GENESIS 2,4–3,24

TWO GENERATIONS IN ONE DAY

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ROMÆ
MMVII

Vidimus et approbavimus,

Romae, apud Pont. Universitatem S. Thomae,

die 09, mensis maii, anni 2007

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IMPRIMATUR

Dal Vicariato di Roma,

die 10, mensis maii, anni 2007

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Prelato Segretario Generale

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ITINERARY OF THE THESIS

PART III: BEGINNING THE SECOND GENERATION

ܘܒܪ ܛܠܝܐ̈ ܠ ܗܘ ܘܣܘܒ ܕܗܘ ܒܐܬܪ
ܐܙܕܗܪ ܕܦܪܕܝܣܐ ܗܘ ܗܘ ܠܡ ܘܗܪܢܝ,
ܡܢ ܚܘܒܗ ܕ ܗܘ ܦܐܪܐ ܠܚܘܒܗ ܕܦܪܕܝܣܐ[1]
— Saint Ephraem (4ᵗʰ century)

INTRODUCTION

The account of God, Adam, Eve, The Serpent, the eating, the curses, the punishments, paradise and being thrown out of it, etc. – as described in *Gn* 2,4–3,24 – has been known by most of us ever since we were little children. The difficulty that was encountered with the present research is that we – who are no longer children – know these things too well, or think we do, and come to the text with a thousand prejudices and entrenched compromises with political correctness, for we also know, all too well, that this text of *Genesis* touches upon the most basic aspects of our existence, who we are before God and each other. What is to be done except turn to the Second Vatican Council, to a line in *Dei Verbum*: *Sacrae Paginae studium sit veluti anima Sacrae Theologiae*[2] – "May the study of the Sacred Page be the soul of Sacred Theology." This desire is still refreshingly if brusquely realistic, for the danger is that *Sacrae Theologiae studium* may masquerade as *anima Sacrae Paginae*, turning things back to front, whereby both theological and biblical academia would be dismissed as being no more than sub-cultural phenomena of self-congratulation, with various individuals reading their own anachronisms into the text. The subjunctive and, therefore, not (yet) fulfilled desire, *sit veluti*, is not an accusation against exegetes by the Council, as if exegetes are exaggerating with dialogue and inculturation, or an accusation against theologians, as if they are too brazen with the text of Scripture; rather, it is an invitation to all, *sentire in et cum ecclesia*, a proclamation of hope: "May the study of the Sacred Page be the soul of Sacred Theology." *First* text, *then* theology; yet, one does not prescind from Faith, knowing the Scriptures were written within Tradition. Faith does not prejudice, but does purify perspective.

This is mentioned by way of introduction to the methodology of this thesis, for the methodology was suggested by the text of *Gn* 2,4–3,24, not by any theology. The study of *Gn* 2,4–3,24, beginning in the early seventeen hundreds,

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[1] BECK, *Des heiligen Ephraem*, V, iii, 4-6. Brock translates well: «When I reached that verse wherein is written the story of Paradise, it lifted me up and transported me from the bosom of the book, to the very bosom of Paradise» (BROCK, *St. Ephrem*, 103).

[2] *Constitutio Dogmatica de Divina Revelatione* [18 nov. 1965], in *AAS* 58 (1966) §24, 829.

was increasingly given over to various methodologies of historical criticism, so that academic dialogue became intense as to whether *Gn* 2,4ª, for instance, came from an early stratum of the 'Priestly writer', or from an early stratum of the 'Jahwist', with other parts of *Gn* 2,4–3,24 being divided up among the 'Priestly writer' (for *Elohim*), and, then, 'J¹' or 'J²', as well as a redactor or redactors editing and, possibly, re-editing the text. Yet, understanding the engine which drives this kind of literary *ressourcement*, the grammar and syntax (by way of contextualized historical philology), has seen development during the time when such a source-critical appraisal of the text was already quite refined, leaving these sources with an increasingly disintegrating foundation. Avoidance of the question is done by way of anachronistic, synchronic methodologies, whose hermeneutical perspectives are foreign to the text, e.g., *Maturation and Eden*, *Freud and Eden*, *Feminism and Eden*, *Darwin and Eden*, *Marx and Eden*, *New Age* or even *Satanism and Eden*, etc.

The thesis is in dialogue with the text's *Wirkungsgeschichte*, but only according to the purpose of the thesis, namely, to encourage a *ressourcement* of the understanding of the text by radically and even painstakingly re-emphasizing at least some of what was previously presupposed but not sufficiently addressed or brought together in an adequately comprehensive and coherent manner, at least in my perusal of the secondary bibliography. Some use of the bibliography may, then, seem opportunistic in that one methodology should not criticize another; yet, all methodologies are done a disservice if they are not critiqued according to that which must be common to all if any particular method is to be called biblical, namely, this same grammar, syntax and historical philology.

Critical usage of the philological work of others has been helpful. No thesis, in fact, begins except with a world-view perceived from on top of the shoulders the student has awkwardly climbed upon to get a better view of things, thankful for the experiences, suffering, vast learning and erudition of his predecessors. However, woe to the student who does not soon realize that it is an insult to those to whom these shoulders belong to insist on trampling upon them, when, the whole time, these predecessors are the very ones who would put the student on his own two feet, firmly planted upon the dust of the earth from which he came, and to which he will return. They know, as the student must learn, that it is never a matter of an unquestioning building upon the work of others, but rather, in view of their hard work, of the *ressourcement* for which they, perhaps more than their students, have thirsted. Any critique in the thesis of the work of others is done in good faith, assuming we would do unto others as we would have them do unto us (see *Gn* 3,15; *Eph* 6,12). I must thank those from whom I have learned, especially those whom I have critiqued, and who have or will

critique this thesis, thus radicalizing our much needed *ressourcement* all the more. Most of the literature available to me – commentaries, monographs, specialized articles, etc., items numbering in many thousands, were discarded as repetitious or simplistic, even if recent. Even some well studied articles which have just appeared were not cited, for any argumentation has been so preempted by the methodology of this thesis that such inclusion would have been useless.

However mundane grammar and syntax understood in the structure of contextualized historical philology may seem be, results were unexpected, so much so that it would have been distracting to go on to other steps of the historical critical method in the same publication, though these first baby steps in exegesis are the first steps of historical criticism.

Although some contextualization of *Gn* 2,4–3,24 has been done, this was only to distinguish it from *Gn* 1,1–2,3 and 4,1*ff*; 5,1*ff*; etc. The next step would have been to see if there was other, provably similar material, such as may be had with Mesopotamian mythology, though I have included eleven pages of hints in this regard. What has been done in this thesis is preliminary to any decisions as to a diachronic or synchronic appraisal of the text, though that does not mean that these decisions are to be excluded at a later stage of exegesis. Nevertheless, this study has pre-empted much of the argumentation favoring any loosely redacted material; everything points to the work of one author who, however much he may have been aided by pre-existing oral or written material, is precisely an author, not a mere redactor. No emphasis has been given to any other text, for instance, the rest of *Gn* 1–11 or *Ez* 28. No 'canonical' appreciation of the text is offered here. There are no intertestamental comparisons, such as with, for instance, the letters of Saint Paul (truly a separate field of study, especially regarding many interpretations of ἐφ' ᾧ in *Rom* 5,12, as pointed out by Stanislas Lyonnet and Joseph Fitzmyer). Moreover, Talmudic and later Rabbinic Commentary, such as that made by Rabbi Shelomoh ben Yiṣḥaq is absent, as is Patristic commentary, such as that of Origen, Ephraem or Augustine. Mediaeval comments, such as those of Aquinas, are not to be found. There are no proof-texts sought in the Council of Trent, or in any other Magisterial teachings. That is not to say that these things are not valuable. It is to say that this thesis concentrates on the Hebrew text of *Gn* 2,4–3,24. Exegesis should be wrought on the Hebrew text, then on the LXX, and then in view of any conjectured textual interplay or dependence. One step is enough for a thesis.

There are remote historical circumstances in which the Hebrew text was written and idioms used in the Hebrew text which are not (yet well) understood, but this does not prohibit attempts to examine the text. The aim has been to present, if not the most probable understanding of the text, then the most possible

interpretation, that which, in other words, answers the most questions in the most coherent manner.

Some words, such as אדם, אדמה, איש, אשה, הנחש, אלהים יהוה, et al., are regularly left in Hebrew in the thesis. The reason for this is because a translation *must* miss the point, for instance, of any word-plays: אדמה/אדם, אשה/איש (אשה/אדם) – הנחש/נחש – עָרום/עָרום/עֵירם – אלהים יהוה[sg.]/אלהים/אלהים[sg./pl.]כאלהים/אלהים/, and so on. It would falsify an analysis to make an arbitrary choice among possibilities, or to ignore these for the sake of a translation useless to the purpose of the thesis. This makes the thesis unreadable for those who do not know Hebrew. This can be remedied in a future, much popularized version of the thesis, which, however, would be impossible without the present study being written the way it is.

The thesis was exciting for me to write, investigating word after word, phrase after phrase, context after context, watching how the text establishes an argument premise after premise, and then unfolds all this in tightly scripted conclusions. The intense technical argumentation, found especially in the first two parts of the thesis, presents premises for what will be proffered in the final part of the thesis. The final chapter is impossible to understand without the previous material. The last chapter is a summary and conclusion of the thesis, as one discovers with its dozens of cross-references. The reader may wish to glance through the overview in the *Ressourcement* at the end of the thesis as an encouragement to find any lacunae remaining in the logic of the thesis. For any reader who renders this invaluable service, I express, in advance, once again, my thanksgiving.

The exegesis lets the text speak by way of minute analysis *so that its own* anthropological/theological content shines. This is *not evil*, as if exegesis *must* shun historical content, even if it is relevant today, offering motivation for unity with God and neighbor. The exegesis indicates, by way of the premises noted in the text, the conclusions offered in the text: there are two generations, one old, one new, in one day, providing hope that is convincing inasmuch as it is radicated in a most honest presentation of the situation of any man before God and neighbor. Briefly, אלהים יהוה creates השמים והארץ, and forms ארץ ושמים for the *New* אדם (and ourselves in Him), what is presented in...

Gn 2,4–3,24, Two Generations in One Day.

Tempus fugit! Memento mori! Laetemur!

THANKSGIVING

Εὐχαριστῶ τῷ θεῷ μου διὰ Ἰησοῦ Χριστοῦ περὶ πάντων ὑμῶν (*Rom* 1,8)

(92,2 ψ) טוב להדות ליהוה ולזמר לשמך עליון

Thanks go to Joseph Agius, O.P., Rector Magnificus of the Pontifical University of Saint Thomas Aquinas in Rome, whose strict "hands-off", non-interventionist approach for this project afforded me complete academic freedom, and to the reader, Stipe Juriè, O.P., who was the censor.

Every teacher is indebted to his own students, for it is with them that the study of the text becomes all the more intense. My heartfelt thanks go to my students of the major seminaries where, for years, I have had the privilege of teaching.

Many frequenting the library of the *Pontifical Biblical Institute*, professors and doctoral students, read this thesis in whole or in part, though they saw more the suffering of the work in progress than the final result. I am indebted to them. I also thank the priests, religious and laymen who read the thesis before the defense, twenty in number, and the many who are now studying it with great care. The competence of all these friends in ancient languages and biblical studies is most appreciated. Again, I thank those from whom I have learned, especially those whom I have critiqued, and who have already or will critique this study, thus radicalizing our much needed *ressourcement* all the more.

Heartfelt thanks go to the administration and staff of the Biblicum library, truly a home away from home: Fr James Dugan, S.J., and Camillo, Mauro, Gabriella, Maria, Rina, Fabrizio, Paolo, Raffaele, Ramón, Manuela, Lucia.

The religious congregation to which I belong, *Congregatio Presbyterorum a Misericordia*, permitted the work. I thank them for this opportunity.

Thanks also go to the many parishes and individuals who have helped to support me with prayers and some financial contributions. I am utterly indebted to Hna. Elizabeth de la Trinidad, O.C.D., for her prayers and penance.

Special, filial thanks, are reserved for my parents, George and Ann, now deceased, for their goodness and kindness; they were both always, always of great encouragement, and almost single-handedly financed my years of study in Rome.

Rome – 25 January 2007   *Feast of the reception of enmity by Saul of Tarsus*

(Acts 9,20). וימהר ויקרא בבתי־הכנסת בשם ישוע לאמר כי־הוא המשיח בן־האלהים

Sui primi capi del Genesi fu già scritto tanto quanto forse,
e senza forse, sopra niun'altra pagina della divina Scrittura.
Eppure ce ne resta ancora da dire, anche del nuovo;
tanto sono densi di materia e profondi per il pensiero
quei primi capi che ci narrano le origini del mondo e dell'uomo
e pongono le basi essenziali degli umani destini.
— Vaccari (1949 A.D.)

ὕψος οὐρανοῦ καὶ πλάτος γῆς καὶ ἄβυσσον καὶ σοφίαν τίς ἐξιχνιάσει
— Jesus ben Sirach 1,3 (second century B.C.)

CHAPTER I

The Syntax of *Gn* 2,4-7

The purpose of this chapter is to identify the syntax of *Gn* 2,4-7. While preliminary exegetical observations will be presented, much of what is said here will only come to fruition in the next chapter. There are some extraneous difficulties to this analysis:

- There has sometimes been a preemption of serious analysis inasmuch as the text was seen to take shape in a necessarily unknown manner[1].
- Massoretic punctuation was misunderstood during the (counter-)Reformation – always treating *sôp pâsûq* as the end of a sentence – provoking misconceptions.
- Source criticism arose in large part due to 2,4ᵃ and 2,4ᵇ according to the perceived provenance of יהוה, אלהים and יהוה אלהים. There was an (over)reaction to some exaggerated claims of source criticism, creating circumstances whereby the syntax of 2,4-7 was, for the most, part ignored.
- 2,4-7 (and *Gn* 1–3 generally) has been so manipulated by philosophy, (pastoral) theology, psychology, sociology, etc., that it is politically incorrect to take the text of *Gn* 2,4–3,24 seriously, as if the text *must* be used to accommodate any presently favored anthropological and cosmological theory.
- The text of 2,4ᵃ has sometimes been preemptively excised from the text[2].

The chapter has two sections: (1) A first look at 2,4ᵃ and 2,4ᵇ; (2) 2,4ᵃ as a subscript of 1,1–2,3 or a superscript of 2,4ᵇ–3,24 (or as a bridge for these).

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[1] VOSTÉ, *Epistola*, 47, wrote that the account was related «en un langage simple et figuré, adapté aux intelligences d'une humanité moins développée». This statement is, in context, terribly sarcastic against those who refuse to accept that the account contains «les vérités fondamentales présupposées à l'économie du salut, en même temps que la description populaire des origines du genre humain et du peuple élu» (*idem*). Clifford, instead, speaks of «great freedom and originality» (CLIFFORD, *Creation*,146). Lagrange, cited later, is most positive.

[2] Mitchell's reasoning is concise: «from R»; see MITCHELL, *Genesis*, 5; 123. Moffatt simply begins 2,4 with the numbering «4 *b*» (MOFFATT, *The Old Testament*, 2).

SECTION ONE — A first look at *Gn* 2,4ᵃ and 2,4ᵇ

The point of this first glance at the text is not to indicate the syntax of 2,4ᵃ or 2,4ᵇ regarding their integrity as sentences, whether independently, or with each other, or as dependent on 2,3 and/or on any or all elements of 2,5-7. Yet, 2,4 is not interpreted out of context. The *minutiae* of the syntax bid one to take in what is presented with these phrases before proceeding. The study is limited to: (1) 2,4ᵃ on its own; (2) 2,4ᵇ on its own; (3) 2,4ᵃ with 2,4ᵇ.

1   *Gn* 2,4ᵃ on its own

Gn 2,4ᵃ, אלה תולדות השמים והארץ בהבראם, is constituted by the תולדות formula and a genitive construct, which invite the reader to understand some of the vocabulary in a metaphorical manner (which does not permit one to ignore the literal meaning of the words). Briefly, the masculine plural object suffix ם- of the *niphal* infinitive construct הברא has its referent in השמים והארץ, to which the plural תולדות are in construct. השמים והארץ provide the substance of the תולדות in השמים והארץ being created. The literal, multiple sense of תולדות demands that השמים והארץ have multiple generations, however metaphorically intended the תולדות are. In the following discussion, these תולדות are called 'representative תולדות', so that multiple creations of השמים והארץ are described by the phrase תולדות. הבראם held to be, for instance, nothing more than שיח ועשב, are called 'non-representative תולדות'.

תולדות does not signify 'history'[3], though the formula may be followed by a history of the generations; 2,4; 6,9; 11,27; 25,19; 37,2 are dedicated to this more than 5,1; 10,1; 11,10; 25,12; 36,1; 36,9. Ska says that «Tutte le formule [*tôlᵉdôt*] sono introduttive, persino quella di Gn 2,4a, perché la voce *tôlᵉdôt* è sempre seguita dal nome del generatore e mai da quello del generato»[4].

