

# A Second Septuagint Reader



# A Second Septuagint Reader

Genesis 1-15 and 22



Timothy A. Lee Publishing

A Second Septuagint Reader: Genesis 1-15 and 22

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The biblical base text is that of Codex Alexandrinus as edited by Swete, which is in the public domain.

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# Introduction

This is a Greek Septuagint reader for Genesis 1-15 and 22. It is designed as a useful cost-efficient tool for two groups of people. First, for students or scholars new to the Septuagint, or curious to explore what it is. Second, for students learning Koine Greek after a year's worth of study this series provides the material to grow in reading ability from the primary texts.<sup>1</sup>

This book also includes extant text from Genesis 1 by the three best known Jewish revisers of the Septuagint; namely, Aquila, Symmachus, and Theodotion. You can read these in reader format and also see them aligned in a recreated table of Origen's Hexapla. As with my first Septuagint reader, I have also included text in a format similar to how it would have appeared in Codex Vaticanus, and a parallel facing Septuagint – Hebrew Bible. Unfortunately the text of Codex Vaticanus is missing until Genesis 46.

## What is the Septuagint?

The Septuagint basically refers to the Greek translation of the Old Testament/Hebrew Bible. However, this sentence is problematic in many ways and needs unpacking. Properly the Sep-

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<sup>1</sup> Koine Greek is the common term for what has historically and inaccurately been known as Biblical or New Testament Greek. The best term to describe the language is Post-Classical Greek.

tuagint refers to the first translation of the Hebrew Torah into the Greek Pentateuch. A doubtful legend concerning this translation by seventy(-two) translators is recounted in the Letter of Aristeas from the second century BCE. The supposed number of translations gives us its name ‘Septuagint’, since *septuaginta* means seventy in Latin, and abbreviation LXX, which is 70 in Roman numerals. While, the Septuagint strictly refers to the initial translation of the first five books of the Bible, it has come to refer to many more books. Its boundary usually includes all those works transmitted in the great Greek uncial manuscripts, such as Codex Vaticanus, Sinaiticus, and Alexandrinus.

I retain the definite article with Septuagint, despite a modern trend to speak of septuagints in the plural. Undoubtedly there were numerous early revisions of the Septuagint, such as the Theodotion revision of Daniel quoted in the New Testament. However, these can almost all be traced back to single original ‘Ur-texts’.<sup>2</sup> In text critical circles it is common to refer to the original text as the Old Greek (OG), distinguish it from later revisions, such as Theodotion, or kaige.

I speak of the Greek translation of the Old Testament/Hebrew Bible, but this did not exist at the time of translation. The boundaries of the Hebrew Bible were not established at the time of the Septuagint translations. This can be inferred from the different books that made the ‘canons’ several centuries later. The Septuagint includes the deuterocanonical or apocryphal books rejected by the Rabbis and Protestants.<sup>3</sup>

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<sup>2</sup> This is not necessarily the case with the Hebrew Bible for which late revisions are evident and the search for Ur-texts as proposed by the Hebrew Bible Critical Edition is problematic.

<sup>3</sup> The Psalms of Solomon and Book of Odes are sometimes also included, although they are classified under the Pseudepigrapha.



## Why Read the Septuagint?

First, the Septuagint is often the Bible of the New Testament authors and church fathers. They generally cite the Septuagint, not the Hebrew proto-Masoretic Text. While almost always the same, the texts differ at some points of interest. For example, Habakkuk 2.4 plays a key role in debates recorded in the New Testament around the nature of justification (c.f. James 2.24, Romans 1.17, Galatians 3.11, Hebrews 10.38). The Septuagint translation of the verse reads a yod for waw as the pronominal suffix to **בְּאֱמוּנָתוֹ** and so changes the subject of faith. This rendering enabled a theology of justification to develop in Paul and his circles. The Hebrew Masoretic Text (MT) and kaige revision of the Septuagint disagree suggesting it is the person's own faithfulness. On the other hand, the Septuagint leaves open room for Paul to develop his alternative understanding of justification through faith, or God's faithfulness. Second, the Septuagint is fundamental for understanding koine or Post-Classical Greek. This is the language of the New Testament and early church fathers. Third, in places the Septuagint contains hints at early Jewish biblical interpretation, though these are more common in the Aramaic targums and genre of rewritten scripture. Fourth, an understanding of the Septuagint is fundamental for textual criticism of the Hebrew Bible. The Septuagint sometimes reflects texts slightly earlier than the Hebrew Masoretic Text.

## How to Use This Reader

In order to aid the reader and simplify the reading process, this book contains a collection of useful data around and within the main body of text. Information includes:

- The glossing of uncommon words that the reader might not know or struggle to recall.
- The morphological parsing of difficult forms.
- Proper nouns shaded in grey.

This reader includes basic glosses and morphology when relevant in footnotes. These are displayed in two separate levels of footnotes. The primary level contains the glosses of all the rarer words, and if necessary their morphology. The secondary level is only for displaying complex morphology of common words that might be useful for beginner and intermediate readers.

## Glossing

All uncommon words are glossed with English translation possibilities in the primary footnotes. These less frequent words are defined as those that occur 90 times or fewer in the Septuagint. It is assumed that after one year's study, a student will know most common words. Students coming from the New Testament should watch out, several of these words that are common in the Septuagint are rare in the New Testament. These 607 distinct lexemes occur 490,035 times in Genesis 1-15 and 22. This accounts for 83.5% of the 586,613 words found in the book. An alphabetical list of these words may be consulted in the glossary found among the appendices of this book.

For example, in Jonah 1:4, we encounter the word **κλύδων**<sup>a</sup>. The word is uncommon, occurring only nine times in the Septuagint. Therefore, it is glossed in the primary footnotes. The lexeme behind the word is in bold type **κλύδων**. It is followed by grammatical data where necessary, in this case ending **ώνος, ὁ** which refer to the genitival form ending (**ώνος**) and gender (**ὁ**). After the underlying lexeme, and grammatical data, basic English glosses

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a **κλύδων**, **ώνος, ὁ**. billow, surge. (9)

are supplied followed by the frequency of the lexeme in the Septuagint in parentheses. These glosses contain the main translation possibilities for the word. They are consistent throughout the reader, not context specific. This means they are suitable for memorising as the readers works through the book. It also means a reader learns not to depend too heavily upon glosses, given a word can have an unusual, or very specific meaning determined by the context.

The glosses are primarily those of *A Manual Greek Lexicon of the New Testament* by Abbott-Smith.<sup>4</sup> I have lightly updated the language and translations offered. The glosses offer the more common translations of the words, though context is key for meaning. These glosses are spelled according to British English.

The primary footnotes are alphabetical, not numerical. They restart at *a* on every new page and chapter. If a word appears multiple times in a single page, then subsequent occurrences will refer to the first gloss using the same alphabetical footnote mark. For example, σκοτία<sup>a</sup> ... σκοτία<sup>a</sup>.

## Parsing

Difficult word forms are parsed in the footnotes. For uncommon words these are supplied alongside the gloss, for example, ἐνέβη.<sup>b</sup> This indicates the form ἐνέβη is the aorist active indicative third-person singular of the verb ἐμβάινω. It is glossed because this root aorist differs to the present stem. For common words that contain a difficult form, a secondary set of footnotes are supplied. These footnotes contain no glosses as the reader is expected to know the basic glosses. Instead only the underlying

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<sup>4</sup>G. Abbott-Smith. *A Manual Greek Lexicon of the New Testament*. T & T Clark: Edinburgh, 1923.

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a σκοτία, ας, ἡ. darkness, dark.  
(17)

b ἐμβάινω. to step into, embark.  
(4) aor. act. ind. 3s

lexeme in the present tense is displayed with the relevant morphological parsing. For example, *ἔῤῥεν*<sup>1</sup> (Jonah 1:3) is a second aorist active indicative third-person singular, from *εὐρίσκω*. Unlike the primary footnotes, these secondary footnotes are listed numerically. This allows the reader who is competent with morphological forms to skip over these words without distraction. These grey italicised footnotes should not be confused with verse numbers (e.g., **1**) which are bold and sans-serif.

## Uncommon Proper Nouns

To aid the reader, all uncommon proper nouns are marked in grey; for example, Ἰωνᾶν. These are the proper nouns that occur 90 times or fewer in the Septuagint. Common proper nouns are left in black as it is assumed the reader is familiar with these. For example, Ἰούδα is not glossed.

## Facing Parallel Texts

In this book I supply facing parallel texts. The facing parallel texts are very helpful for at least three reasons. First they allow readers to compare how Hebrew was translated into Greek. Second, they aid learners where one language is stronger than the other. For difficult words in the weaker language might correspond to known words in the stronger. Third, this might reflect how the Septuagint was once used. One of the possible reasons for creating the Septuagint might have been as a teaching tool to teach Greek speaking Jews to read Hebrew. Columnar translations where Greek works are written phrase-by-phrase with corresponding Latin translation are known from antiquity.<sup>5</sup> Philip Alexander, argues Aquila's very literal Greek translation could

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<sup>5</sup> Eleanor Dickey. "Columnar Translation. An Ancient Interpretive Tool That the Romans Gave the Greeks." In: *The Classical Quarterly* 65.2 (2015), pp. 807–821.

<sup>1</sup> *εὐρίσκω* aor. act. ind. 3s

serve a similar purpose for the Rabbis who wished to learn Hebrew.<sup>6</sup>

## Verb and Noun Paradigms

Several paradigms are listed among the appendices to help the reader's recall. These include verbs, nouns, and adjectives. The declension tables, like the spelling adopt British English standards, hence following the traditional order: nominative, (vocative), accusative, genitive, dative, not the German-American order that places the genitive after the noun.

