

AI-generated. These interlinears were produced by a large language model (Claude). Each chapter is structurally validated and self-reviewed, but the Greek text, parsing, syntactic, semantic-force, and lexical analysis are *not* human-verified — useful for study and orientation, not a substitute for a critical edition, lexicon, or commentary.

GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Book of Genesis, Chapter 2

ΓΕΝΕΣΙΣ Β΄

Each verse opens with the running Greek, an English translation, and a **discourse note** (its connective, relation, and role in the argument). Below follows the word-by-word breakdown in six tiers: gloss, case (color), parsing, *syntax*, **semantic force**, and a | lexical note.

CASE ■ Nominative ■ Genitive ■ Dative ■ Accusative ■ Vocative ■ Verb (no case) ■ Indeclinable

Discourse notes head each verse: **relation** · connective · clause-flow. Indentation marks prominence — flush-left = main line of argument; indented = supporting / subordinate material.

Theme

Genesis in the LXX is one of the most closely studied books in the whole Septuagint, and chapter 2 — the second account of creation and the planting of the garden — presents several features of exceptional exegetical importance.

Translation & textual notes

The Greek text of Genesis 2 follows the standard critical text of the Septuagint as established in the Rahlfs–Hanhart edition (Septuaginta, rev. ed. 2006), an ancient and public-domain text; the critical apparatus is not reproduced. Genesis in the LXX is one of the most closely studied books in the whole Septuagint, and chapter 2 — the second account of creation and the planting of the garden — presents several features of exceptional exegetical importance. The most famous LXX–MT divergence in the entire chapter is at 2:2: the LXX (and also the Samaritan Pentateuch) reads ἐν τῇ ἡμέρᾳ τῇ ἕκτῃ, 'on the sixth day,' where the MT reads בַּיּוֹם הַשְּׁבִיעִי, 'on the seventh day.' The MT reading is almost certainly original; the LXX (and SP)

appear to have harmonised the text to avoid the implication that God was still working on the Sabbath day that he immediately goes on to hallow (2:3). The change is a single letter in Hebrew (ש vs. ש, the numeral differing in the consonantal text between שש and שבע), but it is exegetically consequential and has been debated since antiquity. At 2:4 the LXX introduces the famous phrase αὕτη ἡ βίβλος γενέσεως οὐρανοῦ καὶ γῆς ('this is the book of the genesis of heaven and earth'), which rendered the Hebrew סֵפֶר תּוֹלְדוֹת and gave the entire book its LXX title ΓΕΝΕΣΙΣ. Matthew 1:1 (βίβλος γενέσεως Ἰησοῦ Χριστοῦ) deliberately echoes this phrase, and the echo has been recognised since the patristic period. At 2:7 the LXX renders the creation of the human as καὶ ἐγένετο ὁ ἄνθρωπος εἰς ψυχὴν ζῶσαν ('and the man became a living soul'), which Paul quotes directly in 1 Corinthians 15:45 in his contrast between the 'living soul' Adam and the 'life-giving spirit' Christ. The word ψυχὴ renders Hebrew נֶפֶשׁ; the LXX formulation is used by Paul precisely because it separates the living-soul principle from a more 'spiritual' existence — an important piece of his Adam-Christ typology. At 2:8 the LXX introduces the word παράδεισος for the garden: the Hebrew גַּן ('garden') is rendered by παράδεισος, a loanword from Old Persian pairi-daēza ('enclosure, walled garden'), which entered Greek via Xenophon's Anabasis for the royal parks of Persia. The LXX's use of παράδεισος in Genesis 2–3 is the direct origin of the English word 'paradise,' and the term's theological journey — from a Persian royal park to a cosmic garden of the divine presence — is entirely the work of the LXX translators. At 2:18 the phrase βοηθὸν κατ'αὐτόν renders עֹזֵר כְּנֶגְדּוֹ ('a helper corresponding to him'); the preposition κατὰ with the accusative in this sense ('corresponding to, matching') is a Hebraism, and βοηθός ('helper') is a strong word used in the Psalms of God as Israel's helper. At 2:23–24 the one-flesh saying — ἔσονται οἱ δύο εἰς σάρκα μίαν ('they shall be the two into one flesh') — is quoted by Jesus (Matt 19:5; Mark 10:8) and Paul (1 Cor 6:16; Eph 5:31), always from the LXX form. The LXX adds the numeral 'two' (οἱ δύο) not explicit in the MT's

עֲשֵׂה (though the same word), making the saying slightly more emphatic. Proper names in this chapter are transliterated or rendered as indeclinables: Εδεν (Eden, indeclinable transliteration of עֵדֶן), Αδαμ (used as a name in later verses; indeclinable), and Ευα is not yet used — 2:23 identifies her as γυνή ('woman'). The four rivers of 2:10–14 include Φιςων, Γηων, Τίγρης, and Εὐφράτης (the last two declinable Greek forms). The LXX translator of Genesis used a smooth, readable Greek — notably less wooden than the kaige revisers or Aquila — and the result is a literary text capable of carrying the weight of the theological interpretation the early church placed on it.

Discourse structure of the chapter

A · 2:1–3

The completion and the sanctification of the seventh day

The chapter opens with the formal closing of the first creation account: the heavens and the earth and all their host were completed (2:1). God finished his work on the sixth day (LXX) or seventh (MT) and rested on the seventh from all his work (2:2). God blessed the seventh day and sanctified it, because on it he rested from all the work he had created and made (2:3). These three verses form a distinct unit marked by the triple repetition of 'work' (ἐργα / ἔργον, vv.2–3) and the inclusio of 'finished' and 'created and made'; they serve as the theological capstone of the six-day account before the second account begins at 2:4.

B · 2:4–7

A new beginning: the genesis formula and the making of the human

Verse 4 pivots the entire narrative with the phrase 'this is the book of the genesis of heaven and earth' — retrospective and titular — then immediately restates the creative setting, now from the earth's perspective rather than the heavens': before any shrub or cultivated plant existed, because there was no rain and no human to till the ground (2:5). A spring from the earth watered the whole face of the ground (2:6). Then, in the central creative act of this account, God forms the human (ὁ ἄνθρωπος) from the dust of the earth, breathes into his nostrils the breath of life, and the human becomes a living soul — ψυχὴν ζῶσαν (2:7), the phrase Paul will quote in 1 Cor 15:45.

C · 2:8–14

The garden of Paradise and the four rivers

God plants a παράδεισος — the defining LXX word for the garden — in Eden toward the east, and places there the human he has formed (2:8). Out of the ground God makes every tree beautiful to see and good for food, including the tree of life in the middle of the garden and the tree of the knowing of good and evil (2:9). A river flows from Eden to water the garden and divides from there into four heads (2:10): Φισων, which surrounds the land of Ευίλα, source of gold (2:11–12); Γηων, surrounding the land of Ethiopia (2:13); Τίγρης, flowing opposite Assyria (2:14a); and Εὐφράτης (2:14b). The geographical movement outward from the garden at the center mirrors the cosmic scope of the creation account and grounds the narrative in known geography for a Hellenistic audience.

D · 2:15–17

The human's vocation and the single prohibition

God takes the human and settles him in the garden of Paradise to work and guard it (2:15) — a vocation, not merely a residence. God commands the human: he may eat from every tree of the garden (2:16), but from the tree of the knowing of good and evil he must not eat, for on the day he eats of it he shall certainly die — θανάτῳ ἀποθανεῖσθε, the cognate dative construction that calques the Hebrew infinitive absolute (2:17) מוֹת תָּמוּת. The prohibition is the single negative instruction, and its weight is magnified by the unlimited positive grant that precedes it.

E · 2:18–25

The search for a helper, the naming of the animals, and the making of the woman

God pronounces for the first time that something is 'not good': it is not good for the human to be alone, and he will make a helper κατ' αὐτόν — corresponding to him (2:18). God forms every beast and bird and brings them to the human to name, and whatever he called each living soul became its name (2:19–20). But among all the named creatures no helper corresponding to the human was found (2:20b). God brings a deep sleep (ἐκστασιν) upon the human, takes one of his ribs, and closes up the flesh; he builds the rib into a woman and brings her to the human (2:21–22). The human recognises her — 'bone of my bones, flesh of my flesh' (2:23) — and the narrator inserts the ἐν σάρξ μία saying that will be cited in the NT (2:24). The chapter closes with the pair naked and without shame (γυμνοί, 2:25), the innocent pre-fall condition that makes the serpent's appearance in chapter 3 all the more consequential.

1 Καὶ συνετελέσθησαν ὁ οὐρανὸς καὶ ἡ γῆ καὶ πᾶς ὁ κόσμος αὐτῶν.

And the heavens and the earth were completed, and all their host.

Narrative continuation / closure Καὶ

v.1 closes the first creation account with a summary verb in the passive (συνετελέσθησαν), signaling that the creative work is now over in its totality. The verse serves as the seam between the six-day account and the seventh-day material that follows (vv.2–3). Καί is narrative-sequential, calquing Hebrew וְ.

Καὶ

and

narrative conjunction (Hebraizing καὶ-parataxis)

→ discourse linkage or contrast

καί: calques Hebrew ו, the paratactic narrative connector; here marks the direct continuation of the six-day sequence from ch.1.

συντετέλεσθησαν

were completed

Aor Pass Indic 3 Pl · συντελέω

main verb (summary passive, subject = ὁ οὐρανός καὶ ἡ γῆ)

→ constative aorist (the whole creative process viewed as a completed whole)

συντελέω: 'bring to completion, finish completely'; the compound συν- stresses thoroughness ('altogether finished'). Renders Hebrew וכל. The passive voice presents the completion as something accomplished — implicitly by God — without making God the explicit grammatical subject, a characteristic LXX construction.

ὁ

the

Nominative

article with ὁ οὐρανός

→ noun-phrase marking

ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.

οὐρανός

heaven

Nominative

subject (coordinated with ἡ γῆ)

→ participant prominence

οὐρανός: 'heaven, sky'; renders עֵלְמָשׁ; the pair οὐρανός-γῆ ('heaven and earth') frames the entire creation narrative from Gen 1:1 onward and is the LXX merism for totality.

καὶ

and

coordinating conjunction (copulative, joining the two subjects)

→ discourse linkage or contrast

καί: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἡ

the

Nominative

article with γῆ

→ noun-phrase marking

ἡ: Greek article marking definiteness and the role of the accompanying noun phrase.

γῆ

earth

Nominative

subject (coordinated with ὁ οὐρανός)

→ participant prominence

γῆ: 'earth, land, ground'; renders אֶרֶץ. Together with οὐρανός forms the meristic pair that denotes all created reality.

καὶ

and

coordinating conjunction (adding further subject)

→ discourse linkage or contrast

καί: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

παῖς

all

Nominative

adjective (attributive with ὁ κόσμος)

→ participant prominence

παῖς: meaning 'all'; it serves as adjective (attributive with ὁ κόσμος).

ὁ

the

Nominative

article with κόσμος

→ noun-phrase marking

ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.

κόσμος

host / adornment

Nominative

subject (third coordinated element)

→ participant prominence

κόσμος: renders Hebrew קוֹנִיָּא ('their host/array'); the word's primary meaning in classical Greek is 'order, adornment' — here it carries the sense of the 'array' or 'furnishing' of creation, its full complement of stars, creatures, and powers. The LXX choice of κόσμος over στρατιά or δύναμις is notable: it frames creation as an ordered and beautiful whole. The noun will develop in John's Gospel (κόσμος as the created world, the inhabited world, and the world opposed to God) from this foundational usage.

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.

And God finished on the sixth day his works that he had made, and he rested on the seventh day from all his works that he had made.

Narrative sequence (completing the sixth, transitioning to the seventh) Καὶ

The LXX's 'sixth day' (ἕκτῃ) is the most famous LXX–MT divergence in this chapter: the MT reads 'seventh day' (יְעֹבֵדֶה). The LXX harmonises so that God completes his work on day six and rests from the outset of day seven — avoiding the implication that God's finishing activity fell on the Sabbath. The Samaritan Pentateuch agrees with the LXX. The double ἔργα frame (works finished on six, works rested from on seven) gives the verse a careful chiasmic structure.

Καὶ

and

narrative conjunction (sequential)

→ discourse linkage or contrast

Καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

συντετέλεσεν

finished

Aor Act Indic 3 Sg · συντελέω

main verb (narrative action, God as subject)

→ constative aorist (the whole creative output treated as a finished sum)

συντελέω: same root as v.1's συντετέλεσθσαν, now in the active with God as subject — a deliberate echo confirming that the passive of v.1 implied God as agent. The active-to-passive contrast is theologically rich: the cosmos 'was completed' (v.1 passive), and 'God completed it' (v.2 active) — two angles on the same event.

ὁ

the

Nominative

article with θεός

→ noun-phrase marking

ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.

θεός

God

Nominative

subject

→ participant prominence

θεός: renders **יְהוָה**; the LXX uses the articular ὁ θεός throughout Gen 1–2:3 where Elohim is the divine name (the Yahwist 'LORD God' compound begins at 2:4).

ἐν

on

preposition + dative (temporal)

→ spatial or relational framing

ἐν: meaning 'on'; here it marks the relation signaled by preposition + dative (temporal).

τῇ

the

Dative

article with ἡμέρα (temporal dative)

→ noun-phrase marking

τῇ: Greek article marking definiteness and the role of the accompanying noun phrase.

ἡμέρα

day

Dative

dative of time (temporal: 'on the day')

→ sphere or reference

ἡμέρα: 'day'; the temporal dative with the article is the LXX's standard construction for 'on the Nth day,' calquing Hebrew **בַּיּוֹם**.

τῇ

the

Dative

article with ἔκρη (attributive)

→ noun-phrase marking

τῇ: Greek article marking definiteness and the role of the accompanying noun phrase.

ἕκτη

sixth

Dative

ordinal adjective (attributive with ἡμέρα)

→ sphere or reference

ἕκτη: 'sixth'; **the LXX-MT crux**: MT reads יְבִיֶּשׁ ('seventh'); LXX (and Samaritan Pentateuch) read יְשֵׁשׁ ('sixth'), harmonising so God completes on day six and rests from the start of day seven. The divergence has been debated since Philo (de opificio mundi 89) and Origen (Hexapla). Philo reads the LXX text. The change is a single letter in the Hebrew consonantal text.

τὰ

the

Accusative

article with ἔργα (direct object)

→ noun-phrase marking

τὰ: Greek article marking definiteness and the role of the accompanying noun phrase.

ἔργα

works

Accusative

direct object of συνετέλεσεν

→ object specification

ἔργον: 'work, deed, product'; renders Hebrew יָצָאֵהוּ ('his work/craft'); repeated three times in vv.2–3, creating a formal anaphora that marks the completion of the creative enterprise.

αὐτοῦ

his

Genitive

genitive of possession (possessor of the works)

→ relational specification

αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (possessor of the works).

ἃ

that / which

Accusative

relative pronoun (accusative plural, antecedent = τὰ ἔργα)

→ participant reference

ἃ: meaning 'that'; pronoun marking person, possession, or reference within the clause; here it functions as relative pronoun (accusative plural, antecedent = τὰ ἔργα).

ἐποίησεν

he had made

Aor Act Indic 3 Sg · ποιέω

verb of relative clause (antecedent-defining)

→ constative aorist (the whole creative output)

ποιέω: 'make, do, create'; the primary LXX verb for God's creative activity in Gen 1 (alongside κτίζω and πλάσσω). The relative clause ἃ ἐποίησεν recurs verbatim at the end of v.2 and in v.3, forming a formulaic refrain.

καὶ

and

coordinating conjunction (sequential action)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

κατέπαυσεν

rested

Aor Act Indic 3 Sg · καταπαύω

main verb (second narrative action)

→ ingressive aorist (the onset of rest / Sabbath)

καταπαύω: 'cause to cease, rest'; renders Hebrew נָחַשׁ, the root of נָחַשׁ (Sabbath). The LXX consistently uses καταπαύω and κατάπαυσις for Sabbath rest (cf. Heb 3:11; 4:1–11 which builds the whole theology of 'rest' — κατάπαυσις — on this word and this verse).

τῇ

the

Dative

article with ἡμέρα (temporal dative)

→ noun-phrase marking

τῇ: Greek article marking definiteness and the role of the accompanying noun phrase.

ἡμέρα

day

Dative

dative of time

→ sphere or reference

ἡμέρα: meaning 'day'; it serves as dative of time.

τῇ

the

Dative

article with ἑβδόμη

→ noun-phrase marking

τῇ: Greek article marking definiteness and the role of the accompanying noun phrase.

ἑβδόμη

seventh

Dative

ordinal adjective (attributive with ἡμέρα)

→ sphere or reference

ἑβδόμη: 'seventh'; here — unlike the beginning of v.2 — both LXX and MT agree: God rested on the seventh day. The LXX–MT divergence is only at the start of the verse (when God finished), not at the resting.

ἀπὸ

from

preposition + genitive (separation/source: 'rested from')

→ spatial or relational framing

ἀπὸ: meaning 'from'; here it marks the relation signaled by preposition + genitive (separation/source: 'rested from').

πάντων

all

Genitive

adjective (attributive with τῶν ἔργων)

→ relational specification

πάντων: meaning 'all'; it serves as adjective (attributive with τῶν ἔργων).

τῶν

the

Genitive

article with ἔργων

→ noun-phrase marking

τῶν: Greek article marking definiteness and the role of the accompanying noun phrase.

ἔργων

works

Genitive

genitive object of ἀπό (what the rest is from)

→ relational specification

ἔργων: third occurrence in vv.2–3; the triple repetition forms a structural closure on the entire creative enterprise.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

ὧν

that / which

Genitive

relative pronoun (genitive by attraction to antecedent ἔργων)

→ relational specification

ὧν: meaning 'that'; pronoun marking person, possession, or reference within the clause; here it functions as relative pronoun (genitive by attraction to antecedent ἔργων).

ἐποίησεν

he had made

Aor Act Indic 3 Sg · ποιέω

verb of relative clause (repeating the refrain of v.2a)

→ constative aorist

ποιέω: the third occurrence of the refrain ἃ/ὧν ἐποίησεν across vv.2–3; the anaphora creates a solemn, liturgical quality appropriate to the Sabbath declaration.

3 Καὶ εὐλόγησεν ὁ θεὸς τὴν ἡμέραν τὴν ἑβδόμην καὶ ἡγίασεν αὐτήν, ὅτι ἐν αὐτῇ κατέπαυσεν ἀπὸ πάντων τῶν ἔργων αὐτοῦ, ὧν ἤρξατο ὁ θεὸς ποιῆσαι.

And God blessed the seventh day and sanctified it, because on it he rested from all his works that God began to make.

Grounding / theological declaration Καὶ

v.3 gives the reason (ὅτι) for the blessing and sanctification: the seventh day is holy because on it God ceased from his creative work. The verse closes the entire Priestly creation account (1:1–2:3) with a formal theological statement about the Sabbath's origin. The phrase ὧν ἤρξατο ὁ θεὸς ποιῆσαι ('that God began to make') is unique — the LXX adds ἤρξατο ('began') relative to the MT's simple 'which God created and made,' perhaps emphasizing that what God 'began' he has now completed.