1.1   The difficulties of the non-representative תולדות

The concept of non-representative תולדות is predicated on a sharp distinction made between creative action and what happens *after* creation is complete.

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[3] Ska, diversely, says «la formula di Gn 2,4 *non* significa "storia dell'origine del cielo e della terra" ("come furono generati o creati il cielo e la terra" [only once for him]), ma "storia di quello che è stato generato dal cielo e dalla terra")» (SKA, *Introduzione*, 32).

[4] *Idem*. He tries to break any connection of 2,4ᵃ and 1,1 (though he presented the opposite case immediately previous to this in SKA, «Creation», 22 and 32).

In this view, it is impossible that, for instance, שיח ועשב appear if השמים והארץ are not yet created, for תולדות are brought about by השמים והארץ, *not* by the creative power behind the *niphal* infinitive construct. The concept of non-representative תולדות is critiqued with the temporal clause בהבראם by appraising: (1) the preposition ב; (2) whether a finite (past) tense should be supplied to the infinitive; (3) the provenance of creative action.

If creation is to be completed before the תולדות (of שיח ועשב, etc.) come about, ב must have, in its many temporal senses, at least one sense which excludes the sense of «in» or «during», so that, with the infinitive taking a past tense, the meaning of 2,4ᵃ is «These are the generations of the heavens and of the earth *after* the heavens and the earth *were created*», but it does not.

Instrumental meanings of ב, such as *with, by* and *through*[5], do not supply a past tense, but merely confuse the progenitor of the vegetation, etc. namely, השמים והארץ, with the Progenitor of השמים והארץ: «This is the vegetation, etc., of the heavens and of the earth brought about *with/by/ through* the heavens and the earth while these latter are being created».

ב can have the meaning of «a causal force, [...such as] *on account of*»[6]. *Cause and effect seems* to indicate 'before' and 'after', but ב signals a stative condition or continuous action *during* which another event takes place[7]. *BDB* understands the usage of ב in 2,4ᵃ and 4,8 as an example of

> a *temporal* conj., as בְּהִבָּֽרְאָם *in their being created* = *when* they *were* created, בִּהְיוֹתָם *in* their *being* (= *when* they *were*) in the field; and constantly. Sometimes it has in appearance the force of *after that*; but as a rule this is really due to the action denoted by the inf. being treated as extending over a period *within* which the action of the principal verb takes place[8].

Although «in» is equated above with «when», *the latter is not equated with* «after», e.g., «THIS is the story of the heavens and the earth after their creation»[9]. Making ב equivalent to «after» does not make the non-representative תולדות conveniently more reasonable in relation to 2,4ᵇ–3,24 (as does stripping reproductive imagery from תולדות with words such as

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[5] See *BDB*, 89a-90a. As an example of this, see K. KOCH, «Die Toledot», 185.

[6] *BDB*, 90a-b.

[7] See, for instance, *Gn* 18,28 ('J'): התשחית בחמשה את־כל־העיר.

[8] *BDB*, 91a. This agrees with Jenni's massive study on ב. See JENNI, *Die hebräischen Präpositionen*, I, especially *Rubrik* 36: 316-328.

[9] COGGAN – et al., *The Revised English Bible*, 2.

«story»); this forces the text[10]. Worse is the case of בְ – meaning «when» – being coupled with a *merely* past tense rendering of the infinitive, viz., «when they were created»; here, regardless of the way תולדות is translated, 2,4ᵃ *must* refer to a «story» impossibly *concluding* with an *inceptive* creation.

There are other difficulties other than the temporal usage of בְ. In the case of non-representative תולדות, השמים והארץ are the *agents* of *all* that which is to be brought about – האדם, האשה, each non-human נפש חיה – disallowing any direct intervention of God after an initial creation. But this contradicts the constant divine interventions. Moreover, because no true analogy is found for תולדות in the non-representative תולדות – for vegetation, האדם, האשה and each non-human נפש חיה are not together or separately an analogy of השמים והארץ taken simply – even a metaphorical sense of תולדות is, then, destroyed with the literal sense of the word. These are grave difficulties which would, however, be overcome if, for instance, האדם were to be defined as one who is entirely representative of השמים והארץ, but this is what is specifically avoided with the theory of the non-representative תולדות.

1.2   The possibility of the representative תולדות

The תולדות formula is, again, such that תולדות is always followed by the progenitor, and only afterward by that which is generated, which seems to make the representative תולדות impossible: אלה תולדות השמים והארץ בהבראם. However, the content of תולדות, viz., השמים והארץ, is *passively* subjected to בהבראם (see the *resumptive* object pronoun) more than once (see pl. תולדות) by the Progenitor, who is not, then, 'out of place' in the formula.

Problems concern: (1) whether or not the multiplicity inherent in the lexeme תולדות can be verified; (2) whether or not the preoccupation of the narrative is, indeed, with that which is generated; (3) whether or not that

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[10] In 2,4ᵃ, the LXX (αὕτη ἡ βίβλος γενέσεως οὐρανοῦ καὶ γῆς ὅτε ἐγένετο) closely follows 5,1 (αὕτη ἡ βίβλος γενέσεως... ≈ ספר תולדת), not Hebrew 2,4ᵃ. *BDB* later confuses the matter: «lit. *begettings of heaven and earth*, i.e., *account of heaven and earth and that which proceeded from them*» (*BDB*, 410a). This makes השמים והארץ a generation of themselves. *GKC* has only parenthetical success with the interpretation, saying that «the period of time to which an action or occurrence represented by the infinitive construct belongs, must sometimes be inferred from the context, or from the character of the principal tenses; cf. e.g. Gn 2⁴ *these are the generations of the heaven and of the earth, בְּהִבָּֽרְאָם when they were created* (prop. in their being created)» (*GKC*, 114. *q*).

which is generated is similar enough to the Progenitor so as to justify the reproductive imagery of תולדות. *Possibilities* are *merely noted* at this point.

(1) Morphologically and in usage in the תנ״ך, the lexeme תולדות is plural, while *sets* of השמים והארץ are not presented in the text (neither in 1,1–2,3 nor in 2,4ᵇ–3,24)[11]. Yet, there is no *syntactical* difficulty in understanding there to be an initial creation and, then, a second creation which is necessarily subsequent in time, that is, *if* such a second creation is (as will be seen): (*a*) distinct in action, so as to be *another* creation, and (*b*) involved with the first creation, not so as to obliterate it, but so as to re-create it with something new. Such creations should co-exist with each other in such manner that the same verb (בהבראם) is appropriately employed for both creations. There is a direct analogy with other usages of the תולדות formula, whereby a father may continue to live while any children live at the same time (as is indicated by the formulaic usage of תולדות). Inasmuch as there is one verb providing multiple creations, the text indicates that the Progenitor intended to bring about a second creation even while the first continued to be created.

(2) For a regular usage of the תולדות formula, one expects השמים והארץ to be the major concern of the narrative, and not the Progenitor. However, in 1,1–2,3, it is the Progenitor's actions which are of constant concern, while in 2,4ᵇ–3,24, it would seem that neither השמים והארץ nor the Progenitor are of overwhelming concern inasmuch as the text is also greatly concerned with האדם. But what if השמים והארץ were more closely identified with האדם? This would not be the first time that the name of someone, viz., a god, is bound in some way to the heavens or earth or both. In this case, it would have to be demonstrated: (*a*) that 2,4ᵃ belongs to 2,4ᵇ–3,24, not to 1,1–2,3 (except, for 1,1–2,3, as a superficial perception of some elements, forming a bridge between the two accounts); (*b*) that האדם is entirely representative of השמים והארץ; (*c*) that האדם does this even though he is fashioned subsequent to the initial creation of השמים והארץ; (*d*) that האדם is brought about a second time in such a way that this second fashioning is involved with this first, not obliterating it, but rather re-creating it; (*e*) that האדם can, in this way, be described as the plural object of בהבראם.

(3) The lexeme תולדות indicates reproduction, though in this case by way

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[11] Modern hypotheses of an ever expanding and contracting universe, or of the 'birth' of new galaxies and solar systems, do not reflect 1,1–3,24, or any mythology. The ('plural') heavens are mentioned, but there is only one earth in the relevant literature.

of creation (בהבראם): one expects that what is produced will be like the one generating it, but one has to wonder whether השמים והארץ can be said to be precisely just *that* similar to the Progenitor. The text must provide, again: (*a*) that האדם is so representative of השמים והארץ that he himself is, in some way, the subject of the creations taking place with בהבראם; (*b*) that האדם is very similar to the Progenitor; (*c*) that האדם does undergo two creative events.

Though the problems and possibilities raised here cannot yet be appraised, they are not to be dismissed. The analysis continues without prejudice.

2   *Gn* 2,4ᵇ on its own

2,4ᵇ, ביום עשות יהוה אלהים ארץ ושמים, is hardly so involved as 2,4ᵃ. There are, however, a number of things which catch the eye: (1) the combination of the two words יהוה אלהים, which occurs more frequently in this account than in *all* other occurrences in the תנ״ך combined; (2) the complexity of the opening temporal clause, which is made up of (*a*) a preposition, ב, (*b*) an indication of temporal extension, יום, and (*c*) an infinitive construct, עשות; (3) the infrequent character of both subject and object *after* the infinitive[12]; (4) the most rare sequence of ארץ ושמים. The very number of such things in this short phrase invites one to look at the matter more carefully before continuing. This is best done by means of a comparison of 2,4ᵃ with 2,4ᵇ as suggested by the syntax, not by an imposed semantic structure.

3   *Gn* 2,4ᵃ and 2,4ᵇ together

Although 2,4ᵃ and 2,4ᵇ are compared to each other, this does not presume that they constitute one, integral sentence.

On the one hand, 2,4ᵃ may consist of אלה תולדות השמים והארץ בהבראם as one sentence, or begin a longer sentence.

On the other hand, 2,4ᵇ may conclude or continue diverse sentences begun by 2,4ᵃ, or it may begin another sentence which concludes somewhere between, say, 2,5-7 (with or without intervening parenthetical statements).

Whatever the case happens to be, it is important to indicate here that the highly symmetrical structure comprised by 2,4ᵃ and 2,4ᵇ does not require that these phrases be understood as an integral sentence, merely that one is invited to make this comparison by the *number* and *comprehensive character* of those things which are parallel in the text. Although the

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[12] See *W-O'C*, 36.3.1.a.

symmetry depicted below is made possible by the many syntactical anomalies in 2,4^b, it is the structure which serves the terminology, and not *vice versa*.

№   (5)   (4)   (3)   (2)   (1)

אלה תולדות

השמים

והארץ

הבראם   ב

ארץ

ביום עשות יהוה אלהים

ושמים

[*described in the narrative*]
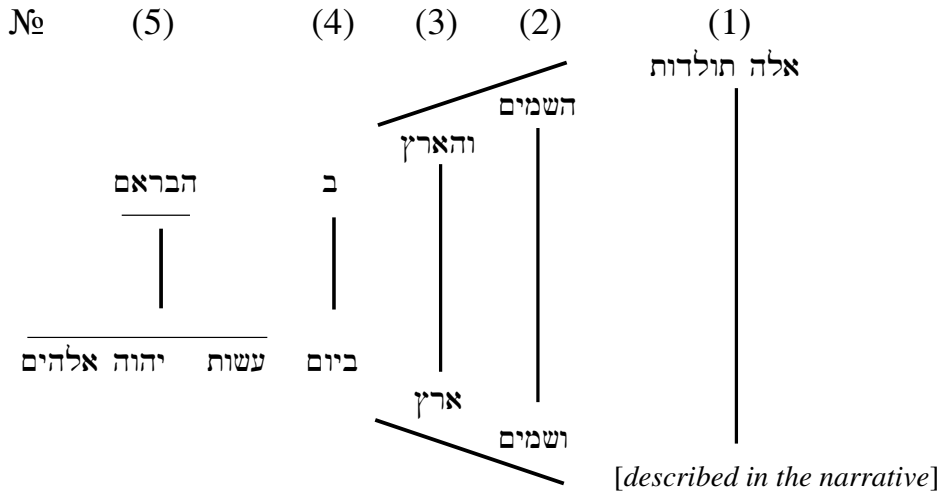
Nota bene: the symbol «№» refers to the numbering of the columns.

Elements of № 2 and № 3, though parallel, have differences needing analysis, as do the differences in № 4, which provide parallel elements of temporal clauses. № 5 places in relief verbs of creation (ברא) and forming (עשה), whereby the divine, formative action of יהוה אלהים is to be compared to the passive creative action received by השמים והארץ. In № 1, אלה תולדות is here without a referent for the good reason that this is to be found in the narrative, as will be clarified throughout the exegesis further below.

It will be seen that this syntax was not elaborated to cut 2,4^b–3,24 off from 2,4^a, so as to attach it (solely) to 1,1–2,3, but so as to unite 2,4^a to 2,4^b–3,24.

The purpose of this syntax cannot be to reduce the meaning of either or both sides of 2,4, that is, so as merely to seek the lowest common denominator between the respective elements (for that would go against the very purpose of communication); instead, usage of literary devices such as these highlight the differences and similarities of the respective elements, thus providing a complex understanding of the words intentionally and pedagogically employed in this manner for the contextual ends envisioned.

To avoid repetition, the analysis proceeds in regard to: (1) the heavens and earth: № 2 and № 3; (2) the verbs of creation and formation: № 5 (part 1); (3) the phase אלה תולדות: № 1; (4) the provenance of the creative/formative power, יהוה אלהים: № 5 (part 2); and (5) the temporal clauses: № 4.

3.1   השמים והארץ as well as ארץ ושמים

The following are to be analyzed: (1) the phrases השמים והארץ and ארץ ושמים, in their proper contexts and compared to each other; (2) the presence or lack of the definite article; (3) the ordering of the phrases; (4) an introduction to ארץ; (5) an introduction to שמים.

3.1.1   *The combination* השמים והארץ *as well as* השמים והארץ

The phrases השמים והארץ and ארץ ושמים (articulated or not, and regardless of order), necessarily signify a comprehensive collection of parts which equal a whole, that is, in context, apart from the Progenitor providing creative action, apart from יהוה אלהים forming all of this. This is so for two reasons.

Firstly, השמים והארץ are placed in contradistinction to each other. This is done precisely in a way which does not point merely to one part of the heavens or to one part of the earth: it is the entire expanse of the heavens which unavoidably faces the entire expanse of the earth, and *vice versa*. Thus, the *heavens* must signify *all of that which is not contained in the realm of the earth*; conversely, the *earth* must signify *all of that which is not contained in the realm of the heavens*[13].

Secondly, it is nowhere indicated in the text (including the entire תנ״ך) that something is created or fashioned either previous to השמים והארץ, or somehow outside of or beyond ארץ ושמים[14].

«The cosmos», or the like, is an inappropriate translation of the heavens and the earth (or earth and heavens)[15]. Not everything descriptive of the heavens is descriptive of the earth, and not everything descriptive of the earth is descriptive of the heavens. Each may have a distinctive role to play. Insisting on «the cosmos» preempts appreciation of how the text may have

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[13] The articulation expressed in 2,12 signifies the entirety of a merely regional delimitation: הארץ ההוא refers to «*that* (particular) *land*». Localized usage confirms the abstract character of the term ארץ as used in chapters 2–3, for it is available for both localized usage (for each river necessarily has its own 'land') as well as for an abstract contradistinction to the heavens. Those who insist that ארץ is merely political, concede that what is presented in 1,1, 2,4ᵃ and 2,4ᵇ is an 'exception'.

[14] See thesis p. 13.

[15] «אֵלֶּה תוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ בְּהִבָּרְאָם These are the accounts of the cosmos when it was created Gen 2:4a. בְּיוֹם עֲשׂוֹת יהוה אֱלֹהִים אֶרֶץ וְשָׁמָיִם. When YHWH God fashioned the cosmos ... Gen 2:4b» (*W-O'C*, 13.7.b.1-2).

been shaped in the midst of a culture steeped in a mythology in which the assignment of diverse gods to השמים והארץ was commonplace. Information regarding the historical circumstances in which a text is formed is relevant the fullness of its interpretation. The integrity of possible myth-forms should not be preempted.

Both (1) the concept of *containment* within השמים והארץ for all that is being created and formed and, conversely, (2) the concept of *non-containment* for the One who is creating and forming the same, must necessarily help to constitute the perspective from which 2,4[a] and 2,4[b] was expressed. Nowhere in the text is any contradiction to be found of the common sense assertions: (1) that the One who creates cannot be less than or equal to that which is created, and (2) that the One who forms the entirety of ארץ ושמים must be identical to One who could create השמים והארץ.