## Sources

The biblical base text for this reader is Codex Alexandrinus, since Genesis chapters 1–46 are missing in Codex Vaticanus. Specifically this is the text as edited by Swete in his manual editions.<sup>7</sup> Occasionally Swete standardised the text with slight changes to orthography, leaving the original forms in an appendix to each volume. To save space I have removed the critical apparatus. This should not be neglected in study, but is not necessary for the primary use of these books to get people reading large chunks of text as easily as possible. For critical study, readers should use the Göttingen Septuagint where available. If not, Rahlfs' manual handbook, as updated by Hanhart is a good place to start.<sup>8</sup>

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<sup>6</sup> Philip S. Alexander. "How did the Rabbis Learn Hebrew?" In: *Hebrew Study from Ezra to Ben-Yehuda*. Ed. by William Horbury. Edinburgh: T & T Clark, 1999, pp. 71–89.

<sup>7</sup> Henry Barclay Swete, ed. *The Old Testament in Greek According to the Septuagint. 3 Volumes*. Cambridge: Cambridge University Press, 1887–1894.

<sup>8</sup> Alfred Rahlfs and Robert Hanhart, eds. *Septuaginta. Rahlfs-Hanhart. Editio altera*. Stuttgart: Deutsche Bibelgesellschaft, 2006.

The morphological parsing and lemmatization used are my own. I made use of the artificial-intelligence software Spacy.<sup>9</sup> This Natural Language Processing (NLP) tool was 90% accurate, but had to then be manually corrected.

The glosses are primarily those of *A Manual Greek Lexicon of the New Testament* by Abbott-Smith.<sup>10</sup> As stated, I have lightly updated the language of these and the translations offered. When updating glosses I have also consulted John Dodson's *Greek-English Lexicon*.<sup>11</sup> For words not found in Abbott-Smith I have consulted Liddell, Scott, Jones, *A Greek-English Lexicon* (LSJ) accessed via Perseus.<sup>12</sup> Given these glosses are primarily for the general reader, a lexicon such as *A Greek-English Lexicon of the Septuagint* or BDAG is recommended where exegetical points are under question.<sup>13</sup>

The Hebrew glosses used in the parallel sections are primarily those of BDB.<sup>14</sup> As with the Greek glosses, I have lightly updated the language and translations offered. The glosses offer the more common translations of the words, though context is key for meaning. Given these Hebrew glosses are primarily for

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<sup>9</sup> <https://spacy.io/>

<sup>10</sup> Abbott-Smith, *Greek Lexicon*.

<sup>11</sup> Dodson's lexicon is in the public domain, he used the following public-domain sources:

- Abbott-Smith, G., *A Manual Greek Lexicon of the New Testament*, New York: Charles Scribner's Sons, 1922.
- Berry, George R., *A New Greek-English Lexicon to the New Testament*, New York: Hinds & Noble, 1897.
- Souter, Alexander, *A Pocket Lexicon to the Greek New Testament*, Oxford: Clarendon Press, 1917.
- Strong, J., *Strong's Exhaustive Concordance of the Bible*, 1890.

<sup>12</sup> [www.perseus.tufts.edu/hopper/](http://www.perseus.tufts.edu/hopper/)

<sup>13</sup> T. Muraoka. *A Greek-English Lexicon of the Septuagint*. Leuven: Peeters, 2009. Frederick William Danker, ed. *A Greek-English Lexicon of the New Testament and other Early Christian Literature. Third Edition (BDAG)*. Chicago, IL: The University of Chicago Press, 2000

<sup>14</sup> Frances Brown, S. R. Driver, and Charles A. Briggs. *The Brown-Driver-Briggs Hebrew and English Lexicon. With an appendix containing the Biblical Aramaic*. London: Oxford University Press, 1906.

the general reader, a dictionary such as HALOT is recommended where exegetical points are under question.<sup>15</sup>

For the maps, I have consulted Hurlbut's Bible Atlas,<sup>16</sup> and public domain maps of ancient highway systems. Place names in ancient languages and direction of travel arrows were all added after consulting the biblical texts. The map projections are equirectangular which means more details can be displayed on each page, though places such as Asia Minor appear vertically compressed.

## Contact

I appreciate feedback on this reader, such as how it is being used and ways to improve it. If a reader finds an issue with this reader, such as morphological parsing problem, or wishes to suggest an improved gloss, then I would like to know so that I can fix it. For these issues and general feedback, please email: [reader-suggestions@timothyalee.com](mailto:reader-suggestions@timothyalee.com).

## Acknowledgments

This series has been a side project whilst completing my PhD at the University of Cambridge. Thanks go to the following people who have made all this possible. To Ben Kantor who encouraged me to publish these readers, and shared how he set up KoineGreek.com. To Andrew Keenan, who requested a reader of John's gospel before this project started. Also, to Cody Kingham, who drew my attention to the value of producing physical books as opposed to simply reading biblical texts on a computer

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<sup>15</sup> Ludwig Köhler et al., eds. *The Hebrew and Aramaic Lexicon of the Old Testament (2 Volumes)*. Leiden: Brill, 2001

<sup>16</sup> Jesse Lyman Hurlbut. *Bible Atlas. A Manual of Biblical Geography and History*. Chicago, IL: Rand, McNally & company, 1910.

screen. George Kiraz who has encouraged me to produce a Syriac reader which inspired me to also produce these Greek and Hebrew readers. Conversations with Nathan MacDonald, Geoffrey Kahn, Christian Locatell, Travis Wright, Robert Walker, Tyler Horton, Ben Rae, Ryan Comins, Joshua Parker, Megan Alsene-Parker, Jake Deans, Jack Day, Ellie Weiner, and Kaitlyn Hawn. Thanks to Gareth Peoples who provided the computer database infrastructure to create these books. Thanks to my parents Robert and Janet Lee who encouraged me, and Robert Harris who taught me to program a computer that ultimately led to these books. Thanks also to Lyndon Drake and Nicholas List who gave helpful formatting suggestions. Finally, thanks go to the late James (Jim) Aitken who encouraged me to get this series published before his untimely death.

*Emmanuel College, Cambridge*

*23<sup>rd</sup> May, 2024.*

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**2** Καὶ συνετελέσθησαν<sup>1</sup> ὁ οὐρανὸς καὶ ἡ γῆ καὶ πᾶς ὁ κόσμος<sup>a</sup> αὐτῶν. **2** καὶ συνετέλεσεν<sup>2</sup> ὁ θεὸς ἐν τῇ ἡμέρᾳ τῇ ἕκτῃ<sup>b</sup> τὰ ἔργα αὐτοῦ ἃ ἐποίησεν· καὶ κατέπαυσεν<sup>c</sup> τῇ ἡμέρᾳ τῇ ἐβδόμῃ ἀπὸ πάντων τῶν ἔργων αὐτοῦ ὧν ἐποίησεν. **3** καὶ ἠλόγησεν ὁ θεὸς τὴν ἡμέραν τὴν ἐβδόμην καὶ ἡγίασεν αὐτήν, ὅτι ἐν αὐτῇ κατέπαυσεν<sup>f</sup> ἀπὸ πάντων τῶν ἔργων αὐτοῦ ὧν ἤρξατο ὁ θεὸς ποιῆσαι.

**4** Αὕτη ἡ βίβλος<sup>d</sup> γενέσεως<sup>e</sup> οὐρανοῦ καὶ γῆς, ὅτε ἐγένετο· ἡ ἡμέρα ἐποίησεν Κύριος ὁ θεὸς τὸν οὐρανὸν καὶ τὴν γῆν, **5** καὶ πᾶν χλωρὸν<sup>f</sup> ἀγροῦ πρὸ τοῦ γενέσθαι ἐπὶ τῆς γῆς, καὶ πάντα χόρτον<sup>g</sup> ἀγροῦ πρὸ τοῦ ἀνατεῖλαι<sup>h</sup>. οὐ γὰρ ἔβρεξεν<sup>i</sup> ὁ θεὸς ἐπὶ τὴν γῆν, καὶ ἄνθρωπος οὐκ ἦν ἐργάζεσθαι τὴν γῆν. **6** πηγὴ δὲ ἀνέβαινεν ἐκ τῆς γῆς καὶ ἐπότιζεν<sup>j</sup> πᾶν τὸ πρόσωπον τῆς γῆς. **7** καὶ ἔπλασεν<sup>k</sup> ὁ θεὸς τὸν ἄνθρωπον χοῦν<sup>l</sup> ἀπὸ τῆς γῆς· καὶ ἐνεφύσησεν<sup>m</sup> εἰς τὸ πρόσωπον αὐτοῦ πνοὴν<sup>n</sup> ζωῆς, καὶ ἐγένετο ὁ ἄνθρωπος εἰς ψυχὴν ζώσαν.

