expresses A Wish
 [Infinitive: Verbal Noun]

VOICE

Active: Subject does action ←
Passive: Subject acted upon
Middle: Subject acts upon self

VOCABULARY

ἀκούω
 ἤκουσαν
 ἀναγγέλλω
 ἀνήγγειλεν
 ἀπατάω
 ἠπάτησεν
 ἐντέλλομαι
 ἐνετειλάμην
 περιπατέω
 περιπατοῦντος
 πρόσωπον, τό
 φοβέω
 ἐφοβήθην
 φωνή, ἡ

Diphthongs are marked in **blue**, consonants with a variant pronunciation in **red**.

SENTENCE FORMATION

The word **syntax** refers to how words go together to form larger units of verbal communication. It also refers to the rules of sentence formation.

A sentence must consist of three parts:

1. The *subject*, i.e., the noun or other substantive identifying (a) the doer of the action, OR (b) the thing spoken of.
2. The *predicate*, i.e., (a) the words providing information about the action done by the subject, OR (b) the words describing the thing spoken of.
3. The *copula*, i.e., generally the verb (which itself is part of the predicate) that connects the subject to the predicate.

In biblical Greek, when the copula is a form of the verb **to be**, it is often only implied and left unwritten. In Gen 3.12 (LXX), Adam says, "The woman which you gave with me ..." The verb **to be** is implied between the words *gave* and *with*. In Gen 3.13 (LXX), God says, "What this you did?" The verb **is** should appear between the words *what* and *this*, but is only implied.

PRACTICAL APPLICATION & OTHER NOTES

Conversational Koine Greek

I/they ate: ἔφαγον (Gen 3.6)

I/they ate bread: ἔφαγον ἄρτον (Sol 5.1)

I/they ate sour grapes: ἔφαγον ὄμφακα (Jer 38.29)

THE IRREGULAR VERB Εἰμί

	Present	Future	Imperfect	Subjunctive	Infinitive	
Singular	1st Pers.	εἰμί	ἔσομαι	ἤμῃν	ὦ	εἶναι
	2nd Pers.	εἶ	ἔση	ἦς/ἦσθα	ἦς	Optative
	3rd Pers.	ἐστίν	ἔσται	ἦν	ἦ	εἶη
Plural	1st, Pers.	ἐσμέν	ἐσόμεθα	ἦμεν/ἦμεθα	ὦμεν	
	2nd Pers.	ἐστέ	ἔσεσθε	ἦτε	ἦτέ	
	3rd Pers.	εἰσίν	ἔσονται	ἦσαν	ὦσιν	

Regular verbs have participles in the Present, Future, Aorist and Perfect tenses, and in the Active, Middle and Passive voices. The irregular verb, Εἰμί, only appears in the Bible in the Present Active and in the Future Middle! All but one of the participles of Εἰμί in the NT are in the Present Tense. The one occurrence of the Future Middle form in the NT is in Luke 22.49, τὸ ἐσόμενον, “what was going to be,” i.e., “what was going to happen.” The other 12 occurrences of the Future Middle form are in the OT and Apocrypha.

The Biblical Participles Of Εἰμι (Forms not appearing in Scripture are grayed out.)

	Present Active			Future Middle		
	M.	F.	N.	M.	F.	N.
Singular						
Nominative	ὦν	οὔσα	ὄν	ἐσόμενος	ἐσομενη	ἐσόμενον
Accusative	ὄντα	οὔσαν	ὄν	ἐσομενον	ἐσομένην	ἐσόμενον
Genitive	ὄντος	οὔσης	ὄντος	ἐσομένου	ἐσομένης	ἐσομένου
Dative	ὄντι	οὔσῃ	ὄντι	ἐσομενῷ	ἐσομενῇ	ἐσομενῷ
Plural						
Nominative	ὄντες	οὔσαι	ὄντα	ἐσομενοι	ἐσομεναι	ἐσόμενα
Accusative	ὄντας	οὔσας	ὄντα	ἐσομενους	ἐσομενας	ἐσόμενα
Genitive	ὄντων	οὔσῶν	ὄντων	ἐσομενων	ἐσομενων	ἐσομενων
Dative	οὔσιν	οὔσαις	οὔσιν	ἐσομενοῖς	ἐσομεναις	ἐσομενοῖς