On the one hand, there is, today, a pervasive materialistic absolutism. This should not be read back into *Gn* as if ארץ ושמים could not possibly have been understood – at *that* time, and in *that* culture – to be a structure within which what is material may be present to what is non-material, and *vice versa*. Mesopotamian mythology, for instance, was replete with somewhat analogous concepts. *On the other hand*, the relationship of the material with the non-material regarding the biblical ארץ ושמים cannot simply be equated with pre-Christian philosophies insisting, e.g., on an *anima* of a body.

The pertinency of these remarks will be obviated as the thesis proceeds.

3.1.2   *The presence or lack of the definite article*

The definite character of something is not wrought exclusively by usage of the definite article, for syntax can supply this definite character when the definite article is lacking. While the force of the demonstrative pronoun, the construct chain, and the creative action being received *together* are consistent with the articulation of השמים והארץ in 2,4[a], the phrase ארץ ושמים in 2,4[b] is made definite by being *the* object of *the* action. Since the syntactical force of the combination speaks of universality, *the* heavens *and the* earth as well as earth *and* heavens must be definite by their very nature, whether they are articulated or not: it is not some heavens among others, or *an* earth among many. Note that the articulation in 2,4[a], השמים והארץ, is effectively transferred by the construct chain to תולדות: «*the* [only] generations», is much different than merely «*some* generations». 2,4[a] indicates *all* generations.

3.1.3   *The ordering of* השמים והארץ *as well as* ארץ ושמים

The phrase השמים והארץ, as followed by the most peculiar ordering of the phrase ארץ ושמים[16], excludes that the heavens were created before the earth, and *vice versa*. Confirming this is the fact that השמים והארץ are the compound subject of the same passive verb of creation, just as ארץ ושמים are the compound object of the same active verb of formation. That they are compound is also evident from the fact that השמים והארץ, or ארץ ושמים, are presented in the text as being contemporaneously contradistinct to each other. Finally, none of this excludes that the object suffix of בהבראם refers to different generations of השמים והארץ.

3.1.4   *A preliminary review of* ארץ *in this context*

In 2,4–3,24, ארץ contains within itself אדמה and עפר, as in עפר מן־האדמה (2,7). Both אדמה and עפר (*in this context*) have a superficial location on ארץ. Usage in 2,4–3,24 is complex, but it is not arbitrary[17]. Note the following points:

   (1) It is (from a non-delimited) מן־הארץ that water arises so as to give water את־כל־פני־האדמה, one of the conditions for the herbage of the field to be בארץ.

   (2) In 2,5[a], it is said that וכל שיח השדה טרם יהיה בארץ, while in 2,5[b], the location is left undetermined: וכל־עשב השדה טרם יצמח. In the latter case, one might expect the highly symmetrical structure of 2,5[a] and 2,5[b] to point to that location as ארץ; however, immediately after האדמה is cursed in 3,17, it is said to עשב that האדם ואכלת את־עשב השדה (3,18). This קוץ ודרדר תצמיח לך, as well as sprouts up specifically from אדמה, instead of from ארץ.

   (3) In 3,19, האדם is condemned to return to אדמה, for he 'is' עפר.

   The extensions of עדן and גן in relation to those of ארץ, אדמה and עפר are also important, and will be taken up in their proper contexts.

3.1.5   *A preliminary review of* שמים *in this context*

The heavens are important, and are used for theological ends[18], however literal the usage may be. For instance, the heavens are: (1) the subject of a

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[16] ארץ ושמים appears elsewhere only in Psalm 148,13, and is diversely used to show a peculiar *succession* of *height*: יהללו את־שם יהוה כי־נשגב שמו לבדו הודו על־ארץ ושמים.

   Ball presents «שמים<3> ו'ארץ'2» instead of ארץ ושמים (BALL, *The Book of Genesis*, 2).

[17] These verses are not even included by BERGMAN – OTTOSSON, «אֶרֶץ», 418-436.

[18] Diversely, see, e.g., MCKEOWN, «The Theme», 51-55.

passively received creation (2,4ᵃ); (2) the object of formation wrought by
יהוה אלהים (2,4ᵇ); (3) the contradistinction to the earth effecting a universal
sense of creation and formation (2,4ᵃ and 2,4ᵇ). Now, the flight of the עוף is
in השמים (see עוף השמים), though they are formed מן־האדמה: 2,19-20); this flight
may be used to measure where the lower reaches of the heavens are, viz.,
immediately above the ground and, then, upwards. Thus, (1) the אד – sent by
יהוה אלהים, as will be seen – arises *from* the earth to these heavens (2,6);
(2) רוח היום is used by יהוה אלהים and is in these heavens (3,8); (3) נשמה, used
for אדם, is, as it were, of the heavens (coming to אדם through יהוה אלהים);
(4) the place of the להט החרב המתהפכת must also be above the earth (3,24).
The heavens mark a theological time: what is structured by the heavens, viz.,
יום (in 2,4ᵇ), covers the entire account, even while, in catastrophic circum-
stances, ימי חייך speaks to the life-spans of both הנחש and האדם (3,14.17).

The heavens of Mesopotamian mythology is plural in form, but singular
in effect. The form השמים may stem[19] from the neighboring languages[20].

3.2   ברא and עשה

The circumstantial meaning of these verbs *here* suffices for this study. To be
analyzed are (1) ברא in 2,4ᵃ, (2) עשה in 2,4ᵇ; (3) ברא compared to עשה.

3.2.1   ברא *in 2,4ᵃ*

Some use the phrase *creatio ex nihilo*[21] to emphasize a 'merely' inceptive
creation, confusing appreciation of 2,4ᵃ. It is true that the universal phrase
השמים והארץ, combined with creative activity (בהבראם), inescapably implies
that *all* that which now is, was not before; however, the creative capacity of
ברא is not merely inceptive in either account. The first account has multiple,
completed creations (1,1.21.27ᵗᵉʳ); 1,21.27 are non-representative of אלהים
creating את השמים ואת הארץ. 1,1–2,3 cannot be the (main) referent of the תולדות
formula in 2,4ᵃ since בהבראם in 2,4ᵃ, *combined with the plurality of* תולדות,
necessarily speaks of *ongoing* creative events: see ב and ם of בהבראם.

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[19] Changes (night and day, storm and calm), do not justify a plurality of 'heavens'.

[20] The meaning of the possible plurality in the word שמים is not to be found in the תנ״ך
or the LXX. For a helpful study in this regard (especially in view of the relative LXX
usage), see PENNINGTON, «"Heaven" and "Heavens"», especially 46-47.

[21] For an overview, see LORETZ, *Schöpfung*, 7-86.

The phrase *creatio ex nihilo* has often been used to accentuate *ex nihilo* so as to emphasize divine omnipotence; this sometimes provoked a negative reaction in favor of a mythological *chaos* preexisting a 'creation', which, then, could only be 'formation'. 2,4ᵃ, instead, speaks of highly ordered continuing creations. In 2,5, the few things that have *not yet* appeared does not mean that there was chaos. Such circumstances indicate the sovereign will of יהוה אלהים. The complex syntax of 1,1-2 seems to permit a reading of either a 'merely' inceptive creation, or one whose creative action continues for a limited time. *Either way*, what is created is subjected to a most orderly, *formative process*. This is due to (1) the opening ב of בראשית, and (2) the universally inclusive phrase את השמים ואת הארץ, (with ברא). This inescapably implies that *all* that which now is, was not before, including both the earth as תהו ובהו, and the (heavens/sea as) תהום. There is no pre-existing chaos[22].

The ongoing creations required by בהבראם and תולדות in 2,4ᵃ demand that the infinitive in the phrase בהבראם be read without a finite tense: the first instance of creation in 2,4–3,24 provides an ongoing time frame within which the second instance of creation occurs. These creations are *not* parallel *and* separate, being merely complements of each other:

Indeed, since the creations of 2,4ᵃ, described in 2,4ᵇ–3,24, are subject to the same verb, one expects a unity whereby the second creation involves the first, while redirecting the first to a distinct, though not contradictory end. Indeed, the One providing the first creation knows both from the start:

If the second creation were not subsequent, it would have to be utterly identified with the first creation, but there is a plurality of תולדות. The formation wrought during the creative period following the first creation

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[22] *Critical* usage of mythology may be extensive here; however, see SUTCLIFFE, «Primeval Chaos Not Scriptural», esp. 203-209; VAWTER, «A Note», 72. Also, Eichrodt says that «nothing but the autonomous decree of the transcendent God determined the form of creation» (EICHRODT, «In the Beginning», 10). His argument favoring *creatio ex nihilo* did not confuse ברא and עשה, but simply pointed out that the endowment of a form to that which is, at the same time being created, is indicative of an orderly, creative act.

does not exclude a second, ongoing creation. The reason why there should be a second creation after the first has begun is provided later in the text.

3.2.2   עשה *in 2,4ᵇ*

The emphasis of the verb עשה lies with the provision of that which lacks for the end intended, regardless of how severe that lack may be, whether in regard to materials, or purpose, or both. The greater the lack, the greater the ingenuity and power there must be. עשה is a generic verb whose action may be further specified by its being replaced with other verbs, such as when האדם is established in גן־עדן so as לעבדה ולשמרה (2,15), or when יהוה אלהים forms something, viz., ויצר (2,7.19), or develops something, viz., ויבן (2,22).

The power and ingenuity demanded to form ארץ ושמים cannot be less than that which is creative and divine: עשה is almost identical with ברא when יהוה אלהים is its subject. The same creative and divine power is demonstrated in more particular acts, such as when האדם is formed.

3.2.3   ברא *compared to* עשה

Note that in 1,1–2,3, what is to be formed (regardless of the verb) is firstly created (ברא). See: (1) 1,1, בראשית ברא ...; (2) 2,3, ...ברא לעשות; (3) 1,21, where ברא is prepared by a jussive usage of שרץ in 1,20; and (4) 1,27, where ברא is prepared by the cohortative usage of עשה in 1,26.

This is no different than that which is to be found in 2,4ᵃ if 2,4ᵃ is held to be a superscript of 2,4ᵇ–3,24, i.e., inasmuch as the creation in 2,4ᵃ prepares the way for the formation of that creation in 2,4ᵇ–3,24. In 2,4ᵃ, the logic of the *niphal* inf. construct (precisely of ברא) is that receptivity must itself be created, but this is the essential difference between ברא and עשה *if* one speaks of a *particular* formative action which does not demand this same divine creative power. Now, עשה in 2,4ᵇ is identical in its divine and creative power with ברא in 2,4ᵃ [23]. Yet, there is still room for עשה within the comprehensive structure of ברא: it is ברא which prepares the way for עשה, while עשה reveals more of the intention of the action of ברא [24].

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[23] This is also true elsewhere. See BERGMAN – RINGGREN – BERNHARDT – BOTTERWECK, «בָּרָא», 774; RINGGREN, «עָשָׂה», 417-418.

[24] Ottosson simply equates these verbs for 2,4ᵃ⁻ᵇ. See BERGMAN – OTTOSSON, «אֶרֶץ», 424-425. ברא and עשה, however, retain many characteristics from 1,1–3,24.

3.3   אלה תולדות

אלה, as already seen, cannot refer (at least exclusively) to 1,1–2,3, but may certainly indicate what is expected to be found in 2,4ᵇ–3,24, namely, the תולדות. The form תולדות is an abstract fem. pl. substantive derived from the *hiphil* impf. fem. pl. of ילד, signifying generations sequentially begotten, however contemporaneously lived. While the *hiphil waw*-consecutive impf. 3ʳᵈ pers. masc. sg. of ילד (ויולד), often found with the תולדות formula is not found here, the substance of the תולדות, following the masculine line, is to be found, as will be seen in regard to the role of האדם and, then, the זרע of האשה.

The Progenitor supplying creative power in 2,4ᵃ is unnamed. The phrase בהבראם has infinitive value; only the context (2,4ᵇ–3,24) reveals אלהים to be the Progenitor of the תולדות (3,1.3.5ᵃ) or יהוה אלהים (2,4.5.7.8.9.15.16.18. 19.21.22; 3,1.8⁽ᵇⁱˢ⁾.9.13.14.21.22.23), who are the same, as will be seen.

3.4   The provenance of the creative/formative power: יהוה אלהים

Of the 37 times that יהוה אלהים appears in the תנ״ך[25], more than half appear in 2,4–3,24[26]. The attributes of יהוה אלהים gleaned from in 2,4ᵃ and/or 2,4ᵇ are that He is the non-material and uncreated Creator and Former whose omnipotence reaches the entirety of the heavens and the earth; fully involved with creation, He does not belong to it, nor is He contained by it. Whether He is a plurality is studied now, after which a few words are said about the relation of יהוה אלהים to the passive creative activity in 2,4ᵃ (בהבראם).

אלהים *contextually* denotes an intensive term, a singular substantive with a plural morphology meaning God[27]. In 3,1.3.5ᵃ [28], אלהים, appearing without יהוה, still commands a 3ʳᵈ per. sg. verb. This applies to the usage of יהוה אלהים throughout the text, except 3,22, when יהוה אלהים commands a 1ˢᵗ pers. com.

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[25] This is lost on the LXX, which can use κύριος ὁ θεὸς where the תנ״ך has יהוה only.

[26] The other Pentateuchal occurrence is *Ex* 9,30 ('J'). Westermann casts text-critical doubt on this occurrence and redactional doubt on *all* other occurrences in the תנ״ך (WESTERMANN, *Genesis*, 270-271). The few remaining occurrences in the תנ״ך are as follows: *2 Sm* 7,25; *2 Kg* 19,19ᵇ; *1 Chr* 17,16.17; 28,20; 29,1; *2 Chr* 1,9; 6,41⁽ᵇⁱˢ⁾.42; *Ps* 59,6; 72,18; 80,5.20; 84,9.12; *Jon* 4,6. Of special note (diversely MURTONEN, *A Philological and Literary Treatise*, 67) are *Ps* 59,6; 80,5.20; 84,9, where the phrase is put into construct with צבאות, viz., יהוה אלהים[ן] צבאות. Usage in *2 Kg* 19,19ᵃ is irrelevant here.

[27] See RINGGREN, «אֱלֹהִים», 292. Also, see *GKC*, 124. *g*, (including n. 2).

[28] The second reference to אלהים without יהוה in 3,5 will be discussed later.

pl. verb, which, however, does not necessarily indicate polytheism. There are other characters in the text[29].

Only anachronistically is the phrase יהוה אלהים redundant, for now it is known that אלהים is God and יהוה is God. If יהוה is the God of the Hebrews, and if אלהים is the 'generic' name for any god, and if there is a good reason to be pedantically insistent on the combination יהוה אלהים – except (for an excellent reason) when הנחש or האשה speak – then it would be legitimate to understand that אלהים is an appellative of יהוה. Insisting on Yhwh God is tantamount to saying that Yhwh is the one and only God, not any other of the 'gods'. The need to insist on this may come from a threat to this belief.

3.5   The beginning of the temporal clauses: ביום and ב

All that has been said thus far is problematic *if* there is a difficulty concerning the relationship of ב in 2,4ᵃ and ביום in 2,4ᵇ. ב, in 2,4ᵃ refers to the enormous expanse of time (all of time) during which the generations of השמים והארץ come about. ב, in 2,4ᵇ, prefixed to יום, may treat of a different extension of time regarding יום in 2,4ᵇ–3,24, e.g., 3,17, where non-metaphorical solar days are treated (כל ימי חייך). Thus, the emphasis here is on the יום in 2,4ᵇ–3,24.

The derived senses of יום retain some of the historical significance of the literal sense. In the case of 2,4ᵇ, it would be a mistake to think that יום must be interpreted in a manner which is consistently exclusive of any beyond-the-literal significance, so that this יום could only mean a non-metaphorical solar day. Word-plays are certainly possible in the text, also regarding יום[30]. Sæbø says:

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[29] The cohortative plural in 1,26 for אלהים and in 11,7 for יהוה are irrelevant here; there are, however, arguments which support a singular Deity for those texts.

Rejecting juxtapositional theories concerning יהוה אלהים, Murtonen describes the phrase as a «status constructus-construction» (viz., *Yhwh of gods*), pushed into this rather unique solution *he* says, by 3,22; see MURTONEN, *A Philological and Literary Treatise*, 69-74.

[30] See the diverse contexts of, for instance, the formulas ביום יהוה or ביומו. In regard to יום itself, with 2,300 occurrences, it is one of the most commonly used words in the תנ״ך. Just how open the word יום is to a beyond-the-literal interpretation – both in a temporal sense alone, and with the various shades of temporal senses as connected with contexts that differ greatly, e.g., those which are eschatological, spiritual, moral, etc. – is reviewed by VON SODEN – BERGMAN – SÆBØ, «יום», 566-586.