**8** Καὶ ἐφύτευσεν<sup>o</sup> Κύριος ὁ θεὸς παράδεισον<sup>p</sup> ἐν Ἑδεμ κατὰ ἀνατολάς, καὶ ἔθετο ἐκεῖ τὸν ἄνθρωπον ὃν ἔπλασεν<sup>o</sup>. **9** καὶ ἐξαντέλειεν<sup>q</sup> ὁ θεὸς ἔτι ἐκ τῆς γῆς πᾶν ξύλον ὠραῖον<sup>r</sup> εἰς ὄρασιν

## 2

a κόσμος, ου, ὄ. world, order. (72)

b ἕκτος, η, ον. sixth. (37)

c καταπαύω. to lay to rest, cease from. (63) *aor. act. ind. 3s*

d βίβλος, ου, ή. book, roll. (24)

e γένεσις, εως, ή. origin, lineage. (57)

f χλωρός, ά, όν. pale green. (15)

g χόρτος, ου, ὄ. grass; enclosure. (45)

h ἀνατέλλω. to cause to rise. (58) *aor. act. inf.*

i βρέχω. to rain, wet. (16) *aor. act. ind. 3s*

j ποτίζω. to give to drink, water. (65)

k πλάσσω. to form, mould. (52) *aor. act. ind. 3s*

l χοῦς, χρός, ὄ. dust. (45) *acc. ms*

m ἐμφυσάω. to breathe into. (7) *aor. act. ind. 3s*

n πνοή, ής, ή. breath, wind. (24)

o φυτεύω. to plant. (50)

p παράδεισος, ου, ὄ. paradise, garden. (34)

q ἐξαντέλλω. to cause to spring up, to spring up. (5) *aor. act. ind. 3s*

r ὠραῖος, α, ον. beautiful, seasonable, timely. (36)

## 2

<sup>2</sup> συνετέλειω *aor. act. ind. 3s*

<sup>1</sup> συνετέλειω *aor. pass. ind. 3p*

καὶ καλὸν εἰς βρώσιν<sup>a</sup>. καὶ τὸ ξύλον τῆς ζωῆς ἐν μέσῳ τῶ παραδείσῳ<sup>b</sup>, καὶ τὸ ξύλον τοῦ εἰδέναι<sup>c</sup> γνωστὸν<sup>d</sup> καλοῦ καὶ πονηροῦ. **10** ποταμὸς δὲ ἐκπορεύεται ἐξ Ἑδεμ ποτίζειν<sup>e</sup> τὸν παράδεισον<sup>y</sup>. ἐκεῖθεν ἀφορίζεται<sup>f</sup> εἰς τέσσαρας ἀρχάς. **11** ὄνομα τῶ ἐνὶ Φεισῶν. οὗτος ὁ κυκλῶν πᾶσαν τὴν γῆν Εὐειλάτ, ἐκεῖ οὗ ἐστὶν τὸ χρυσίον. **12** τὸ δὲ χρυσίον τῆς γῆς ἐκείνης καλόν· καὶ ἐκεῖ ἐστὶν ὁ ἄνθραξ<sup>g</sup> καὶ ὁ λίθος ὁ πράσινος<sup>h</sup>. **13** καὶ ὄνομα τῶ ποταμῶ τῶ δευτέρῳ Γηῶν. οὗτος ὁ κυκλῶν πᾶσαν τὴν γῆν Αἰθιοπίας. **14** καὶ ὁ ποταμὸς ὁ τρίτος Τίγρις. οὗτος ὁ πορευόμενος κατέναντι<sup>i</sup> Ἀσσυρίων. ὁ δὲ ποταμὸς ὁ τέταρτος, οὗτος Εὐφράτης. **15** καὶ ἔλαβεν<sup>1</sup> Κύριος ὁ θεὸς τὸν ἄνθρωπον ὃν ἔπλασεν<sup>j</sup> καὶ ἔθετο αὐτὸν ἐν τῶ παραδείσῳ<sup>y</sup>, ἐργάζεσθαι αὐτὸν καὶ φυλάσσειν. **16** καὶ ἐνετείλατο Κύριος ὁ θεὸς τῶ Ἀδὰμ λέγων Ἀπὸ παντὸς ξύλου τοῦ ἐν τῶ παραδείσῳ<sup>y</sup> βρώσει<sup>x</sup> φάγη<sup>2</sup>. **17** ἀπὸ δὲ τοῦ ξύλου τοῦ γινώσκειν καλὸν καὶ πονηρόν, οὐ φάγεσθε<sup>3</sup> ἀπ' αὐτοῦ· ἢ δ' ἂν ἡμέρα φάγησθε ἀπ' αὐτοῦ, θανάτω ἀποθανεῖσθε<sup>4</sup>.

**18** Καὶ εἶπεν Κύριος ὁ θεὸς Οὐ καλὸν εἶναι τὸν ἄνθρωπον μόνον· ποιήσωμεν αὐτῶ βοηθὸν<sup>k</sup> κατ' αὐτόν. **19** καὶ ἔπλασεν<sup>j</sup> ὁ θεὸς ἔτι ἐκ τῆς γῆς πάντα τὰ θηρία τοῦ ἀγροῦ καὶ πάντα τὰ πετεινὰ<sup>l</sup> τοῦ οὐρανοῦ, καὶ ἤγαγεν<sup>5</sup> αὐτὰ πρὸς τὸν Ἀδὰμ ἰδεῖν τί καλέσει αὐτά· καὶ πᾶν ὃ ἐὰν ἐκάλεσεν αὐτὸ Ἀδὰμ ψυχὴν ζῶσαν, τοῦτο ὄνομα

a βρώσις, εως, ἡ. eating, food, rust. (40)

b παράδεισος, ου, ὁ. paradise, garden. (34)

c εἶδω. to have seen or perceived; know, have knowledge of. (88) *pf. act. inf.*

d γνωστός, ἡ, ὄν. known. (22)

e ποτίζω. to give to drink, water. (65)

f ἀφορίζω. to separate, set apart. (87)

g ἄνθραξ, ακος, ὁ. coal, charcoal. (30)

h πράσινος, ου, ὁ. leek green. (1)

i κατέναντι. opposite, before. (79)

j πλάσσω. to form, mould. (52) *aor. act. ind. 3s*

k βοηθός, ὄν. helper. (59) *acc. ms*

l πετεινόν, οῦ, τό. bird. (36)

<sup>1</sup> λαμβάνω *aor. act. ind. 3s*

<sup>2</sup> ἐσθίω *fut. mid. ind. 2s*

<sup>3</sup> ἐσθίω *fut. mid. ind. 2p*

<sup>4</sup> ἀποθνήσκω *fut. mid. ind. 2p*

<sup>5</sup> ἄγω *aor. act. ind. 3s*

αὐτοῦ. <sup>20</sup> καὶ ἐκάλεσεν Ἀδὰμ ὀνόματα πᾶσιν τοῖς κτήνεσιν καὶ πᾶσι τοῖς πετεινοῖς<sup>a</sup> τοῦ οὐρανοῦ καὶ πᾶσι τοῖς θηρίοις τοῦ ἀγροῦ· τῷ τε Ἀδὰμ οὐχ εὐρέθη<sup>1</sup> βοηθός<sup>b</sup> ὅμοιος<sup>c</sup> αὐτῷ. <sup>21</sup> καὶ ἐπέβαλεν<sup>d</sup> ὁ θεὸς ἔκστασιν<sup>e</sup> ἐπὶ τὸν Ἀδὰμ, καὶ ὑπνώσεν<sup>f</sup>. καὶ ἔλαβεν<sup>2</sup> μίαν τῶν πλευρῶν<sup>g</sup> αὐτοῦ καὶ ἀνεπλήρωσεν<sup>h</sup> σάρκα<sup>3</sup> ἀντ' αὐτῆς. <sup>22</sup> καὶ ὠκοδόμησεν Κύριος ὁ θεὸς τὴν πλευράν<sup>g</sup>, ἣν ἔλαβεν<sup>2</sup> ἀπὸ τοῦ Ἀδὰμ, εἰς γυναῖκα<sup>4</sup>. καὶ ἤγαγεν<sup>5</sup> αὐτὴν πρὸς τὸν Ἀδὰμ. <sup>23</sup> καὶ εἶπεν Ἀδὰμ Τοῦτο νῦν ὅστουν ἐκ τῶν ὀστέων μου καὶ σὰρξ ἐκ τῆς σαρκός<sup>6</sup> μου· αὕτη κληθήσεται Γυνή, ὅτι ἐκ τοῦ ἀνδρὸς<sup>7</sup> αὐτῆς ἐλήμφθη<sup>8</sup> αὕτη. <sup>24</sup> ἔνεκεν τούτου καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα αὐτοῦ, καὶ προσκολληθήσεται<sup>i</sup> τῇ γυναικί<sup>9</sup> αὐτοῦ· καὶ ἔσονται<sup>10</sup> οἱ δύο εἰς σάρκα<sup>3</sup> μίαν.

**3** καὶ ἦσαν οἱ δύο γυμνοί<sup>a</sup>, ὃ τε Ἀδὰμ καὶ ἡ γυνὴ αὐτοῦ, καὶ οὐκ ἠσχύνοντο. Ὁ δὲ ὄφις<sup>b</sup> ἦν φρονιμώτατος<sup>c</sup> πάντων τῶν θηρίων τῶν ἐπὶ τῆς γῆς ὧν ἐποίησεν Κύριος ὁ θεός· καὶ εἶπεν ὁ ὄφις<sup>d</sup> τῇ γυναικί<sup>1</sup> Τί ὅτι εἶπεν ὁ θεός Οὐ μὴ φάγητε<sup>2</sup> ἀπὸ παντὸς ξύλου τοῦ παραδείσου<sup>d</sup>; <sup>2</sup> καὶ εἶπεν ἡ γυνὴ τῷ

a πετεινόν, οὐ, τό. bird. (36)

b βοηθός, ὄν. helper. (59)

c ὅμοιος, οἶα, οἶον. like, similar to. (84)

d ἐπιβάλλω. to throw upon, lay, strike upon. (71) aor. act. ind. 3s

e ἔκστασις, εως, ἡ. amazement, trance. (28)

f ὑπνώω. to sleep. (21) aor. act. ind. 3s

g πλευρά, ἄς, ἡ. side of the body. (30)

h ἀναπληρώω. to fill up, make up, fulfil. (13) aor. act. ind. 3s

i προσκολλάω. to join, cling, stick to. (16) fut. pass. ind. 3s

### 3

a γυμνός, ἡ, ὄν. naked. (35)

b ὄφις, εως, ὁ. serpent, snake. (40)

c φρόνιμος, ὄν. practically wise, sensible, prudent. (40)

d παράδεισος, οὐ, ὁ. paradise, garden. (34)