Καὶ
and

narrative conjunction

→ discourse linkage or contrast

Καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

εὐλόγησεν
blessed

Aor Act Indic 3 Sg · εὐλογέω

main verb (divine action: blessing)

→ constative aorist (single completed divine act)

εὐλογέω: 'bless, speak well of'; renders Hebrew בָּרַךְ; the verb of divine blessing in the creation narrative (God blesses the creatures at 1:22, 28 and now the Sabbath day). Blessing a day makes it intrinsically beneficial and set apart — an unusual object compared to persons or creatures.

ὁ
the

Nominative

article with θεός (subject)

→ noun-phrase marking

ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.

θεός
God

Nominative

subject

→ participant prominence

θεός: meaning 'God'; it serves as subject.

τὴν

the

Accusative

article with ἡμέραν (direct object)

→ noun-phrase marking

τὴν: Greek article marking definiteness and the role of the accompanying noun phrase.

ἡμέραν

day

Accusative

direct object of εὐλόγησεν

→ object specification

ἡμέραν: meaning 'day'; it serves as direct object of εὐλόγησεν.

τὴν

the

Accusative

article with ἐβδόμην (attributive)

→ noun-phrase marking

τὴν: Greek article marking definiteness and the role of the accompanying noun phrase.

ἐβδόμην

seventh

Accusative

ordinal adjective (attributive with ἡμέραν)

→ object specification

ἐβδόμη: 'seventh'; the article-noun-article-adjective construction (τὴν ἡμέραν τὴν ἐβδόμην) is the attributive pattern used throughout Gen 1 for 'the Nth day,' matching the Hebrew $\text{יְדִי} + \text{ordinal}$.

καὶ

and

coordinating conjunction (adding parallel action)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἡγίασεν

sanctified

Aor Act Indic 3 Sg · ἀγιάζω

second main verb (parallel to εὐλόγησεν)

→ constative aorist (the foundational divine act of sanctification)

ἀγιάζω: 'sanctify, make holy, set apart'; renders Hebrew שְׁבַח (from שָׁבַח). This is the founding moment of the sanctity of time — God sets apart the seventh day as holy. The word is the root of ἅγιος ('holy'), which will characterize the divine presence, the tabernacle, and eventually the Spirit in NT usage.

αὐτήν

it

Accusative

direct object of ἡγίασεν (resuming τὴν ἡμέραν)

→ participant reference

αὐτήν: meaning 'it'; pronoun marking person, possession, or reference within the clause; here it functions as direct object of ἡγίασεν (resuming τὴν ἡμέραν).

ὅτι

because

causal conjunction (giving the reason for the blessing and sanctification)

→ discourse linkage or contrast

ὅτι: 'because / that'; here clearly causal, rendering Hebrew כִּי ; gives the theological ground for the Sabbath's status.

ἐν

on

preposition + dative (temporal: 'on it')

→ spatial or relational framing

ἐν: meaning 'on'; here it marks the relation signaled by preposition + dative (temporal: 'on it').

αὐτῇ

it

Dative

dative of time (resuming τῇ ἡμέρᾳ τῇ ἐβδόμῃ)

→ participant reference or interest

αὐτῇ: meaning 'it'; pronoun marking person, possession, or reference within the clause; here it functions as dative of time (resuming τῇ ἡμέρᾳ τῇ ἐβδόμῃ).

κατέπαυσεν

he rested

Aor Act Indic 3 Sg · καταπαύω

verb of causal clause (the reason for holiness)

→ constative aorist

καταπαύω: second occurrence (also v.2); the repetition reinforces the Sabbath motif. The book of Hebrews (3:11–4:11) builds its extended midrash on rest (κατάπαυσις) from this word and this verse.

ἀπὸ

from

preposition + genitive (separation)

→ spatial or relational framing

ἀπὸ: meaning 'from'; here it marks the relation signaled by preposition + genitive (separation).

πάντων

all

Genitive

adjective (attributive with τῶν ἔργων)

→ relational specification

πάντων: meaning 'all'; it serves as adjective (attributive with τῶν ἔργων).

τῶν

the

Genitive

article with ἔργων

→ noun-phrase marking

τῶν: Greek article marking definiteness and the role of the accompanying noun phrase.

ἔργων

works

Genitive

genitive object of ἀπό

→ relational specification

ἔργων: fourth and final occurrence of the word in vv.1–3; the triple repetition in vv.2–3 (τὰ ἔργα αὐτοῦ, ἀπὸ πάντων τῶν ἔργων αὐτοῦ, ἀπὸ πάντων τῶν ἔργων αὐτοῦ) forms a closing anaphora on the entire creative enterprise.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

ὧν

which

Genitive

relative pronoun (genitive by attraction to antecedent ἔργων)

→ relational specification

ὧν: meaning 'which'; pronoun marking person, possession, or reference within the clause; here it functions as relative pronoun (genitive by attraction to antecedent ἔργων).

ἤρξατο

began

Aor Mid Indic 3 Sg · ἄρχω

main verb of relative clause with complementary infinitive ποιῆσαι

→ ingressive aorist (the beginning of the making-action, now concluded)

ἄρχω (middle): 'begin'; the LXX adds ἤρξατο relative to the MT, which simply reads 'which God created and made.' The addition implies that what God 'began' he has now finished — a subtle narrative frame that also hints at God's creative activity as a process with a definite start and end.

ὁ

the

Nominative

article with θεός (subject of ἤρξατο)

→ noun-phrase marking

ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.

θεός

God

Nominative

subject (repeated for emphasis at the close of the unit)

→ participant prominence

θεός: the repetition of ὁ θεός at the end of the verse — not strictly necessary in Greek — is a Hebraism (Hebrew יְהוָה repeated in the corresponding relative clause of the MT).

ποιῆσαι

to make

Aor Act Inf · ποιέω

complementary infinitive (object of ἤρξατο)

→ constative aorist infinitive

ποιέω: the creative verb of the chapter; as infinitive it completes ἤρξατο. This closing phrase (ὧν ἤρξατο ὁ θεός ποιῆσαι) provides the formal conclusion of the first creation account and transitions to the second.

4 Ἀὕτη ἡ βίβλος γενέσεως οὐρανοῦ καὶ γῆς, ὅτε ἐγένετο, ἥ ἡμέρα ἐποίησεν κύριος ὁ θεὸς τὸν οὐρανὸν καὶ τὴν γῆν

This is the book of the genesis of heaven and earth, when it came to be, on the day that the LORD God made heaven and earth,

Transitional / titular declaration ASYNDETON

v.4 is the pivotal seam verse in which the Priestly and Yahwist accounts are joined. It functions in two directions: 'the book of the genesis of heaven and earth' looks back (summarising 1:1–2:3) and the second half looks forward (introducing the Yahwist account). Crucially, this verse introduces the compound divine name κύριος ὁ θεός — 'LORD God' — for the first time, which will be used throughout 2:5–3:24; in the Priestly material (1:1–2:3) only ὁ θεός appeared. The phrase ἡ βίβλος γενέσεως gave the book its title; Matt 1:1 echoes it directly.

Ἀὕτη

this

Nominative

demonstrative pronoun (subject, pointing to the following titling clause)

→ participant reference

αὕτη: 'this (feminine)'; demonstrative pronoun, subject of the verbless nominal clause; the feminine agrees with ἡ βίβλος. Asyndeton (no καί) marks the verse as a fresh, formal header, not a continuation of the narrative.

ἡ

the

Nominative

article with βίβλος

→ noun-phrase marking

ἡ: Greek article marking definiteness and the role of the accompanying noun phrase.

βίβλος

book / record

Nominative

predicate nominative (the title of the section)

→ participant prominence

βίβλος: 'book, scroll, written record'; renders Hebrew סֵפֶר (sepher). The phrase ἡ βίβλος γενέσεως gave the entire first book of the Pentateuch its Greek name ΓΕΝΕΣΙΣ. Matthew 1:1 opens βίβλος γενέσεως Ἰησοῦ Χριστοῦ, a conscious echo of this verse placing Jesus in the line of the new creation.

γενέσεως

of genesis / of the generations

Genitive

genitive of content / description (characterizing the book as a record of origin)

→ relational specification

γένεσις: 'origin, birth, coming-into-being, generations'; renders Hebrew תּוֹלְדוֹת (toledoth), the formulaic heading used throughout Genesis for genealogical and narrative sections. The LXX renders תּוֹלְדוֹת with γένεσις throughout, not the more expected γενεαλογία; this broader sense gives the book's title its cosmic scope.

οὐρανοῦ

of heaven

Genitive

genitive of reference (the subject of the genesis: whose genesis this is)

→ relational specification

οὐρανός: 'heaven'; here in the genitive as the first member of the heaven-and-earth merism, defining the scope of the 'genesis' being described.

καὶ

and

coordinating conjunction (joining the merism)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

γῆς

earth

Genitive

genitive of reference (second member of the merism)

→ relational specification

γῆ: 'earth'; the heaven-and-earth merism (οὐρανοῦ καὶ γῆς) echoes 1:1 and frames the toledoth heading as encompassing all creation.

ὅτε

when

temporal conjunction (introducing the circumstance)

→ discourse linkage or contrast

ὅτε: 'when'; here unusual — the temporal clause is somewhat parenthetical, specifying the moment of the genesis. Renders Hebrew מְבֹרָאֵם בְּהִנְיָחָם (Niphal infinitive construct of נִחַךְ, 'when they were created').

ἐγένετο

it came to be

Aor Mid Indic 3 Sg · γίνομαι

verb of temporal clause (existential: 'when it came into being')

→ ingressive aorist (the moment of coming-into-being)

γίνομαι: 'become, come into being'; the LXX renders the Hebrew passive infinitive construct with a finite ἐγένετο — the formula of creation and narrative inception. The single verb in the ὅτε-clause is tantalizingly compressed.

ἧ

on which

Dative

relative pronoun (dative of time: 'on the day on which')

→ participant reference or interest

ἧ: meaning 'on which'; pronoun marking person, possession, or reference within the clause; here it functions as relative pronoun (dative of time: 'on the day on which').

ἡμέρα

day

Dative

dative of time (antecedent of the relative ἧ — 'on the day that')

→ sphere or reference

ἡμέρα: 'day'; the phrase ἧ ἡμέρα ('on the day that') is the second temporal clause of v.4, now introduced by the relative; the verse has a layered temporal structure: first 'when' (ὅτε), then 'on the day that' (ἧ ἡμέρα).

ἐποίησεν

made

Aor Act Indic 3 Sg · ποιέω

verb of relative clause (God's creative act as the defining event)

→ constative aorist

ποιέω: 'make, create'; carries the entire weight of the creative act attributed to the LORD God (κύριος ὁ θεός).

κύριος

LORD

Nominative

subject (first element of the compound divine name, anarthrous)

→ participant prominence

κύριος: 'Lord'; the standard LXX rendering of the Tetragrammaton יהוה (YHWH). The compound κύριος ὁ θεός ('LORD God') first appears here (2:4) and dominates the Yahwist account (2:5–3:24), sharply distinct from the Priestly material (1:1–2:3) where only ὁ θεός appears. The shift in divine name is one of the classical observations of source criticism.

ὁ

the

Nominative

article with θεός (in apposition to κύριος)

→ noun-phrase marking

ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.

θεός

God

Nominative

subject (in apposition to κύριος, forming the compound name)

→ participant prominence

θεός: 'God'; paired with κύριος to form the compound divine name that renders יהוה יידיש. The LXX renders it as κύριος ὁ θεός ('LORD the God') with the article before θεός, unlike the Hebrew which has both nouns without the article.

τὸν

the

Accusative

article with οὐρανόν (direct object)

→ noun-phrase marking

τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.

οὐρανόν

heaven

Accusative

direct object of ἐποίησεν (first member of object merism)

→ object specification

οὐρανόν: meaning 'heaven'; it serves as direct object of ἐποίησεν (first member of object merism).

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

τὴν

the

Accusative

article with γῆν

→ noun-phrase marking

τὴν: Greek article marking definiteness and the role of the accompanying noun phrase.

γῆν

earth

Accusative

direct object (second member of merism, completing the scope of the creative act)

→ object specification

γῆν: meaning 'earth'; it serves as direct object (second member of merism, completing the scope of the creative act).

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 αὐτήν.

and every green plant of the field before it came to be upon the earth, and every herb of the field before it sprang up; for God had not yet rained upon the earth, and there was no man to work it.

Elaboration / pre-creation circumstance καὶ

v.5 is the suspended object of the second account's scene-setting: it lists what did not yet exist (plants, herbs) and gives two reasons why (no rain, no human to till). The verse establishes the pre-creation conditions of the Yahwist account before God acts in v.7. The repeated πρὸ τοῦ + infinitive ('before it came to be / before it sprang up') is a Hebraism of the Hebrew $\square\aleph\aleph$ construction.

καὶ

and

narrative conjunction (continuing from v.4's temporal clause)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

πᾶν

every

Accusative

adjective (attributive with χλωρὸν; object of implied 'before it existed')

→ object specification

πᾶν: meaning 'every'; it serves as adjective (attributive with χλωρὸν; object of implied 'before it existed').

χλωρὸν

green plant

Accusative

substantive accusative (suspended object, awaiting the pre-existence clause)

→ object specification

χλωρός: 'green, verdant'; used substantively as 'green thing / vegetation'; renders $\square\aleph\aleph$ ('bush, shrub'). The word is used for the green rider's horse in Rev 6:8 and for the green grass in Rev 8:7, both picking up this creation-context resonance.

ἀγροῦ

of the field

Genitive

genitive of source / classification (what kind of green plant)

→ relational specification

ἀγρός: 'field, open country'; renders Hebrew $\square\aleph\aleph$; in this context it denotes the cultivated or arable land, which is why the next clause speaks of a human 'working' it.

πρὸ

before

preposition + articular infinitive (temporal: 'before it came to be')

→ spatial or relational framing

πρὸ: 'before'; in πρὸ τοῦ + infinitive renders Hebrew דָּבָר ('before, not yet'); this construction appears twice in the verse.

τοῦ

the

Genitive

article with infinitive (genitive after πρὸ)

→ noun-phrase marking

τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.

γενέσθαι

to come to be

Aor Mid Inf · γίνομαι

articular infinitive (temporal clause: 'before it came into existence')

→ constative aorist infinitive (the coming-into-being as a whole)

γίνομαι: 'come to be, exist'; the articular infinitive with πρὸ is a Hebraism for the Hebrew דָּבָר + imperfect construction, expressing 'before.' The creation vocabulary of γίνομαι pervades Genesis 1–2.

ἐπὶ

upon

preposition + genitive (locative: 'upon the earth')

→ spatial or relational framing

ἐπὶ: meaning 'upon'; here it marks the relation signaled by preposition + genitive (locative: 'upon the earth').

τῆς

the

Genitive

article with γῆς

→ noun-phrase marking

τῆς: Greek article marking definiteness and the role of the accompanying noun phrase.

γῆς

earth

Genitive

genitive after ἐπὶ (locative)

→ relational specification

γῆς: meaning 'earth'; it serves as genitive after ἐπὶ (locative).

καὶ

and

coordinating conjunction (introducing parallel item)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

πάντα

every

Accusative

adjective (attributive with χόρτον)

→ object specification

πάντα: meaning 'every'; it serves as adjective (attributive with χόρτον).

χόρτον

herb / grass

Accusative

second suspended object (parallel to πᾶν χλωρόν)

→ object specification

χόρτος: 'grass, herbage, fodder'; renders Hebrew כֶּשֶׂא ('herb, plant'); in NT usage (Matt 6:30; John 6:10; 1 Pet 1:24 citing Isa 40:6–8 LXX) χόρτος carries the connotation of the brevity and frailty of earthly life.

ἀγροῦ

of the field

Genitive

genitive of classification (parallel to the first ἀγροῦ)

→ relational specification

ἀγροῦ: meaning 'of the field'; it serves as genitive of classification (parallel to the first ἀγροῦ).

πρὸ

before

preposition + articular infinitive (second temporal clause)

→ spatial or relational framing

πρὸ: meaning 'before'; here it marks the relation signaled by preposition + articular infinitive (second temporal clause).

τοῦ

the

Genitive

article with infinitive

→ noun-phrase marking

τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.

ἀνατεῖλαι

to spring up

Aor Act Inf · ἀνατέλλω

articular infinitive (second πρό-clause: 'before it sprang up')

→ ingressive aorist infinitive (the moment of first sprouting)

ἀνατέλλω: 'rise up, spring up, sprout'; the word is used for the rising of the sun and stars (Matt 5:45; 13:6) and for the sprouting of plants. Its use here for vegetation anticipates the astronomical usage of the same verb in the creation of lights (Gen 1:14–18 LXX). Luke 1:78 uses ἀνατολή for the messianic 'rising' of the Daystar from on high.

οὐ

not

negation (negating the following verb)

→ participant reference

οὐ: meaning 'not'; pronoun marking person, possession, or reference within the clause; here it functions as negation (negating the following verb).

γὰρ

for

postpositive explanatory conjunction (introducing the two reasons for the absence of vegetation)

→ discourse linkage or contrast

γὰρ: 'for, because'; explanatory, giving the grounds for the pre-vegetation state: no rain and no human. Renders Hebrew יָדָא.

ἔβρεξεν

rained

Aor Act Indic 3 Sg · βρέχω

main verb (impersonal or with God as subject: 'it had not rained / God had not rained')

→ constative aorist (prior state expressed: the rain had not come)

βρέχω: 'rain, cause to rain'; used impersonally for rainfall or with God as agent (as in Matt 5:45: βρέχει ἐπὶ δικαίους καὶ ἀδίκους). Here the LXX adds ὁ θεός as the explicit subject, making rain a divine act rather than a natural phenomenon — consistent with the Yahwist's theological portrayal.

ὁ

the

Nominative

article with θεός (subject)

→ noun-phrase marking

ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.

θεός

God

Nominative

subject of ἔβρεξεν

→ participant prominence

θεός: meaning 'God'; it serves as subject of ἔβρεξεν.

ἐπὶ

upon

preposition + accusative (directional: upon the earth)

→ spatial or relational framing

ἐπὶ: meaning 'upon'; here it marks the relation signaled by preposition + accusative (directional: upon the earth).

τὴν

the

Accusative

article with γῆν

→ noun-phrase marking

τὴν: Greek article marking definiteness and the role of the accompanying noun phrase.

γῆν

earth

Accusative

accusative after ἐπί (directional object of the raining)

→ object specification

γῆν: meaning 'earth'; it serves as accusative after ἐπί (directional object of the raining).

καὶ

and

coordinating conjunction (adding the second reason)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἄνθρωπος

a human

Nominative

subject (anarthrous: existential negation 'there was no human')

→ participant prominence

ἄνθρωπος: 'human being, person'; anarthrous in the existential sentence, rendering Hebrew אָדָם (generic, not yet a personal name). This is the first mention of the human in the Yahwist account, whose creation is the central act of v.7.