PERSON & NUMBER

	Singular	Plural
1st	I	We, Us
2nd	You	You
3rd	He, She, It	They

VOCABULARY

ἀποστροφή, ἡ
ἐπικατάρατος, ον
ἔχθρα, ἡ
ζωή, ἡ
κεφαλή, ἡ
κοιλία, ἡ
κυριεύω
κυριεύσει
λύπη, ἡ
πορεύομαι
πορεύση
πτέρνα, ἡ
τέκνον, τό
τηρέω
τηρήσεις
τηρήσει

Diphthongs are marked in blue, letters with a variant pronunciation in red.

ADAM'S POEM (GEN 2.23)

The genius of Hebrew poetry is that the "thought rhyme" translates easily into other languages. Thus, the structure and most of the simple beauty of Adam's poetry carries over into the Greek of the LXX (only the Hebrew *isha - ish* connection is lost in the words γυνή and ἀνδρός). Adam's poem consists of two bicolons, the first a synonymous couplet, and the second a chiasm. In a literal English translation, the LXX reads:

**This now bone out of the bones my,
and flesh out of the flesh my;
this will be called woman,
because out of the man [her] was taken this.**

The first couplet consists of two lines, the second repeating the thought of the first with a different key word (*bone* in one, *flesh* in the other). This is not scientific precision identifying the precise kinds of tissue from which Eve was built, but a poetic statement saying that she was built from "my own body." In the second couplet we have: **pronoun, future-verb, woman**; then in inverse order: **man, past-verb, pronoun**. This chiasm confirms that the LXX and SamP erroneously added the extra pronoun *her*.

TYPICAL AKTIONSAKT

TENSE FORMS

Durative	Present
Summary	Future
Punctiliar	Aorist
Durative	Imperfect
Stative	Perfect
Past Past	Pluperfect

PARTICIPLE (VERBAL ADJECTIVE)

MOOD

Indicative: Indicates
Imperative: Commands
Subjunctive: Expresses Possibility
Optative: Expresses A Wish
[Infinitive: Verbal Noun]

VOICE

Active: Subject does action
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PRACTICAL APPLICATION & OTHER NOTES

Conversational Koine Greek: When To Just Say Οὐ

Say οὐ before a word beginning with a consonant: Οὐ φάγεσθε (Gen 3.3).

Say οὐκ before a word beginning with *smooth breathing*: οὐκ ἤσχύνοντο (Gen 2.25)

Say οὐχ before a word beginning with *rough breathing*: οὐχ εὐρέθη (Gen 2.20)

CORRUPTING THE PROTO-EVANGEL

My English translation of the Gen 3.15 MT reads:

And enmity I will put
between you and the woman,
and between your seed and her seed.
He shall strike (crush) you [on the] head,
and you shall strike (crush) him [on the] heel.

The apostle Paul seems to have followed the Hebrew, when he wrote, “The God of peace will soon **crush** Satan under your feet,” (Rom 16.20). The LXX, however, reads in the second couplet:

He will **watch out for** your head,
and you will **watch out for** his heel.

This rendering implies that the LXX translators understood the Serpent of Gen 3 as being or involving an animal snake, such that after man’s sin, the offspring of Eve would forever have to beware of the snake’s bite, while snakes would forever have to beware of man’s crushing heel. Early Fathers like Irenaeus (c. AD 135 - c. 202) and Ambrose of Milan (c. AD 333-397) followed the LXX rendering. Irenaeus still found a Christological application for Gen 3.15, but an honest exegete would not be able to prove Messiah’s ultimate victory over the Serpent from the rendering of the LXX.

The Latin Vulgate (c. AD 400) and its modern translation, the Douay-Rheims 1899 American Edition, go further astray by giving the rendering:

she shall crush thy head,
and thou shalt lie in wait for **her** heel.

Apparently Mariolatry was catching on by the time of St. Jerome, and the Proto-Evangel was completely emasculated, glorifying the woman as the one who would ultimately conquer the Serpent. Thus, the Serpent is still striking back, perverting the gospel, even in its prototypical declaration, whenever he can!