<sup>1</sup> εὐρίσκω aor. pass. ind. 3s

<sup>2</sup> λαμβάνω aor. act. ind. 3s

<sup>3</sup> σὰρξ acc. fs

<sup>4</sup> γυνή acc. fs

<sup>5</sup> ἄγω aor. act. ind. 3s

<sup>6</sup> σὰρξ gen. fs

<sup>7</sup> ἀνὴρ gen. ms

<sup>8</sup> λαμβάνω aor. pass. ind. 3s

<sup>9</sup> γυνή dat. fs

<sup>10</sup> εἰμί fut. mid. ind. 3p

### 3

<sup>1</sup> γυνή dat. fs

<sup>2</sup> ἐσθίω aor. act. subj. 2p

ἐγέννησεν υἱοὺς καὶ θυγατέρας. <sup>5</sup> καὶ ἐγένοντο πᾶσαι αἱ ἡμέραι Ἀδάμ ἄς ἔζησεν ἑννακόσια<sup>a</sup> καὶ τριάκοντα ἔτη, καὶ ἀπέθανεν<sup>1</sup>.  
<sup>6</sup> Ἐζήσεν δὲ Σήθ διακόσια<sup>b</sup> καὶ πέντε ἔτη, καὶ ἐγέννησεν τὸν Ἐνῶς. <sup>7</sup> καὶ ἔζησεν Σήθ μετὰ τὸ γεννηῆσαι αὐτὸν τὸν Ἐνῶς ἑπτακόσια<sup>c</sup> καὶ ἑπτὰ ἔτη, καὶ ἐγέννησεν υἱοὺς καὶ θυγατέρας.  
<sup>8</sup> καὶ ἐγένοντο πᾶσαι αἱ ἡμέραι Σήθ ἑννακόσια<sup>e</sup> δώδεκα ἔτη, καὶ ἀπέθανεν<sup>f</sup>.

<sup>9</sup> Καὶ ἔζησεν Ἐνῶς ἑκατὸν ἐνενήκοντα<sup>d</sup> ἔτη, καὶ ἐγέννησεν τὸν Καινάν. <sup>10</sup> καὶ ἔζησεν Ἐνῶς μετὰ τὸ γεννηῆσαι αὐτὸν τὸν Καινάν ἑπτακόσια<sup>h</sup> καὶ δέκα πέντε ἔτη, καὶ ἐγέννησεν υἱοὺς καὶ θυγατέρας. <sup>11</sup> καὶ ἐγένοντο πᾶσαι αἱ ἡμέραι Ἐνῶς ἑννακόσια<sup>e</sup> καὶ πέντε ἔτη, καὶ ἀπέθανεν<sup>f</sup>.

<sup>12</sup> Καὶ ἔζησεν Καινάν ἑκατὸν ἐβδομήκοντα ἔτη, καὶ ἐγέννησεν τὸν Μαλελεήλ. <sup>13</sup> καὶ ἔζησεν Καινάν μετὰ τὸ γεννηῆσαι αὐτὸν τὸν Μαλελεήλ ἑπτακόσια<sup>h</sup> καὶ τεσσεράκοντα ἔτη, καὶ ἐγέννησεν υἱοὺς καὶ θυγατέρας. <sup>14</sup> καὶ ἐγένοντο πᾶσαι αἱ ἡμέραι Καινάν ἑννακόσια<sup>e</sup> καὶ δέκα ἔτη, καὶ ἀπέθανεν<sup>f</sup>.

<sup>15</sup> Καὶ ἔζησεν Μαλελεήλ ἑκατὸν καὶ ἐξήκοντα<sup>e</sup> πέντε ἔτη, καὶ ἐγέννησεν τὸν Ἰάρεδ. <sup>16</sup> καὶ ἔζησεν Μαλελεήλ μετὰ τὸ γεννηῆσαι αὐτὸν τὸν Ἰάρεδ ἑπτακόσια<sup>h</sup> καὶ τριάκοντα ἔτη, καὶ ἐγέννησεν υἱοὺς καὶ θυγατέρας. <sup>17</sup> καὶ ἐγένοντο πᾶσαι αἱ ἡμέραι Μαλελεήλ ὀκτακόσια<sup>f</sup> καὶ ἐνενήκοντα<sup>c</sup> πέντε ἔτη, καὶ ἀπέθανεν<sup>f</sup>.

<sup>18</sup> Καὶ ἔζησεν Ἰάρεδ ἑκατὸν καὶ ἐξήκοντα<sup>i</sup> δύο ἔτη, καὶ ἐγέννησεν τὸν Ἐνώχ. <sup>19</sup> καὶ ἔζησεν Ἰάρεδ μετὰ τὸ γεννηῆσαι αὐτὸν τὸν Ἐνώχ ὀκτακόσια<sup>l</sup> ἔτη, καὶ ἐγέννησεν υἱοὺς καὶ

a ἑννακόσιοι. nine hundred. (17)

b διακόσιοι, αι, α. two hundred. (89)

c ἑπτακόσιοι. seven hundred. (45)

d ἐνενήκοντα. ninety. (22)

e ἐξήκοντα. sixty. (78)

f ὀκτακόσιοι. eight hundred. (16)

θυγατέρας. **20** και ἐγένοντο πᾶσαι αἱ ἡμέραι Ἰάρεδ ἑννακόσια<sup>a</sup> και ἐξήκοντα<sup>b</sup> δύο ἔτη, και ἀπέθανεν<sup>l</sup>.

**21** Καὶ ἔζησεν Ἐνώχ ἑκατὸν και ἐξήκοντα<sup>b</sup> πέντε ἔτη, και ἐγέννησεν τὸν Μαθουσάλα. **22** εὐηρέστησεν<sup>c</sup> δὲ Ἐνώχ τῷ θεῷ μετὰ τὸ γεννησάι αὐτὸν τὸν Μαθουσάλα διακόσια<sup>d</sup> ἔτη, και ἐγέννησεν υἱὸς και θυγατέρας. **23** και ἐγένοντο πᾶσαι αἱ ἡμέραι Ἐνώχ τριακόσια<sup>e</sup> ἐξήκοντα<sup>b</sup> πέντε ἔτη. **24** και εὐηρέστησεν<sup>c</sup> Ἐνώχ τῷ θεῷ. και οὐχ ἠύρισκετο, διότι μετέθηκεν<sup>f</sup> αὐτὸν ὁ θεός. **25** Καὶ ἔζησεν Μαθουσάλα ἑκατὸν και ὀγδοήκοντα<sup>g</sup> ἑπτὰ ἔτη, και ἐγέννησεν τὸν Λάμεχ. **26** και ἔζησεν Μαθουσάλα μετὰ τὸ γεννησάι αὐτὸν τὸν Λάμεχ ἑπτακόσια<sup>h</sup> και ὀγδοήκοντα<sup>g</sup> δύο ἔτη, και ἐγέννησεν υἱὸς και θυγατέρας. **27** και ἐγένοντο πᾶσαι αἱ ἡμέραι Μαθουσάλα ἃς ἔζησεν ἑννακόσια<sup>a</sup> και ἐξήκοντα<sup>b</sup> ἑννέα<sup>i</sup> ἔτη, και ἀπέθανεν<sup>l</sup>.

**28** Καὶ ἔζησεν Λάμεχ ἑκατὸν ὀγδοήκοντα<sup>g</sup> ὀκτώ<sup>j</sup> ἔτη, και ἐγέννησεν υἱόν. **29** και ἐπωνόμασεν<sup>k</sup> τὸ ὄνομα αὐτοῦ Νῶε λέγων Οὗτος διαναπαύσει<sup>l</sup> ἡμᾶς ἀπὸ τῶν ἔργων ἡμῶν και ἀπὸ τῶν λυπῶν<sup>m</sup> τῶν χειρῶν ἡμῶν και ἀπὸ τῆς γῆς ἧς κατηράσατο<sup>n</sup> Κύριος ὁ θεός. **30** και ἔζησεν Λάμεχ μετὰ τὸ γεννησάι αὐτὸν τὸν Νῶε πεντακόσια<sup>o</sup> και ἐξήκοντα<sup>b</sup> πέντε ἔτη, και ἐγέννησεν

a ἑννακόσιοι. nine hundred. (17)

b ἐξήκοντα. sixty. (78)

c εὐαρεστέω. to please. (13) aor. act. ind. 3s

d διακόσιοι, αι, α. two hundred. (89)

e τριακόσιοι, αι, α. three hundred. (80)

f μετατίθημι. to transfer to another place. (17) aor. act. ind. 3s

g ὀγδοήκοντα. eighty. (37)

h ἑπτακόσιοι. seven hundred.

(45)

i ἑννέα. nine. (37)

j ὀκτώ. eight. (80)

k ἐπωνομάζω. to name; be called. (36)

l διαναπαύω. to give rest. (1) fut. act. ind. 3s

m λύπη, ης, ἡ. pain, grief, sorrow. (45)

n καταράομαι. to curse. (69)

o πεντακόσιοι, αι, α. five hundred. (64)

<sup>l</sup> ἀποθνήσκω aor. act. ind. 3s

# Aquila (A)

**1** Ἐν κεφαλαίῳ<sup>a</sup> ἔκτισεν<sup>b</sup> θεὸς σὺν τὸν οὐρανὸν (καὶ) σὺν τὴν γῆν. **2** ἡ δὲ γῆ ἦν κένωμα<sup>c</sup> καὶ οὐθέν. καὶ σκότος ἐπὶ πρόσωπον ἀβύσσου<sup>d</sup>, καὶ πνεῦμα θεοῦ ἐπιφερόμενον<sup>e</sup> ἐπὶ πρόσωπον ὑδάτων. **3** καὶ εἶπεν θεὸν γενέσθω<sup>f</sup> φῶς· καὶ ἐγένετο φῶς. **4** καὶ εἶδεν θεὸς σὺν τὸ φῶς ὅτι ἀγαθὸν καὶ διεχώρισεν<sup>f</sup> ὁ θεὸς μεταξὺ<sup>g</sup> τοῦ φωτὸς καὶ μεταξὺ<sup>h</sup> τοῦ σκοτοῦς. **5** καὶ ἐκάλεσεν ὁ θεὸς τῷ φωτὶ, ἡμέρα· καὶ τὸ σκοτὸς ἐκάλεσε νύκτα<sup>2</sup> καὶ ἐγένετο ἑσπέρα καὶ ἐγένετο πρωὶ ἡμέρα πρώτη.