οὐκ

not

negation (with ἦν)

→ clausal qualification or emphasis

οὐκ: meaning 'not'; it negates or qualifies the assertion of the clause.

ἦν

was

Impf Act Indic 3 Sg · εἰμί

main verb (existential: 'there was not')

→ progressive imperfect (the ongoing prior condition)

εἰμί: 'be, exist'; existential use; the imperfect ἦν emphasizes this was the ongoing prior condition before the act of v.7.

ἐργάζεσθαι

to work

Pres Mid Inf · ἐργάζομαι

complementary infinitive (expressing purpose or function: 'there was no human to work it')

→ progressive / durative (the ongoing work of cultivation)

ἐργάζομαι: 'work, labor, cultivate'; renders Hebrew עָבַד ('to serve, cultivate, till'). The human's vocation as agricultural cultivator is stated before he is even created — a Yahwistic emphasis on the human as creation's servant and steward rather than its master. The same verb in 2:15 gives the human his formal assignment.

αὐτήν

it

Accusative

direct object of ἐργάζεσθαι (resuming τὴν γῆν)

→ participant reference

αὐτήν: meaning 'it'; pronoun marking person, possession, or reference within the clause; here it functions as direct object of ἐργάζεσθαι (resuming τὴν γῆν).

6 πηγὴ δὲ ἀνέβαινεν ἐκ τῆς γῆς καὶ ἐπότιζεν πᾶν τὸ πρόσωπον τῆς γῆς.

But a spring was coming up from the earth and was watering all the face of the earth.

Contrast / provisional circumstance **δέ**

v.6 provides the provisional solution to the absence of rain in v.5: a spring (πηγὴ) waters the ground. The imperfects (ἀνέβαινεν, ἐπότιζεν) describe an ongoing, pre-creation state of subterranean irrigation — the raw material that makes creation of the human and garden possible. The verse is entirely circumstantial, subordinate to the main creative acts that follow in v.7.

πηγὴ

a spring

Nominative

subject (anarthrous: introduced as new item)

→ participant prominence

πηγὴ: 'spring, source, fountain'; renders Hebrew טֵן, which is debated — either 'spring / stream' or 'mist / flood'; the LXX translator chose the 'spring' sense. The word is significant theologically: living water from the earth anticipates the rivers of Paradise (vv.10–14) and the imagery of Ezek 47 and Rev 22:1.

δὲ

but / and

postpositive adversative/continuative particle

→ discourse linkage or contrast

δέ: mild contrast — 'but there was a spring'; introduces a condition that partially compensates for the lack of rain.

ἀνέβαινεν

was coming up

Impf Act Indic 3 Sg · ἀναβαίνω

main verb (describing the prior, ongoing circumstance)

→ progressive imperfect (the continuous rising of the spring)

ἀναβαίνω: 'go up, rise, come up'; here of water rising from underground; renders Hebrew וַיָּרֹם ('and would rise up'). The imperfect presents the spring's activity as the background condition for the creation of v.7.

ἐκ

from

preposition + genitive (ablative: point of origin)

→ spatial or relational framing

ἐκ: meaning 'from'; here it marks the relation signaled by preposition + genitive (ablative: point of origin).

τῆς

the

Genitive

article with γῆς

→ noun-phrase marking

τῆς: Greek article marking definiteness and the role of the accompanying noun phrase.

γῆς

earth

Genitive

genitive after ἐκ (source: from the earth)

→ relational specification

γῆ: 'earth, ground'; the earth as source of the spring, reversing the typical image of rain from above; the human will also be formed from the earth (v.7), and return to it (3:19).

καὶ

and

coordinating conjunction (sequential)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐπότιζεν

was watering

Impf Act Indic 3 Sg · ποτίζω

second main verb (parallel imperfect, describing continuous irrigation)

→ progressive imperfect (ongoing watering action)

ποτίζω: 'give drink to, water, irrigate'; causative of πίνω ('drink'); renders Hebrew הִשְׁקִי (and it watered'). The same verb is used in 1 Cor 3:6–8 of Paul 'watering' the community that Apollos planted — a deliberate garden metaphor.

πᾶν

all

Accusative

adjective (attributive with τὸ πρόσωπον)

→ object specification

πᾶν: meaning 'all'; it serves as adjective (attributive with τὸ πρόσωπον).

τὸ

the

Accusative

article with πρόσωπον

→ noun-phrase marking

τὸ: Greek article marking definiteness and the role of the accompanying noun phrase.

πρόσωπον

face

Accusative

direct object of ἐπότιζεν

→ object specification

πρόσωπον: 'face, surface'; the phrase πᾶν τὸ πρόσωπον τῆς γῆς ('all the face/surface of the earth') is a Hebraism of כָּל-פְּנֵי הָאָרֶץ — used throughout the OT for the totality of the earth's surface (cf. Gen 1:2 LXX: ἐπάνω τοῦ ὕδατος; 7:3). πρόσωπον as 'face/surface' is an anthropomorphization of the earth.

τῆς

the

Genitive

article with γῆς

→ noun-phrase marking

τῆς: Greek article marking definiteness and the role of the accompanying noun phrase.

γῆς

earth

Genitive

genitive of reference (what the face belongs to)

→ relational specification

γῆς: meaning 'earth'; it serves as genitive of reference (what the face belongs to).

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.

And God formed the man — dust from the earth — and breathed into his face the breath of life, and the man became a living soul.

Main narrative action (the central creative act of the Yahwist account) καὶ

v.7 is the theological center of the Yahwist creation account and the most theologically cited verse of Gen 2 in both Jewish and NT tradition. Three acts: forming from dust (ἔπλασεν ... χοῦν), breathing life (ἐνεφύσησεν ... πνοὴν ζωῆς), and becoming (ἐγένετο ... εἰς ψυχὴν ζῶσαν). The closing phrase ψυχὴν ζῶσαν is Paul's exact quotation in 1 Cor 15:45.

καὶ

and

narrative conjunction (sequential: now the main creative act)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἔπλασεν

formed

Aor Act Indic 3 Sg · πλάσσω

main verb (the creative act of forming)

→ constative aorist (the single completed act of forming)

πλάσσω: 'form, mold, shape' — the potter's word; renders Hebrew **יָצַק** (from **יָצַק**, 'to form/fashion'; the word for a potter working clay). The LXX uses πλάσσω rather than ποιέω or κτίζω here to emphasize the intimate, artisan-like quality of God's forming of the human; the same verb in Rom 9:20 (the clay argues with its πλάσων) picks up this very image.

ὁ

the

Nominative

article with θεός

→ noun-phrase marking

ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.

θεός

God

Nominative

subject

→ participant prominence

θεός: meaning 'God'; it serves as subject.

τὸν

the

Accusative

article with ἄνθρωπον

→ noun-phrase marking

τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.

ἄνθρωπον

man / human

Accusative

direct object of ἐπλασεν

→ object specification

ἄνθρωπος: 'human being'; renders Hebrew אָדָם (with definite article — 'the Adam/human'); the Greek uses the article too (τὸν ἄνθρωπον), treating this as the specific individual rather than humanity in general. The word is generic but in context refers to the first male human whose companion will be created in vv.21–22.

χοῦν

dust

Accusative

accusative of material (the substance from which the human is formed)

→ object specification

χοῦς (χοῦν): 'dust, dry earth, loose soil'; renders Hebrew רָפָץ ('dust, dry earth'). The material cause of the human — formed from the dust — grounds the anthropology: the human is of the earth, earthly (1 Cor 15:47: ὁ πρῶτος ἄνθρωπος ἐκ γῆς χοϊκός, 'the first man from earth, earthy,' where χοϊκός derives from χοῦς).

ἀπὸ

from

preposition + genitive (ablative: the source of the dust)

→ spatial or relational framing

ἀπὸ: meaning 'from'; here it marks the relation signaled by preposition + genitive (ablative: the source of the dust).

τῆς

the

Genitive

article with γῆς

→ noun-phrase marking

τῆς: Greek article marking definiteness and the role of the accompanying noun phrase.

γῆς

earth

Genitive

genitive after ἀπὸ (the dust is from the earth)

→ relational specification

γῆ: the source of the human — ἄνθρωπος from χοῦν ἀπὸ τῆς γῆς — makes the wordplay explicit: the Hebrew אָדָם is formed from הָאָדָם ('the ground'), a paronomasia the Greek reproduces phonetically less but materially fully.

καὶ

and

coordinating conjunction (second main act: the breath)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐνεφύσησεν

breathed into

Aor Act Indic 3 Sg - ἐμφυσάω

main verb (the act of divine breath-inbreathing)

→ constative aorist (the single moment of divine breath-gift)

ἐμφυσάω: 'breathe into'; renders Hebrew נָפַח ('and he blew'). The same verb is used in John 20:22 when the risen Jesus breathes on the disciples and says 'receive the Holy Spirit' — a deliberate new-creation echo of this verse, presenting the resurrection appearances as a new act of divine insufflation.

εἰς

into

preposition + accusative (directional: into the face)

→ spatial or relational framing

εἰς; meaning 'into'; here it marks the relation signaled by preposition + accusative (directional: into the face).

τὸ

the

Accusative

article with πρόσωπον

→ noun-phrase marking

τὸ: Greek article marking definiteness and the role of the accompanying noun phrase.

πρόσωπον

face

Accusative

accusative after εἰς (the target of the breath-inbreathing)

→ object specification

πρόσωπον: 'face, countenance'; the breath is breathed directly into the face — an image of intimate, face-to-face divine action. The choice of πρόσωπον (rather than 'nostrils' specifically) in the LXX broadens the image slightly from the MT's בִּצְרִי (‘into his nostrils’).

αὐτοῦ

his

Genitive

genitive of possession (the human's face)

→ relational specification

αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (the human's face).

πνοήν

breath

Accusative

direct object of ἐνεφύσησεν (what is breathed)

→ object specification

πνοή: 'breath, blast of air'; renders Hebrew נְשָׁמָה ('breath of'); a rare word in the NT (Acts 17:25, where Paul argues God gives to all πνοὴν καὶ ζωὴν — 'breath and life' — directly quoting or alluding to this verse). The related πνεῦμα ('spirit/breath') pervades NT pneumatology.

ζωής

of life

Genitive

genitive of quality / description (the breath that gives life)

→ relational specification

ζωή: 'life'; renders Hebrew **חַיִּים**; the genitive of quality (πνοήν ζωῆς = 'life-breath') explains the transformative effect of the divine breath on the dust-formed body.

καὶ

and

narrative conjunction (the result of the breathing)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐγένετο

became

Aor Mid Indic 3 Sg · γίνομαι

main verb (becoming: the transformation from
formed dust to living soul)

→ ingressive aorist (the onset of life; the transition into a new state)

γίνομαι: 'become, come to be'; the verb of transformation — the human does not merely receive life but becomes (εἰς) something new: a ψυχὴν ζῶσαν. The εἰς + accusative predicate construction ('became into a living soul') is a Hebraism of ה' + noun (הָיָה לְנֶפֶשׁ חַיָּה). Paul quotes this phrase exactly in 1 Cor 15:45: ἐγένετο ὁ πρῶτος ἄνθρωπος Ἀδάμ εἰς ψυχὴν ζῶσαν.

ὁ

the

Nominative

article with ἄνθρωπος (subject)

→ noun-phrase marking

ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.

ἄνθρωπος

man

Nominative

subject of ἐγένετο

→ participant prominence

ἄνθρωπος: meaning 'man'; it serves as subject of ἐγένετο.

εἰς

into / as

preposition introducing predicate (Hebraism: εἰς + noun as predicate complement after γίνομαι)

→ spatial or relational framing

εἰς: the εἰς + accusative after γίνομαι is the LXX's calque of Hebrew לְ + noun in the idiom 'became a [noun]'; Paul exploits this in 1 Cor 15:45 to place Adam as 'living soul' in contrast to Christ as 'life-giving spirit'.

ψυχὴν

soul

Accusative

predicate accusative (after εἰς: what the human became)

→ object specification

ψυχή: 'soul, life-principle, person'; renders Hebrew נֶפֶשׁ (nephesh), which denotes the whole living being, not a separable immortal component. The LXX ψυχή in this context means 'living being / animated life' rather than an immaterial soul. The phrase ψυχὴν ζῶσαν ('living soul') is directly quoted by Paul in 1 Cor 15:45 as the defining description of the first Adam, in contrast to Christ who is πνεῦμα ζωοποιοῦν ('a life-giving spirit').

ζῶσαν

living

Pres Act Ptcp Acc Sg Fem · ζάω

attributive participle (modifying ψυχὴν: 'a living soul')

→ progressive (the ongoing state of living)

ζάω: 'live, be alive'; the participle ζῶσαν is adjectival — 'living.' The phrase ψυχὴν ζῶσαν becomes a theological formula: it is the definition of animate creaturely existence as given by the divine breath.

8 καὶ ἐφύτευσεν κύριος ὁ θεὸς παράδεισον ἐν Εδεμ κατὰ ἀνατολὰς καὶ ἔθετο ἐκεῖ τὸν ἄνθρωπον, ὃν ἔπλασεν.

And the LORD God planted a paradise in Eden toward the east, and he placed there the man whom he had formed.

Narrative sequence (the provision of a dwelling) καὶ

Having formed the human (v.7), God now provides a dwelling: a παράδεισος — the word that will become 'paradise' — planted ἐν Εδεμ κατὰ ἀνατολὰς. The retrospective relative ὃν ἔπλασεν ('whom he had formed') links back to v.7 and emphasizes that the placing of the human in the garden is the immediate consequence of his formation.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐφύτευσεν

planted

Aor Act Indic 3 Sg · φυτεύω

main verb (divine horticultural act)

→ constative aorist (the single act of planting)

φυτεύω: 'plant'; renders Hebrew וַיִּטֵּעַ ('and he planted'). The image of God as a gardener planting is anthropomorphic and intimate. In NT usage: Matt 15:13 ('every plant that my heavenly Father has not planted will be rooted up'); 1 Cor 3:6–8 Paul uses the agricultural metaphor of planting and watering for apostolic ministry.

κύριος

LORD

Nominative

subject (first element of the compound divine name)

→ participant prominence

κύριος: renders the Tetragrammaton יהוה ; the compound κύριος ὁ θεός continues from 2:4 throughout the Yahwist section.

ὁ

the

Nominative

article with θεός (in apposition to κύριος)

→ noun-phrase marking

ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.

θεός

God

Nominative

apposition to κύριος (compound divine name)

→ participant prominence

θεός: meaning 'God'; it serves as apposition to κύριος (compound divine name).

παράδεισον

paradise / garden

Accusative

direct object of ἐφύτουν

→ object specification

παράδεισος: 'paradise, enclosed garden, park'; a loanword from Old Persian pairi-daēza ('walled enclosure'), which entered Greek via Xenophon's Anabasis (1.2.7; 2.4.14) for the royal Persian hunting parks. The LXX translators chose this prestigious loanword to render Hebrew גַּן ('garden'), endowing the Eden narrative with royal and cosmic connotations. The word's theological journey — from Persian royal park to Greek Xenophon to LXX Genesis to NT (Luke 23:43; 2 Cor 12:4; Rev 2:7) — is entirely the work of these translators. 'Paradise' in English is the direct descendant of this choice.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (locative).

Εδεμ

Eden

indeclinable proper noun (location of the paradise)

→ participant identification

Εδεμ: transliteration of Hebrew עֵדֶן; the name is indeclinable in Greek. The meaning of עֵדֶן is disputed: 'delight / pleasure' (from a root cognate to Ugaritic ʿdn) or a toponym from Mesopotamian Edinu ('plain'). In the LXX the name is always transliterated (Εδεμ), not translated, leaving its meaning implicit.

κατά

toward

preposition + accusative (directional: 'toward the east')

→ spatial or relational framing

κατά: with the accusative κατὰ ἀνατολάς means 'toward the east, in the east'; renders Hebrew מִמֶּזְרָח ('from the east / eastward'). The directional placement of the garden 'toward the east' is significant: the cherubim later guard the eastern entrance (3:24).

ἀνατολάς

the east

Accusative

accusative after κατά (directional: toward the east)

→ object specification

ἀνατολή: 'rising (of the sun), east'; the word is used both for the direction east and for the rising of stars and plants (cf. ἀνατεῖλαι in v.5). In the prophetic-messianic tradition, ἀνατολή becomes a title: Zech 6:12 LXX (ὁ ἄνθρωπος ᾧ ὄνομα Ἀνατολή) and Luke 1:78 (ἀνατολή ἐξ ὕψους).

καί

and

coordinating conjunction (second action: placing the human)

→ discourse linkage or contrast

καί: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἔθετο

placed

Aor Mid Indic 3 Sg · τίθημι

main verb (the placing of the human in the garden)

→ constative aorist (the act of placing)

τίθημι (middle): 'place, set, put'; renders Hebrew וַיִּשֶׁן ('and he set / placed'). The middle voice in Greek can denote acting in one's own interest; here it underlines the purposeful care with which God places the human.

ἐκεῖ

there

adverb of place (in the paradise)

→ adverbial qualification

ἐκεῖ: meaning 'there'; it shapes time, manner, location, or discourse flow in the clause.

τὸν

the

Accusative

article with ἄνθρωπον

→ noun-phrase marking

τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.

ἄνθρωπον

man

Accusative

direct object of ἔθετο

→ object specification

ἄνθρωπον: meaning 'man'; it serves as direct object of ἔθετο.

ὃν

whom

Accusative

relative pronoun (accusative; antecedent = τὸν ἄνθρωπον)

→ participant reference

ὃν: meaning 'whom'; pronoun marking person, possession, or reference within the clause; here it functions as relative pronoun (accusative; antecedent = τὸν ἄνθρωπον).

ἔπλασεν

he had formed

Aor Act Indic 3 Sg · πλάσσω

verb of relative clause (retrospective: linking back to v.7)

→ constative aorist (the prior act of formation)

πλάσσω: echo of v.7; the relative clause ὃν ἔπλασεν binds the planting of the garden firmly to the prior creation of the human — the garden is made for him.

9 καὶ ἐξανέτειλεν ὁ θεὸς ἔτι ἐκ τῆς γῆς πᾶν ξύλον ὠραῖον εἰς ὄρασιν καὶ καλὸν εἰς βρῶσιν καὶ τὸ ξύλον τῆς ζωῆς ἐν μέσῳ τῷ παραδείσῳ καὶ τὸ ξύλον τοῦ εἰδέναι γνωστὸν καλοῦ καὶ πονηροῦ.

And God also made to spring up out of the earth every tree beautiful to behold and good for food, and the tree of life in the middle of the paradise, and the tree of the knowing of good and evil.

Narrative elaboration (filling the garden) καὶ

v.9 supplies the content of the παράδεισος: all beautiful and edible trees, plus the two named trees — the tree of life and the tree of the knowing of good and evil. The two named trees are the theological pivots around which the rest of the chapter and chapter 3 turn. The placement of the tree of life 'in the middle of the paradise' is emphatic; the tree of knowing is mentioned last, setting up its central role in the prohibition of vv.16–17.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐξανέτειλεν

made to spring up

Aor Act Indic 3 Sg · ἐξανατέλλω

main verb (causative: God causes to grow)

→ constative aorist (the completed act of causing growth)

ἐξανατέλλω: 'cause to spring up, make to grow'; a double compound (ἐκ + ἀνα + τέλλω). Renders Hebrew **וַיַּצְמַח** ('and he caused to sprout'). The verb is a heightened form of ἀνατέλλω used in v.5; the compounding intensifies the sense of abundant, directed growth.