Die Bedeutung 'Tag' wird mehr oder weniger geschwächt, wenn ein Präpositionalausdruck mit *jôm* [...] noch mit einem Verb verbunden ist. An erster Stelle steht hier *bᵉjôm* mit Inf. (fast 70mal) im Sinne einer allgemeinen Zeitangabe bzw. einer temporalen Konjunktion 'als/wenn', jedoch ohne daß die Grundbedeutung 'Tag' völlig ausgeschlossen zu sein braucht[31].

In any given usage of יום, whether literal or metaphorical, reference is made to a specific extension of time, the purpose of which must necessarily be (at least) to create a structure which speaks to the unity of the matter being treated: something may happen, for instance, ביום יהוה, or ביומו.

In regard to the sense of יום of 2,4[b], it is the attendant context which is important, i.e., 2,4[b]-7 and 2,4-3,24 generally. The context demonstrates that the temporal extension referred to by יום covers a period of time which is more lengthy than a solar day:

(1) The imperfect tense used for when שיח ועשב would be present implies that the period of time before their existence (see טרם) would, by contrast, be of a duration that is long rather than short (2,5[a-b]).

(2) Confirming this is the perfect tense used to indicate that יהוה אלהים had not yet sent any rain, for this refers to the negation of any specific instance that יהוה אלהים had sent rain during that previous period of time, that is, a length of time impressive enough to have one think that it is, in fact, יהוה אלהים who has gone out of His way not to send any rain (2,5[c]).

(3) Moreover, the infinitive phrase used with אדם (לעבד את־האדמה), although referring merely to a purpose, nevertheless implies that the previous period of time was long enough for such an event to take place (2,5[d]).

All of this is confirmed with events taking place in this day of formation, viz., in 2,8–3,24, e.g., a river which flows and divides into four (2,10). Although all of this activity could not take place within a non-metaphorical solar day, it is still asserted to occur during an unreasonably limited time frame in order to indicate emphatically the unity of the formative activity wrought by יהוה אלהים. Unity of events is, by definition, the motivation of *all* derived senses of יום. One does not need to expect to witness in 2,4[b]–3,24 an exact replica of, for instance, 1,1–2,3, e.g, ויהי־ערב ויהי־בקר יום אחד (1,5).

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[31] VON SODEN – BERGMAN – SÆBØ, «יום», 568. Sæbø continues: «(zur wichtigen Stelle Gen 2,4[b] nach dem vorangehenden 7-Tage-Schema vgl. C. Westermann, Genesis, BK I/1, [2]1976, 270)». The latter thinks that *enûma* of *Enûma eliš* (*En.el.*) I:1 means that ביום cannot refer to definitely structured time (see WESTERMANN, *Genesis*, 270).

The duration of יום of 2,4^b is gauged by the length of the formative activity of יהוה אלהים, which itself continues in 2,4–3,24. The text does not present the forming activity to have been completed (in contrast to 1,1–2,3). The duration of the יום of 2,4^b will be shown to identical to the length of time required for תולדות השמים והארץ בהבראם (2,4ª). As long as השמים והארץ are being created, they will be formed, the duration therefore, of the special יום. The possible closure of this יום is discussed toward the end of the thesis.

Finally, if 2,4^{a-b} were an integral sentence, then – regardless of whether one treated ביום as an abstract temporal modifier (viz., «as/when»), and not as a further specification of temporal extension, either metaphorical or literal (viz., «in the day») – the resulting sentence would be illogical: «These are the generations of the heavens and of the earth in their being created (in the day) *when* יהוה אלהים is forming earth and heavens». Instead of any creative activity providing the time frame within which any forming proceeds, the opposite is illogically posited[32]. *2,4^{a-b}, as an integral sentence, is impossible.*

SECTION TWO — *Gn* 2,4ª as a subscript or a superscript or a bridge

There is a two-fold division to this section: (1) 2,4ª as a subscript of 1,1–2,3; (2) 2,4ª as a superscript of 2,4^b–3,24.

1   *Gn* 2,4ª as a subscript of 1,1–2,3

The presentation has two parts: (1) a textual conjecture; (2) 2,4ª in view of 1,1–2,3. Some source-critical discussion is found at the end of CHAPTER II.

1.1   A textual hypothesis regarding 2,4ª as a subscript of 1,1–2,3

GKC[33] notes that ה (of בְּהִבָּרְאָם) in 2,4 is one among a number of «*minusculae*» presented in some of the textual transmission. This does at all mean that a doubt arose concerning the legitimacy of the letter. The variant calligraphy may be an exegetical notification (as yet indecipherable), or, most probably (considering the aim of the Massoretes), a simple notification concerning the logistics of the physical text (also unknown). For example, *GKC* points to «*majusculae*», viz., « ו Lv 11[42] as the middle consonant of the Penta-

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[32] Even in 1,1–2,3, although the intention to form a creation is the structure within which creation is brought about, creation, nevertheless, still precedes the formation.

[33] *GKC*, 5. *n*.

teuch»[34]. Kennicott (in 1776) finds 58 exemplars *without* the minuscule/ superscript, one with large הב (בהבראם) and yet another having a large second ב in בהבראם[35]. These observations go a long way in supporting a theory of letter counting – for whatever motivation – regarding the usage of the superscript, minuscule ה [36].

Kittel's *Gn* (*BHK* [1]1905) had an apparatus inclusive of a paraphrase of exegetical conjecture. An example of this conjecture is found with 2,4[a], with the note: «sic 𝔐(ה min); l frt בְּבָרְאָם אֱלֹהִים»[37]. Thus, אלהים was added after a changed, final verb of 2,4[a], as if *that* reflected the meaning of a minuscule/superscript ה in some MSS: בְּהִבָּרְאָם. Notice that without ה, the *niphal* infinitive construct becomes a *qal* infinitive construct. Not only does neither verb need an explicit subject, but there is no *textual* reason to choose אלהים over יהוה אלהים. It is absolutely an arbitrary conjecture.

Later use of Kittel's work (from 1937) added some precision (by the hand of Alt), so that the note read «mlt MSS ה min; l frt בְּבָרְאָם אֱלֹהִים»; there is an admission that, instead of 𝔐, only many of the MSS at hand had a minuscule/ superscript ה. Kittel's visual representation of this in the text (ה) was abandoned. Later, the *BHS* did not even mention this, simply presenting, instead, «frt l בְּבָרְאָם אֱלֹהִים», something presuming acceptance of this particular brand of source-criticism, regardless of the solidity of the different mss.

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[34] *GKC*, 5. *n*.

[35] See KENNICOTT, *Vetus Testamentum*, 3.

[36] Diversely, see TOV, *Textual Criticism*, 58.

[37] Theories holding 1,1–2,3 and 2,4–3,24 to be noticeably different were already published in the early-mid seventeen hundreds, e.g., Witter (1711), and soon developed into a discussion on 2,4[a] not being a superscript of 2,4[b]–3,24, but rather a subscript of 1,1–2,3, e.g., Ilgen (1779) [see thesis n. 123, Chap. II], Hezel (1780) (see M. METZGER, *Die Paradieses-erzählung*[sic], 9-24, esp. 10, 17-20). Besides argumentation on style, expression (poetry verses prose), the difference in the divine Names, narratological and exegetical observations comparing 1,1–2,3 with 2,4[b]–3,24, etc., emphasis later fell on ה in בְּהִבָּרְאָם, viz., Tuch, who, by 1871 noted: «das ה minusc. [...] hat kritische Bedeutung und weist auf eine Variante mit Kal hin» (TUCH, *Commentar*, 50). By 1886, Dillmann combined the two arguments, asserting that *if* 2,4[a] originally preceded what we know as 1,1, then, in that case, it *would* have read: «אֵלֶּה תוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ בְּבָרְאָם אֱלֹהִים». *It is not at all clear that he intended this to be taken seriously for 2,4[a] as it stands now after 2,3.* See DILLMANN, *Die Genesis*, 38. Some others taking up the discussion were SPURRELL, *Notes*, 1896, 20-21; HOLZINGER, *Genesis*, 1898, 15-16; et al. Gunkel did not mention this discussion at first, but later said that «Dillmann liest בְּבָרְאָם אֱלֹהִים» (GUNKEL, *Genesis*, 93).

1.2   *Gn* 2,4ᵃ in view of 1,1–2,3

If, as some conjecture, the *niphal* infinitive construct (הִבָּרְאָם) is transformed into a *qal* infinitive construct (בָּרְאָם), two things are to be noted:

Firstly, if 2,4ᵃ is kept separate from 2,4ᵇ, this conjecture, at first glance and regardless of present or past tense, *seems* to work: «These are the generations of the heavens and of the earth when אלהים is creating them. ‖ (In the day) when יהוה אלהים is forming earth and heavens...». Since the *niphal* reads just as well, these changes are arbitrarily forced in favor of 1,1.

Secondly, since אלהים, conveniently supplied in 2,4ᵃ, is followed immediately by יהוה אלהים in 2,4ᵇ, it would be extraordinarily appropriate and easy for source critics to hold 2,4ᵃ to be a subscript of 1,1–2,3. This would seem especially true if the new *qal* infinitive were to be supplied with a past tense, for this would seem more consonant with the morphology and succession of events in 1,1–2,3: (*a*) creation, (*b*) formation, (*c*) rest after the creation/formation is complete (1,1–2,3). Just as there are multiple creations explicitly mentioned in 1,1–2,3 (the heavens and the earth, animals, the human beings), multiple creations, then, seem to be demanded by the plural תולדות in 2,4ᵃ. This is unreasonable, for the multiple creations in 2,4ᵃ required by the multiple, representative תולדות must speak to the creation of the entire השמים והארץ; this is not true of 1,1–2,3 (though *particular* things are created, then formed). In 1,1–2,3, אלהים rests after completing His creation/formation: בְּבָרְאָם אֱלֹהִים (2,3). שבת מכל־מלאכתו אשר־ברא אלהים לעשות changes nothing.

2,4ᵃ, תולדות השמים והארץ בהבראם, prohibits another usage of ברא in 2,4ᵇ–3,24 for anything which is non-representative of השמים והארץ. Any further creative activity must use other verbs of forming, which are, however, *inclusive* of creative activity on the part of יהוה אלהים[38].

In summary: (1) 2,4ᵃ is not part of a sentence with 2,4ᵇ; (2) 2,4ᵃ is most fittingly understood as a superscript of 2,4ᵇ–3,24; (3) in view of the presence of 2,4ᵇ– 3,24, it would be wrong to see 2,4ᵃ as a subscript of 1,1–2,3, though 2,4ᵃ may act as a bridge between 1,1–2,3 and 2,4ᵇ–3,24, and though any tie with 1,1–2,3 is only superficial (even if 5,1 were to follow 2,4ᵃ)[39].

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[38] Olafsson 'noted' that «none of the words used about creation in Genesis 1, (ברא [...]; עשׂה [...]; נחן[sic]) are found in Genesis 2» (OLAFSSON, «Genesis 2», 2). Leaving ברא in 2,4ᵃ aside, עשׂה is found in 2,4ᵇ.18 (not to mention 3,1.7.13.14.21, along with נתן in 3,6.12*bis*).

[39] Diversely, see SCHARBERT, «Der Sinn», 45-56.

2   *Gn* 2,4ᵃ as a superscript of 2,4ᵇ–3,24

2,4-7 has been subjected to a range of syntactical presentations having far reaching effect on the exegesis of 2,4–3,24. Difficulties were exacerbated during the Renaissance by variant interpretations of the Massoretic signs, and this has influenced much modern interpretation.

Dialogue with previous work is best done (1) by analyzing depictions holding 2,4ᵃ to be a superscript conjoined to 2,4ᵇ in such a way that 2,4ᵃ helps to constitute a sentence continuing with (and beyond) 2,4ᵇ, and then, (2) by examining presentations holding 2,4ᵃ to be a superscript that is merely juxtaposed to the material which follows in such manner that 2,4ᵃ does not help to constitute an integral sentence with 2,4ᵇ, which instead, begins a sentence.

Many variations are not treated here, but refutation of those included sufficiently covers the field. To avoid redundancy, comments applicable to many presentations may be made but once.

The syntax is displayed graphically. These are not mere semantic structures. Horizontal lines indicate completion of a sentence; vertical bars indicate dependent clauses. Many of the arguments used for the second chapter are found here. The emphasis is on the Hebrew text[40].

After examining 2,4ᵃ as a superscript *conjoined* to a sentence continuing with 2,4ᵇ (as far as 2,7), it is 2,4ᵃ as a superscript *merely juxtaposed* to a sentence beginning with and continuing beyond 2,4ᵇ which will be analyzed.

2.1   *Gn* 2,4ᵃ as a superscript *conjoined* to (and continuing with) 2,4ᵇ

Only four of the many possible categories of presentations of the syntax need to be provided here: (1) 2,4; 2,5; 2,6; 2,7; (2) 2,4-5ᵃ⁻ᵇ; 2,5ᶜ⁻ᵈ-6; 2,7; (3) 2,4-5ᵃ⁻ᵇ; 2,5ᶜ⁻ᵈ; 2,6; 2,7ᵃ⁻ᵇ; 2,7ᶜ; (4) 2,4; 2,5-6; 2,7 (with 2,4; 2,5-7). Some variants of these will also be mentioned.

2.1.1   *Gn 2,4; 2,5; 2,6; 2,7*

This is a common presentation of the syntax, something which may be due to a mistaken understanding of the *sôp̄ pâsûq* of the Massoretes. Calvin followed this understanding in Genève, in 1554. *His translation is used just*

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[40] Comments concerning possibilities in the Hebrew text should not, therefore, be re-read back into the secondary presentations offered here (as if their authors would agree).

below[41]. Usage of translations is not, again, part of a *Wirkungsgeschichte*. They are simply a convenient tool for pedagogy. Only the Hebrew is studied.

(1) **– *Gn* 2,4 –** The syntactic parallelism of elements seems to require 2,4[a-b] to be an integral sentence (as was depicted further above).

[4a] אלה תולדות השמים והארץ
| בהבראם
| [4b] ביום עשות יהוה אלהים ארץ ושמים

[4a] *Telles sont les generations du ciel & de la terre,*
  quand ils furent creez,
  | [4b] *au jour que l'Eternel Dieu fit le ciel & la terre.*

However, as already seen, instead of the creating necessarily taking place within the structure of the *intention* of future formation, as in 1,1-2,3, the formation of the creation precedes creation, *which is simply impossible.*

(2) **– *Gn* 2,5 –** This verse does seem to be an independent sentence. Aspects of the explanation found in 2,5[c] and 2,5[d] are subject to כי, which submits both of these elements to the two-fold statement of stative conditions expressed in 2,5[a] and 2,5[b]. All clauses are sealed to each other:

[5a] וכל שיח השדה טרם יהיה בארץ
[5b] וכל־עשב השדה טרם יצמח
| [5c] כי לא המטיר יהוה אלהים על־הארץ
| [5d] ואדם אין לעבד את־האדמה

[5a] *Et tout jetton du champ devant qu'il fust en la terre,*
[5b] *& tout herbage du champ devant qu'elle germast:*
  | [5c] *car l'Eternel Dieu n'avoit point fait pluvoir sur la terre,*
  | [5d] *& n'y avoit homme pour labourer la terre.*

The aetiology explaining the *raison d'être* of the rain and אדם being to assist שיח ועשב in some way needs to be kept in mind.

(3) **– *Gn* 2,6 –** While the two clauses here can be held to be independent

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[41] MALET – MARCEL – REVEILLAUD, *Commentaires*, 41. The Catholics of the English College in Douay in 1609 also used the same syntax (*The Holy Bible Translated from the Latin Vulgate*, 6), as do the Jehovah Witnesses today (*The New World Translation*, 17). Though the syntax is somewhat ambiguous in various post-Tridentine Vulgate editions, these are also to be included here (see, e.g., *Biblia Sacra vulgatæ editionis*, 1-2 [1804]), though not the *Nova Vulgata*. Also similar are presentations such as 2,4; 2,5[a-b]; 2,5[c-d]; 2,6; 2,7, or that of Astruc, who, in 1753, found these four sentences: 2,4; 2,5[a-b]; 2,5[c-d]; and 2,6-7; see [ASTRUC], *Conjectures*, 30-31.

sentences, this would not give due importance to how these two clauses are drawn together (*a*) by the same subject of the main verbs (the first explicit, while the second is, significantly, merely implicit), and (*b*) by the completion of the two-fold, from-below/from-above action that is being described (going up from הארץ and then going down over the entire face of האדמה), and (*c*) by the attraction of the *waw*-consecutive perfect (וְהִשְׁקָה) with its preceding simple imperfect (יַעֲלֶה), an attraction providing the *waw*-consecutive perfect with a temporal structure:

ואד יעלה מן־הארץ והשקה את־כל־פני־האדמה: ⁶

⁶ Mais une vapeur montoit de la terre, qui arrousoit tout le dessus de la terre.