**6** καὶ εἶπεν ὁ θεός· γενηθήτω<sup>3</sup> στερέωμα<sup>h</sup> ἐν μέσῳ τῶν ὑδάτων, καὶ ἔστω<sup>4</sup> διαχωρίζον<sup>g</sup> μεταξὺ<sup>h</sup> ὑδάτων εἰς ὕδατα. **7 8** καὶ ἐκάλεσεν ὁ θεὸς τῷ στερεώματι<sup>1</sup>, οὐρανός....

**9** ... συστήτω<sup>5</sup>... **10** καὶ ἐκάλεσεν ὁ θεὸς τῇ ξηρᾷ<sup>i</sup>, γῆ· καὶ τοῖς συστήμασι<sup>i</sup> τῶν ὑδάτων (ἐκάλεσε), θαλάσσαι....

**11** βλαστησάτω<sup>k</sup>... βλάστημα<sup>l</sup> χόρτου<sup>m</sup>... σπερματίζοντα

**12** σπερματίζον εἰς τὸ γένος αὐτῶν.

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<b>1</b>	<b>h</b> στερέωμα, ατος, τό. firmness, firmament. (28)
<b>a</b> κεφάλαιον, ου, τό. the chief matter; sum total. (6)	<b>i</b> ξηρός, ά, όν. dry, withered, dry land. (41)
<b>b</b> κτίζω. to create. (67)	<b>j</b> σύστημα, ατος, τό. whole compounded of parts, body of soldiers. (4)
<b>c</b> κένωμα, ατος, τό. empty space, vacuum. (0)	<b>k</b> βλασάνω. to sprout. (9) <i>aor. act. impv. 3s</i>
<b>d</b> ἄβυσσος, ου, ή. bottomless, abyss. (49)	<b>l</b> βλάστημα, ατος, τό. sprout, shoot. (1)
<b>e</b> ἐπιφέρω. to bring upon, against, lay upon. (17)	<b>m</b> χόρτος, ου, ό. grass; enclosure. (45)
<b>f</b> διαχωρίζω. to separate entirely. (24)	
<b>g</b> μεταξύ. meanwhile, afterwards, between. (3)	

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**1**  
<sup>1</sup> γίνομαι *aor. mid. impv. 3s*  
<sup>2</sup> νύξ *acc. fs*

<sup>3</sup> γίνομαι *aor. pass. impv. 3s*  
<sup>4</sup> εἰμί *pres. act. impv. 3s*  
<sup>5</sup> συνίστημι *aor. pass. impv. 3s*

בראשית	ΒΕΡΗΣΙΘ	Α ΕΝΚΕΦΑΛΑΙΩ
ברא	ΒΑΡΑ	ΕΚΤΙCΕΝ
אלהים	ΕΛΘΕΙΜ	ΘΕΟΣ
את	ΗΘ	CΥΝ
השמים	ΑCΣΑΜΑΥΙΜ	ΤΟΝΟΥΡΑΝΟΝ
ואת	ΟΥΕΝΘ	ΚΑΙCΥΝ
הארץ	ΑΑΡΕC	ΤΗΝΓΗΝ
והארץ	ΟΥΕΑΑΡΕC	ΗΔΕΓΗ
היתה	ΟΥΘΑ	ΗΝ
תהו	ΘΩΥ	ΚΕΝΩΜΑ
ובהו	ΟΥΑΒΩΥ	ΚΑΙΟΥΘΕΝ
וחשך	ΟΥΕΩCΕΧ	ΚΑΙCΚΟΤΟC
על פני	ΑΛΠΕΝΗ	ΕΠΙΠΡΟCΩΠΟΝ
תהום	ΘΕΟΜ	ΑΒΥCCOΥ
ורוח	ΟΥΕΡΥΑ	ΚΑΙΠΝΕΥΜΑ
אלהים	ΕΛΘΕΙΜ	ΘΕΟΥ
מרחפת	ΜΕΡΑΕΠΕΘ	ΕΠΙΦΕΡΟΜΕΝΟΝ

С	Ο	Θ
ΕΝΑΡΧΗ	ΕΝΑΡΧΗ	ΕΝΑΡΧΗ
ΕΠΟΙΗΣΕΝ	ΕΠΟΙΗΣΕΝ	ΕΠΟΙΗΣΕΝ
ΘΘΕΟΣ	ΘΘΕΟΣ	ΘΘΕΟΣ
ΤΟΝΟΥΡΑΝΟΝ	ΤΟΝΟΥΡΑΝΟΝ	ΤΟΝΟΥΡΑΝΟΝ
ΚΑΙ	ΚΑΙ	ΚΑΙ
ΤΗΝΓΗΝ	ΤΗΝΓΗΝ	ΤΗΝΓΗΝ
ΗΔΕΓΗ	ΗΔΕΓΗ	ΗΔΕΓΗ
ΕΓΕΝΕΤΟ	ΗΝ	ΗΝ
ΑΡΓΟΝ	ΑΟΡΑΤΟΣ	ΚΕΝΟΝ
ΑΔΙΑΚΡΙΤΟΝ	ΚΑΙ ΑΚΑΤΑΣ	ΚΑΙ ΟΥΘΕΝ
ΚΑΙ ΑΔΙΑΚΡΙΤΟΝ	ΚΕΥΑΣΤΟΣ	ΚΑΙ ΣΚΟΤΟΣ
	ΚΑΙ ΣΚΟΤΟΣ	
	ΕΠΑΝΩ	ΕΠΙ ΠΡΟΣΩΠΟΝ
	ΤΗΣ ΑΒΥΣΣΟΥ	ΑΒΥΣΣΟΥ
ΚΑΙ ΠΝΕΥΜΑ	ΚΑΙ ΠΝΕΥΜΑ	ΚΑΙ ΠΝΕΥΜΑ
ΘΕΟΥ	ΘΕΟΥ	ΘΕΟΥ
ΕΠΙΦΕΡΟΜΕΝΟΝ	ΕΠΕΦΕΡΕΤΟ	ΕΠΙΦΕΡΟΜΕΝΟΝ





# Facing parallel texts

The facing parallel texts are very helpful for at least three reasons. First they allow readers to compare how Hebrew was translated into Greek. Second, they aid learners where one language is stronger than the other. For difficult words in the weaker language might correspond to known words in the stronger. Third, this might reflect how the Septuagint was once used. One of the possible reasons for creating the Septuagint might have been as a teaching tool to teach Greek speaking Jews to read Hebrew. Columnar translations where Greek works are written phrase-by-phrase with corresponding Latin translation are known from antiquity.<sup>a</sup> Philip Alexander, argues Aquila's very literal Greek translation could serve a similar purpose for the Rabbis who wished to learn Hebrew.<sup>b</sup>

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a Dickey, "Columnar Translation."

b Alexander, "How did the Rabbis Learn Hebrew?"

**2** Καὶ συνετελέσθησαν ὁ οὐρανὸς καὶ ἡ γῆ καὶ πᾶς ὁ κόσμος<sup>a</sup> αὐτῶν. **2** καὶ συνετέλεσεν ὁ θεὸς ἐν τῇ ἡμέρᾳ τῇ ἕκτῃ<sup>b</sup> τὰ ἔργα αὐτοῦ ἃ ἐποίησεν· καὶ κατέπαυσεν<sup>c</sup> τῇ ἡμέρᾳ τῇ ἐβδόμῃ ἀπὸ πάντων τῶν ἔργων αὐτοῦ ἃ ἐποίησεν. **3** καὶ ἠύλολγησεν ὁ θεὸς τὴν ἡμέραν τὴν ἐβδόμην καὶ ἡγίασεν αὐτήν, ὅτι ἐν αὐτῇ κατέπαυσεν<sup>d</sup> ἀπὸ πάντων τῶν ἔργων αὐτοῦ ἃ ἤρξατο ὁ θεὸς ποιῆσαι.

**4** Αὕτη ἡ βίβλος<sup>e</sup> γενέσεως<sup>f</sup> οὐρανοῦ καὶ γῆς, ὅτε ἐγένετο· ἡ ἡμέρα ἐποίησεν Κύριος ὁ θεὸς τὸν οὐρανὸν καὶ τὴν γῆν, **5** καὶ πᾶν χλωρὸν<sup>g</sup> ἀγροῦ πρὸ τοῦ γενέσθαι ἐπὶ τῆς γῆς, καὶ πάντα χόρτον<sup>h</sup> ἀγροῦ πρὸ τοῦ ἀνατεῖλαι<sup>i</sup>. οὐ γὰρ ἔβρεξεν<sup>j</sup> ὁ θεὸς ἐπὶ τὴν γῆν, καὶ ἄνθρωπος οὐκ ἦν ἐργάζεσθαι τὴν γῆν. **6** πηγὴ δὲ ἀνέβαινεν ἐκ τῆς γῆς καὶ ἐπότιζεν<sup>k</sup> πᾶν τὸ πρόσωπον τῆς γῆς. **7** καὶ ἔπλασεν<sup>l</sup> ὁ θεὸς τὸν ἄνθρωπον χοῦν<sup>m</sup> ἀπὸ τῆς γῆς· καὶ ἐνεφύσησεν<sup>n</sup> εἰς τὸ πρόσωπον αὐτοῦ πνοὴν<sup>o</sup> ζωῆς, καὶ ἐγένετο ὁ ἄνθρωπος εἰς ψυχὴν ζώσαν.