ὁ

the

Nominative

article with θεός

→ noun-phrase marking

ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.

θεός

God

Nominative

subject

→ participant prominence

θεός: meaning 'God'; it serves as subject.

ἔτι

also / still

adverb (adding to the previous action: 'also / furthermore')

→ clausal contribution

ἔτι: 'still, yet, also, in addition'; renders Hebrew **עוד** or an expansion; the LXX adds ἔτι as a particle of supplementary action — 'God also caused to spring up...' — linking the vegetation to the prior acts of formation and placement.

ἐκ

from

preposition + genitive (ablative: source of growth)

→ spatial or relational framing

ἐκ: meaning 'from'; here it marks the relation signaled by preposition + genitive (ablative: source of growth).

τῆς

the

Genitive

article with γῆς

→ noun-phrase marking

τῆς: Greek article marking definiteness and the role of the accompanying noun phrase.

γῆς

earth

Genitive

genitive after ἐκ (the earth as source)

→ relational specification

γῆς: meaning 'earth'; it serves as genitive after ἐκ (the earth as source).

πᾶν

every

Accusative

adjective (attributive with ξύλον)

→ object specification

πᾶν: meaning 'every'; it serves as adjective (attributive with ξύλον).

ξύλον

tree

Accusative

direct object of ἐξανέτειλεν

→ object specification

ξύλον: 'tree, wood, timber'; renders Hebrew **עץ**; in NT usage ξύλον is frequently the word for the cross (Acts 5:30; 10:39; 13:29; Gal 3:13; 1 Pet 2:24), perhaps with deliberate echo of this paradisaical 'tree.' Rev 22:2 picks up the 'tree of life' (ξύλον ζωῆς) from this chapter.

ὡραῖον

beautiful

Accusative

predicate adjective (describing the tree: beautiful to see)

→ object specification

ὡραῖος: 'beautiful, seasonably fair, attractive'; from ὥρα ('hour, season, bloom of youth'); renders Hebrew **טָרֵן** ('desirable, pleasant'). The same root recurs when the woman sees the tree of knowing is ὡραῖον (3:6 LXX), creating a deliberate verbal link between the divinely planted trees and the fatal perception of attractiveness.

εἰς

for

preposition + accusative (purpose: 'for seeing / to behold')

→ spatial or relational framing

εἰς: meaning 'for'; here it marks the relation signaled by preposition + accusative (purpose: 'for seeing / to behold').

ὄρασιν

beholding / sight

Accusative

accusative of purpose (what the beauty serves)

→ object specification

ὄρασις: 'vision, sight, appearance'; renders Hebrew לִמְרֹאֶה ('for seeing'); the tree is 'beautiful for sight' — its aesthetic quality as visual pleasure is explicitly named.

καὶ

and

coordinating conjunction (adding second quality)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

καλὸν

good

Accusative

predicate adjective (second quality: good for food)

→ object specification

καλός: 'good, beautiful, fine'; renders Hebrew טוֹב ('good'). The echo of Gen 1's repeated refrain 'and God saw that it was good' (καλόν) is deliberate — the trees of the garden embody the goodness of creation.

εἰς

for

preposition + accusative (purpose: 'for eating')

→ spatial or relational framing

εἰς: meaning 'for'; here it marks the relation signaled by preposition + accusative (purpose: 'for eating').

βρῶσιν

food / eating

Accusative

accusative of purpose

→ object specification

βρῶσις: 'eating, food, nourishment'; renders Hebrew לִמְאֲכָל ('for food'). The word recurs in John 4:32 (Jesus: 'I have food — βρῶσιν — to eat that you do not know') and 6:27–55 (the bread of life discourse), where the language of eating for life echoes this verse.

καὶ

and

coordinating conjunction (introducing the first named tree)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

τὸ

the

Accusative

article with ξύλον (definite: the specific tree)

→ noun-phrase marking

τὸ: Greek article marking definiteness and the role of the accompanying noun phrase.

ξύλον

tree

Accusative

direct object (parallel to πᾶν ξύλον: the two named trees)

→ object specification

ξύλον: meaning 'tree'; it serves as direct object (parallel to πᾶν ξύλον: the two named trees).

τῆς

of

Genitive

article with ζωῆς

→ noun-phrase marking

τῆς: Greek article marking definiteness and the role of the accompanying noun phrase.

ζωῆς

life

Genitive

genitive of description / purpose ('the life-tree')

→ relational specification

ζωή: 'life'; τὸ ξύλον τῆς ζωῆς ('the tree of life') is the phrase that Rev 2:7 and 22:2, 14, 19 directly echo; access to the tree of life = eschatological life. In Gen 3:22, 24 God expels the humans specifically to prevent them eating from this tree and living forever.

ἐν

in

preposition + dative (locative: in the middle of the paradise)

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (locative: in the middle of the paradise).

μέσῳ

the middle

Dative

dative of place (the central location)

→ sphere or reference

μέσος: 'middle, midst'; the tree of life is placed 'in the middle of the paradise' — the cosmological center of creation. In 3:3 the woman refers to 'the tree in the middle of the garden' (τοῦ ξύλου τοῦ ἐν μέσῳ τοῦ παραδείσου) — which may refer to the tree of knowing, the tree of life, or both, creating a deliberate ambiguity.

τῷ

the

Dative

article with παραδείσῳ

→ noun-phrase marking

τῷ: Greek article marking definiteness and the role of the accompanying noun phrase.

παραδείσῳ

paradise

Dative

dative of place (the garden as the location)

→ sphere or reference

παράδεισος: second occurrence (first in v.8); the repeated use of the term at vv.8, 9, 10, 15, 16 establishes it as the key toponym of the chapter.

καὶ

and

coordinating conjunction (introducing the second named tree)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

τὸ

the

Accusative

article with ξύλον (second named tree)

→ noun-phrase marking

τὸ: Greek article marking definiteness and the role of the accompanying noun phrase.

ξύλον

tree

Accusative

direct object (third element: the tree of knowing)

→ object specification

ξύλον: meaning 'tree'; it serves as direct object (third element: the tree of knowing).

τοῦ

of the

Genitive

article with εἰδέναι (genitive articular infinitive)

→ noun-phrase marking

τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.

εἰδέναι

of knowing

Perf Act Inf · οἶδα

articular infinitive (genitive: 'the tree of the knowing of good and evil')

→ stative perfect infinitive (the state of knowing)

οἶδα (εἰδέναι): 'know, have knowledge of'; renders Hebrew טָעַדְתָּ (from טָדַע, 'to know'). The phrase 'tree of the knowing of good and evil' (עֵץ טוֹב וָרָע טַעַם יָדָע) is one of the most discussed phrases in biblical literature: does 'good and evil' mean moral knowledge, or universal knowledge (as a merism), or the knowledge that comes with maturity? The LXX preserves the Hebrew construction faithfully.

γνωστόν

knowable / of knowing

Accusative

predicate adjective or substantive (the object of knowing: 'what is known')

→ object specification

γνωστός: 'known, knowable'; renders Hebrew טוֹב וָרָע ('good and evil') indirectly — actually the LXX's unique phrasing 'the tree of the knowing-of [γνωστόν] good and evil.' The LXX uses γνωστόν as a substantive ('the thing to be known') which differs slightly from MT; the phrase is syntactically awkward and may represent a translation decision to use a nominal form.

καλοῦ

good

Genitive

genitive of specification (what is known: good)

→ relational specification

καλός: 'good, beautiful'; as a genitive object of γνωστόν ('knowing of good').

καὶ

and

coordinating conjunction (merism: good and evil)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

πονηροῦ

evil

Genitive

genitive of specification (the second pole of the merism)

→ relational specification

πονηρός: 'evil, wicked, harmful'; renders Hebrew עָר (evil); together καλοῦ καὶ πονηροῦ is the merism for moral/experiential totality — knowing 'good and evil' = knowing everything, or knowing the full range of moral experience.

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

And a river flows out from Eden to water the paradise; from there it divides into four heads.

Scene-setting elaboration (the geography of the paradise)

δέ

vv.10–14 are a parenthetical geographical description of the four rivers that flow from the single source river in Eden. The present tense ἐκπορεύεται and ἀφορίζεται give the geography an ongoing, habitual quality ('a river flows / divides'). The geography is partly identifiable (Tigris, Euphrates) and partly legendary (Pishon, Gihon), grounding the paradise narrative in the known world while preserving its mythic dimension.

ποταμὸς

a river

Nominative

subject (anarthrous: newly introduced topic)

→ participant prominence

ποταμός: 'river, stream'; renders Hebrew נָחַל. The single river from Eden that divides into four is cosmologically significant — Eden is at the source of all the world's waters. Rev 22:1–2 ('the river of the water of life ... proceeding from the throne of God and of the Lamb') consciously echoes this verse.

δὲ

and / now

postpositive continuative particle (transitioning to the geographical note)

→ discourse linkage or contrast

δέ: mild transition; marks the shift from the narrative of planting and placing to the geographical description of the garden's waters.

ἐκπορεύεται

flows out

Pres Mid Indic 3 Sg · ἐκπορεύομαι

main verb (present: ongoing / habitual geographical fact)

→ gnomic present (the perpetual flowing of the river)

ἐκπορεύομαι: 'go out, proceed, flow out'; renders Hebrew נָצַח ('goes out'). The present tense marks this as a general geographical description rather than a past narrative event. In Rev 22:1 ἐκπορευόμενον is used for the eschatological river, directly echoing this text.

ἐξ

from

preposition + genitive (ablative: source of the river)

→ spatial or relational framing

ἐξ: meaning 'from'; here it marks the relation signaled by preposition + genitive (ablative: source of the river).

Εδεμ

Eden

indeclinable proper noun (source location)

→ participant identification

Εδεμ: second occurrence; the river 'flows out from Eden' — Eden is the cosmic source of all rivers.

ποτίζειν

to water

Pres Act Inf · ποτίζω

infinitive of purpose (the purpose of the river's flowing)

→ progressive infinitive (ongoing watering)

ποτίζω: echo of v.6 (where the spring 'watered' the face of the earth); now the river waters the paradise specifically. The purpose infinitive grounds the river's function in the service of the garden.

τὸν

the

Accusative

article with παράδεισον

→ noun-phrase marking

τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.

παράδεισον

paradise

Accusative

direct object of ποτίζειν

→ object specification

παράδεισον: meaning 'paradise'; it serves as direct object of ποτίζειν.

ἐκεῖθεν

from there

adverb of place (indicating the point of division)

→ clausal contribution

ἐκεῖθεν: 'from there, from that place'; marks the point from which the single river divides — from the garden, the waters fan out to cover the known world.

ἀφορίζεται

divides / separates

Pres Pass Indic 3 Sg · ἀφορίζω

main verb (the division of the river into four)

→ gnomic present (the permanent geographical division)

ἀφορίζω: 'separate, divide, set apart'; more commonly used for separating persons (Matt 25:32; Acts 13:2; Gal 1:15). Here in the geographical sense of dividing a watercourse. Renders Hebrew תָּפַד ('it separates'). The verb's theological use — 'set apart' for a holy purpose — may carry subtle resonance in context.

εἰς

into

preposition + accusative (result: 'divides into four heads')

→ spatial or relational framing

εἰς: meaning 'into'; here it marks the relation signaled by preposition + accusative (result: 'divides into four heads').

τέσσαρας

four

Accusative

numeral adjective (attributive with ἀρχάς)

→ object specification

τέσσαρες: 'four'; the number four is cosmologically significant in biblical literature — four rivers, four corners of the earth, four winds, four living creatures (Ezek 1; Rev 4). The four-fold division of the single Eden-river maps the paradisaical water over the totality of the inhabited world.

ἀρχάς

heads / beginnings

Accusative

accusative object of εἰς (the four divisions)

→ object specification

ἀρχή: 'beginning, origin, head'; renders Hebrew רִאשִׁית ('heads, headwaters'); the four 'heads' are the four river branches — each river described as a separate head or stream. The LXX's ἀρχάς preserves the ambiguity between 'headwaters' (physical) and 'beginnings' (temporal), the same ambiguity exploited in John 1:1 (ἐν ἀρχῇ, 'in the beginning').

11 ὄνομα τῷ ἐνὶ Φισων· οὗτος ὁ κυκλῶν πᾶσαν τὴν γῆν Ευίλα, ἐκεῖ οὐ̃ ἐστὶν τὸ χρυσίον.

The name of the one is Pishon; this is the one that encircles all the land of Havilah, where there is gold.

Geographical elaboration (first river)

ASYNDETON

vv.11–14 describe each of the four rivers in turn with the same formula: name, relative clause describing its course, and often a note about the land it encircles. The asyndeton (no connecting particle) gives the list a catalogue quality. Φισων and Γηων remain unidentified geographically; Τίγρης (Tigris) and Εὐφράτης (Euphrates) are well known.

ὄνομα

name

Nominative

subject of verbless nominal clause (the name of the one is...)

→ participant prominence

ὄνομα: 'name'; the repeated formula 'the name of the one is X' (ὄνομα τῷ ἐνί/δευτέρῳ X) gives the four-river list a structured, litanic quality.

τῷ

the

Dative

article with ἐνί (dative of reference: 'for the one')

→ noun-phrase marking

τῷ: Greek article marking definiteness and the role of the accompanying noun phrase.

ἐνί

one

Dative

dative of reference / possession ('to the one' = 'of the one')

→ sphere or reference

εἷς: 'one'; the numeral used to introduce the first of the four rivers in sequence; renders Hebrew **אֶחָד** ('the one').

Πισων

Pishon

indeclinable proper noun (predicate: the name is 'Pishon')

→ participant identification

Πισων: transliteration of Hebrew **פִּישׁוֹן**; the Pishon river is unidentified; various proposals include the Indus, the Ganges, or a now-dried Arabian river system. The LXX transliterates all four river names; only Τίγρης and Εὐφράτης are Greek-declinables.

οὗτος

this

Nominative

demonstrative pronoun / subject of the relative clause

→ participant reference

οὗτος: meaning 'this'; pronoun marking person, possession, or reference within the clause; here it functions as demonstrative pronoun / subject of the relative clause.

ὁ

the

Nominative

article with κυκλῶν (substantival participle)

→ noun-phrase marking

ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.

κυκλῶν

encircling

Pres Act Ptcp Nom Sg Masc · κυκλόω

substantival participle (predicate: 'this is the one encircling')

→ progressive (the ongoing encircling of the land)

κυκλόω: 'encircle, surround'; renders Hebrew **בִּבְרֵחַ** ('the one going around'). The verb is used in military contexts (surrounding a city; e.g. Rev 20:9) — a hint that the rivers mark the boundaries of the known world as a kind of cosmic enclosure.

πᾶσαν

all

Accusative

adjective (attributive with τὴν γῆν)

→ object specification

πᾶσαν: meaning 'all'; it serves as adjective (attributive with τὴν γῆν).

τὴν the Accusative article with γῆν → noun-phrase marking τὴν: Greek article marking definiteness and the role of the accompanying noun phrase.	γῆν land Accusative direct object of κυκλῶν → object specification γῆν: meaning 'land'; it serves as direct object of κυκλῶν.	Εὐίλα Havilah indeclinable proper noun (in apposition to or specifying τὴν γῆν: the land of Havilah) → participant identification Εὐίλα: transliteration of Hebrew הַיִּלָּה (Havilah); a region associated with gold; its location is uncertain but is linked to Arabia or South Asia in various traditions. The name is indeclinable in the LXX.	ἐκεῖ there adverb of place (in the land of Havilah) → adverbial qualification ἐκεῖ: meaning 'there'; it shapes time, manner, location, or discourse flow in the clause.
οὗ where relative adverb of place ('where') → participant reference οὗ: 'where'; the combination ἐκεῖ οὗ ('there where') is emphatic. Renders Hebrew ךָּ ('there').	ἐστίν is Pres Act Indic 3 Sg · εἰμί existential verb (there is gold there) → gnomic present (the ongoing existence of the gold) εἰμί: copula.	τὸ the Nominative article with χρυσίον → noun-phrase marking τὸ: Greek article marking definiteness and the role of the accompanying noun phrase.	χρυσίον gold Nominative subject of ἐστίν (existential) → participant prominence χρυσίον: 'gold' (diminutive form, but used for gold in general); renders Hebrew כְּהָדָד ('the gold'). Gold is the first luxury resource named in the Bible; its presence marks Havilah as a land of extraordinary richness.

12 καὶ τὸ χρυσίον τῆς γῆς ἐκείνης καλόν· καὶ ἐκεῖ ἐστὶν ὁ ἄνθραξ καὶ ὁ λίθος ὁ πράσινος.

And the gold of that land is good; and there is bdellium there, and the onyx stone.

Elaboration (the riches of Havilah)

καὶ

v.12 amplifies the description of Havilah's treasures with three luxury items: the gold of the land, bdellium (a fragrant resin), and onyx. The verse is a parenthetical aside that enriches the mythological landscape of the paradise narrative, grounding it in the luxury goods known to the ancient Near East.

καὶ
and

coordinating conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

τὸ
the

Nominative

article with χρυσίον

→ noun-phrase marking

τὸ: Greek article marking definiteness and the role of the accompanying noun phrase.

χρυσίον
gold

Nominative

subject of verbless clause

→ participant prominence

χρυσίον: meaning 'gold'; it serves as subject of verbless clause.

τῆς
of

Genitive

article with γῆς

→ noun-phrase marking

τῆς: Greek article marking definiteness and the role of the accompanying noun phrase.

γῆς
land

Genitive

genitive of source / possession

→ relational specification

γῆς: meaning 'land'; it serves as genitive of source / possession.

ἐκείνης
that

Genitive

demonstrative adjective (resuming Εὐίλα from v.11: 'that land')

→ relational specification

ἐκεῖνος: 'that (further away)'; the reference back to 'that land' (Havilah) by ἐκείνης is natural in resumed description.

καλόν
good / fine

Nominative

predicate adjective (the gold is good/fine)

→ participant prominence

καλός: 'good, fine, beautiful'; renders Hebrew בּוֹט. The qualitative judgement 'good gold' mirrors the creation refrain 'God saw that it was good.'

καὶ
and

coordinating conjunction (adding the second treasure)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐκεῖ
there

adverb of place

→ adverbial qualification

ἐκεῖ: meaning 'there'; it shapes time, manner, location, or discourse flow in the clause.

ἐστίν
is

Pres Act Indic 3 Sg · εἰμί

existential verb

→ gnomic present

εἰμί: copula.

ὁ
the

Nominative

article with ἄνθραξ

→ noun-phrase marking

ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.