Now, it is natural to understand יעלה as a *qal* imperfect in view of והשקה being a *hiphil waw*-consecutive perfect, so that both verbs have אד as their subject. The fact of the *waw*-consecutive perfect following upon the simple imperfect militates against an unexpressed change in subject, especially in view of the fact that the first verb is preceded by אד which holds an emphatic position in the phrase. יהוה אלהים and האדם are ruled out as possible subjects of the verbs, for והשקה cannot but refer to אד. This point will be revisited many times in these presentations and in CHAPTER II.

A comment also needs to be made in regard to the understanding of וְ as an adversative conjunction, meaning «but, instead», viz., not merely that which indicates succession of changed circumstances. A truly adversative interpretation has, as a prerequisite, that the אד would be understood to have nothing to do with המטיר other than that it also deals with water. With an adversative understanding, this water from the אד would have to be seen as being counterproductive to the rain expected since 2,5ᶜ (המטיר), for instance, by washing away the possibility of any would-be growth of שיח ועשב. But there is no mythological rebellion of water of any kind being presented here. Instead, the *most probable* meaning of אד is precipitation-cloud (as will be seen), in which case, אד provides the rain to be sent by יהוה אלהים (see 2,5ᶜ). The conjunction וְ merely indicates a succession of expected events.

Since that is the case, 2,6 cannot be taken to be a sub-parenthetical statement in regard to the stative conditions concerning the lack of שיח ועשב, but rather, as the fulfillment of one of the conditions required for the same שיח ועשב to make their appearance. In this case, the adversative mood is not indicated in the text, but rather, it is a simple *sequential* understanding of the

conjunction that is appropriate. An adversative sense may only be provided in reference to the breaking of the stative conditions of there being no rain, but this is not a truly adversative sense, merely a successive sense, no matter how sudden this change is. This is most likely the intent of Calvin's translation, «*Mais une vapeur*» (for *une vapeur* can also water the ground as precipitation). Just because the verb is imperfect does not mean that it must begin its action when there was not yet any rain being sent upon the earth.

With these things in mind, 2,6 cannot be seen as being so superfluous that it is to be understood, for instance, *only* in relation to the rivers of 2,10-14.

(4) **– *Gn* 2,7 –** This seems to be a compound sentence whose main clauses are drawn together: (*a*) by the same subject of the main verbs (which, indeed, remains unexpressed in the second clause), and (*b*) by the completion of the two-fold, from-below/from-above cycle that is being described, viz., dust from האדמה and נשמת חיים from יהוה אלהים and, (*c*) by 2,7ᶜ, which *must* refer to both 2,7ᵃ and 2,7ᵇ according to the proper understanding of נפש and the syntax involved (as will be seen in CHAPTER II):

$$^{7a}\ \text{וייצר יהוה אלהים את־האדם עפר מן־האדמה}$$
$$^{7b}\ \text{ויפח באפיו נשמת חיים}$$
$$^{7c}\ |\ \text{ויהי האדם לנפש חיה}$$

^{7a} *Et l'Eternel Dieu forma l'homme de la poudre de la terre,*
^{7b} *& souffla en la face d'iceluy respiration de vie,*
  | ^{7c} *& l'homme fut fait en ame vivante.*

2.1.2   *Gn* 2,4-5ᵃ⁻ᵇ; 2,5ᶜ⁻ᵈ-6; 2,7

This is the three-fold syntactical division of 2,4-7 as presented by Luther (published in Wittemberg [=Wittenberg] in 1545)[42].

One can immediately see that the difficulties of the temporal structures of 2,4ᵃ⁻ᵇ are exacerbated with the inclusion of 2,5ᵃ⁻ᵇ. Not only is creation completely (and impossibly) set into the time frame merely of the formation, but there is now a requirement that the generations in 2,4ᵃ would have to occur before there were any שיח ועשב (and, therefore, before any rain or any אדם), something which makes the generations even of השמים והארץ quite irrelevant

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[42] LUTHER, *Biblia, in loco*. Note that, throughout the edition, capitalization after « / » instead of « . » does not indicate a new sentence; rather, there is merely an indication of artistic emphasis in this highly ornate text. « / » seems most likely to be an aid for reading out loud. Sentences are indicated not only by « . », but by exaggerated spaces and paragraph breaks.

(and unimaginable); it is never anywhere even implied in Luther's version of *Gn* 2-3 what these generations could otherwise possibly be. Indeed, he simply dropped the תולדות from his translation.

אלה תולדות השמים והארץ [4a]

בהבראם

ביום עשות יהוה אלהים ארץ ושמים [4b]

וכל שיח השדה טרם יהיה בארץ [5a]

וכל־עשב השדה טרם יצמח [5b]

כי לא המטיר יהוה אלהים על־הארץ [5c]

ואדם אין לעבד את־האדמה [5d]

ואד יעלה מן־הארץ והשקה את־כל־פני־האדמה [6]

וייצר יהוה אלהים את־האדם עפר מן־האדמה [7a]

ויפח באפיו נשמת חיים [7b]

ויהי האדם לנפש חיה [7c]

[4a] ALso ist Himel und Erden worden /
da sie geschaffen sind /

[4b] Zu der zeit / da Gott der HERR Erden und Himel machte /
[5a] und allerley Bewme auff dem Felde / die zuuor nie gewest waren auff Erden /
[5b] Und allerley Kraut auff dem Felde / die zuuor nie gewachsen war.

[5c] Denn Gott der HERR hatte noch nicht regenen lassen auff Erden /
[5d] und war kein Mensch der das Land bawete /
[6] Aber ein Nebel gieng auff von der Erden / und feuchtet alles Land.

UND Gott der HERR machet den Menschen aus dem Erdenflos /
[7b] und er blies im ein den lebendigen Odem in seine Nasen /
[7c] Und also ward der Mensch eine lebendige Seele.

The next sentence, 2,5[c-d]-6, reads (with Luther's colloquialisms): «*Although* [a possible sense of both כי and «Denn»] God the Lord had not yet let it rain on the earth, and (although) there was no man to work the land, *nevertheless* [a possible sense of ן and «Aber»], a «Nebel» went up from the earth and watered all the land». Now, of the many meanings of «Denn» and «Aber», the combination here forces the meanings of «although» and «nevertheless» in a sense which requires that no rain occurs even while a «Nebel» goes up and is watering all the land, a watering which must, therefore, be adversative to the rain which has not yet been sent.

The consequence of this syntax is that the water from this «Nebel» usurps the initiative of יהוה אלהים in watering all the land. Such rebellion does not

find contextual support.

2.1.3   *Gn 2,4-5ᵃ⁻ᵇ; 2,5ᶜ⁻ᵈ; 2,6; 2,7ᵃ⁻ᵇ; 2,7ᶜ*

The presentation below is that of Zwingli, published in Zürich in 1531[43].

Now, besides 2,7ᶜ being artificially cut off from 2,7ᵃ and 2,7ᵇ, the convenient avoidance of a plural תולדות in 2,4ᵃ, and the difficulties mentioned above for Luther's presentation of 2,4-5ᵃ⁻ᵇ, the real difficulty of Zwingli's presentation is that 2,6 not only comes in its own sentence[44], but it presents the אד as a «bruñ», which is introduced with what (in this case) cannot but be an adversative conjunction «Aber». Since 2,5ᶜ⁻ᵈ have been placed in their own sentence which begins with an interpretation of כי as «Dañ» (having merely sequential value here, viz., «then»), the following «Aber», opening 2,6, must contrast the presence of this «bruñ» with the otherwise expected rain in 2,5ᶜ. A «bruñ», in fact, is not rain.

<div dir="rtl">

⁴ᵃ אלה תולדות השמים והארץ

בהבראם

⁴ᵇ ביום עשות יהוה אלהים ארץ ושמים

⁵ᵃ וכל שיח השדה טרם יהיה בארץ

⁵ᵇ וכל־עשב השדה טרם יצמח

⁵ᶜ כי לא המטיר יהוה אלהים על־הארץ

⁵ᵈ ואדם אין לעבד את־האדמה

⁶ ואד יעלה מן־הארץ והשקה את־כל־פני־האדמה

⁷ᵃ וייצר יהוה אלהים את־האדם עפר מן־האדמה

⁷ᵇ ויפח באפיו נשמת חיים

⁷ᶜ ויהי האדם לנפש חיה

</div>

⁴ᵃ Dß ist die geburt him̃els und erden /
   da sy geschaffen sind /

      ⁴ᵇ zů der zeyt / da Got erden und him̃el macht /

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[43] ZWINGLI, *Der ganze Bibel der ursprünglichç Ebraischen* [...] *waarheyt*, *in loco*.
Just four years later (1535), Coverdale published his own English version (COVERDALE., *Biblia. The Bible, that is, The Holy Scripture of the Olde and New Testament, faithfully and truly translated in to Englishe*), most likely in Zürich, which here (2,4-7) reflects Zwingli's version (even though, in 1530, Coverdale had helped Tyndale to translate the Pentateuch in Hamburg). Tyndale's syntax (2,4-5ᵃ; 2,5ᵇ⁻ᶜ⁻ᵈ; 2,6-7ᵃ⁻ᵇ; 2,7ᶜ) is difficult. Daniell's modernized edition keeps Tyndale's syntax. See DANIELL, *Tyndale's Old Testament Being the Pentateuch of 1530*, 16).

[44] Wenham speaks of an «episode initial» וְ for 2,6; WENHAM, *Genesis 1-15*, 46.

> ⁵ᵃ ee dann yenen ein steüdlin was auff erdenn /
> ⁵ᵇ oder yenen ein grůn kraut auff dem vǎld wůchß.

⁵ᶜ Dañ Gott dÿ HERr hatt noch nit rǎgnē lassen auff erdē /
⁵ᵈ und wz kein mennsch der das land bauwte.

⁶ Aber ein bruñ gieng auff von der erden / und feüchtet alles Land.

⁷ᵃ Und Gott der HERR machet den menschen auß kath von der erden /
⁷ᵇ unnd bließ in sein angsicht eiñ lǎbendigen athem.

⁷ᶜ Uñ also ward der mensch ein lǎbēdige seel.

2,6 seems to be a superfluous (or at least a misplaced) foreshadowing of the rivers of 2,10-14. However, no expectation of the rivers is necessarily presumed in 2,10-14, especially as to their provenance from something like a spring. If 2,6 spoke of rain, this would both fulfill the expectation for rain (2,5ᶜ) and prepare for the rivers later. If 2,6 speaks of a spring, no rain would explicitly be mentioned in the text until the diluvial, destructive rain of *Gn* 7, which are *diametrically opposed* to the rain expected here.

2.1.4   *Gn 2,4; 2,5-6; 2,7 or 2,4; 2,5-7*

For comparison, the following translation (my own) offers another presentation of the syntax (which has analogies in some modern versions).

Note that the conjunctions beginning 2,5ᵃ and 2,5ᵇ need not be explicit in the translation for the *both/and* effect of the Hebrew be expressed. The same goes for the conjunctions beginning 2,6 and 2,7 if the sentence is understood to continue uninterrupted from 2,6 to 2,7. Languages deal with such phenomenon in different ways, e.g. «*et... et...*» (in Latin) may be translated with «and» alone.

Besides the impossible reading of 2,4ᵃ⁻ᵇ being one sentence, the aetiology regarding the rain and אדם finding their *raison d'être* in שיח ועשב comes up again, but this time with the added element of 2,6 being in the same sentence of 2,5. All of 2,5 is temporally subordinated to 2,6 causing the problem that אדם in 2,5ᵈ is ignored while only the expected rain finds its fulfillment in the precipitation coming from the אד.

⁴ᵃ אלה תולדות השמים והארץ

בהבראם

⁴ᵇ ביום עשות יהוה אלהים ארץ ושמים

וכל שיח השדה טרם יהיה בארץ ^{5a}

וכל־עשב השדה טרם יצמח ^{5b}

כי לא המטיר יהוה אלהים על־הארץ ^{5c}

ואדם אין לעבד את־האדמה ^{5d}

ואד יעלה מן־הארץ והשקה את־כל־פני־האדמה ⁶

[———————————————————————]

וייצר יהוה אלהים את־האדם עפר מן־האדמה ^{7a}

ויפח באפיו נשמת חיים ^{7b}

ויהי האדם לנפש חיה ^{7c}

^{4a} These are the generations of the heavens and of the earth
> *in their being created*
>> *^{4b} in the day when* יהוה אלהים *is forming earth and heavens.*

> *^{5a} Before all of the scrub of the field was being upon the earth*
> *^{5b} and before all of the herbage of the field was sprouting up,*
>> *^{5c} inasmuch as* יהוה אלהים
>>> *had not caused it to rain upon the earth*
>> *^{5d} and there was no* אדם *to work* האדמה, [;]

⁶ [BOTH] *and a precipitation-cloud went up from the earth*
and watered the entire surface of האדמה .

[———————————————————————]

^{7a} [AND] *And* יהוה אלהים *both fashioned* האדם *dust from* האדמה,

^{7b} and breathed into his nostrils the breath of living-ones,

> *^{7c} so that* האדם *came to be a living individual.*

Not confronting 2,4, Niccacci holds 2,5-6 to be an «antefatto» while 2,7 is the «inizio della narrazione con WAYYIQTOL»[45]. If the opening conjunctions of 2,6 and 2,7 constitute a *both/and* structure, the apparent aetiology would seem to be complete. If 2,6 were to end the sentence, the presence of its opening conjunction, וְ , bereft of the *both/and* structure, would be impossibly redundant if the multiple clauses leading into it from 2,5 were dependent temporal clauses as depicted in the chart.

If the clauses opening 2,5 were compound main clauses – «All of the scrub of the field was not yet upon the earth...» – then the conjunction opening 2,6 could be considered to be either successive, viz., «and then...», or truly adversative, viz., «but instead...». But if אד is seen to be the source of some other sort of water, it will have a truly adversative sense strong

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⁴⁵ NICCACCI, *Sintassi*, 26.

enough to go against the expected flow of the temporal clauses, which, as already seen, does not make sense. If the content of אד is consonant with the expected rain of 2,5ᶜ, it will have a successive sense. This, however, is impossible. The clauses of 2,5ᵃ⁻ᵇ cannot be main clauses, but only temporal clauses modifying 2,4ᵇ, which, as seen, cannot constitute a sentence with 2,4ᵃ nor be left on its own, for it is a dependent temporal clause.

There are another half dozen variations of this presentation of the syntax, but similar difficulties which these versions present have already been commented upon above. Deserving special mention among these is Brenton's (1844) understanding of the Lxx[46]. Although his translation follows this syntax, it is evident that such a reading is not permitted by the actual text of the Lxx if it is stripped of anachronistic punctuation.

✳   ✳   ✳

2,4ᵃ⁻ᵇ, understood to be an integral sentence, is not possible either on its own or with any number of other clauses attached to it from 2,5-7. This leaves 2,4ᵃ syntactically independent. 2,4ᵇ, as a dependent temporal clause, must have something to modify temporally; it cannot stand on its own. This leads us to the following study.

2.2 *Gn* 2,4ᵃ as a superscript juxtaposed to a sentence beginning with 2,4ᵇ

Now, the internal unity of 2,5, 2,6 and 2,7 has already been mentioned above. Although 2,6 and 2,7 are compound sentences, they may be placed within a larger syntactical structure which modifies them as units: (1) the temporal clause beginning with ביום עשות (2,4ᵇ), (2) the two-fold temporal circumstances of 2,5ᵃ⁻ᵇ, and (3) the two-fold explanation in 2,5ᶜ⁻ᵈ (which is inclusive of the temporal effect supplied by 2,5ᵃ⁻ᵇ).

The analysis is two-fold: (1) 2,4ᵃ; 2,4ᵇ-7; (2) 2,4ᵃ; 2,4ᵇ-5; 2,6; 2,7.

2.2.1 *Gn 2,4ᵃ; 2,4ᵇ-7*

The examination begins with 2,4ᵇ-7 as an integral sentence, and concludes with 2,4ᵇ-7 as a sentence broken up with various parenthetical units.

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[46] See BRENTON, *The Septuagint*, 2-3.

2.2.1.1 *Gn 2,4^a; 2,4^b-7 – the syntax to be used in the exegesis*

The first thing one notices is that 2,4^b does not modify anything in 2,5^{a-b} (outside of providing an overarching temporal structure for 2,5^{a-b}). Indeed, it is 2,5^{a-b} which modifies 2,4^b by necessarily delimiting its scope: only that part of the day is being mentioned (at this point) which corresponds to the period before there was any שיח ועשב. It is necessary that 2,4^b and 2,5^{a-b} together look for at least one other syntactical unit to modify, that is, along with the further temporal restrictions coming from 2,5^{c-d}. This is 2,6 with 2,7, not just 2,6 without 2,7, or 2,7 without 2,6 (as will now be seen).