**8** Καὶ ἐφύτευσεν<sup>p</sup> Κύριος ὁ θεὸς παράδεισον<sup>q</sup> ἐν Ἑδεμ κατὰ ἀνατολὰς, καὶ ἔθετο ἐκεῖ τὸν ἄνθρωπον ὃν ἔπλασεν<sup>r</sup>. **9** καὶ ἐξαντέλλεν<sup>s</sup> ὁ θεὸς ἔτι ἐκ τῆς γῆς πᾶν ξύλον ὠραῖον<sup>t</sup> εἰς ὄρασιν καὶ καλὸν εἰς βρώσιν<sup>u</sup>. καὶ τὸ ξύλον τῆς ζωῆς ἐν μέσῳ τῶ παραδείσῳ<sup>v</sup>, καὶ τὸ ξύλον τοῦ εἰδέναι<sup>w</sup> γνωστὸν<sup>x</sup> καλοῦ καὶ

a κόσμος. world, order. (72)

b ἕκτος. sixth. (37)

c καταπαύω. to lay to rest, cease from. (63)

d καταπαύω. to lay to rest, cease from. (63)

e βίβλος. (f) book, roll. (24)

f γένεσις. (f) origin, lineage. (57)

g χλωρός. pale green. (15)

h χόρτος. grass; enclosure. (45)

i ἀνατέλλω. to cause to rise. (58)

j βρέχω. to rain, wet. (16)

k ποτίζω. to give to drink, water. (65)

l πλάσσω. to form, mould. (52)

m χοῦς. dust. (45)

n ἐμφυσάω. to breathe into. (7)

o πνοή. (f) breath, wind. (24)

p φυτεύω. to plant. (50)

q παράδεισος. paradise, garden. (34)

r πλάσσω. to form, mould. (52)

s ἐξαντέλλω. to cause to spring up, to spring up. (5)

t ὠραῖος. beautiful, seasonable, timely. (36)

u βρώσις. (f) eating, food, rust. (40)

v παράδεισος. paradise, garden. (34)

w εἶδω. to have seen or perceived; know, have knowledge of. (88)

x γνωστός. known. (22)

הַשְּׂשִׁי<sup>a</sup>: פ

2 וַיִּכְלוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל-צְבָאָם: 2 וַיִּכַּל אֱלֹהִים  
 בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת<sup>b</sup> בַּיּוֹם  
 הַשְּׁבִיעִי מְכַל-מְלַאכְתּוֹ אֲשֶׁר עָשָׂה: 3 וַיְבָרֶךְ אֱלֹהִים אֶת-יּוֹם  
 הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בּוֹ שָׁבַת<sup>c</sup> מְכַל-מְלַאכְתּוֹ אֲשֶׁר-בְּרָא<sup>d</sup>  
 אֱלֹהִים לַעֲשׂוֹת: פ

4 אֵלֶּה תּוֹלְדוֹת<sup>e</sup> הַשָּׁמַיִם וְהָאָרֶץ בְּהִבְרָאָם<sup>f</sup> בַּיּוֹם עָשׂוֹת יְהוָה  
 אֱלֹהִים אָרֶץ וּשְׁמַיִם: 5 וְכָל וּ שְׂיִחַ<sup>g</sup> הַשָּׂדֶה טָרֵם<sup>h</sup> יְהוָה  
 בָּאָרֶץ וְכָל-עֵשֶׂב הַשָּׂדֶה טָרֵם<sup>j</sup> יִצְמַח<sup>k</sup> כִּי לֹא הִמְטִיר<sup>l</sup> יְהוָה  
 אֱלֹהִים עַל-הָאָרֶץ וְאָדָם אֵין לַעֲבֹד אֶת-הָאֲדָמָה: 6 וְאָדָם<sup>m</sup>  
 יַעֲלֶה מִן-הָאָרֶץ וְהִשְׁקָה<sup>n</sup> אֶת-כָּל-פְּנֵי-הָאֲדָמָה: 7 וַיִּצְרֶ<sup>o</sup> יְהוָה  
 אֱלֹהִים אֶת-הָאָדָם עֹפֶר מִן-הָאֲדָמָה וַיִּפְחֶ<sup>p</sup> בְּאַפָּיו נִשְׁמַת<sup>q</sup> חַיִּים  
 וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה:

8 וַיִּטְעֶ<sup>r</sup> יְהוָה אֱלֹהִים גֶּן-בְּעֵדֶן מִקְדָּם<sup>t</sup> וַיִּשֶׂם שֵׁם אֶת-הָאָדָם  
 אֲשֶׁר יִצְרֶ<sup>u</sup>: 9 וַיִּצְמַח<sup>v</sup> יְהוָה אֱלֹהִים מִן-הָאֲדָמָה כָּל-עֵץ  
 נְחָמֵד<sup>w</sup> לְמִרְאֵה וְטוֹב לְמֵאֲכָל<sup>x</sup> וְעֵץ הַחַיִּים בְּתוֹךְ הַגֶּן<sup>y</sup> וְעֵץ

a שְׂשִׁי sixth. (28)

b שָׁבַת to cease, desist, rest. (69)

c שָׁבַת to cease, desist, rest. (69)

d בָּרָא to create, shape. (53)

e תּוֹלְדוֹת (f) generations. (39)

f בָּרָא to create, shape. (53)

g שְׂיִחַ bush, shrub, plant. (4)

h טָרֵם once, before. (56)

i עֵשֶׂב herb, herbage, vegetation. (33)

j טָרֵם once, before. (56)

k צָמַח to sprout, spring up. (33)

l [מִטֵּר] to rain. (17)

m אָד mist. (2)

n [שָׁקָה] to cause to drink, water. (62)

o יִצַר to form, fashion. (62)

p נָפַח to breathe, blow. (12)

q נִשְׁמָה (f) breath. (24)

r נָטַע to plant. (58)

s גֶּן garden, enclosure. (42)

t קֶדֶם front, east. (61)

u יִצַר to form, fashion. (62)

v צָמַח to sprout, spring up. (33)

w חָמַד to desire, take pleasure in. (21)

x מֵאֲכָל food. (30)

y גֶּן garden, enclosure. (42)

πονηροῦ. <sup>10</sup> ποταμὸς δὲ ἐκπορεύεται ἐξ Ἑδεμ ποτίζειν<sup>a</sup> τὸν παράδεισον<sup>b</sup>. ἐκεῖθεν ἀφορίζεται<sup>c</sup> εἰς τέσσαρας ἀρχάς. <sup>11</sup> ὄνομα τῶ ἐνὶ Φεισῶν. οὗτος ὁ κυκλῶν πᾶσαν τὴν γῆν Εὐειλάτ, ἐκεῖ οὗ ἐστὶν τὸ χρυσίον. <sup>12</sup> τὸ δὲ χρυσίον τῆς γῆς ἐκείνης καλόν· καὶ ἐκεῖ ἐστὶν ὁ ἄνθραξ<sup>d</sup> καὶ ὁ λίθος ὁ πράσινος<sup>e</sup>. <sup>13</sup> καὶ ὄνομα τῶ ποταμῶ τῶ δευτέρῳ Γηῶν. οὗτος ὁ κυκλῶν πᾶσαν τὴν γῆν Αἰθιοπίας. <sup>14</sup> καὶ ὁ ποταμὸς ὁ τρίτος Τίγρις. οὗτος ὁ πορευόμενος κατέναντι<sup>f</sup> Ἀσσυρίων. ὁ δὲ ποταμὸς ὁ τέταρτος, οὗτος Εὐφράτης. <sup>15</sup> καὶ ἔλαβεν Κύριος ὁ θεὸς τὸν ἄνθρωπον ὃν ἔπλασεν<sup>g</sup> καὶ ἔθετο αὐτὸν ἐν τῷ παραδείσῳ<sup>h</sup>, ἐργάζεσθαι αὐτὸν καὶ φυλάσσειν. <sup>16</sup> καὶ ἐνετείλατο Κύριος ὁ θεὸς τῷ Ἀδὰμ λέγων Ἀπὸ παντὸς ξύλου τοῦ ἐν τῷ παραδείσῳ<sup>i</sup> βρώσει<sup>j</sup> φάγη. <sup>17</sup> ἀπὸ δὲ τοῦ ξύλου τοῦ γινώσκειν καλὸν καὶ πονηρόν, οὐ φάγεσθε ἀπ' αὐτοῦ. ἢ δ' ἂν ἡμέρα φάγησθε ἀπ' αὐτοῦ, θανάτῳ ἀποθανεῖσθε. <sup>18</sup> Καὶ εἶπεν Κύριος ὁ θεὸς Οὐ καλὸν εἶναι τὸν ἄνθρωπον μόνον· ποιήσωμεν αὐτῷ βοηθὸν<sup>k</sup> κατ' αὐτόν. <sup>19</sup> καὶ ἔπλασεν<sup>l</sup> ὁ θεὸς ἔτι ἐκ τῆς γῆς πάντα τὰ θηρία τοῦ ἀγροῦ καὶ πάντα τὰ πετεινὰ<sup>m</sup> τοῦ οὐρανοῦ, καὶ ἤγαγεν αὐτὰ πρὸς τὸν Ἀδὰμ ἰδεῖν τί καλέσει αὐτά· καὶ πᾶν ὃ ἐὰν ἐκάλεσεν αὐτὸ Ἀδὰμ ψυχὴν ζῶσαν, τοῦτο ὄνομα αὐτοῦ. <sup>20</sup> καὶ ἐκάλεσεν Ἀδὰμ ὀνόματα πᾶσιν τοῖς κτήνεσιν καὶ πᾶσι τοῖς πετεινοῖς<sup>n</sup> τοῦ οὐρανοῦ καὶ πᾶσι τοῖς θηρίοις τοῦ ἀγροῦ. τῷ τε Ἀδὰμ οὐχ εὐρέθη βοηθὸς<sup>o</sup> ὅμοιος<sup>p</sup> αὐτῷ. <sup>21</sup> καὶ ἐπέβαλεν<sup>q</sup> ὁ θεὸς ἔκστασιν<sup>r</sup> ἐπὶ τὸν Ἀδὰμ, καὶ ὑπνώσεν<sup>s</sup>. καὶ