ἄνθραξ

bdellium / carbuncle

Nominative

subject of ἐστίν (existential)

→ participant prominence

ἄνθραξ: 'coal, carbuncle (gem), bright red gem'; renders Hebrew בִּדְלָהַ (bedellah), which may refer to bdellium (a fragrant resin) or to a precious stone. The LXX's ἄνθραξ (literally 'coal, burning coal / carbuncle') shifts the meaning to a gemstone — a glittering red jewel. The choice reflects Hellenistic gem-nomenclature.

καὶ
and

coordinating conjunction (adding the third treasure)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ὁ
the

Nominative

article with λίθος

→ noun-phrase marking

ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.

λίθος
stone

Nominative

subject of ἔστιν (second)

→ participant prominence

λίθος: 'stone, precious stone'; in context a gemstone. Renders Hebrew יָבֶטֶן ('stone'); the specific gem follows.

ὁ
the

Nominative

article with πράσινος (attributive)

→ noun-phrase marking

ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.

πράσινος
green

Nominative

attributive adjective (the green/onyx stone)

→ participant prominence

πράσινος: 'leek-green, green'; from πράσινον ('leek'). Renders Hebrew שֹׁהָם (shoham), usually translated 'onyx' or 'beryl' in English. The LXX's πράσινος ('green stone') reflects the translator's interpretation of the stone as a green gem — perhaps an emerald or malachite. The exact identification remains debated.

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

And the name of the second river is Gihon; this is the one that encircles all the land of Ethiopia.

Geographical continuation (second river) καὶ

The second river in the four-river list. The LXX's Αἰθιοπία for Hebrew כּוּשׁ (Cush) is a standard LXX equation: Cush = the land to the south, which in Hellenistic geographic understanding was Ethiopia (modern Sudan/Ethiopia). The identification of the Gihon with the Nile (encircling Africa) was common in antiquity.

καὶ

and

narrative conjunction (continuing the four-river list)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ὄνομα

name

Nominative

subject of verbless nominal clause

→ participant prominence

ὄνομα: meaning 'name'; it serves as subject of verbless nominal clause.

τῷ

the

Dative

article with ποταμῷ (dative of reference)

→ noun-phrase marking

τῷ: Greek article marking definiteness and the role of the accompanying noun phrase.

ποταμῷ

river

Dative

dative of reference / possession ('to / of the river')

→ sphere or reference

ποταμός: 'river'; the dative of reference (ὄνομα τῷ ποταμῷ = 'the name to the river' = 'the name of the river') is a Hebraism of שֵׁם הַנָּהָר.

τῷ

the

Dative

article with δευτέρῳ (attributive)

→ noun-phrase marking

τῷ: Greek article marking definiteness and the role of the accompanying noun phrase.

δευτέρῳ

second

Dative

ordinal adjective (attributive with ποταμῷ)

→ sphere or reference

δεύτερος: 'second'; marking the sequence of the four rivers.

Γηων

Gihon

indeclinable proper noun (predicate: the name is 'Gihon')

→ participant identification

Γηων: transliteration of Hebrew גִּיחֹן (Gihon); possibly the Nile in Hellenistic interpretation, or a Mesopotamian river; also the name of the spring of Jerusalem (1 Kgs 1:33, 38, 45 LXX). Indclinable in the LXX.

οὗτος

this

Nominative

demonstrative subject (resuming the river Gihon)

→ participant reference

οὗτος: meaning 'this'; pronoun marking person, possession, or reference within the clause; here it functions as demonstrative subject (resuming the river Gihon).

ὁ

the

Nominative

article with κυκλῶν (substantival participle)

→ noun-phrase marking

ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.

κυκλῶν

encircling

Pres Act Ptcp Nom Sg Masc · κυκλόω

substantival participle (predicate: 'the one encircling')

→ progressive (ongoing encirclement)

κυκλόω: echo of v.11; the same formula is used for each encircling river.

πᾶσαν

all

Accusative

adjective (attributive with τὴν γῆν)

→ object specification

πᾶσαν: meaning 'all'; it serves as adjective (attributive with τὴν γῆν).

τὴν

the

Accusative

article with γῆν

→ noun-phrase marking

τὴν: Greek article marking definiteness and the role of the accompanying noun phrase.

γῆν

land

Accusative

direct object of κυκλῶν

→ object specification

γῆν: meaning 'land'; it serves as direct object of κυκλῶν.

Αἰθιοπίας

of Ethiopia

Genitive

genitive of apposition / specification (the land = Ethiopia)

→ relational specification

Αἰθιοπία: 'Ethiopia'; the LXX's standard rendering of Hebrew כּוּשׁ (Cush); Cush encompassed regions south of Egypt (modern Sudan/Ethiopia/Somalia). The identification of the Gihon with the Nile circling Africa was a standard ancient interpretation.

14 καὶ ὁ ποταμὸς ὁ τρίτος Τίγρης· οὗτος ὁ πορευόμενος κατέναντι Ἀσσυρίων. ὁ δὲ ποταμὸς ὁ τέταρτος Εὐφράτης.

And the third river is the Tigris; this is the one flowing opposite Assyria. And the fourth river is the Euphrates.

Geographical continuation (third and fourth rivers)

καὶ

vv.14 introduces the two rivers known to Greek geography: the Tigris (Τίγρης, a Greek declinable noun) and the Euphrates (Εὐφράτης, also declinable). The Tigris flows 'opposite / east of Assyria' (κατέναντι Ἀσσυρίων), a geographical note that places the whole river system in Mesopotamia. The Euphrates receives no qualifying clause — it was so well-known to Hellenistic readers that no description was needed.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ὁ

the

Nominative

article with ποταμός

→ noun-phrase marking

ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.

ποταμός

river

Nominative

subject of verbless clause

→ participant prominence

ποταμός: meaning 'river'; it serves as subject of verbless clause.

ὁ

the

Nominative

article with τρίτος (attributive)

→ noun-phrase marking

ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.

τρίτος

third

Nominative

ordinal adjective (attributive with ποταμός)

→ participant prominence

τρίτος: meaning 'third'; it serves as ordinal adjective (attributive with ποταμός).

Τίγρης

Tigris

Nominative

predicate nominative (the name of the third river)

→ participant prominence

Τίγρης: the Tigris river (Hebrew **חֲדָקִי**, Hiddekel); a major river of Mesopotamia flowing through modern Iraq. Unlike Φίσιον and Γήων, Τίγρης is a declinable Greek noun, reflecting the word's integration into the Greek geographical vocabulary (cf. Herodotus, Xenophon). The Tigris rises in Turkey and flows to the Persian Gulf.

οὗτος

this

Nominative

demonstrative subject

→ participant reference

οὗτος: meaning 'this'; pronoun marking person, possession, or reference within the clause; here it functions as demonstrative subject.

ὁ

the

Nominative

article with πορευόμενος (substantival participle)

→ noun-phrase marking

ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.

πορευόμενος

flowing / going

Pres Mid Ptcp Nom Sg Masc · πορεύομαι

substantival participle (predicate: 'the one flowing / going')

→ progressive (the ongoing flowing of the river)

πορεύομαι: 'go, travel, flow'; renders Hebrew **הָיָה** ('the one going'); used of rivers for their flow.

κατέναντι

opposite / east of

preposition + genitive (locative: 'opposite, across from, east of')

→ spatial or relational framing

κατέναντι: 'opposite, over against, in front of'; renders Hebrew **מִמֶּנֶּה** ('east of, in front of'). The Tigris flows along the eastern (κατέναντι) side of Assyria.

Ἀσσυρίων

Assyria

Genitive

genitive after κατέναντι (the country the Tigris is opposite)

→ relational specification

Ἀσσύριοι: 'Assyrians, Assyria'; renders Hebrew **אֲשּׁוּרִי**. The reference to Assyria grounds the geography in the known Mesopotamian world and places the paradise narrative in the heartland of ancient Near Eastern civilization.

ὁ

the

Nominative

article with ποταμός (fourth river)

→ noun-phrase marking

ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.

δὲ

and

postpositive continuative particle (introducing the fourth river)

→ discourse linkage or contrast

δὲ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ποταμὸς

river

Nominative

subject of verbless clause

→ participant prominence

ποταμὸς: meaning 'river'; it serves as subject of verbless clause.

ὁ

the

Nominative

article with τέταρτος

→ noun-phrase marking

ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.

τέταρτος

fourth

Nominative

ordinal adjective (attributive with ποταμὸς)

→ participant prominence

τέταρτος: meaning 'fourth'; it serves as ordinal adjective (attributive with ποταμὸς).

Εὐφράτης

Euphrates

Nominative

predicate nominative (the name of the fourth river)

→ participant prominence

Εὐφράτης: the Euphrates (Hebrew תִּפְרַת); the great river of Mesopotamia, one of the best-known geographical features of the ancient world. It receives no qualifying clause in the LXX — its fame made description unnecessary. The Euphrates recurs in prophetic literature as the limit of the promised land (Gen 15:18; Deut 1:7) and in Revelation as the boundary-river of eschatological events (Rev 9:14; 16:12).

15 καὶ ἔλαβεν κύριος ὁ θεὸς τὸν ἄνθρωπον, ὃν ἔπλασεν, καὶ ἔθετο αὐτὸν ἐν τῷ παραδείσῳ τῆς τρυφῆς ἐργάζεσθαι αὐτὸν καὶ φυλάσσειν.

And the LORD God took the man, whom he had formed, and placed him in the paradise of delight to work it and to guard it.

Narrative resumption (the human's vocation formally assigned) καὶ

v.15 resumes and expands the placement of v.8 (where God placed the human in the garden), now adding the vocation: to work (ἐργάζεσθαι) and guard (φυλάσσειν) it. The LXX's phrase τοῦ παραδείσου τῆς τρυφῆς ('the paradise of delight/luxury') adds τρυφῆς ('of delight') as a genitive of description, rendering Hebrew יְטֵב-גֶּן as a paradise of pleasurable abundance — a nuance not in the MT's simple 'garden of Eden.'

καὶ
and

narrative conjunction (resuming the main narrative)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἔλαβεν
took

Aor Act Indic 3 Sg · λαμβάνω

main verb (divine action: taking the human)

→ constative aorist (a single completed act)

λαμβάνω: 'take, receive, grasp'; renders Hebrew תָּקַח ('and he took'). The verb of taking marks a purposeful, personal divine act — God takes the human as one would handle a valued object or a person to be placed in a position of honor.

κύριος
LORD

Nominative

subject (compound divine name)

→ participant prominence

κύριος: meaning 'LORD'; it serves as subject (compound divine name).

ὁ
the

Nominative

article with θεός

→ noun-phrase marking

ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.

θεός

God

Nominative

apposition to κύριος (compound divine name)

→ participant prominence

θεός: meaning 'God'; it serves as apposition to κύριος (compound divine name).

τὸν

the

Accusative

article with ἄνθρωπον

→ noun-phrase marking

τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.

ἄνθρωπον

man

Accusative

direct object of ἔλαβεν

→ object specification

ἄνθρωπον: meaning 'man'; it serves as direct object of ἔλαβεν.

ὃν

whom

Accusative

relative pronoun (accusative; antecedent = τὸν ἄνθρωπον)

→ participant reference

ὃν: meaning 'whom'; pronoun marking person, possession, or reference within the clause; here it functions as relative pronoun (accusative; antecedent = τὸν ἄνθρωπον).

ἔπλασεν

he had formed

Aor Act Indic 3 Sg · πλάσσω

verb of relative clause (retrospective: echoing v.7 and v.8)

→ constative aorist

πλάσσω: third echo of the forming-verb from v.7; the repetition (also at v.8) emphasizes that it is the same human, formed by God, who is now given his vocation.

καὶ

and

coordinating conjunction (second action: placing)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἔθετο

placed

Aor Mid Indic 3 Sg · τίθημι

main verb (placing in the garden)

→ constative aorist

τίθημι: echo of v.8 (ἔθετο); the resumption of the same verb reinforces that v.15 is a formal re-statement of the placement, now specifying the vocation.

αὐτὸν

him

Accusative

direct object of ἔθετο (the human placed)

→ participant reference

αὐτὸν: meaning 'him'; pronoun marking person, possession, or reference within the clause; here it functions as direct object of ἔθετο (the human placed).

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (locative).

τῷ

the

Dative

article with παραδείσῳ

→ noun-phrase marking

τῷ: Greek article marking definiteness and the role of the accompanying noun phrase.

παραδείσῳ

paradise

Dative

dative of place (the location of placement)

→ sphere or reference

παραδείσῳ: meaning 'paradise'; it serves as dative of place (the location of placement).

τῆς

of

Genitive

article with τρυφῆς (genitive modifying παραδείσῳ)

→ noun-phrase marking

τῆς: Greek article marking definiteness and the role of the accompanying noun phrase.

τρυφῆς

delight / luxury

Genitive

genitive of description ('the paradise of delight')

→ relational specification

τρυφή: 'luxury, soft living, delight, indulgence'; the LXX adds this genitive to characterize the garden as a paradise of delight, rendering Hebrew עֵדֶן (Eden) as τρυφή ('delight/luxury'). This is the LXX translator's interpretive choice: Eden = τρυφή = delightful abundance. The word has a slightly hedonistic ring in classical Greek (soft living), but in this context it means the lush, bountiful pleasures of the paradise. The phrase 'garden of Eden' thus becomes 'paradise of delight' in the LXX.

ἐργάζεσθαι

to work

Pres Mid Inf · ἐργάζομαι

infinitive of purpose (the human's vocation: to work the garden)

→ progressive infinitive (ongoing work)

ἐργάζομαι: echo of v.5; the human's vocation as tiller of the garden, there anticipated before his existence, is now formally assigned. Hebrew לְעַבְדָּהּ ('to serve/cultivate it') — the human's relationship to the earth is one of service and cultivation.

αὐτὸν

it

Accusative

direct object of ἐργάζεσθαι (the paradise as what is to be worked)

→ participant reference

αὐτὸν: meaning 'it'; pronoun marking person, possession, or reference within the clause; here it functions as direct object of ἐργάζεσθαι (the paradise as what is to be worked).

καὶ

and

coordinating conjunction (adding the second vocational task)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

φυλάσσειν

to guard

Pres Act Inf · φυλάσσω

infinitive of purpose (second vocation: to guard/keep the garden)

→ progressive infinitive

φυλάσσω: 'guard, keep, protect, preserve'; renders Hebrew לְשָׁמְרָהּ ('to guard/keep it'). The human is set as guardian of the garden — a priestly-royal function. The same verb is used for the cherubim guarding the entrance after the expulsion (3:24), creating a bitter irony: the guardian becomes the guarded-against.

16 καὶ ἐνετείλατο κύριος ὁ θεὸς τῷ Ἀδὰμ λέγων Ἀπὸ παντὸς ξύλου τοῦ ἐν τῷ παραδείσῳ βρώσει φάγη·

And the LORD God commanded Adam, saying: 'From every tree of the paradise you shall eat for food;'

Divine command (the unlimited positive grant) καὶ

vv.16–17 contain the single divine commandment of this chapter: an unlimited positive grant (every tree) followed by a single prohibition (the tree of knowing). The name Ἀδὰμ appears here in the LXX for the first time as a personal name (rendered as a proper noun with the article in some manuscripts). The positive permission is stated first and in expansive terms — 'from every tree you shall eat for food' — making the subsequent prohibition's singularity all the more striking.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐνετείλατο

commanded

Aor Mid Indic 3 Sg · ἐντέλλομαι

main verb (divine commandment)

→ constative aorist (the single act of commanding)

ἐντέλλομαι: 'command, give orders to'; renders Hebrew יצַו ('and he commanded'). The verb is the standard LXX word for authoritative divine command, used throughout the law-giving passages of the Pentateuch. Here it frames the garden's rules as a formal divine commandment (ἐντολή), which is why Paul can speak of Adam's transgression as παράβασις ('transgression of a command') in Rom 5:14.

κύριος

LORD

Nominative

subject (compound divine name)

→ participant prominence

κύριος: meaning 'LORD'; it serves as subject (compound divine name).

ὁ

the

Nominative

article with θεός

→ noun-phrase marking

ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.

θεός

God

Nominative

apposition to κύριος

→ participant prominence

θεός: meaning 'God'; it serves as apposition to κύριος.

τῷ

the

Dative

article with Ἀδάμ (indirect object)

→ noun-phrase marking

τῷ: Greek article marking definiteness and the role of the accompanying noun phrase.

Ἀδάμ

Adam

indeclinable proper noun (indirect object of ἐνετείλατο)

→ participant identification

Ἀδάμ: the Hebrew אָדָם, both the generic 'human being' and the personal name Adam. In the LXX of Gen 2:16 the name begins to function as a personal name, though it remains indeclinable. Paul uses Ἀδάμ as the proper name of the first man in Rom 5:14 (Ἀδάμ ... ὃς ἐστὶν τύπος τοῦ μέλλοντος) and 1 Cor 15:22, 45.

λέγων

saying

Pres Act Ptcp Nom Sg Masc · λέγω

participle of manner (introducing direct speech)

→ progressive (the speaking as concurrent with the commanding)

λέγω: 'say, speak'; the participle λέγων introducing direct speech (λέγων + colon) is a Hebraism of רָמַלְ, the standard Hebrew formula for introducing direct speech; the LXX uses it pervasively.

Ἐκ

from

preposition + genitive (source of eating: the trees as source)

→ spatial or relational framing

Ἐκ: meaning 'from'; here it marks the relation signaled by preposition + genitive (source of eating: the trees as source).

παντός

every

Genitive

adjective (attributive with ξύλου)

→ relational specification

πᾶς: 'every, all'; the word of unlimited permission — from every tree. The contrast with the singular prohibition of v.17 is rhetorically sharp.

ξύλου

tree

Genitive

genitive after ἀπό (the source of eating)

→ relational specification

ξύλου: meaning 'tree'; it serves as genitive after ἀπό (the source of eating).

τοῦ

the

Genitive

article with ἐν τῷ παραδείσῳ (modifying ξύλου)

→ noun-phrase marking

τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.

ἐν

in

preposition + dative (locative: trees in the paradise)

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (locative: trees in the paradise).

τῷ

the

Dative

article with παραδείσῳ

→ noun-phrase marking

τῷ: Greek article marking definiteness and the role of the accompanying noun phrase.

παραδείσῳ

paradise

Dative

dative of place

→ sphere or reference

παραδείσῳ: meaning 'paradise'; it serves as dative of place.

βρώσει

for food

Dative

dative of purpose / means ('for eating / as food')

→ sphere or reference

βρώσει: 'eating, food'; cognate dative of purpose — 'you shall eat for food' = 'freely eat for food'; renders a Hebrew cognate absolute construction (לֶחֶם לֶחֶם). The dative βρώσει + verb φάγη may calque the Hebrew emphatic infinitive absolute.

φάγη

you shall eat

Aor Act Subj 2 Sg · ἐσθίω

main verb (jussive subjunctive: permission / command to eat freely)

→ ingressive aorist subjunctive (freely eat, whenever you wish)

ἐσθίω; 'eat'; the aorist subjunctive φάγη here functions as a permissive / jussive ('you may eat freely'). The positive permission is unlimited — every tree. This unlimited grant makes the singular prohibition of v.17 all the more stark.