^{4a} אלה תולדות השמים והארץ

בהבראם

^{4b} ביום עשות יהוה אלהים ארץ ושמים

^{5a} וכל שיח השדה טרם יהיה בארץ

^{5b} וכל־עשב השדה טרם יצמח

^{5c} כי לא המטיר יהוה אלהים על־הארץ

^{5d} ואדם אין לעבד את־האדמה

^{6} ואד יעלה מן־הארץ והשקה את־כל־פני־האדמה

^{7a} וייצר יהוה אלהים את־האדם עפר מן־האדמה

^{7b} ויפח באפיו נשמת חיים

^{7c} ויהי האדם לנפש חיה

^{4a}*These are the generations of the heavens and of the earth*
   in their being created:

^{4b} *In the day when* יהוה אלהים *is forming earth and heavens,*
   ^{5a} *and before all of the scrub of the field was being upon the earth*
   ^{5b} *and before all of the herbage of the field was sprouting up,*
      ^{5c} *inasmuch as* יהוה אלהים
         had not caused it to rain upon the earth
      ^{5d} *and there was no* אדם *to work* האדמה,
^{6} *a precipitation-cloud went up from the earth*
   and watered the entire surface of האדמה ,

^{7a} *and* יהוה אלהים *both fashioned* האדם, *dust from* האדמה,
^{7b} *and breathed into his nostrils the breath of living-ones,*
   ^{7c} *so that* האדם *came to be a living individual.*

Now, the temporal modifiers (2,4^b, 2,5^{a-b}, 2,5^{c-d}) are not uselessly posited; they seek fulfillment in modifying that which they themselves express. A series of sentences are syntactically available in 2,6-7 to be modified by 2,4^b-5. As already seen, these clauses are grouped into two syntactical units, 2,6 and 2,7, each of which refer to the fulfillment of the most stringent of the temporal conditions laid out in 2,4^b-5, namely, the rain (2,6, in view of 2,5^c) and האדם (2,7, in view of 2,5^d) and are both, therefore, to be included.

Now, if one ignored the content altogether, one could conceivably finish the sentence begun in 2,4^b with 2,6. Considering, however, that the very content of 2,4^b-5 has been so very carefully crafted by the syntax, it would be wrong not to include 2,7 with 2,6 in the temporal modifications offered by 2,4^b-5. In other words, the exclusion of 2,7 would render the previous syntactically directed content as being quite meaningless. For the same reason, it would also be unsuitable to leave out 2,6, while at the same time having 2,7 alone modified by 2,4^b-5. Instead, as shown above, the conjunctions opening 2,6-7 have a *both/and* signification, with the effect that both 2,6 and 2,7 are modified conjointly by the temporal clauses in verses 2,4^b-5.

It is in this presentation that the aetiology concerning rain and האדם *seems* to be the strongest, for not only does their *raison d'être seem* to be found in facilitating the arrival of שיח ועשב in their various ways, but the very formation of earth and heavens *seems* to be inextricably involved in this process.

Moreover, an associated circumstance is accentuated here, namely, that both the water and האדם *equally* receive the temporal modifications offered by 2,4^b-5. Both *seem* entirely and equally subservient to שיח ועשב, so that האדם and the water themselves seem quite equal. If this kind of thing were to be a motivation to attempt syntactically to remove 2,6, the desired effect would not be achieved, for 2,5^{c-d} also provide what still *seems* to be a forced comparison of האדם and the water. Usage of mythology may be heavy (*En.el.* comes to mind). The equal treatment of water and האדם is analyzed in CHAPTER II.

2.2.1.2   *Gn 2,4^a; 2,4^b-7 – incorrect parenthetical schemata*

The popular depictions of the syntax presented here are recent, that is, after the separation of 2,4^a from 2,4^b became accepted. Nevertheless, the *influence* of previous work is quite evident. This has far reaching effects on exegesis.

(A)   *Gn 2,4ᵃ; 2,4ᵇ-7, with 2,5-6 as a parenthesis*

This is, perhaps, the most published version of the syntax of 2,4-7. The *Nova Vulgata* is the text used in the depiction below[47], though there are many similar presentations[48].

The basic sentence is constituted by 2,4ᵃ and 2,7. A parenthesis of 2,5-6 is obviated by em-dashes, viz., « — ». The reason for this is the interpretation of אד as «fons». It is this understanding of the אד as a source of some form of water other than that which was foreshadowed in 2,5ᶜ, which makes for the adversity of 2,6, regardless of whether or not the conjunction opening 2,6 (וְ) is read as being (seemingly) successive, viz., «and», or with what seems to be a more apparent adversity, viz., «sed»[49]. Given this understanding, it is most convenient to find a syntactical unit for the application of the temporal modification offered by 2,4ᵇ, namely, 2,7 (see «tunc»), by way of making 2,5-6 into a merely parenthetical interruption[50].

There is no problem with a sentence constituted by 2,4ᵇ and 2,7. However, the parenthesis itself (2,5-6) creates the familiar problem of there being only a partial fulfillment of the circumstantial requirements in 2,5ᶜ⁻ᵈ, viz., with 2,7 only, for, in this case, the water in 2,6 is contrasted to the rain promised in 2,5ᶜ, even to the point of being directly adversative to the presence of שיח ועשב. This finds no support in 2,4–3,24.

> ⁴ᵃ *Istae sunt generationes caeli et terrae,*

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[47] SCHICK, *Nova Vulgata Bibliorum Sacrorum*, 30.

[48] See BERLIN – ZVI BRETTLER – FISHBANE, *The Jewish Study Bible*, 15. It unnecessarily separates 2,7ᵇ⁻ᶜ from 2,7ᵃ; האדם can only fulfill the conditions for the presence of שיח ועשב when he has the capacity to work (2,7ᶜ).

Among many others are BUURSMA, *The NIV*, 5, and HIESBERGER – et al., *The Catholic Bible.* [...] *New American Bible*, 5. The latter is the edition of the *National Conference of Catholic Bishops* (U.S.A.).

[49] See VON RAD, *Das erste Buch*, 50; ALTER, *The Five Books*, 20-21.

[50] A similar understanding regarding the conjunctions opening 2,6 and 2,7 may be seen, for instance, in an edition taken over by the Jehovah Witnesses: BYINGTON, *The Bible*, 14. In this case, 2,4ᵇ-7 is presented as one sentence, whereby 2,5ᵃ⁻ᵇ and 2,5ᶜ⁻ᵈ are depicted as following upon 2,4ᵇ. However, 2,6 (separated from 2,4ᵇ-5 merely by a comma), begins with the non-adversative conjunction «*and*» as followed by «*a mist*». This indicates that 2,6 belongs to the circumstances concerning why שיח ועשב are *not* yet present. Indeed, 2,7 does *not* begin with any conjunction, making it the main clause modified by 2,4ᵇ-5. There is, then, with האדם, only a partial fulfillment of the circumstances necessary for שיח ועשב.

| *quando creata sunt.*

4b In die quo fecit Dominus Deus terram et caelum ——

    5a omne virgultum agri, antequam oriretur in terra,
    5b omnisque herba regionis, priusquam germinaret;
      5c non enim pluerat Dominus Deus super terram,
    5d et homo non erat, qui operaretur humum,
      6 sed fons ascendebat e terra
        irrigans universam superficiem terrae

—— *7a tunc formavit Dominus Deus hominem pulverem de humo*
    7a et inspiravit in nares eius spiraculum vitae,
     | *7a et factus est homo in animam viventem.*

(B) *Gn 2,4ᵃ; 2,4ᵇ-7, with 2,5ᶜ⁻ᵈ-6 as a parenthesis*

The text used here[51] presents 2,5ᶜ⁻ᵈ-2,6 as a parenthetical statement (with em-dashes) placed in a sentence beginning with 2,4ᵇ–2,5ᵃ⁻ᵇ and concluding with 2,7 (see «then»). The explanatory «for» includes 2,6, though 2,6 is preceded with a semi-colon and commences with what is necessarily an adversative conjunction «but» (as evidenced by the contrasting «stream»). Only 2,7 fulfills 2,5ᶜ⁻ᵈ. There are many similar modern versions[52].

4a These are the generations of the heavens and the earth
   | *when they were created.*

4b In the day that the L*ord* *God made the earth and the heavens,*
    | *5a when no plant of the field was yet in the earth*
    | *5b and no herb of the field had yet sprung up* ——

      5c for the L*ord* *God had not caused it to rain upon the earth,*
      5d and there was no one to till the ground;
        6 but a stream would rise from the earth,
        and water the whole face of the ground

—— *7a then the* L*ord* *God formed man from the dust of the ground,*
    7b and breathed into his nostrils the breath of life;
     | *7c and the man became a living-being.*

2.2.2   *Gn 2,4ᵃ; 2,4ᵇ-5; 2,6; 2,7*

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[51] B. M*etzger* – et al., *The Holy Bible*, 2. For adverse effects on commentary, see C*ampell*, *Sources*, 92, n. 1.

[52] Among these is M*ay* – B. M*etzger*, *The Oxford Annotated Bible*, 3.

Here, 2,5ᵃ and 2,5ᵇ, while retaining their own temporal sense, are compound main clauses modified by the temporal clause of 2,4ᵇ and explained by 2,5ᶜ⁻ᵈ:

^{4a} אלה תולדות השמים והארץ

| בהבראם

| ^{4b} ביום עשות יהוה אלהים ארץ ושמים

^{5a} וכל שיח השדה טרם יהיה בארץ

^{5b} וכל־עשב השדה טרם יצמח

^{5c} כי לא המטיר יהוה אלהים על־הארץ

^{5d} ואדם אין לעבד את־האדמה

^{6} ואד יעלה מן־הארץ והשקה את־כל־פני־האדמה

^{7a} וייצר יהוה אלהים את־האדם עפר מן־האדמה

^{7b} ויפח באפיו נשמת חיים

^{7c} ויהי האדם לנפש חיה

⁴ᵃ This is the story of the heavens and the earth
 | *after their creation.*

  | *⁴ᵇ When the* L ORD *God made the earth and the heavens,*
⁵ᵃ there was neither shrub
⁵ᵇ nor plant growing on the earth,
  | *⁵ᶜ because the Lord God had sent no rain;*
  | *⁵ᵈ nor was there anyone to till the ground.*

⁶ Moisture used to well up out of the earth
 and water all the surface of the ground.

⁷ᵃ The L ORD *God formed a human being from the dust of the ground*
⁷ᵇ and breathed into his nostrils the breath of life,
 | *⁷ᶜ so that he became a living creature.*

Here, 2,4ᵇ modifies the main clauses, 2,5ᵃ⁻ᵇ; this modification is subject to the two-fold temporal structure to be found in the main clauses (טרם^{bis}). Thus, all of the forming of earth and heavens takes place during the time that טרם persists. שיח ועשב are thereby necessarily removed from the entire period of the forming activity of יהוה אלהים, that is, for the entire day of the formation of earth and heavens, which, although it is not depicted as having an end, there would never be a time when the circumstances of there not being any שיח ועשב would not be present. This contradicts the text. Any moisture from an אד along with the presence of אדם are forever excluded, that is, according to 2,5ᶜ and 2,5ᵈ, which still modify 2,5ᵃ⁻ᵇ. This presentation is not viable.

This depiction of the syntax is common, whether academically[53], confessionally[54] or ecumenically[55] (the latter providing the translation above).

Among various other editions[56], the *Bibbia Ebron* also belongs here. In this case, 2,6 is directly added to 2,4[b]-5, understanding the verbs of 2,6 as *hiphil* in such manner that the «uomo» is the subject of both the infinitive in 2,5[d] and both verbs in 2,6: «*non vi era l'uomo che lavorasse il terreno e facesse sgorgare dalla terra un canale e facesse irrigare tutta la superficie del terreno*»[57]. The *Conferenza episcopale italiana* similarly presents «*e nesuno lavorava il suolo e faceva salire dalla terra l'acqua dei canali per irrigare tutto il suolo*»[58]. Also similar is Alonso Schökel's popular edition: «*ni había hombre que cultivase el campo y sacase un manantial de la tierra para regar la superficie del campo*»[59]. Arzt agrees: «Somit ist *'dm* auch in V.6 Subjekt. Damit der Satz Sinn erhält, muß *y'lh* als Kausativstamm gelesen werden, was ohne Schwierigkeit möglich ist»[60]. But all of this is impossible. Consider the following.

Saydon thinks that «præterea si *'ed* est nubes pluvia, contradiceret versui antecedenti»[61], which does not follow, for יהוה אלהים can prescind from an action *until* an appropriate time. Saydon comes up with this translation: «Nullum virgultum agri adhuc erat in terra, et nulla herba campi adhuc germinabat, quia non pluerat Dominus Deus super terram, nec erat homo qui operaretur terram aut aquam canalis attolleret ut irrigaret universam

[53] DE TARRAGON – TAYLOR – AUSCHER – et al., *La Bible de Jérusalem*, 39.

[54] For instance, see D.A. MURRAY – J.P. MURRAY – et al., *The New Catholic Study Bible. Today's English Version*, 4. Also note that many older editions of the King James Version exhibit a similar structure (2,4[a]; 2,4[b]-5; 2,6; 2,7[a-b]; 2,7[c]); see, for instance: *The Holy Bible Containing the Old Testament and the New*, 2.

[55] E.g.: COGGAN – et al., *The Revised English Bible*, 2. This represents the Catholic Episcopal Conferences of Ireland, Scotland, England and Wales, as well as the Churches of England and Scotland, the Council of Churches for Wales, the Irish Council of Churches, the Methodist Church of Great Britain, the United Reformed Church, the Religious Society of Friends, the Moravian Church of Great Britain and Ireland, the Salvation Army, as well as the Bible Society and the National Bible Society of Scotland.

[56] E.g., *La Bibbia*, 22. Reference to כי in 2,5[c] is stripped; 2,5[c-d] is a separate sentence.

[57] TESTA – RAVASI – et al., *Bibbia Ebron*, 19.

[58] VANETTI, *La Bibbia*, 35.

[59] ALONSO SCHÖKEL, *Biblia del Peregrino*, 72-73.

[60] ARZT, «Wolke», 77.

[61] SAYDON, *In Gen. 2, 4-25*, 14.

superficiem terræ»[62]. He recognizes that «insolita forte videretur coniunctio modi finiti cum infinitivo constructo יעלה ··· ו ··· לעבד», immediately explaining: «Sed lex est in lingua hebraica ut infinitivus constructus per modum finitum continuetur; cfr. 1 Sam 2,8: להושיב ··· ו ··· ינחלם = ad collocandos (eos cum principibus) et ut (thronum gloriæ) conferret eis»[63]. He cites several grammars regarding *1 Sam* 2,8, none of which include 2,5-6 (or anything like this)[64]; יעלה of 2,6 is itself followed by the *waw*-consecutive והשקה, making any combination with the infinitive of 2,5[d] impossible. He leans on Bea and Riessler. Bea, instead, has «nebula (hebr. «’çd», sec. Iob. 36, 27 = nebula) ascendebat ex terra et (descendens ut pluvia) irrigavit totam terram»[65]. Meanwhile, Riessler paraphrases: «und von der Erde Flußwasser herausgeschöpft und damit die ganze Oberfläche des Erdbodens bewässert hätten»[66]. Recently, Ska translated Saydon, «In the day God made the earth and the heavens, when no plant of the field had yet sprung up, for the Lord God had not caused it to rain upon the earth and there was no man to till ground, (and) to bring up moisture from the earth and to water the surface of the soil», saying that this is «respecting the grammar and the style of the Hebrew text»[67]. For Ska, Saydon's «aquam canalis» may be «moisture», meaning «mist»[68]. If so, can אדם cause any 'mist' to go up to water all the surface of the ground? This will be revisited later in the thesis. But whatever אד means, how can אדם survive if, in Ska's words, «Gen 2,4b-6 describes a world where there is no human being and no water. Therefore, there is no life. This world is actually "a land of deserts and pits, drought and deep darkness, a land that none passes through, where no man dwells" (Jer 2,6)»[69].

<div align="center">✳   ✳   ✳</div>

In this first chapter, it has been shown that 2,4[a] belongs to 2,4[b]–3,24 as a

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[62] SAYDON, *In Gen. 2, 4-25*, 16.

[63] *Ibid.*, 13.

[64] JOÜON, *Grammaire*, §124.*q*; *GKC*, 114. *r*; DRIVER, *A Treatise*, §117-118.

[65] BEA, *De Pentateucho*, 128.

[66] RIESSLER, *Die heilige Schrift*, 3.

[67] SKA, «Creation», 32.

[68] *Idem.*

[69] *Idem.*

superscript which is not syntactically conjoined to 2,4^b [70], and that 2,4^a is a separate sentence, and that 2,4^b-7 is an indivisible sentence. 2,4^a, as will be seen, is reflected in 2,4^b–3,24, and *vice versa*.