The Immaculate Conception by Tintoretto, Prado Museum, Madrid Spain

LXX: GENESIS LESSON 15
GENESIS 3.17-19

Roderick Graciano
 Timothy Ministries
 2015-2016

PERSON & NUMBER

	Singular	Plural
1st	I	We, Us
2nd	You	You
3rd	He, She, It	They

TYPICAL AKTIONSBART	TENSE FORMS
Durative	Present
Summary	Future
Punctiliar	Aorist
Durative	Imperfect
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Past Past	Pluperfect

PARTICIPLE (VERBAL ADJECTIVE)

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VOICE

Active: Subject does action
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VOCABULARY

ἄκανθα, ἡ
 ἀπέρχομαι
 ἀπελεύση
 ἀποστρέφω
 ἀποστρέψαι
 ἄρτος, ὁ
 ἰδρώς, ὁ
 τρίβολος, ὁ
 χόρτος, ὁ

Diphthongs are marked in blue, consonants with a different pronunciation in red.

CURSES!

The Greek prepositions ἀνά and κατά, expressing upward and downward direction (or position) respectively, and ἐπί, meaning “upon,” are often prefixed to other words to add emphasis. Thus, ἀράομαι means “I pray,” but καταράομαι means “I pray **down** a curse.” The adjective, ἀρατός, describes something as “prayed for” or “prayed against”; ἐπικατάρατος (Vocabulary list 14) describes something as having an imprecation **prayed down upon** it, i.e., as “accursed” (Gen 3.14,17; Gal 3.10,13).

Americans hardly know how to curse; mostly they just utter four-letter-word exclamations. Our contemporaries approach the ancient idea of a curse when they use an expletive followed by the pronoun *you*. In biblical times, though, to curse meant to call upon God (or a god) to smite someone or something with a horrible punishment.

PRACTICAL APPLICATION & OTHER NOTES

THE BIBLE AND LITERATURE

The grand narrative of the Bible can help us understand other literature, and vice versa. In fact, all works worthy of the designation literature have captured the hearts and imaginations of readers precisely because they have effectively conveyed the protagonist's encounter (at some level) with an archetypal problem, i.e., a problem for which the Bible provides both the explanation and the solution! While contemporary literature often points, wittingly or unwittingly, to the Bible's answers, men's works often fall short of providing such valuable signposts. As French literary theorist, Roland Barthes, once quipped, "Literature is the question minus the answer."

Thus, we cannot truly put the Bible in the same class as other literature; literature reflects the greater glory of the Bible and only wishes it could convey truth as meaningfully as the Bible does. The Bible is the sun and literature is the earth. Nevertheless, man's literature reflects the Bible's glory and can tell us something about it. James Ellis (friend of Sir Walter Scott), was overly generous when he said, "Literature is the garden of wisdom." Nevertheless, literature can aid us in the pursuit of wisdom, and by its reflected light does help us understand the overarching story of the Bible. How does it do this?

First, literature helps us recognize the Bible's narrative as a comedy. By consolidating many sub-categories, we can divide all literature into two primary categories: (1) **tragedy** in which the protagonists, though they may accomplish noble deeds, die in the end, and (2) **comedy** in which the protagonists, though they may suffer horrible trials along the way, live "happily ever after." The overarching story of the Bible has the elements of a comedy — trials along the way, but a happy ending. To call the grand story of the Bible a comedy is not to imply that the story is frivolous; it is a story of supreme gravity. On the other hand, the Bible story is not lacking in humor, laughter and joy, even though those elements are interspersed between the sobering accounts of abysmal human failures and necessary divine judgments.

Second, literature helps us recognize the archetypal plot lines woven into the biblical story. These plot lines include (to mention a few):

- The woman in love with the wrong man
- The warrior who wins the bride
- The son alienated from his father
- The unloved woman who marries the prince
- The woman without a home saved by a happy marriage
- The person who rises from humble beginnings to fulfill a glorious destiny

So, as we study the Bible together, join with me in discovering the archetypal plot lines in the Bible's grand story. Let's talk about how those plot lines have been reproduced in human literature (as well as in cinema, TV, and popular music). Most importantly, let's talk about how the Bible speaks to literature's unanswered questions.