17 ἀπὸ δὲ τοῦ ξύλου τοῦ γινώσκειν καλὸν καὶ πονηρόν, οὐ φάγεσθε ἀπ' αὐτοῦ· ἢ δ' ἂν ἡμέρᾳ φάγητε ἀπ' αὐτοῦ, θανάτῳ ἀποθανεῖσθε.

But from the tree of the knowing of good and evil, you shall not eat from it; for on whatever day you eat from it, you shall certainly die.

Prohibition / counterpart to v.16

δέ

v.17 introduces the single prohibition that structures the plot of the entire garden narrative. The prohibition is absolute (οὐ φάγεσθε) and the penalty is stated in the emphatic Hebrew idiom θανάτῳ ἀποθανεῖσθε ('dying you shall die' — a cognate dative rendering the Hebrew infinitive absolute תָּמוּתָּ). The temporal clause 'on whatever day you eat' gives the prohibition an immediacy that will become ironic when the humans eat and do not die instantly.

ἀπὸ

from

preposition + genitive (fronted for contrast with v.16's ἀπό)

→ spatial or relational framing

ἀπὸ: meaning 'from'; here it marks the relation signaled by preposition + genitive (fronted for contrast with v.16's ἀπό).

δὲ

but

postpositive adversative particle (contrasting the prohibition with the permission)

→ discourse linkage or contrast

δέ: adversative — 'but from the tree of knowing... you shall not eat'; the δέ sharply contrasts the prohibition with the unlimited permission of v.16.

τοῦ

the

Genitive

article with ξύλου

→ noun-phrase marking

τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.

ξύλου

tree

Genitive

genitive after ἀπό (the tree as source)

→ relational specification

ξύλου: meaning 'tree'; it serves as genitive after ἀπό (the tree as source).

τοῦ

of the

Genitive

article with γινώσκειν (genitive articular infinitive)

→ noun-phrase marking

τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.

γινώσκειν

of knowing

Pres Act Inf · γινώσκω

articular infinitive (genitive: defining the tree)

→ progressive infinitive (the ongoing process of knowing)

γινώσκω: 'know, come to know'; v.9 used εἰδέναι (the perfect stative infinitive of οἶδα); here v.17 uses γινώσκειν (the present active infinitive of γινώσκω), the dynamic 'coming-to-know' verb. The shift may be insignificant (both render Hebrew שֵׁן), but γινώσκω's sense of experiential, relational knowing is slightly more dynamic than εἰδέναι's static 'already knowing.'

καλὸν

good

Accusative

direct object of γινώσκειν (first pole of the merism)

→ object specification

καλὸν: meaning 'good'; it serves as direct object of γινώσκειν (first pole of the merism).

καὶ

and

coordinating conjunction (the merism: good and evil)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

πονηρόν

evil

Accusative

direct object of γινώσκειν (second pole of the merism)

→ object specification

πονηρόν: meaning 'evil'; it serves as direct object of γινώσκειν (second pole of the merism).

οὐ

not

negation (absolute prohibition)

→ participant reference

οὐ: meaning 'not'; pronoun marking person, possession, or reference within the clause; here it functions as negation (absolute prohibition).

φάγεσθε

you shall eat

Fut Mid Indic 2 Pl · ἐσθίω

main verb (prohibitive future: 'you shall not eat')

→ prohibitive future (the emphatic negative command)

ἐσθίω: 'eat'; the future indicative with οὐ (οὐ φάγεσθε) is the emphatic prohibitory construction — stronger than μή + subjunctive. This is the form of the Decalogue prohibitions (οὐ φονεύσεις, οὐ μοιχεύσεις, etc. in Exod 20 LXX): the absolute divine 'no.' The serpent's echo in 3:1 ('Did God say, you shall not eat from every tree?') deliberately quotes this prohibition.

ἀπ'

from

preposition + genitive (source: eating from it)

→ spatial or relational framing

ἀπ': meaning 'from'; here it marks the relation signaled by preposition + genitive (source: eating from it).

αὐτοῦ

it

Genitive

genitive after ἀπό (the tree as source; resuming τοῦ ξύλου)

→ relational specification

αὐτοῦ: meaning 'it'; pronoun marking person, possession, or reference within the clause; here it functions as genitive after ἀπό (the tree as source; resuming τοῦ ξύλου).

ἧ

on which

Dative

relative pronoun (dative of time: 'on whatever day')

→ participant reference or interest

ἧ: meaning 'on which'; pronoun marking person, possession, or reference within the clause; here it functions as relative pronoun (dative of time: 'on whatever day').

ὅ

and / now

postpositive particle (transitional, introducing the consequence clause)

→ discourse linkage or contrast

ὅ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἅν

ever

modal particle (with ἧ + subjunctive: indefinite temporal condition 'whenever')

→ discourse linkage or contrast

ἅν: modal particle indicating indefinite or conditional temporal reference; ἧ ἅν ἡμέρᾳ φάγητε = 'on whatever day you eat' (conditional temporal clause).

ἡμέρα

day

Dative

dative of time (the conditional day of eating)

→ sphere or reference

ἡμέρα: meaning 'day'; it serves as dative of time (the conditional day of eating).

φάγητε

you eat

Aor Act Subj 2 Pl · ἐσθίω

verb of conditional temporal clause (aorist subjunctive with ἄν: indefinite temporal)

→ constative aorist subjunctive (the act of eating as a single conditional event)

ἐσθίω: meaning 'you eat'; it carries the action, process, or state of the clause; here it functions as verb of conditional temporal clause (aorist subjunctive with ἄν: indefinite temporal).

ἀπ'

from

preposition + genitive (repetition: 'eat from it')

→ spatial or relational framing

ἀπ': meaning 'from'; here it marks the relation signaled by preposition + genitive (repetition: 'eat from it').

αὐτοῦ

it

Genitive

genitive after ἀπό

→ relational specification

αὐτοῦ: meaning 'it'; pronoun marking person, possession, or reference within the clause; here it functions as genitive after ἀπό.

θανάτῳ

by death / dying

Dative

cognate dative (Hebraism: emphatic 'certainly die')

→ sphere or reference

θάνατος: 'death'; the cognate dative θανάτῳ + verb ἀποθανεῖσθε calques the Hebrew infinitive absolute + finite verb construction תמותָ מוֹת ('dying you shall die') — the strongest form of assertion in biblical Hebrew. The idiom means 'you will certainly die' (not 'die the death'). Paul alludes to this penalty-saying in Rom 5:12 (εἰς πάντας ἀνθρώπους ὁ θάνατος διήλθεν).

ἀποθανεῖσθε

you shall die

Fut Mid Indic 2 Pl · ἀποθνήσκω

main verb of apodosis (the penalty for eating)

→ futuristic future (certain future consequence of violation)

ἀποθνήσκω: 'die, face death'; compound with ἀπό emphasizing the finality of death. Together with the cognate dative θανάτῳ, the entire phrase θανάτῳ ἀποθανεῖσθε is the most emphatic possible statement of the mortal consequence of disobedience.

18 καὶ εἶπεν κύριος ὁ θεὸς Οὐ καλὸν εἶναι τὸν ἄνθρωπον μόνον· ποιήσωμεν αὐτῷ βοηθὸν κατ' αὐτόν.

And the LORD God said: 'It is not good for the man to be alone; let us make for him a helper corresponding to him.'

Divine deliberation (the divine 'not good' and the cohortative) καὶ

v.18 is the first time in the creation accounts that God pronounces something 'not good' (οὐ καλόν) — everything in Gen 1 was 'good' (καλόν). The diagnosis of the problem — aloneness — leads directly to the divine decision expressed in a cohortative: ποιήσωμεν ('let us make'). The key phrase βοηθὸν κατ' αὐτόν ('a helper corresponding to him') is a Hebraism for יְהוָה יֵלֵךְ, and βοηθός is a strong word — used in the Psalms of God as Israel's helper.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (introducing direct divine speech)

→ constative aorist (the single divine pronouncement)

λέγω: 'say'; the standard narrative verb introducing divine speech in the LXX.

κύριος

LORD

Nominative

subject (compound divine name)

→ participant prominence

κύριος: meaning 'LORD'; it serves as subject (compound divine name).

ὁ

the

Nominative

article with θεός

→ noun-phrase marking

ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.

θεός

God

Nominative

apposition to κύριος

→ participant prominence

θεός: meaning 'God'; it serves as apposition to κύριος.

Οὐ

not

negation (negating the predicate καλόν)

→ participant reference

Οὐ: meaning 'not'; pronoun marking person, possession, or reference within the clause; here it functions as negation (negating the predicate καλόν).

καλόν

good

Nominative

predicate adjective (subject of infinitive clause: 'it is not good')

→ participant prominence

καλός: 'good'; the negation οὐ καλόν is the first break in the creation-narrative's consistent 'it was good' (καλόν) refrain; the human's solitude is the one thing not good in creation. This is the theological hinge on which the creation of the woman turns.

εἶναι

to be

Pres Act Inf · εἰμί

infinitive (subject of the impersonal construction 'it is not good to be')

→ progressive (the ongoing state of aloneness)

εἰμί: 'be'; the infinitive εἶναι with the accusative τὸν ἄνθρωπον is an indirect statement / impersonal construction: 'it is not good for the man to be alone.'

τὸν

the

Accusative

article with ἄνθρωπον (accusative subject of the infinitive)

→ noun-phrase marking

τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.

ἄνθρωπον

man

Accusative

accusative subject of the infinitive εἶναι

→ object specification

ἄνθρωπον: meaning 'man'; it serves as accusative subject of the infinitive εἶναι.

μόνον

alone

Accusative

predicate accusative (agreeing with τὸν ἄνθρωπον: 'the man to be alone')

→ object specification

μόνος: 'alone, only, solitary'; renders Hebrew יְדַבֵּר ('by himself, alone'). The diagnosis: aloneness is the problem. The NT echoes this implicitly when the church is described as the community of mutual support — no believer is to be μόνος.

ποιήσωμεν

let us make

Aor Act Subj 1 Pl · ποιέω

main verb (cohortative: divine deliberative first-person plural)

→ constative aorist subjunctive (the single resolved act)

ποιέω: 'make'; the cohortative first-person plural (ποιήσωμεν, 'let us make') is one of the famous 'divine plural' usages in Genesis (cf. 1:26 ποιήσωμεν ἄνθρωπον). The interpretation of this plural — whether it is a plural of majesty, an address to a divine council, or (in Christian reading) a trinitarian hint — has been debated since antiquity.

αὐτῷ

for him

Dative

dative of advantage (the helper is made for the human's benefit)

→ participant reference or interest

αὐτῷ: meaning 'for him'; pronoun marking person, possession, or reference within the clause; here it functions as dative of advantage (the helper is made for the human's benefit).

βοηθὸν

a helper

Accusative

direct object of ποιήσωμεν

→ object specification

βοηθός: 'helper, one who aids'; renders Hebrew יִשְׁע ('helper, help'). The word is not weak — in the LXX Psalms, God himself is repeatedly called βοηθός (e.g. Ps 9:10; 30:11; 53:6 LXX). The choice of βοηθός therefore frames the woman's role with considerable dignity: she assists the human with the same kind of active, saving help that YHWH provides to Israel.

κατ'

corresponding to

preposition + accusative (relational: 'corresponding to, matching, according to')

→ spatial or relational framing

κατά: with the accusative αὐτόν in this context means 'corresponding to, matching, face-to-face with'; it renders Hebrew יִפְגֹּשׁ ('as his counterpart, as his facing one'). The preposition expresses both likeness and complementarity — someone who mirrors, faces, and matches the human.

αὐτόν

him

Accusative

accusative after κατά (the human as the standard of correspondence)

→ participant reference

αὐτός: the phrase βοηθὸν κατ'αὐτόν ('a helper corresponding to him') establishes the relationship as one of corresponding complementarity, not subordination. The κατά αὐτόν emphasizes that the helper is made to match the human, not simply to serve.

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 Ἀδὰμ ἰδεῖν τί καλέσει αὐτά· καὶ πᾶν ὃ ἐὰν ἐκάλεσεν αὐτὸ Ἀδὰμ ψυχὴν ζῶσαν, τοῦτο ὄνομα αὐτοῦ.

And God also formed out of the earth all the wild animals of the field and all the birds of heaven, and he brought them to Adam to see what he would call them; and whatever Adam called each living soul, that was its name.

Narrative action (the naming of animals — the search for a helper) καὶ

v.19 records God's forming of the animals and bringing them to Adam for naming. The purpose of the naming episode is to demonstrate that no suitable helper is found among the creatures (v.20). The phrase ψυχὴν ζῶσαν ('living soul') echoes v.7, making the human the namer of other living souls but distinct from all of them. Adam's act of naming establishes his authority over creation while simultaneously revealing the inadequacy of every creature as a κατ'αὐτόν counterpart.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἔπλασεν

formed

Aor Act Indic 3 Sg · πλάσσω

main verb (divine formation of animals — echo of v.7)

→ constative aorist

πλάσσω: fourth echo of this verb (vv.7, 8, 15, 19); the animals are formed by the same verb as the human, underscoring their shared creatureliness. The LXX places the animal creation after the human (unlike some readings of Gen 1), maintaining the Yahwist narrative sequence.

ὁ

the

Nominative

article with θεός

→ noun-phrase marking

ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.

θεός

God

Nominative

subject

→ participant prominence

θεός: meaning 'God'; it serves as subject.

ἔτι

also / still

adverb (additive: 'God also formed...')

→ clausal contribution

ἔτι: echo of v.9; the LXX uses ἔτι to mark a further creative act supplementing the prior ones.

ἐκ

from

preposition + genitive (ablative: source)

→ spatial or relational framing

ἐκ: meaning 'from'; here it marks the relation signaled by preposition + genitive (ablative: source).

τῆς

the

Genitive

article with γῆς

→ noun-phrase marking

τῆς: Greek article marking definiteness and the role of the accompanying noun phrase.

γῆς

earth

Genitive

genitive after ἐκ (the earth as source of the animals, just as of the human)

→ relational specification

γῆς: meaning 'earth'; it serves as genitive after ἐκ (the earth as source of the animals, just as of the human).

πάντα

all

Accusative

adjective (attributive with τὰ θηρία)

→ object specification

πάντα: meaning 'all'; it serves as adjective (attributive with τὰ θηρία).

τὰ

the

Accusative

article with θηρία

→ noun-phrase marking

τὰ: Greek article marking definiteness and the role of the accompanying noun phrase.

θηρία

wild animals / beasts

Accusative

direct object of ἐπλασεν

→ object specification

θηρίον: 'wild animal, beast'; renders Hebrew תַּיִת ('living creature/beast'). The word θηρίον is later used in Daniel and Revelation for the apocalyptic beasts, giving it a secondary threatening resonance that is absent here.

τοῦ

of the

Genitive

article with ἀγροῦ

→ noun-phrase marking

τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.

ἀγροῦ

field

Genitive

genitive of classification ('the beasts of the field')

→ relational specification

ἀγροῦ: meaning 'field'; it serves as genitive of classification ('the beasts of the field').

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

πάντα

all

Accusative

adjective (attributive with τὰ πετεινά)

→ object specification

πάντα: meaning 'all'; it serves as adjective (attributive with τὰ πετεινά).

τὰ

the

Accusative

article with πετεινά

→ noun-phrase marking

τὰ: Greek article marking definiteness and the role of the accompanying noun phrase.

ΠΕΤΕΙΝἈ

birds

Accusative

direct object (second class of creatures brought to Adam)

→ object specification

πετεινόν: 'bird, winged creature'; renders Hebrew עֹל ('bird, flying creature'). The listing of 'beasts of the field' and 'birds of heaven' represents the full range of land and air creatures; domesticated animals are not listed separately here (though the Hebrew has them in some textual traditions).

τοῦ

of the

Genitive

article with οὐρανοῦ

→ noun-phrase marking

τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.

οὐρανοῦ

heaven

Genitive

genitive of classification ('birds of heaven')

→ relational specification

οὐρανοῦ: meaning 'heaven'; it serves as genitive of classification ('birds of heaven').

καὶ

and

coordinating conjunction (adding the bringing)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἤγαγεν

brought

Aor Act Indic 3 Sg · ἄγω

main verb (God brings the creatures to Adam)

→ constative aorist

ἄγω: 'lead, bring'; renders Hebrew וָבִי ('and he brought'). God acts as a divine parade-master, bringing each creature before Adam for naming — an image of God facilitating human authority over creation.

αὐτὰ

them

Accusative

direct object of ἤγαγεν (the creatures)

→ participant reference

αὐτὰ: meaning 'them'; pronoun marking person, possession, or reference within the clause; here it functions as direct object of ἤγαγεν (the creatures).

πρὸς

to

preposition + accusative (directional: brought to Adam)

→ spatial or relational framing

πρὸς: meaning 'to'; here it marks the relation signaled by preposition + accusative (directional: brought to Adam).

τὸν

the

Accusative

article with Ἀδάμ

→ noun-phrase marking

τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.

Αδαμ

Adam

indeclinable proper noun (indirect object of ἤγαγεν)

→ participant identification

Αδαμ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun (indirect object of ἤγαγεν).

ἰδεῖν

to see

Aor Act Inf · ὁράω

infinitive of purpose (God brings them to see what Adam will name them)

→ constative aorist infinitive

ὁράω: 'see'; the purpose infinitive — 'to see what he would call them' — is remarkable: it frames the naming as something God watches with interest, not something God directs. Human creativity within creation is here honored by divine observation.

τί

what

Accusative

interrogative pronoun (object of indirect question: what Adam would name them)

→ participant reference

τί: meaning 'what'; pronoun marking person, possession, or reference within the clause; here it functions as interrogative pronoun (object of indirect question: what Adam would name them).

καλέσει

he will call

Fut Act Indic 3 Sg · καλέω

verb of indirect question (deliberative future: 'what he would call them')

→ futuristic future (the open question of naming)

καλέω: 'call, name'; renders Hebrew -קָרָאֵהוּ ('he will call to it'). The act of naming (καλέω) in biblical anthropology is an act of authority and discernment — to name something is to define its essence and establish one's relationship to it (cf. 2:23 where Adam names the woman).

αὐτά

them

Accusative

direct object of καλέσει

→ participant reference

αὐτά: meaning 'them'; pronoun marking person, possession, or reference within the clause; here it functions as direct object of καλέσει.

καὶ

and

coordinating conjunction (introducing the result: whatever Adam called them became their name)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

πᾶν

every / whatever

Nominative

subject (with ὃ ἐάν: 'whatever... that was its name')

→ participant prominence

πᾶν: meaning 'every'; it serves as subject (with ὃ ἐάν: 'whatever... that was its name').

ὃ

which

Accusative

relative pronoun (with ἐάν: indefinite relative 'whatever')

→ participant reference

ὃ: meaning 'which'; pronoun marking person, possession, or reference within the clause; here it functions as relative pronoun (with ἐάν: indefinite relative 'whatever').

ἐάν

ever

conditional particle (with relative ὃ: 'whatever')

→ discourse linkage or contrast

ἐάν: conditional particle; ὃ ἐάν + aorist = 'whatever (in any given case)'; renders Hebrew וְשִׁי ('which/whatever').