- 
- |   |   |
|---|---|
| a ποτίζω. to give to drink, water. (65) | i παράδεισος. paradise, garden. (34)              |
| b παράδεισος. paradise, garden. (34)    | j βρώσις. (f) eating, food, rust. (40)            |
| c ἀφορίζω. to separate, set apart. (87) | k βοηθός. helper. (59)                            |
| d ἄνθραξ. coal, charcoal. (30)          | l πλάσσω. to form, mould. (52)                    |
| e πράσινος. leek green. (1)             | m πετεινόν. bird. (36)                            |
| f κατέναντι. opposite, before. (79)     | n πετεινόν. bird. (36)                            |
| g πλάσσω. to form, mould. (52)          | o βοηθός. helper. (59)                            |
| h παράδεισος. paradise, garden. (34)    | p ὅμοιος. like, similar to. (84)                  |
|   | q ἐπιβάλλω. to throw upon, lay, strike upon. (71) |
|   | r ἔκστασις. (f) amazement, trance. (28)           |
|   | s ὑπνώω. to sleep. (21)                           |

הַדַּעַת טוֹב<sup>a</sup> וְרָע: <sup>10</sup> וַנְּהַר יֵצֵא מֵעֵדֶן לְהַשְׁקוֹת<sup>b</sup> אֶת-הַגֵּן<sup>c</sup>  
 וּמִשָּׁם יִפְרֹד<sup>d</sup> וַהֲיָה לְאַרְבַּעַה רֵאשִׁים: <sup>11</sup> שֵׁם הָאֶחָד פִּישׁוֹן  
 הוּא הַסֹּבֵב אֶת כָּל-אֶרֶץ הַחַיִּלָּה אֲשֶׁר-שֵׁם הַזֵּהָב: <sup>12</sup> וְזֶהָב  
 הָאֶרֶץ הַהִוא טוֹב שֵׁם הַבְּדֶלֶח<sup>e</sup> וְאֶבֶן הַשֹּׁהַם<sup>f</sup>: <sup>13</sup> וְשֵׁם-הַנְּהַר  
 הַשֵּׁנִי גִיחוֹן הוּא הַסֹּבֵב אֶת כָּל-אֶרֶץ כּוּשׁ: <sup>14</sup> וְשֵׁם הַנְּהַר  
 הַשְּׁלִישִׁי חֲדַקָּל הוּא הַהֹלֵךְ קִדְמַת<sup>g</sup> אֲשׁוּר וַתְּנַהֵר הַרְבִּיעִי<sup>h</sup>  
 הוּא פָּרַת: <sup>15</sup> וַיִּקַּח יְהוָה אֱלֹהִים אֶת-הָאָדָם וַיַּנְחֵהוּ<sup>i</sup> בְּנוֹ-עֵדֶן  
 לְעִבְדָּהּ וּלְשִׁמְרָהּ: <sup>16</sup> וַיֹּצֵר יְהוָה אֱלֹהִים עַל-הָאָדָם לֵאמֹר  
 מִכָּל עֵץ-הַגֵּן<sup>k</sup> אָכַל תֹּאכַל: <sup>17</sup> וּמִעֵץ הַדַּעַת טוֹב<sup>a</sup> וְרָע לֹא  
 תֹאכַל מִמֶּנּוּ כִּי בְיוֹם אֲכָלְהָ מִמֶּנּוּ מוֹת תָּמוּת:

<sup>18</sup> וַיֹּאמֶר יְהוָה אֱלֹהִים לֹא-טוֹב הָיִיתָ הָאָדָם לְבַדּוֹ אֶעֱשֶׂה-לוֹ  
 עֲזָרָה<sup>m</sup> כְּנַגְדּוֹ: <sup>19</sup> וַיִּצַר<sup>n</sup> יְהוָה אֱלֹהִים מִן-הָאָדָמָה כָּל-חַיַּת  
 הַשָּׂדֶה וְאֵת כָּל-עוֹף<sup>o</sup> הַשָּׁמַיִם וַיָּבֵא אֶל-הָאָדָם לְרֵאוֹת  
 מַה-יִקְרָא-לוֹ וְכֹל אֲשֶׁר יִקְרָא-לוֹ הָאָדָם נָפֶשׁ חַיָּה הוּא שְׁמוֹ:  
<sup>20</sup> וַיִּקְרָא הָאָדָם שְׁמוֹת לְכָל-הַבְּהֵמָה וּלְעוֹף<sup>p</sup> הַשָּׁמַיִם וּלְכָל  
 חַיַּת הַשָּׂדֶה וּלְאָדָם לֹא-מָצָא עֲזָרָה<sup>q</sup> כְּנַגְדּוֹ: <sup>21</sup> וַיִּפֹּל יְהוָה  
 אֱלֹהִים<sup>r</sup> | תַּרְדֵּמָה<sup>r</sup> עַל-הָאָדָם וַיִּישָׁן<sup>s</sup> וַיִּקַּח אֶחָת מִצְלָעָתוֹ<sup>t</sup>  
 וַיִּסְגֵּר בָּשָׂר תַּחְתָּנָה: <sup>22</sup> וַיִּבֶן יְהוָה אֱלֹהִים<sup>u</sup> | אֶת-הַצִּלְעַ

a טוב good, welfare. (90)

b [שקה] to cause to drink, water. (62)

c גן garden, enclosure. (42)

d [פרד] to separate, divide. (26)

e בדללח bdellium. (2)

f שֶׁהַם a precious stone, onyx. (11)

g קדמה (f) front, East. (4)

h רביעי fourth. (55)

i [ינח] to rest. (75)

j גן garden, enclosure. (42)

k גן garden, enclosure. (42)

l טוב good, welfare. (90)

m עזר help, succour. (21)

n יצר to form, fashion. (62)

o עוף bird, flying creature. (71)

p עוף bird, flying creature. (71)

q עזר help, succour. (21)

r תרדמה (f) deep sleep. (7)

s ישן to sleep. (21)

t צלע (f) rib, side. (41)

u צלע (f) rib, side. (41)