Adam and Eve reprimanded for their Sin (Detail)
Francisco Bayeu y Subías, 1771
Inventory number P02491, Prado Museum



LXX: GENESIS LESSON 16
GENESIS 3.20-24

Roderick Graciano
 Timothy Ministries
 2015-2016

PERSON & NUMBER		
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1st	I	We, Us
2nd	You	You
3rd	He, She, It	They

TYPICAL AKTIONSAART	TENSE FORMS
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Summary	Future
Punctiliar	Aorist
Durative	Imperfect
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PARTICIPLE (VERBAL ADJECTIVE)

MOOD
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[Infinitive: Verbal Noun]

VOICE
Active: Subject does action
Passive: Subject acted upon
Middle: Subject acts upon self

VOCABULARY
αἰών, ὁ
δερμάτινος, η, ον
ἐξαποστέλλω
ἐξαπέστειλεν
ἐκβάλλω
ἐξέβαλεν
ἐνδύω
ἐνέδυσεν
κατοικίζω
κατώκισεν
μήποτε or μή ποτε
νῦν
ὁδός, ἡ
στρέφω
στρεφομένην
φυλάσσω
φυλάσσειν

Diphthongs are marked in blue, consonants with a different pronunciation in red.

SYNECDOCHE \sə-'nek-də-kē\
 Synecdoche is a figure of speech in which a part stands for the whole (“womb” means “maiden,” “head” means “warrior”; Jdg 5.30) or the whole stands for a part (“nations” means “the armies of the nations”; Isa 13.4).
 In Gen 3.17 (both in the HOT and the LXX), the feminine pronoun, *her*, referring to the feminine antecedent *ground* (ἡ γῆ) or *earth* (γῆ), is a synecdoche for “the produce of the earth.” Our English versions, that translate the accusative αὐτήν (“it”) as a genitive (“of it”), weaken the force of the figurative statement. The synecdoche creates the mental image of Adam, who once ate fruit from above, now forced to eat the ground below, a humiliation parallel to that of the Serpent to whom man had given his allegiance.

PRACTICAL APPLICATION & OTHER NOTES

THE GARDEN OF DELIGHTS

The original home for Adam was a garden (גֶּן), i.e., a hedged-around enclosure (from גָּנַן, to cover, surround, defend). This primeval garden was “of Eden” in the sense that it was in the eastern part of a region called Eden (עֵדֶן). According to its name, that region was a fertile plain or a “land of delights.” The LXX translates עֵדֶן inconsistently. In Gen 2.8,10 and 4.16 it is rendered, *Εδέμ*. In Gen 2.15 עֵדֶן is not translated at all, but is subsumed into the word *garden*, *παράδεισος*. Then, in Gen 3.24-25 עֵדֶן is rendered with its meaning (rather than its name), with the word *τροφή*, *daintiness*, *luxury*. This changes the phrase, “the garden of Eden” into “the Garden of Delights.”

Interestingly, the Latin Vulgate rendered עֵדֶן consistently with *volúptas*, *pleasure*, *delight*, until Gen 4.16 where it uses **Eden**. It was undoubtedly from the Vulgate that Hieronymus Bosch took the inspiration for his famous painting, “The Garden Of Earthly Delights.” The first of the three panels of this triptych shows the garden, and the Lord presenting Eve to Adam. The Lord stands between Adam and Eve, holding Eve by the wrist, and the tree of life (represented by a species of Dragon Tree) is to their right. All is pure and peaceful in this first panel, with unicorns drinking from the river. The double-size center panel depicts later mankind pursuing all manner of *sensual* delights, with very few figures in the sky pursuing celestial wonders. The final panel depicts a hellish place with a burning city in the background, and symbolism mocking religious hypocrisy.

Bosch’s triptych of the Garden communicates the temporary exhilaration of libertinism and at the same time the profound loss that our race has experienced in forfeiting the garden of true delight, the delight of God’s own presence.

The Garden Of Earthly Delights
Hieronymus Bosch, painted c. 1500,
now in the Prado Museum