ἐκάλεσεν

called

Aor Act Indic 3 Sg · καλέω

verb of relative clause (each individual naming act)

→ constative aorist (each completed act of naming)

καλέω: 'call / summon'; David calls one of his retinue to carry out the sentence.

αὐτό

it

Accusative

direct object of ἐκάλεσεν (each creature)

→ participant reference

αὐτό: meaning 'it'; pronoun marking person, possession, or reference within the clause; here it functions as direct object of ἐκάλεσεν (each creature).

Αδαμ

Adam

indeclinable proper noun (subject of ἐκάλεσεν)

→ participant identification

Αδαμ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun (subject of ἐκάλεσεν).

ψυχὴν

soul

Accusative

object complement (what Adam called each: a living soul — its essential nature)

→ object specification

ψυχὴ: echo of v.7 (ψυχὴν ζῶσαν); Adam names each creature as a ψυχὴν ζῶσαν, recognizing each as a living being — not merely objects but animate creatures of the same earth. Yet none is κατ' αὐτόν.

ζῶσαν

living

Pres Act Ptcp Acc Sg Fem · ζάω

attributive participle (modifying ψυχὴν: 'a living soul')

→ progressive (the ongoing living state)

ζάω: echo of v.7's phrase ψυχὴν ζῶσαν; the animals share the same category of 'living soul' as the human, formed from the same ground.

τοῦτο

this

Nominative

demonstrative subject (of the apodosis: 'this was its name')

→ participant reference

τοῦτο: meaning 'this'; pronoun marking person, possession, or reference within the clause; here it functions as demonstrative subject (of the apodosis: 'this was its name').

ὄνομα

name

Nominative

predicate nominative (the naming establishes its identity)

→ participant prominence

ὄνομα: meaning 'name'; it serves as predicate nominative (the naming establishes its identity).

αὐτοῦ

its

Genitive

genitive of possession (the creature's name)

→ relational specification

αὐτοῦ: meaning 'its'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (the creature's name).

20 καὶ ἐκάλεσεν Ἀδὰμ ὀνόματα πᾶσιν τοῖς κτήνεσιν καὶ πᾶσιν τοῖς πετεινοῖς τοῦ οὐρανοῦ καὶ πᾶσιν τοῖς θηρίοις τοῦ ἀγροῦ· τῷ δὲ Ἀδὰμ οὐχ εὑρέθη βοηθὸς ὅμοιος αὐτῷ.

And Adam gave names to all the cattle and to all the birds of heaven and to all the wild animals of the field; but for Adam there was not found a helper like him.

Narrative result / climax of the animal-naming (the search fails) καὶ

v.20 summarizes the naming of all creatures and then delivers the verdict: no βοηθός was found for Adam. The shift from βοηθὸν κατ'αὐτόν (v.18, 'a helper corresponding to him') to βοηθὸς ὅμοιος αὐτῷ (v.20, 'a helper like him') — slightly different Greek formulations for the same Hebrew — frames the negative result as an exhaustive search that comes up empty. The passive εὑρέθη ('was found') places God as the implicit searcher.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐκάλεσεν

called / gave names

Aor Act Indic 3 Sg · καλέω

main verb (the naming of all creatures)

→ constative aorist (the completed act of comprehensive naming)

καλέω: 'call, name'; the naming act of v.19 is now summarized comprehensively; the three categories (cattle, birds, beasts of the field) represent totality.

Ἀδὰμ

Adam

indeclinable proper noun (subject)

→ participant identification

Ἀδὰμ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun (subject).

ὀνόματα

names

Accusative

direct object of ἐκάλεσεν (the names given)

→ object specification

ὄνομα: 'name'; the act of naming is the act of language-giving and authority-establishing; Adam's naming of the animals is presented as the first human act of cultural creation.

πᾶσιν

all

Dative

adjective (attributive with τοῖς κτήνεσιν: dative indirect object of naming)

→ sphere or reference

πᾶσιν: meaning 'all'; it serves as adjective (attributive with τοῖς κτήνεσιν: dative indirect object of naming).

τοῖς

the

Dative

article with κτήνεσιν

→ noun-phrase marking

τοῖς: Greek article marking definiteness and the role of the accompanying noun phrase.

κτήνεσιν

cattle / livestock

Dative

dative (the animals receiving names — triple dative construction)

→ sphere or reference

κτήνος: 'cattle, domestic animal, livestock'; renders Hebrew חֲמִיץ ('domestic animal'). The three categories — κτήνεσιν (livestock), πετεινοῖς (birds), θηρίοις (wild beasts) — form a complete taxonomy of the animal world.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

πᾶσιν

all

Dative

adjective with τοῖς πετεινοῖς

→ sphere or reference

πᾶσιν: meaning 'all'; it serves as adjective with τοῖς πετεινοῖς.

τοῖς

the

Dative

article with πετεινοῖς

→ noun-phrase marking

τοῖς: Greek article marking definiteness and the role of the accompanying noun phrase.

πετεινοῖς

birds

Dative

dative (second category of creatures named)

→ sphere or reference

πετεινοῖς: meaning 'birds'; it serves as dative (second category of creatures named).

τοῦ

of the

Genitive

article with οὐρανοῦ

→ noun-phrase marking

τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.

οὐρανοῦ

heaven

Genitive

genitive of classification

→ relational specification

οὐρανοῦ: meaning 'heaven'; it serves as genitive of classification.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

πᾶσιν

all

Dative

adjective with τοῖς θηρίοις

→ sphere or reference

πᾶσιν: meaning 'all'; it serves as adjective with τοῖς θηρίοις.

τοῖς

the

Dative

article with θηρίοις

→ noun-phrase marking

τοῖς: Greek article marking definiteness and the role of the accompanying noun phrase.

θηρίοις

wild animals

Dative

dative (third category of creatures named)

→ sphere or reference

θηρίοις: meaning 'wild animals'; it serves as dative (third category of creatures named).

τοῦ

of the

Genitive

article with ἄγροῦ

→ noun-phrase marking

τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.

ἄγροῦ

field

Genitive

genitive of classification

→ relational specification

ἄγροῦ: meaning 'field'; it serves as genitive of classification.

τῷ

for the

Dative

article with Ἀδάμ (dative of disadvantage/reference: 'for Adam... no helper was found')

→ noun-phrase marking

τῷ: Greek article marking definiteness and the role of the accompanying noun phrase.

δὲ

but

postpositive adversative particle (contrasting the comprehensive naming with the negative result)

→ discourse linkage or contrast

δὲ: the δέ is strongly adversative: despite naming all creatures, for Adam no helper was found. The particle marks the pivot of the episode.

Ἀδάμ

Adam

indeclinable proper noun (dative of reference after τῷ)

→ participant identification

Ἀδάμ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun (dative of reference after τῷ).

οὐχ

not

negation (with εὐρέθη)

→ clausal qualification or emphasis

οὐχ: meaning 'not'; it negates or qualifies the assertion of the clause.

εὐρέθη

was found

Aor Pass Indic 3 Sg · εὐρίσκω

main verb (existential passive: 'there was not found')

→ constative aorist passive (the exhausted search — nothing was found)

εὐρίσκω: 'find, discover'; the passive εὐρέθη makes the search and its outcome implicit — the whole animal kingdom has been surveyed and none was found. The divine actor is implicit in the passive: 'there was not found (by God) a helper for Adam.'

βοηθός

a helper

Nominative

subject of εὐρέθη (what was not found)

→ participant prominence

βοηθός: echo of v.18; the negative result of the animal survey is that no βοηθός was found — setting up the immediate divine response in v.21.

ὅμοιος

like

Nominative

predicate adjective (modifying βοηθός: 'a helper like him')

→ participant prominence

ὅμοιος: 'like, similar, resembling'; renders Hebrew יִתְּלֶךְ ('corresponding to him') — the LXX here uses ὅμοιος rather than repeating κατ'αὐτόν from v.18, but the meaning is equivalent: no creature found was truly like the human.

αὐτῷ

him

Dative

dative after ὅμοιος (the standard of likeness)

→ participant reference or interest

αὐτῷ: meaning 'him'; pronoun marking person, possession, or reference within the clause; here it functions as dative after ὅμοιος (the standard of likeness).

21 καὶ ἐπέβαλεν ὁ θεὸς ἔκστασιν ἐπὶ τὸν Ἀδὰμ, καὶ ὑπνώσεν· καὶ ἔλαβεν μίαν τῶν πλευρῶν αὐτοῦ καὶ ἀνεπλήρωσεν σάρκα ἀντ' αὐτῆς.

And God cast a deep sleep upon Adam, and he slept; and he took one of his ribs and filled up flesh in its place.

Narrative action (the divine surgery: making the woman)

καὶ

v.21 describes the making of the woman in three acts: God casts a deep sleep (ἔκστασιν) on Adam; takes one of his ribs; and fills up flesh in its place. The word ἔκστασιν is significant: it means not merely sleep but a trance or ecstasy — a state of being 'outside oneself,' the same word used for prophetic visions (Acts 10:10; 11:5; 22:17). The woman is made during a moment of prophetic unconsciousness, connecting her creation to the realm of divine mystery.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐπέβαλεν

cast / brought upon

Aor Act Indic 3 Sg · ἐπιβάλλω

main verb (God casts the deep sleep)

→ constative aorist (the single act of bringing the sleep)

ἐπιβάλλω: 'throw upon, cast upon, lay upon'; renders Hebrew לָפַד ('and he caused to fall'). The casting of divine sleep is a deliberate act — not a natural sleep but a divinely induced trance. The same verb is used in Jonah 1:15 LXX for casting Jonah into the sea, always an act of purposeful force.

ὁ

the

Nominative

article with θεός

→ noun-phrase marking

ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.

θεός

God

Nominative

subject

→ participant prominence

θεός: meaning 'God'; it serves as subject.

ἔκστασιν

deep sleep / trance

Accusative

direct object of ἐπέβαλεν

→ object specification

ἔκστασις: 'displacement, trance, ecstasy, deep sleep'; renders Hebrew תַּרְדֵּמָה (tardemah), a deep, divinely-sent stupor (cf. Gen 15:12 LXX, where the same word falls on Abraham during the covenant ceremony). The LXX's ἔκστασις is a stronger word than mere sleep: it is the ecstatic state of prophetic or visionary experience, used in Acts 10:10; 11:5; 22:17 for Peter's and Paul's visions. The creation of the woman is thus framed as occurring during a prophetic ecstasy, not ordinary sleep.

ἐπὶ

upon

preposition + accusative (directional: upon Adam)

→ spatial or relational framing

ἐπὶ: meaning 'upon'; here it marks the relation signaled by preposition + accusative (directional: upon Adam).

τὸν

the

Accusative

article with Ἀδὰμ

→ noun-phrase marking

τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.

Ἀδὰμ

Adam

indeclinable proper noun (object of ἐπὶ)

→ participant identification

Ἀδὰμ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun (object of ἐπὶ).

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ὑπνώσεν

he slept

Aor Act Indic 3 Sg · ὑπνώω

second main verb (the result: Adam sleeps)

→ ingressive aorist (the onset of sleep)

ὑπνώω: 'sleep, fall asleep'; renders Hebrew וַיִּשָּׁן ('and he slept'). The same root as ὕπνος ('sleep'), which Paul uses in 1 Thess 4:14 for the 'sleep' of the dead (metonymy for death), and Eph 5:14 ('Awake, O sleeper, and rise from the dead') — a creation-echo of the human's sleep during which something new comes into being.

καὶ

and

narrative conjunction (the divine action during the sleep)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἔλαβεν

took

Aor Act Indic 3 Sg · λαμβάνω

main verb (God takes the rib)

→ constative aorist

λαμβάνω: echo of v.15 (ἔλαβεν); God takes the rib with the same purposeful act as taking the human to place in the garden.

μίαν

one

Accusative

numeral adjective (attributive with τῶν πλευρῶν: 'one of his ribs')

→ measure or count

εἷς/μία: 'one'; the singularity of the rib taken is emphasized; later the ἐν σάρξι μία ('one flesh') saying of v.24 echoes this numeric uniqueness.

τῶν

of the

Genitive

article with πλευρῶν (partitive genitive)

→ noun-phrase marking

τῶν: Greek article marking definiteness and the role of the accompanying noun phrase.

πλευρῶν

ribs / sides

Genitive

partitive genitive (one of the ribs)

→ relational specification

πλευρά: 'rib, side'; renders Hebrew טְּסֵלָא (tsela), which can mean 'rib' or more broadly 'side'. The LXX uses πλευρά, the word used in John 19:34 for the side (πλευρά) of Jesus pierced by the soldier's spear, and in John 20:20, 25, 27 for the wounds in Jesus's πλευρά. The patristic tradition extensively compared the church born from the water and blood flowing from Jesus's pierced side with the woman born from Adam's πλευρά.

αὐτοῦ

his

Genitive

genitive of possession (Adam's rib)

→ relational specification

αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (Adam's rib).

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἀνεπλήρωσεν

filled up

Aor Act Indic 3 Sg · ἀναπληρώω

main verb (God fills up the gap left by the removed rib)

→ constative aorist (the single act of closing up)

ἀναπληρώω: 'fill up, complete, make full'; renders Hebrew רָאֵץ ('and he closed up'). The LXX's choice of ἀναπληρώω ('fill up / complete') rather than a simple 'close' emphasizes that the wound is fully healed and the human is restored to wholeness — the taking is not a loss but a transformation.

σάρκα

flesh

Accusative

direct object of ἀνεπλήρωσεν (flesh fills the place of the rib)

→ object specification

σάρξ: 'flesh'; renders Hebrew רֶשֶׁת; the same word that will appear in the ἐν σάρξ μία ('one flesh') saying of v.24 — a deliberate anticipation: the flesh that fills Adam's wound will become the basis for the one-flesh union.

ἀντ'

in place of

preposition + genitive (substitution: 'in place of it')

→ spatial or relational framing

ἀντί: 'instead of, in place of, in exchange for'; renders Hebrew בְּמָקוֹמָהּ ('in its place').

αὐτῆς

it

Genitive

genitive after ἀντί (the rib, now replaced by flesh)

→ relational specification

αὐτῆς: meaning 'it'; pronoun marking person, possession, or reference within the clause; here it functions as genitive after ἀντί (the rib, now replaced by flesh).

22 καὶ ὠκοδόμησεν κύριος ὁ θεὸς τὴν πλευράν, ἣν ἔλαβεν ἀπὸ τοῦ Ἀδαμ, εἰς γυναῖκα καὶ ἤγαγεν αὐτὴν πρὸς τὸν Ἀδαμ.

And the LORD God built the rib that he had taken from Adam into a woman, and he brought her to Adam.

Narrative sequence (the completion of the making of the woman) καὶ

v.22 completes the creation of the woman: the rib is 'built' (ὠκοδόμησεν) into a woman. The use of οἰκοδομέω ('build, construct') rather than πλάσσω ('form/mold') for the woman's creation is notable and deliberate — the woman is built as one builds a structure. The LXX maintains this distinction from the MT, which also uses a different verb for the woman. Then God 'brings' her to Adam, mirroring the bringing of the animals in v.19 but with a climactic difference: she is the one who fulfills the need.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ὠκοδόμησεν
built

Aor Act Indic 3 Sg · οἰκοδομέω

main verb (the construction of the woman from the rib)

→ constative aorist (the single completed act of building)

οἰκοδομέω: 'build, construct'; renders Hebrew בָּנָה ('and he built'), from בָּנָה, the standard building verb. The use of the building-verb for the woman is theologically significant: she is 'built' (a more architecturally deliberate act than 'formed'), and the Hebrew root בָּנָה also underlies the word בֵּן ('son/child') — the woman is built toward the purpose of family-building. In NT usage, οἰκοδομέω is the standard word for building up the church (Eph 2:20–22; 1 Cor 3:9–12).

κύριος
LORD

Nominative

subject (compound divine name)

→ participant prominence

κύριος: meaning 'LORD'; it serves as subject (compound divine name).

ὁ
the

Nominative

article with θεός

→ noun-phrase marking

ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.

θεός

God

Nominative

apposition to κύριος

→ participant prominence

θεός: meaning 'God'; it serves as apposition to κύριος.

τὴν

the

Accusative

article with πλευράν

→ noun-phrase marking

τὴν: Greek article marking definiteness and the role of the accompanying noun phrase.

πλευράν

rib

Accusative

direct object of ὠκοδόμησεν (the material of construction)

→ object specification

πλευρά: echo of v.21; the same rib that was taken is now built into the woman.

ἣν

which

Accusative

relative pronoun (accusative; antecedent = τὴν πλευράν)

→ participant reference

ἣν: meaning 'which'; pronoun marking person, possession, or reference within the clause; here it functions as relative pronoun (accusative; antecedent = τὴν πλευράν).

ἔλαβεν

he took

Aor Act Indic 3 Sg · λαμβάνω

verb of relative clause (retrospective: the taking of v.21)

→ constative aorist

λαμβάνω: 'take'; see v. 10.

ἀπὸ

from

preposition + genitive (ablative: from Adam)

→ spatial or relational framing

ἀπὸ: meaning 'from'; here it marks the relation signaled by preposition + genitive (ablative: from Adam).

τοῦ

the

Genitive

article with Ἀδὰμ

→ noun-phrase marking

τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.

Ἀδὰμ

Adam

indeclinable proper noun (object of ἀπὸ: the source)

→ participant identification

Ἀδὰμ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun (object of ἀπὸ: the source).

εἰς

into

preposition + accusative (result: built the rib into a woman)

→ spatial or relational framing

εἰς: the εἰς + accusative after ὠκοδόμησεν functions as an accusative of result — 'built it into / as a woman'; the same εἰς + accusative construction as in v.7 (ἐγένετο εἰς ψυχὴν ζῶσαν), where a substance is transformed into something new by divine action.

γυναῖκα

a woman

Accusative

accusative of result (what the rib is built into)

→ object specification

γυνή: 'woman, wife'; renders Hebrew נִשְׂאָה. The word will be used in Adam's recognition speech (v.23) and in the ἐν σάρξι μία institution (v.24). The LXX uses γυνή consistently for both 'woman' and 'wife,' as Hebrew נִשְׂאָה does.

καὶ

and

coordinating conjunction (second divine act: bringing her to Adam)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἤγαγεν

brought

Aor Act Indic 3 Sg · ἄγω

main verb (God brings the woman to Adam)

→ constative aorist

ἄγω: echo of v.19 (ἤγαγεν αὐτά — God brought the animals to Adam); now God brings the woman. The echo is deliberate and climactic: the same presentation-act that failed with every animal now succeeds.

αὐτήν

her

Accusative

direct object of ἡγάγεν (the woman)

→ participant reference

αὐτήν: meaning 'her'; pronoun marking person, possession, or reference within the clause; here it functions as direct object of ἡγάγεν (the woman).

πρὸς

to

preposition + accusative (directional: to Adam)

→ spatial or relational framing

πρὸς: meaning 'to'; here it marks the relation signaled by preposition + accusative (directional: to Adam).