The arguments which seem to be flowing from the text have been given a voice, even if they are opposed to the usual interpretations given to the text. These possibilities will now be tested by the exegetical analysis to follow[71].

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[70] Diversely, see Thomas, who simply says that «owing apparently to an attempt on the part of the compiler to link it [2,4–3,24] with the previous story, it [2,4–3,24] commences by a strangely broken sentence» (THOMAS, *Genesis*, 62). Countless others, with a similar repetition of previous commentary, do not go more deeply than this.

[71] Finally, while (very) few have represented the syntax accurately (e.g., WHITE, *Narration*, 117), this is either by mistake or without taking cognizance of the consequences of the syntax (as if obviated with White's commentary). Garland, though having had a good translation, accompanied it with misfitting syntax and no explanation (GARLAND, *Genesis*, 23-24).

<div dir="rtl">

ושמתי את־זרעך כעפר...   אם־יוכל איש למנות את־עפר...   גם־זרעך ימנה

— Genesis 13,16

ספר הכוכבים... אם־תוכל לספר אתם...   כה יהיה זרעך

— Genesis 15,5

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CHAPTER II

The Exegesis of *Gn* 2,4-7

The purpose of this chapter is to draw out the implications of the syntax indicated in CHAPTER I, thus providing a preliminary presentation of the unity of the first generation of the heavens and the earth.

The exegesis is divided into two sections: (1) analysis of 2,5.6.7; (2) 2,4-7 seen together. In the latter part, 2,5-7 will be studied as a whole, and then in view of its immediate context, 2,4[b] and, then, 2,4[a].

SECTION ONE – *Gn* 2,5.6.7

Just as 2,4[a] was appraised in view of 2,4[b], not only because of the number, but also because of the comprehensive character of parallel elements on either side of that verse, just so does the text make a similar invitation to examine verses 2,5.6.7.

1   *Gn* 2,5

After presenting the syntactical structure of 2,5, an analysis of שיח, עשב and מטר is provided. These remarks will be developed throughout this chapter.

1.1   The syntactical structure of *Gn* 2,5

We have already seen in regard to the syntax that both aspects of the two-fold explanation found in 2,5[c] and 2,5[d] are subject to the conjunction כי, which necessarily submits both of these elements to the two-fold statement of stative conditions expressed in 2,5[a] and 2,5[b], to the effect that these clauses are also sealed to each other. Indeed, all four sections of 2,5 are bound to each other. It is the syntax which provides the structure of the passage: as with 2,6 and 2,7, this verse also places various units in parallel, indeed, with minute detail.

№	(8) (7) (6)	(5)	(4)	(3)	(2)	(1)
	ב [ה] ארץ	יהיה	טרם	השדה	כל שיח	ו ^{5a}
	┌───[------------](9)	יצמח	טרם	השדה	כל-עשב	ו ^{5b}
	│ ──────── (10) ────────				
	└─ על- ה ארץ		לא המטיר יהוה אלהים			כי ^{5c}
	└─ את- ה אדמה		אדם אין לעבד			ו ^{5d}

In № 1, it is seen that the conjunctions beginning both parts of the verse (2,5ᵃ⁻ᵇ and 2,5ᶜ⁻ᵈ) begin *both/and* structures whereby 2,5ᶜ⁻ᵈ provides an explanation (כי) for 2,5ᵃ⁻ᵇ. The almost pedantic insistence on parallel elements is seen in № 2 (with the contrastive totalities constituting a universality), in № 3 (with the identical location), in № 4 (with the identical temporal specification), in № 5 (with the *qal* imperfect verbs). This is matched by the same almost pedantic insistence in № 6 and № 7 (with the particles and, then, definite articles), as well as in № 8 (with a specific location).

In № 10, the phrases לא המטיר יהוה אלהים (2,5ᶜ) and אדם אין לעבד (2,5ᵈ) present parallel scenarios as evidenced by (*a*) negative conditions, (*b*) verbs, (*c*) explicit subjects for the verbs (whereby, significantly, יהוה אלהים is placed in relation to אדם). These two phrases in № 10 are parallel to № 2-5, with all units having negative circumstances, and with the last (№ 10) conditioning the first (№ 2-5).

Due to the minute parallelism, one expects 2,5ᵇ to end with a preposition, a definite article, and either ארץ or אדמה, instead of a blank, viz., № 9 [-----]. 2,5ᵈ, ואדם אין לעבד את-האדמה, like 3,23, וישלחהו [...] לעבד את-האדמה, is analogous to what is happening in 3,17-19 (and, more remotely, 2,15). In 3,18, יהוה אלהים says to אדם: ואכלת את-עשב השדה, which follows immediately upon the cursing of האדמה. In other words, the text provides that עשב is sprouting up from האדמה. The end of 2,5ᵇ would most appropriately end with אדמה instead of ארץ, creating a minor chiasmus constituted by 2,5ᵃ and 2,5ᶜ over against 2,5ᵇ and 2,5ᵈ. This would indirectly confirm that this אדם is especially related to עשב and אדמה. In 2,9, עץ הדעת טוב ורע and עץ החיים grow from האדמה (as will be seen). These trees are especially related to האדם.

Note the relationship of (1) 2,5ᵃ and 2,5ᵇ; (2) 2,5ᶜ and 2,5ᵈ; (3) 2,5ᵃ and 2,5ᶜ; (4) 2,5ᵇ and 2,5ᵈ; (5) 2,5ᵃ⁻ᵇ and 2,5ᶜ⁻ᵈ. Any argumentation which ignores the syntax so as to pretend that 2,5ᵃ is modified by 2,5ᶜ alone, and, then, that 2,5ᵇ is modified by 2,5ᵈ alone, is illegitimate, i.e., despite any claim, for

instance, by Futato, that this would be «quite logical, highly structured, and perfectly coherent»[1].

Consequences of all of this will be noted especially during the examination of 2,5-7, 2,4[b]-7 and 2,4[a]-7.

1.2   המטיר and עשב, שיח

A few brief remarks are offered here for שיח, עשב as well as המטיר.

(1) שיח ועשב — 2,5[a-b] speaks of all שיח ועשב of the field with *qal* imperfects, indicating their continuance after their appearance. The difference in the verbs speaks to their subjects, for שיח perdures for a very long time at some height over the earth (for היה is a simple statement of existence[2]), while עשב, according to its nature, can do no more than sprout up (for צמח is a reference to its transient nature[3]). About this latter point, it is interesting that, as an exception, the two special trees grow up out of האדמה, not הארץ.

Like השמים והארץ, שיח, used as a collective, is *all* the growth of the field which is not עשב, and *vice versa* for עשב. This is a universal statement regarding vegetation[4], including עץ החיים and עץ הדעת טוב ורע.

(2) This universal situation regarding the vegetation provides for a universal situation in regard to the spacial extension of that vegetation. שיח ועשב are both qualified by their belonging to the field, viz., עשב השדה/שיח השדה. The field, however, can only exist as such inasmuch as there is something which grows, namely, שיח ועשב. Now, האדם is to work האדמה *and* הגן, which is planted by יהוה אלהים (2,8), with what is necessarily שיח of the *field* and עשב of the *field*. The Garden and the field and האדמה have the same extension.

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[1] FUTATO, «Because It Had Rained», 10. He needlessly uses such argumentation for his point concerning a polemic against the Baals.

[2] As Bernhardt writes: «Immerhin hat es den Anschein, als habe *hâjâh* von vornherein zugleich 'sein' im 'Sinne' von 'existieren, vorhanden sein' (=Gewordenes) und im Sinne von 'entstehen, geschehen' (=Werdendes) bezeichnet» (BERGMAN – RINGGREN – BERNHARDT, «הָיָה», 397).

[3] For examples of immediacy and frailty, see RINGGREN, «צָמַח», 1068-1072.

[4] כל is almost always used to indicate the totality of a part of a whole. This universal aspect wrought by the totality of the two parts is reinforced by the usage of (כל) in that it is hardly used if the totality is already immediately obvious. Thus, כל שיח and כל-עשב are parts of a more universal 'vegetation'; the usage here emphasizes the totality of the two parts, and, then, the universality constituted by both. See RINGGREN, «כֹּל», 145-153.

Since האדמה is the surface of the ארץ here (see 2,6), all of these things have the same extension as the ארץ. Plöger agrees with this, even saying that האדמה is synonymous with שדה[5]. This will all be detailed further below, including the fact that הגן has the same extension, in one sense, that Paradise has. The universal extension of these things is significant later in the exegesis.

(3) המטיר — According to the verb, המטיר, a *hiphil* perfect, the rain is to be initiated by יהוה אלהים. The rain, though material, is, in a certain sense, obedient, in that it accomplishes perfectly what it was caused to do. An analogy, because of the parallel in 2,5[c] and 2,5[d], is rightly investigated between the rain and אדם. This will also come up again later in the exegesis. At this point, the personal activity of אדם (לעבד את־האדמה) on behalf of the first appearance of שיח ועשב is ruled out in the text: it is the mere presence of אדם, along with the rain, which is necessary for שיח ועשב to appear.

Again: (1) there *seems* to be an aetiology pointing to the only or primary reason for rain and אדם, which *seems* to concern their utilization for the sake of שיח ועשב; (2) there *seems* to be a parallel between the utilization of rain and אדם, which would *seem* to make these two equal in importance.

The text has much to say on these two points, which will forcefully come out during the analysis of these verses in larger units (2,5-7; 2,4[b]-7; 2,4[a]-7). Previous to this, 2,6 and 2,7 need to be studied. 2,5[c] anticipates the rain to be sent; this rain will be sent in 2,6[6] (as is now demonstrated).

2   Gn 2,6

After presenting the syntactical structure of 2,6, a study is made of אד, which is important for further understanding the syntax and content of 2,4-7.

2.1   The syntactical structure of 2,6

№	(3)	(2)	(1)
	מן־הארץ	יעלה	ו אד
	את־כל־פני־האדמה	השקה	ו [אד]

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[5] See PLÖGER, «אֲדָמָה», 97.

[6] Diversely, see, for instance, Sailhamer, who says that «when the narrative states that the Lord God had not yet "sent rain on the earth," we can sense the allusion to the Flood narratives (7:4)» (SAILHAMER, «Genesis», 6). However, the purpose of creation is not a flood destroying all that there is.

It is the syntax which sets up the parallels seen in № 1-3, whereby אד is the expressed or unexpressed subject (№ 1) of the *qal* imperfect and *hiphil waw-consecutive* perfect verbs (№ 2). יעלה is contrasted with המטיר inasmuch as אד, firstly burgeoning with water, then sloughs it off. These actions have locations (№ 3) which, in context, differ in depth, not in extension.

2.2   The term אד

The discussion includes the term's contextual and philological indications. Mention is made of mythology and the extension of הארץ and כל־פני־האדמה.

2.2.1   *The circumstantial aspects of the* אד

Since the term אד is controversial for syntactical, exegetical and philological reasons, it is appropriate – before defining this אד – to understand (1) *where* it is located, (2) *what* it does, and (3) *why* it does what it does.

(1) *In regard to where the* אד *is located*, these things are to be noted:

(*a*) הארץ is parallel with כל־פני־האדמה. Since האדמה is a partitive of הארץ regarding the latter's surface, כל־פני־האדמה must be equal to the extension of the surface of הארץ. The syntactical context also speaks of הארץ in its entirety (see 2,4ᵃ and 2,4ᵇ). It will be confirmed many times that the garden – which is found everywhere that האדמה is to be found – is not in a specific region of the earth (whether actually, as so many have argued, or figuratively), but has universal extension. Difficulties, such as האדם being thrown out of the garden, disappear upon closer inspection.

(*b*) Since האדמה refers to the surface of הארץ, and since what is mentioned here is כל־פני־האדמה, and not something more profound in depth, as would be possible with הארץ alone, the understanding of the water must be that it is distributed by the אד in such manner that the surface of האדמה, that is, specifically, *the surface of the surface of* הארץ, is not washed away[7]. This means that the water coming from the אד cannot be considered to be that which is counterindicated in the text, viz., anything which would wash away this *superficial* surface of the earth (פני־האדמה), namely: (1) any kind of flood or

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[7] Even intermittent floodings wrought by multiple springs would wash away all the top-soil (כל־פני־האדמה). Benjamin somehow holds that these verses of *Gn* speak of destruction: «The waters in the Story of the *'Adam* as a Farmer do not give life; they bring death. They are not a cloud, a mist, a spring, or a stream that irrigates crops, but rather a flood that inundates everything in its path» (BENJAMIN, *The Old Testament Story*, 23).

torrential rain having the effect of a flood; (2) any kind of spring inasmuch as it would still have to flood the entire surface of the earth.

(*c*) Diversely, the אד cannot be considered to be that which provides water to only a part of the surface of the surface of the earth, namely: (1) a universally *heightened* level of water-table (for many deserts have large bodies of fresh water below the surface of the ground, which only rarely appear in the form of an oasis); (2) any water which proceeds forth in a system of canals, for such would still not provide any water for this surface of the surface of the earth, as is evident by means of universal experience: deserts can remain quite unaffected even by large rivers.

(*d*) The only option left as to the location of the אד is that place which would define the very essence of the אד, viz., a precipitation-cloud, which, as the text indicates, rises from the earth so as to water the extension of the earth (כל־פני־האדמה). Even if the provision of water from a precipitation-cloud is continuous[8], this would hardly be contrary to what the אד must do, namely, provide water to כל־פני־האדמה, but not wash it away.

(2) *In regard to what אד does*, the text notes (1) that it provides water for כל־פני־האדמה by having it rise (יעלה) and, then, come down (והשקה), and (2) that אד is the subject of the verb which is most often used specifically for filling a need for water, viz., שקה. The combination of אד and שקה is not problematic, for the vehicle of the action of שקה is relative to its context. Note how the LXX supplies ἐπιχυθήσονται for יְזֹקּוּ in *Job* 36,27. Nothing indicates the cessation of the action of 2,6.

(3) *In regard to why אד does what it does*, the expectation of 2,5ᶜ comes to mind. The אד simply follows the initiative of יהוה אלהים regarding the provision of the rain required for שיח ועשב. This is best studied further below during the analysis of 2,5-7.

2.2.2   *The philological indications concerning* אד

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[8] *GKC* says that «the imperfect serves in the sphere of *past time* to express actions, &c., which *continued* throughout a longer or shorter period, e.g. Gn 2⁶ *a mist went up continually* יַעֲלֶה» (*GKC*, 107. *b*; also see 107.*d*; 112.*e*; 142.*b*).

W-O'C says that «the (con)sequential *wqtl* usually takes on the sense of the preceding non-perfective, which may be imperfective [...] *and would water*» (32.2.1.d.8). Another comment of *W-O'C* points to its own doubt specifically because of the translation which is given to אד: «Streams(?)» (31.2.b).

Also see S.R. DRIVER, *A Treatise*, 128 = §113.4.*b*.

As seen in CHAPTER I, the definition of אד is important to the exegesis of 2,4-7. Despite the abundance of conjectures, a definition can be given for אד.

Many begin with the LXX translation πηγή. Wevers, an avid defender of the LXX, says that «the Hebrew noun אד has often been interpreted as "mist," probably based on Tar^O[nkelos] which has עננא, but "clouds" do not ordinarily יעלה "go up, arise" from the earth, and the translation πηγή, is almost certainly correct»[9]. While he admits that clouds may, indeed, arise from the earth, and points to the usage of the Targum Onkelos, he tries to back up his own argument saying that «the word אד is attested in Akk. in the sense of "river," borrowed in turn from Sumerian *id* "river (as a divinity)"»[10].

However, Speiser points out that «the Sumerian logogram in question was read in Akkadian as *naru* "river" and could not, as such, have led to Heb. *'ed*»[11]. Tsumura adds that «the writer uses *nâhâr*, the cognate of Akkadian *nâru*, in 2:10, a few verses later. This makes it more difficult to suppose that *'çd* is an Akkadian (<Sumerian) loan word with a meaning "river"»[12].

After Tsumura provides an overview of the discussion[13], he then critiques some possible meanings: storm or catastrophic event, high water, destructive water, high tide, subterranean water[14]. Only for «water flooding out of the subterranean ocean[15]» does he have high praise, both on account of late versions, and because it «fits the Genesis context well»[16]. He says that *'çd* has something to do with «Sumerian e₄-dé», so that *'çd* means «high water» with reference to this «water flooding out of the subterranean ocean»[17].

Besides all of the argumentation further above concerning the effect of the אד on the אדמה, the observations of Hasel & Hasel counter Tsumura's understanding: (1) of the concept, for instance, of *tᵉhôm*, etc.[18], which is

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[9] WEVERS, *Notes*, 24.

[10] *Idem.*

[11] SPEISER, «*'ed* », 20.

[12] TSUMURA, *The Earth*, 112.