Υ ΑΥΤΗ ΜΟΙ ΕΔΩΚΕ ΤΟΝ ΣΤΕΝΑΓΜΟΝ ΣΟ  
 ΝΑ ΠΟΤΟΥ ΣΥΛΟΥ Κ Υ ΕΝ ΑΥΠΑΙΣ ΤΕ ΣΗ Τ  
 ΑΙ ΕΦΑΓΟΝ ΚΑΙ ΕΙΠΕ ΕΚΝΑ ΚΑΙ ΠΡΟΣ ΤΟΝ  
 ΗΚΥΡΙΟΣ ΘΕΟΣ ΤΗ Γ ΑΝΔΡΑΣ ΟΥ Η ΑΠΟ ΣΤΡ  
 ΥΝΑΙΚΙ ΤΙ ΤΟΥΤΟ ΕΠ ΟΦΗΣ ΟΥ ΚΑΙ ΑΥΤΟΣ  
 ΟΙ ΗΣΑΣ ΚΑΙ ΕΙΠΕΝ Η Γ ΣΟΥ ΚΥΡΙΕΥΣΕΙ ΤΩ Δ  
 ΥΝΗ Ο ΟΦΙΣ ΠΑ ΤΗΣ ΕΑ ΔΑ ΜΕΙ ΠΕΝΟ ΤΙ Η Κ  
 ΕΝ ΜΕ ΚΑΙ ΕΦΑΓΟΝ Κ ΟΥ ΣΑΣ ΤΗΣ ΦΩΝΗΣ  
 ΑΙ ΕΙ ΠΕΝ ΚΥΡΙΟΣ ΘΕ ΤΗΣ ΓΥΝΑΙΚΟΣ ΣΟΥ Κ  
 ΟΣ ΤΩ ΟΦΕΙ ΟΤΙ ΕΠ ΑΙ ΕΦΑΓΕ ΣΑ ΠΟΤΟΥ  
 ΗΣΑΣ ΤΟΥΤΟ ΕΠΙ ΚΑ ΣΥΛΟΟΥ ΟΥ ΕΝ ΕΤΕΙΑ  
 ΤΑ ΡΑ ΤΟΣ ΣΥ ΑΠΟ Π ΑΜΗΝ ΣΟΙ ΤΟΥΤΟ Υ Μ  
 ΑΝ ΤΩ Ν ΤΩ Ν Κ ΤΗ Ν ΟΝ ΟΥ ΜΗ ΦΑΓΕΙΝ Α Π  
 Ω Ν ΚΑΙ Α ΠΟ Π ΑΝ ΤΩ ΑΥΤΟΥ ΕΦΑΓΕ Σ Ε Π  
 Ν ΤΩ Ν Θ Η Ρ Ι Ω Ν Τ Η Σ Γ ΙΚΑ ΤΑ ΡΑ ΤΟΣ Η Γ Η Ν  
 Η Σ Ε ΠΙ ΤΩ Σ ΤΗ Θ ΕΙ ΣΟ ΤΟΙ Σ Ε Ρ Γ Ο Ι Σ Σ Ο Υ Ε Ν Α  
 Υ ΚΑΙ ΤΗ ΚΟΙΛΙΑ ΠΟ Ρ Ε Υ ΠΑΙ Σ ΦΑ Γ Η ΑΥ ΤΗ Ν  
 Υ Σ Η ΚΑΙ Γ Η Ν ΦΑ Γ Η Π Π Α Σ Α Σ Τ Α Σ Η Μ Ε Ρ Α Σ  
 Α Σ Α Σ Τ Α Σ Η Μ Ε Ρ Α Σ Τ Η Σ ΖΩ Η Σ Σ Ο Υ Α Κ Α Ν  
 Θ Α Σ ΚΑΙ Τ Ρ Ι Β Ο Λ Ο Υ Σ Θ Α Σ ΚΑΙ Τ Ρ Ι Β Ο Λ Ο Υ Σ  
 Θ Ρ Α Ν Θ Η Σ Ω Α Ν Α Μ Ε Σ Α Ν Α Τ Ε Λ Ε Ι Σ Ο Ι ΚΑΙ Φ  
 Ο Ν Σ Ο Υ ΚΑΙ Α Ν Α Μ Ε Σ Α Γ Η Τ Ο Ν Χ Ο Ρ Τ Ο Ν Τ  
 Ο Ν Τ Η Σ Γ Υ Ν Α Ι Κ Ο Σ ΚΑ ΟΥ Α Γ Ρ Ο Υ Ε Ν Ι Δ Ρ Ω Τ Ι  
 Ι Α Ν Α Μ Ε Σ Ο Ν Τ Ο Υ Σ Π Τ Ο Υ Π Ρ Ο Σ Ω Π Ο Υ Σ Ο Υ  
 Α Μ Ε Σ Ο Ν Τ Ο Υ Σ Π Ε Ρ Μ Φ Α Γ Η Τ Ο Ν Α Ρ Τ Ο Ν Σ  
 Α Τ Ο Σ ΑΥ Τ Η Σ ΑΥ Τ Ο Σ ΟΥ Ε Ω Σ Τ Ο Υ Α Π Ο Σ Τ  
 Σ ΟΥ Τ Η Ρ Η Σ Ε Ι Κ Ε Φ Α Λ Ρ Ε Ψ ΑΙ Σ Ε Ε Ι Σ Τ Η Ν Γ Η Ν  
 Η Ν ΚΑΙ ΣΥ Τ Η Ρ Η Σ Ε Ι Σ Α Ε Σ Η Σ Ε Λ Η Μ Φ Θ Η Σ Ο Τ  
 Υ Τ Ο Υ Π Τ Ε Ρ Ν Α Ν ΚΑΙ Ι Γ Η Ι ΚΑΙ Ε Ι Σ Γ Η Ν Α Π  
 Τ Η Γ Υ Ν Α Ι Κ Ι Ε Ι Π Ε Ν Π Α Ε Λ ΕΥ Σ Η ΚΑΙ Ε Κ Α Λ Ε  
 Η Θ Υ Ν Ω Ν Π Α Η Θ Υ Ν Ω Σ Ε Ν Α Δ Α Μ Τ Ο Ο Ν Ο Μ  
 Τ Α Σ ΑΥ Π Α Σ Σ Ο Υ ΚΑΙ Α Τ Η Σ Γ Υ Ν Α Ι Κ Ο Σ Ζ Ω  
 Η Ο Τ Ι ΑΥ Τ Η Μ Η Τ Η Ρ Π

ΑΝΤΩΝΤΩΝΩΝ	ΑΙΕΣΑΠΕΣΤΕΙΛΕΝΑ
ΤΩΝΚΑΙΕΠΟΙΗΣΕΝ	ΥΤΟΝΚΥΡΙΟΣΟΘΕΟΣ
ΚΥΡΙΟΣΟΘΕΟΣΤΩΑΔ	ΕΚΤΟΥΠΑΡΑΔΕΙΣΟΥ
ΑΜΚΑΙΤΗΓΥΝΑΙΚΙΑ	ΤΗΣΤΡΥΦΗΣΕΡΓΑΣ
ΥΤΟΥΧΙΤΩΝΑΣΔΕΡ	ΕΣΘΑΙΤΗΝΓΗΝΕΣΗΣ
ΜΑΤΙΝΟΥΣΚΑΙΕΝΕΔ	ΕΛΗΜΦΘΗΚΑΙΕΣΕΒ
ΥΣΕΝΑΥΤΟΥΣΚΑΙΕ	ΑΛΕΝΤΟΝΑΔΑΜΚΑΙ
ΙΠΕΝΚΥΡΙΟΣΟΘΕΟΣ	ΚΑΤΩΚΙΣΕΝΑΥΤΟΝ
ΙΔΟΥΑΔΑΜΓΕΓΟΝΕΝ	ΑΠΕΝΑΝΤΙΤΟΥΠΑΡ
ΩΣΕΙΣΕΣΗΜΩΝΤΟΥ	ΑΔΕΙΣΟΥΤΗΣΤΡΥΦ
ΓΙΝΩΣΚΕΙΝΚΑΛΟΝΚ	ΗΣΚΑΙΕΤΑΣΕΝΤΑΧ
ΑΙΠΟΝΗΡΟΝΚΑΙΝΥΝ	ΕΡΟΥΒΙΝΚΑΙΤΗΝΦΛ
ΜΗΠΟΤΕΕΚΤΕΙΝΗΤ	ΟΓΙΝΗΡΟΜΦΑΙΑΝΤ
ΗΝΧΕΙΡΑΚΑΙΛΑΒΗΤ	ΗΝΣΤΡΕΦΟΜΕΝΗΝ
ΟΥΣΥΛΟΥΤΗΣΖΩΗΣ	ΦΥΛΑΣΣΕΙΝΤΗΝΟΔ
ΚΑΙΦΑΓΗΚΑΙΖΗΣΕΤ	ΟΝΤΟΥΣΥΛΟΥΤΗΣΖ
ΑΙΕΙΣΤΟΝΑΙΩΝΑΚ	ΩΗΣ



- ἁμαρτωλός, ὄν** sinful, a sinner. (179)
- Ἀμορραῖος** Amorites. (91)
- ἀμπελών, ὄνος, ὄ** vineyard. (96)
- ἀμφότερος** both. (127)
- ἄν** would, could (indefinite). (615)
- ἀνά** upwards, up, each. (349)
- ἀναβαίνω** to go up, ascend; mount. (618)
- ἀναγγέλλω** to announce, make known, report. (231)
- ἀναστρέφω** to overturn, return, live. (103)
- ἀνατολή, ἤς, ἤ** rising of the sun, the East. (177)
- ἀναφέρω** to carry up, lead up. (156)
- ἀνήρ, ἀνδρός, ὄ** man, husband. (1669)
- ἄνθρωπος, ου, ὄ** human, man. (1372)
- ἀνίστημι** to raise up, rise, stand up. (475)
- ἀνοίγω** to open. (164)
- ἀντί** opposite, instead of, in place of. (384)
- ἀπαγγέλλω** to report, announce, declare. (232)
- ἀπαίρω** to take away, lift off, depart. (118)
- ἀπέναντι** over against, opposite. (96)
- ἀπέρχομαι** to go away, depart. (202)
- ἀπό** from, away from. (3953)
- ἀποθνήσκω** to die. (546)
- ἀποκτείνω** to kill. (211)
- ἀποστέλλω** to send out, send away. (659)
- ἀποστρέφω** to turn away, remove. (442)
- ἄπτω** to touch; kindle. (124)
- ἄργύριον, ου, τό** silver, money. (383)
- ἄρτος, ου, ὄ** bread, loaf, food. (292)
- ἀρχή, ἤς, ἤ** beginning, origin, rule. (220)
- ἄρχω** to rule; begin. (162)
- ἄρχων, οντος, ὄ** ruler, leader. (615)
- Ἀσσύριος** Asshur, Assyria. (138)
- αὐτός, ἤ, ὄ** he, she, it, self. (27367)

**ἀφίημι** to send away, let go, forgive, leave, permit. (122)

**ἀφίστημι** to put away, lead away; revolt. (217)

## B

**Βαβυλών, ὠνος, ἡ** Babylon. (276)

**βασιλεία, ας, ἡ** reign, kingship, kingdom. (363)

**βασιλεύς, ἑως, ὁ** king. (3181)

**βοάω** to cry, call out, shout. (137)

**βορρᾶς, ᾶ, ὁ** north wind, the North. (152)

**βοῦς, βοός, ὁ** ox, a cow. (177)

## Γ

**γάρ** for. (1520)

**γενεά, ᾶς, ἡ** family, generation. (225)

**γεννάω** to beget, be born. (252)

**γένος, ους, τό** offspring, family, race, kind. (112)

**γῆ, γῆς, ἡ** earth, land. (3046)

**γίνομαι** to be, become, happen. (2073)

**γινώσκω** to know, come to know. (690)

**γλώσσα, ης, ἡ** tongue, language. (159)

**γυνή, αικός, ἡ** woman, wife. (964)

## Δ

**δέ** but, and. (4831)

**δεικνύω** to show, point out, make known. (122)

**δέκα** ten. (296)

**δέκατος, η, ον** tenth. (98)

**δεξιός, ἄ, ὄν** right, right hand. (220)

**δεύτερος, α, ον** second in order. (220)

**δή** so, then, indeed, truly. (297)

**διά** because of, through. (1389)

**διαθήκη, ης, ἡ** covenant, testament, will. (343)

**δίδωμι** to give, deliver. (1999)

**διέρχομαι** to pass through. (142)

**δίκαιος, ἰα, ἰον** just, righteous. (420)

**δικαιοσύνη, ης, ἡ** righteousness, justice. (337)