τὸν

the

Accusative

article with Ἀδὰμ

→ noun-phrase marking

τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.

Ἀδὰμ

Adam

indeclinable proper noun (indirect object of ἡγάγεν)

→ participant identification

Ἀδὰμ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun (indirect object of ἡγάγεν).

23 καὶ εἶπεν Ἀδὰμ Τοῦτο νῦν ὅστουν ἐκ τῶν ὀστέων μου καὶ σὰρξ ἐκ τῆς σαρκός μου· αὕτη κληθήσεται γυνή, ὅτι ἐκ τοῦ ἀνδρὸς αὐτῆς ἐλήφθη αὕτη.

And Adam said: 'This is now bone from my bones and flesh from my flesh; she shall be called Woman, because from her man she was taken.'

Recognition speech / naming declaration καὶ

v.23 is the first human speech in the second creation account and the climax of the whole episode. Adam's recognition of the woman — 'bone of my bones, flesh of my flesh' — is a formula of kinship acknowledgment used in covenant contexts (2 Sam 5:1; 19:13 LXX). The naming declaration (αὕτη κληθήσεται γυνή) makes the woman's name a pun on 'man' (ἀνὴρ → γυνή, Hebrew הָאָדָם → אִשָּׁה), though the LXX loses the Hebrew wordplay since ἀνὴρ and γυνή are not etymologically related in Greek.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

εἶπεν
said

Aor Act Indic 3 Sg · λέγω

main verb (introducing Adam's speech)

→ constative aorist

εἶπεν: verbal form rendered 'said' here; its aspect and clause role are specified by the parse and syntax fields.

Ἀδὰμ
Adam

indeclinable proper noun (subject of εἶπεν)

→ participant identification

Ἀδὰμ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun (subject of εἶπεν).

Τοῦτο
this

Nominative

demonstrative pronoun (subject of the recognition clause; pointing to the woman)

→ participant reference

τοῦτο: 'this (one)'; the exclamatory demonstrative introduces the recognition formula; the νῦν ('now') emphasizes the immediacy and joy of the recognition — 'this, at last!'

νῦν
now

adverb of time (emphatic: 'at last / now finally')

→ adverbial qualification

νῦν: 'now'; the adverb signals the contrast with the fruitless naming of all the animals — now, at last, a being who truly corresponds to the human. The Hebrew עַתָּה ('this time, at last') is rendered by νῦν in the LXX; some Greek manuscripts add τοῦτο πάλιν for emphasis.

ὀστοῦν
bone

Nominative

predicate nominative (what she is: bone from his bones)

→ participant prominence

ὀστοῦν: 'bone'; renders Hebrew עָצָה; the formula 'bone of my bones' (ὀστοῦν ἐκ τῶν ὀστέων μου) is a covenant-kinship formula used elsewhere in the OT to express close relationship: 2 Sam 5:1 ('we are your bone and flesh'); 2 Sam 19:13 LXX. In the NT, Eph 5:30 ('we are members of his body, from his flesh and from his bones') applies this formula to the church's union with Christ.

ἐκ
from

preposition + genitive (source: 'from my bones')

→ spatial or relational framing

ἐκ: meaning 'from'; here it marks the relation signaled by preposition + genitive (source: 'from my bones').

τῶν
the

Genitive

article with ὀστέων

→ noun-phrase marking

τῶν: Greek article marking definiteness and the role of the accompanying noun phrase.

ὀστέων

bones

Genitive

genitive after ἐκ (source: 'from my bones')

→ relational specification

ὀστέων: meaning 'bones'; it serves as genitive after ἐκ (source: 'from my bones').

μου

my

Genitive

genitive of possession (Adam's bones)

→ relational specification

μου: meaning 'my'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (Adam's bones).

καὶ

and

coordinating conjunction (extending the recognition: 'and flesh from my flesh')

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

σὰρξ

flesh

Nominative

predicate nominative (second element of the kinship formula)

→ participant prominence

σὰρξ: 'flesh'; echoes v.21 (σάρκα ἀνεπλήρωσεν) and anticipates v.24 (σὰρξ μία). The kinship formula 'bone and flesh' expresses complete bodily identification — the woman is of the same substance as the man.

ἐκ

from

preposition + genitive (source: 'from my flesh')

→ spatial or relational framing

ἐκ: meaning 'from'; here it marks the relation signaled by preposition + genitive (source: 'from my flesh').

τῆς

the

Genitive

article with σαρκός

→ noun-phrase marking

τῆς: Greek article marking definiteness and the role of the accompanying noun phrase.

σαρκός

flesh

Genitive

genitive after ἐκ (source)

→ relational specification

σαρκός: meaning 'flesh'; it serves as genitive after ἐκ (source).

μου

my

Genitive

genitive of possession

→ relational specification

μου: meaning 'my'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

αὕτη

she

Nominative

demonstrative pronoun (subject of the naming declaration)

→ participant reference

αὕτη: meaning 'she'; pronoun marking person, possession, or reference within the clause; here it functions as demonstrative pronoun (subject of the naming declaration).

κληθήσεται

shall be called

Fut Pass Indic 3 Sg · καλέω

main verb (naming declaration in future passive)

→ futuristic future (the permanent name established by this declaration)

καλέω: 'call, name'; the future passive κληθήσεται ('she shall be called') frames the naming as a perpetual, established reality — this is her name from now on. The passive may imply that the name is recognized by all, not just declared by Adam.

γυνή

woman / wife

Nominative

predicate nominative (the name given: 'Woman')

→ participant prominence

γυνή: 'woman, wife'; renders Hebrew נָשִׂא. The Hebrew wordplay (נָשִׂא/נִשְׂאָה, 'man/woman') is lost in the Greek, since ἀνὴρ and γυνή are etymologically unrelated. Some Church Fathers and later Greek interpreters noted this gap; the wordplay only works in Hebrew.

ὅτι

because

causal conjunction (giving the reason for the name)

→ discourse linkage or contrast

ὅτι: 'because'; the causal clause explains the name: she is called γυνή because she was taken from ἀνὴρ. The etymology is etymologically false in Greek but preserved from the Hebrew.

ἐκ

from

preposition + genitive (source: 'from her man she was taken')

→ spatial or relational framing

ἐκ: meaning 'from'; here it marks the relation signaled by preposition + genitive (source: 'from her man she was taken').

τοῦ

the

Genitive

article with ἀνδρός

→ noun-phrase marking

τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.

ἀνδρὸς

man

Genitive

genitive after ἐκ (source: from the man)

→ relational specification

ἀνὴρ: 'man, husband'; renders Hebrew *וְיָרֵךְ*; the phrase ἐκ τοῦ ἀνδρὸς αὐτῆς ('from her man') already frames the relationship as spousal — 'her man/husband' — before the institution of marriage is formally proclaimed in v.24.

αὐτῆς

her

Genitive

genitive of possession (the man who is 'hers')

→ relational specification

αὐτῆς: meaning 'her'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (the man who is 'hers').

ἐλήφθη

she was taken

Aor Pass Indic 3 Sg · λαμβάνω

main verb of causal clause (the passive records the divine act of v.21–22)

→ constative aorist passive (the completed act of being taken)

λαμβάνω: third echo of the taking-verb (vv.15, 21, 22, 23); the passive ἐλήφθη records what God did in v.21–22 as the ground for the naming.

αὕτη

she

Nominative

subject of ἐλήφθη (emphatic: it is she who was taken from him)

→ participant reference

αὕτη: meaning 'she'; pronoun marking person, possession, or reference within the clause; here it functions as subject of ἐλήφθη (emphatic: it is she who was taken from him).

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.

For this reason a man shall leave his father and his mother and shall cleave to his wife, and the two shall be one flesh.

Inference / grounding declaration (the institution of marriage) ἕνεκεν τούτου

v.24 is the narrator's theological comment on the preceding episode, drawing out its institutional implication. The phrase ἕνεκεν τούτου ('for this reason / on account of this') makes the verse an explanation: because the woman was taken from the man's bone and flesh, a man will leave his parents and cleave to his wife. This is the narrator's voice, not Adam's. The verse is directly quoted by Jesus (Matt 19:5; Mark 10:7–8) and Paul (1 Cor 6:16; Eph 5:31), always from the LXX form including οἱ δύο ('the two').

ἕνεκεν

for the sake of / on account of

preposition + genitive (causal: 'for this reason')

→ spatial or relational framing

ἕνεκεν: 'because of, for the sake of, on account of'; with τούτου forms the causal connector 'for this reason.' The Hebrew לְכֵן ('therefore / on account of this') is the editorial formula introducing a cultural or theological explanation; the LXX renders it with ἕνεκεν τούτου.

τούτου

this

Genitive

genitive after ἕνεκεν (referent: the bone-and-flesh kinship of vv.21–23)

→ relational specification

τούτου: meaning 'this'; pronoun marking person, possession, or reference within the clause; here it functions as genitive after ἕνεκεν (referent: the bone-and-flesh kinship of vv.21–23).

καταλείψει

shall leave

Fut Act Indic 3 Sg · καταλείπω

main verb (the first element of the marital institution: leaving parents)

→ futuristic future (the universal, normative principle for all humans)

καταλείπω: 'leave behind, forsake, abandon'; renders Hebrew יַרְכֵּשׁ ('shall leave'). The verb is strong — 'forsake' — not merely 'go away from.' The primal marriage requires a fundamental relational re-orientation: parents take second place to the spouse.

ἄνθρωπος

a man / a human

Nominative

subject (anarthrous: generic / universal — 'a man,' any man)

→ participant prominence

ἄνθρωπος: 'human being, man'; anarthrous for generality — this is a universal statement about every male human's marital vocation, not just Adam's. Matt 19:5 quotes it as such ('the one who made them said...'), making it a divine ordinance.

τὸν

the

Accusative

article with πατέρα

→ noun-phrase marking

τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.

πατέρα

father

Accusative

direct object of καταλείπει

→ object specification

πατήρ: 'father'; the leaving of both father and mother constitutes the leaving of the family of origin — the entire prior social network.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

τήν

the

Accusative

article with μητέρα

→ noun-phrase marking

τήν: Greek article marking definiteness and the role of the accompanying noun phrase.

μητέρα

mother

Accusative

direct object (second parent left behind)

→ object specification

μητέρα: meaning 'mother'; it serves as direct object (second parent left behind).

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

καὶ

and

coordinating conjunction (introducing the second act: cleaving)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

προσκολληθήσεται

shall cleave / be joined

Fut Pass Indic 3 Sg · προσκολλάω

main verb (the second element: cleaving to the wife)

→ futuristic future (the normative covenantal bond)

προσκολλάω: 'join to, cleave to, adhere firmly to' (προσ- + κολλάω, 'glue, bond'); renders Hebrew רַב־תּי ('and shall cleave'), the covenant-bonding verb of Deut 10:20 ('you shall cleave to the LORD your God'). The same root appears in Ruth 1:14 (ἐκολλήθη) where Ruth's cleaving to Naomi is framed in covenantal language. The passive form 'shall be cleaved' suggests the bonding is divinely effected as well as personally chosen. Matt 19:6 draws the logical conclusion: 'what God has joined together, let not man separate.'

πρὸς

to

preposition + accusative (directional-relational: cleave to the wife)

→ spatial or relational framing

πρὸς: meaning 'to'; here it marks the relation signaled by preposition + accusative (directional-relational: cleave to the wife).

τὴν

the

Accusative

article with γυναῖκα

→ noun-phrase marking

τὴν: Greek article marking definiteness and the role of the accompanying noun phrase.

γυναῖκα

wife / woman

Accusative

accusative after πρὸς (the person cleaved to)

→ object specification

γυνή: 'woman, wife'; now used with the article and the possessive 'his' — 'his wife' — solidifying the marital relationship as the goal of the leaving-and-cleaving movement.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

καὶ

and

coordinating conjunction (the climactic result: one flesh)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἔσονται

shall be

Fut Mid Indic 3 Pl · εἰμί

main verb (the result of leaving and cleaving: becoming one flesh)

→ futuristic future (the normative outcome of marriage)

εἰμί: 'be'; the future ἔσονται introduces the ἔν σάρξ μία formula as a permanent state — they will be (and remain) one flesh.

οἱ

the

Nominative

article with δύο (the two as a unit)

→ noun-phrase marking

οἱ: Greek article marking definiteness and the role of the accompanying noun phrase.

δύο

two

Nominative

subject (the two people — man and woman — who become one)

→ **measure or count**

δύο: 'two'; the LXX adds οἱ δύο ('the two') which is not explicit in the MT consonantal text (though implied by its plural verb). This LXX addition is the form Jesus quotes (Matt 19:5–6: οἱ δύο εἰς σάρκα μίαν) and Paul quotes (1 Cor 6:16; Eph 5:31). The 'two' emphasizes that the one-flesh union involves two distinct persons — not absorption but union-in-distinction.

εἰς

into

preposition + accusative (Hebraism: εἰς + noun as predicate after ἔσονται)

→ **spatial or relational framing**

εἰς: the same Hebraism as v.7 (ἐγένετο εἰς ψυχὴν ζώσαν) — εἰς + accusative as predicate; 'the two shall become into one flesh' = 'shall be / become one flesh.' The construction highlights the transformation involved.

σάρκα

flesh

Accusative

predicate accusative (after εἰς: 'one flesh')

→ **object specification**

σάρξ: 'flesh'; σάρκα μίαν ('one flesh') is the formula of marital union. Paul uses it in 1 Cor 6:16 to argue that sexual union with a prostitute creates a one-flesh bond, applying Gen 2:24 to all sexual union. In Eph 5:31–32 Paul applies the formula to the union of Christ and the church, calling it a μυστήριον μέγα ('great mystery').

μίαν

one

Accusative

numeral adjective (attributive with σάρκα: 'one flesh')

→ **measure or count**

εἷς/μία: 'one'; the numeral of unity — the two separate persons become one flesh. The same numeral echoes the 'one' rib of v.21 (μίαν τῶν πλευρῶν): from one rib two persons emerge; through marriage two persons become one flesh — a chiasmic reversal of the original separation.

25 καὶ ἦσαν οἱ δύο γυμνοί, ὃ τε Ἀδὰμ καὶ ἡ γυνὴ αὐτοῦ, καὶ οὐκ ἠσχύνοντο.

And the two were naked, both Adam and his wife, and they were not ashamed.

State description (the condition of innocence before the fall)

καὶ

v.25 closes the chapter with the statement of pre-fall innocence: the couple is naked (γυμνοί) and unashamed (οὐκ ἠσχύνοντο). The verse functions as a hinge: it closes the paradise narrative of ch.2 and prepares for the fall in ch.3 where nakedness and shame will become central (3:7, 10, 11). The pair γυμνοί / οὐκ ἠσχύνοντο ('naked / not ashamed') frames original righteousness as a state of complete transparency and integrity before God and each other. The word γυμνοί will be echoed by the Aramaic wordplay in the serpent's introduction (3:1 LXX: ὁ ὄφις ἦν φρονιμώτατος — echoing γυμνός phonetically in the Hebrew עָרֹם/עָרוֹם).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἦσαν

were

Impf Act Indic 3 Pl · εἰμί

main verb (describing the ongoing state of the couple)

→ progressive imperfect (the continual pre-fall state of nakedness and innocence)

εἰμί: the imperfect ἦσαν ('were') describes the enduring condition before the fall — a state that will be interrupted by the events of ch.3. The imperfect here is used for background state rather than narrative action.

οἱ

the

Nominative

article with δύο

→ noun-phrase marking

οἱ: Greek article marking definiteness and the role of the accompanying noun phrase.

δύο

two

Nominative

subject (the two persons: echoing οἱ δύο of v.24)

→ measure or count

δύο: 'two'; the same οἱ δύο of v.24 ('the two shall be one flesh') — the couple is described as 'the two' before and after the one-flesh saying, creating a frame. The 'two' are now naked together, the appropriate state of one-flesh union.

γυμνοί

naked

Nominative

predicate adjective (the state of the two)

→ participant prominence

γυμνός: 'naked, bare, unclothed'; renders Hebrew עָרוּמִים ('naked'). The Hebrew עָרוֹם/עָרָם is a wordplay with עָרוֹם ('crafty, shrewd') used of the serpent in 3:1. The LXX loses this wordplay (γυμνός ≠ φρόνιμος), but the structural juxtaposition of the two verses (2:25 γυμνοί; 3:1 φρονησάτωσαν) preserves the thematic transition. In the NT, γυμνός is used figuratively for spiritual exposure before God (Heb 4:13: 'all things are naked and exposed to the eyes of him to whom we must give account') and for physical destitution (Matt 25:36).

ὅ

both

Nominative

correlative conjunction (first member of ὅ τε ...

καί: 'both...and')

→ discourse linkage or contrast

ὅ τε ... καί: a correlative construction meaning 'both X and Y'; the LXX uses it to specify who the 'two' are. The construction is explanatory, naming both members of the naked pair.

τε

and

enclitic particle (first part of the ὅ τε ... καί correlative)

→ discourse linkage or contrast

τε: enclitic connective; paired with καί in the ὅ τε ... καί construction for 'both ... and.'

Ἀδὰμ

Adam

indeclinable proper noun (first of the two persons identified)

→ participant identification

Ἀδὰμ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun (first of the two persons identified).

καὶ
and

coordinating conjunction (second part of the ὅ τε ... καὶ correlative)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἡ
the

Nominative

article with γυνή

→ noun-phrase marking

ἡ: Greek article marking definiteness and the role of the accompanying noun phrase.

γυνή
wife / woman

Nominative

subject (second of the two persons identified)

→ participant prominence

γυνή: 'woman, wife'; the woman is now identified as 'his wife' (ἡ γυνή αὐτοῦ), not merely 'the woman' — the one-flesh bond of v.24 is in effect. The chapter closes with the couple named in relationship.

αὐτοῦ
his

Genitive

genitive of possession (Adam's wife)

→ relational specification

αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (Adam's wife).

καὶ
and

coordinating conjunction (introducing the second clause: not ashamed)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

οὐκ
not

negation (with ἡσχύοντο)

→ clausal qualification or emphasis

οὐκ: meaning 'not'; it negates or qualifies the assertion of the clause.

ἡσχύοντο
were ashamed

Impf Pass Indic 3 Pl · αἰσχύνω

main verb (the state of shamelessness — the signature of pre-fall innocence)

→ progressive imperfect (the ongoing pre-fall state: they were not ashamed)

αἰσχύνω (passive): 'be ashamed, feel shame'; renders Hebrew וַשִּׁבְּתוּ ('they felt no shame'). The absence of shame (οὐκ ἡσχύοντο) is the defining mark of the pre-fall condition — complete transparency, no need for concealment before God or each other. In ch.3 the first result of eating is that 'they knew they were naked' and sought to cover themselves (3:7), reversing this verse. The same root αἰσχύνη ('shame') appears in Paul's description of the fall's legacy in Rom 1:24–27 (the improper relationships that follow from idolatry). Isa 45:17 LXX (the people will 'not be ashamed forever') and Rev 3:18 (nakedness and shame, to be covered by white garments) resonate with this verse.

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

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