[13] Included are Albright, Speiser, Sæbø, *CAD*, von Soden, Lambert, Hirsch, Roberts, Borger, Bottéro, Barr and others. See TSUMURA, *ibid.*, 97-109.

[14] *Ibid.*, 109-113.

[15] *Ibid.*, 112.

[16] *Ibid.*, 113.

[17] *Ibid.*, 115; summary: 159-161.

[18] HASEL & HASEL, «The Hebrew Term *'ed*», 324. Note that G.F. Hasel died in 1994, and that M.G. Hasel published this article in 2000.

unsupported in the text; (2) of the verbal usage of the imperfect in 2,6, which is incongruous with catastrophic flooding[19]; (3) of philology, for in «the best lexical sources the Sumerian term never means "high water." It means "flood" or "flood-storm"»[20]; (4) of the logic of the passage:

Tsumura takes an actually rare meaning, that is to say, «high water,» from Akk. *edû* and reads it back into the suggested Sumerian parent word. The imported Sumerian meaning is then directly transferred to Heb *'ed* with the claim that *'ed* can now be understood to be «a loan word directly (or via a non-Akkadian language such as Hurrian) borrowed from Sum. e_4-dé.» There are too many linguistic feats and incongruities to make this a convincing argument[21].

After critiquing an indirect Sumerian connection and an Akkadian connection with אד, for which no adequate example is found[22], Hasel & Hasel show the invalidity of Dahood's conjecture concerning an Eblaite background for אד[23]. They introduce a *non-sequitur* argument which will support their own conclusions, however weakly, later in their article:

Gen 2,5 states unambiguously that the LORD God «had not caused it to rain on the earth» (NASB). However, if v. 6a is made to say that YHWH "made a rain cloud come from the nether ocean," then there would be a tension, if not a contradiction, between vv. 5 and 6. Rain in v. 5 obviously needs to come also from «rain clouds.» The contrast between vv. 5 and 6 in the customary rendering shows that there is no rain from which the ground is to be watered (v. 5), that is, the watering does not come from heaven/sky above. Rather there is another source that is watering the ground. It is a watering from below, from the «earth»[24].

Indeed, one of the *conditions* for the presence of שיח ועשב is that יהוה אלהים will cause it to rain. There must have been a time subsequent to when «LORD God "had not caused it to rain on the earth"», that is, by 2,8. Thus, the text indicates that this rain was intended to be sent by יהוה אלהים. If it

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[19] *Ibid.*, 325, 326.

[20] *Ibid.*, 325.

[21] *Idem.* Yet, wars made Akkadian flourish *with* Sumerian (see VAN DE MIEROOP, *A History*, 167). But, if *Gn* 2,4-7 is (post-)exilic writing, only the most important or poetic Sumerian words would survive. Regarding Hebrew and Akkadian, it would be too generous to say «che si tratta dell'adattamento di fonemi difficili da pronunciare da parte del parlante alloglotto, il quale tali fonemi non possedeva» (FILIGHEDDU, «*'çd*», 117).

[22] HASEL & HASEL, *ibid.*, 326-329; 335-336.

[23] *Ibid.*, 329-331.

[24] *Ibid.*, 330.

were to be sent in 2,6, this would not be problematic; according to the verbs, the water in 2,6 could be sent at a time subsequent to the time when rain was not being sent[25]. That the water in 2,6 must be adversative to the expected water of 2,5 (and, therefore, adversative to «LORD God» Himself) is completely gratuitous. To depend on «the customary rendering» (which is not a consensus, either today, or, in the past) is a tautologous argument.

Hasel & Hasel also attack Dahood's argument regarding the abundance of water he envisioned for the earth, viz., «nether ocean»[26] as «speculative[27], but required to support his reconstruction of "rain cloud." One would need to ask, from a meteorological point of view, whether a "nether ocean" or a surface ocean could create "rain clouds"»[28]. But one must then ask if all clouds are miraculous, since, in their point of view, clouds could come neither from water through the earth, nor even from any kind of ocean. However limited one's meteorological experience is – and there are places where banks of heavy fog daily steam up from the earth, rise up to a height, and leave the surface of the ground below soaked in water – considering the logic of the account, the author may have wanted to extend a similar experience to the whole surface of הָאֲדָמָה. He may be alluding to water provided by [D]*Marduk* from *Tiâmat*'s corpse (see *En.el.* V:50-58), for he does «make mists steam, to pile up her spittle»[29] (see *En.el.* V:50-51). In *En.el.* VII:121-122, it is said: «May he [Marduk as ADDU] as Mummu, diminish [wring out] the clouds; Below, for the people, may he furnish sustenance»[30].

For their own argument, they begin with an appraisal of a possible Egyptian connection for the Hebrew word אֵד[31], hypothesizing, with Görg (against Tsumura, after debate): «das ägyptische *i3 d.t* sei auf ein semitisches *'ijâd /'id/'ed* zurückzuführen»[32], which is «preserved in Hebrew in *'ed*» to the effect that «Egyptian continues to be a viable etymological connection

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[25] Diversely, see their later insistence on a simultaneity of no rain and the presence of water: HASEL & HASEL, «The Hebrew Term *'ed*», 331-336.

[26] Dahood, «Eblaite *ì-du*», 537.

[27] This would be reasonable if what was meant was a fully *saturated* earth.

[28] HASEL & HASEL, *ibid.*, 331.

[29] The translation is that of FOSTER, «Epic of Creation», 399a.

[30] SPEISER, «The Creation Epic», 72a, esp. n. 146.

[31] HASEL & HASEL, 331-335.

[32] GÖRG, «Eine heterogene Überlieferung», 24.

for a Canaanite, respectively Heb. *'ed* with the meaning "dew/mist"»[33]. For this, they claim the approval of Barr[34]. Yet, they admit they do not find a precise meaning of אד: «for our purposes it is not necessary to demonstrate the precise etymological origins of Heb. *'ed*, meaning "mist/dew"»[35]. They want a reading substantially identical to Dahood's, though different enough to permit that the water in 2,6 cannot be water expected since 2,5ᶜ, an *a priori* prejudice in favor of their oft-cited authority of (some) English translations, a prejudice which, as they realize, has consequences for exegesis[36]. Dahood envisioned a rain cloud rising up, which then distilled its contents into rain (as in Job 36,27), which, in turn, watered (from above) all the surface of the ground. Hasel & Hasel, without the requisite premises, say «the "watering" of the "surface of the ground" in Gen 2,6 is from below by means of "mist/ dew" without rain»[37]. But since their «mist/dew» must have firstly gone up, it can only drop down from the place to which it arrived, that is, *above* the earth, and, therefore, *above* האדמה. The text presents אד יעלה מן־הארץ, *and* והשקה את־כל־פני־האדמה. They try to bolster their argument by creating a false distinction between מטר (viz., המטיר in 2,5ᶜ), and שקה (viz., והשקה in 2,6), to the effect that the rain expected in 2,5ᶜ cannot be fulfilled in 2,6: «This terminology reveals the unique, contrastive distinction between the two ways of watering from below and from above»[38]. Their sole proof-text is «Deut 11,10.11». Now, while it is true that מטר is used with the concept of "raining down upon", and while it is true that שקה always refers to an artificial supply of something to drink (as in someone or something *giving drink* to someone or something) the two concepts are not exclusive, as is demonstrated (ironically) from *Dt* 11,11: למטר השמים תשתה־מים («[The ארץ] *drinks* water *from* the rain of the heavens»). That the earth drinks rain is hardly a metaphor, that is, if one has ever seen 'thirsty' ground immediately soak up precipitation. Though an individual cannot *drink* rain, one might say

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[33] HASEL & HASEL, *ibid.*, 332. N.b.: Egypt has a flooding river, but hardly sees rain; meanwhile, Israel and Mesopotamia have both rivers and rain.

[34] «Even Barr who is rather critical of Sumerian and Akkadian derivations wonders whether Heb. *'ed* is not in the end "after all a mist?"» (*ibid.*, 332 and n. 113: «Barr, Limitation of Etymology, 51»).

[35] *Ibid.*, 338.

[36] *Ibid.*, 329. They even call this a *crux interpretum* (340).

[37] *Ibid.*, 339.

[38] *Idem.* Their «*mâṭâr*, "to rain"» (*idem*), should be *mâṭar* (though it is never *qal*).

that the land drinks in the rain, as *Dt* 11,11. In other words, the land is not washed away with this rain. This promise of rain in *Dt* 11,11 excludes the devastating rain promised in *Gn* 7,4 (אנכי ממטיר על־הארץ. מטר), as expected on account of *Gn* 2,5ᶜ, cannot be identified absolutely with the singular event of the diluvial rain of *Gn* 7 as they too conveniently propose[39]. מטר does not signify diluvial rain every time it is used. Moreover, even a heavy mist has the identical effect as rain: it *is* 'rain', that is, *precipitation*.

It is legitimate and, in this case, necessary, to note that the LXX has ἀριθμηταὶ δὲ αὐτῷ σταγόνες ὑετοῦ καὶ ἐπιχυθήσονται ὑετῷ εἰς νεφέλην (For He counts to Himself drops of rain and pours out rain *by means of a cloud*) for כִּי יְגָרַע נִטְפֵי־מָיִם יָזֹקּוּ מָטָר לְאֵדוֹ (For He draws up drops of water; He refines/distills rain *by means of His cloud*) in *Job* 36,27. πηγή, in *Gn* 2,6, may be metaphorically used by the LXX for a cloud which churns and roils (similar to a πηγή) with its burden of rain, ready to *pour* down upon האדמה[40].

Rain is consonant with the integrity of the sentence (2,4ᵇ-7) and the presumption *of the text* that הארץ is saturated with water below כל־פני־האדמה. אד rises מן־הארץ, laden with water. Drenching 'fog' (mentioned above) is hardly ubiquitous, but the author of *Gn* is free to make it so for the sake of the story, or for a critical usage of mythology, or both.

אד may and does supply the expected rain of 2,5ᶜ by a precipitation-cloud. אד is not a spring, canal of water, river, nether ocean, etc.

3   *Gn* 2,7

An overview of the syntactical structure of 2,7 is provided. After setting aside preemptive definitions of נשמת חיים and נפש חיה, an explanation is made of the syntactical structure. This will lead to an introduction of the phrase האדם (especially in view of עפר מן־האדמה). Finally, a representation of the spectrum of contradictory opinions will be offered for the sake of obtaining more clarity.

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[39] HASEL & HASEL, «The Hebrew Term 'ed», 340.

[40] Deiana, speaking of אד, says that its «significato si discute, *sorgente* (LXX πήγη, Vg fons), *vapore*», and gives והשקה the meaning «e irrigava» (DEIANA, *Guida*, 22). *Job* 36,27 cited above in both the LXX and the Hebrew, along with *Dt* 11,11, where ארץ «*drinks* water *from* the rain of the heavens», leaves the possibility open that 2,6 refers to a precipitation cloud, which, in its own way, irrigates.

3.1   An overview of the syntactical structure of 2,7

It was seen in CHAPTER I that the syntactical structure of 2,7 is constituted by the compound main clauses in 2,7[a-b], which act together to help provide the intended result in 2,7[c] (though the subject of the verbs changes). It is shown later how the conjunctions opening the main clauses must signify *both/and*, while 2,7[c] cannot be left out of the sentence. The following structure is indicated by the syntax itself:

№	(4)	(3)	(2)	(1)	
	עפר מן־האדמה	את־האדם	יהוה אלהים	וייצר	7a
	נשמת חיים	באפיו	[יהוה אלהים]	ויפח	7b
	נפש חיה	ל־[----]	האדם	ויהי	7c

Again, an almost pedantic parallelism is provided by the text, inviting the reader to ask why this is the case. The *waw*-consecutive verbs וייצר, ויפח and ויהי (№ 1) are parallel in form and *in this context* are broadly used as verbs of formation. The subject of וייצר and ויפח, viz., יהוה אלהים (expressed or not), is parallel to the subject of ויהי, viz., האדם (№ 2). Syntactic particles are in the same place in the clauses, and האדם appears in the same place in the first two clauses (as האדם or the suffix of אפיו), while this is not true in the third clause for a reason described below (№ 3). The elements which go into the formation of האדם, viz., עפר מן־האדמה and נשמת חיים, are parallel with each other and נפש חיה, the final result (№ 4).

3.2   The terminology of 2,7

Study of the terminology bears fruit during the study of the syntax. Here, particular attention is given to the phrases נשמת חיים and נפש חיה. These phrases are studied before the syntax inasmuch as their mistaken understanding can preempt a proper appreciation of the syntax, which, in turn, damages a proper recognition of what the author is trying to present. After studying the syntax, האדם (in view of האדמה), will be examined.

3.2.1   נשמת חיים

נשמה primarily means «breath», e.g., נשמת־רוח חיים באפיו (7,22, said to be partly 'J²' in view of רוח), though it has derived senses meaning (1) *abstractly*, «life», e.g., in *1 Kg* 17,17-22, where it is, significantly, in parallel with נפש,

and (2) *concretely*, «creature», e.g., כל־נשמה (*Dt* 20,16; *1 Kg* 15,29), כל־הנשמה (*Jos* 10,40), along with, significantly, כל־נשמה as parallel with both כל־הנפש (*Jos* 11,11), and כל־האדם (*Jos* 11,14)[41]. נשמה, like רוח, belongs to השמים[42].

חיים may be understood as an intensive, substantival statement, and, therefore, not as a true plural, in two ways: (1) «*life-span*», viz., כל־ימי חייך, e.g., 3,14 (הנחש) and 3,17 (האדם); *Dt* 4,9; 6,2; 16,3; (2) «*life*», e.g., נשמת־רוח חיים, a «breath of a wind of *life*» (7,22)[43]; יקום ולא־יאמין בחיין, «he arises, though he does not believe in *life*» (*Job* 24,22). Diversely, חיים may be understood as a plural adjective (from חי), which, as a masculine plural, «*living* (ones)», is either reserved to men alone, e.g., *Nm* 16,30.33 ('J'), or to men in their capacity to represent creatures, the latter of which suffer *with and on account of* men: *Gn* 6,17; 7,15 and 7,22 ('J²'). The singular usage in 3,20, אם כל־חי, cannot be distributive, as if she were to be the *mother of each living (one)*, or even collectively, as merely the first in a series. This will be discussed for 3,20, which is so different from 8,21 ('J²'). Non-human beings by themselves are never specified with חיים[44]. Possible usage of חיים as an adjective modifying God is no exception[45]. Usages with מים are merely metaphorical[46].

3.2.2   נפש חיה

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[41] The usual treatment is given by LAMBERTY-ZIELINSKI, «נְשָׁמָה», 669-673.

[42] Creatures 'breathing' in a radically different manner, viz., fish, are not considered.

[43] Such usages are metaphorical, e.g., עץ החיים, possibly «the tree of *life*» (2,9; 3,22.24), ארח חיים, «path of *life*» (*Ps* 16,11; et al.), חקות החיים, «the statutes of *life*» (*Ez* 33,15), etc. Adjectival usage is possible, viz., «tree of the *living* (ones)», etc. In regard to 7,22, Holzinger jumps to conclusions: «נֶפֶשׁ חַיָּה und נִשְׁמַת חַיִּים ist damit nur das animalische Leben der Menschen gemeint? In 7 22 steht נִשְׁמַת חַיִּים so» (HOLZINGER, *Genesis*, 25).

[44] The angelic beings of Ezekiel (e.g., 1,5; et al.) are presented with the fem. pl. חיות, which is, however, not an adjective, but the substantive used for non-human creatures.

[45] In usage with אלהים, the adjective חיים is an 'intensive' modification of the 'intensive' statement אלהים: «*living* God» (as compared to gods who never were alive). See *Dt* 5,26; *1 Sam* 17,26, where אלהים is a third person singular. Notice that חיים never refers to the *life* of אלהים: the נשמה which יהוה אלהים breathes into האדם is not to be identified with the life of אלהים. נשמת חיים breathed into האדם is not indicative of divinization.

[46] מים חיים, «*living* water(s)», is even used for יהוה (*Jer* 2,13; 17,13).

More than 600 occurrences of נפש refer to man[47]. The range of experiences of which נפש is capable is unlimited. This admits of a merely inductive, *tenuous* definition – *one who experiences* (in the sense of a capacity to perceive that which may be known) – which is not contradicted by any occurrence of a human נפש[48]. For its integral functionality, נפש must be at least partly corporeal, an assertion not contradicted by distinctions between נפש and בשר (*Dt* 12,23; *Is* 10,18), between נפש and שאר (*Pr* 11,17), between נפש and בטן (*Ps* 31,10).

It would be consonant with this tenuous, inductive definition of נפש if it were to have originally meant (and, in some texts, continue to refer to) a kind of throat or stomach, especially in its capacity to consume. Thus, in regard to שאול in *Is* 5,14 and *Hab* 2,5, נפש refers to an ever greater capacity to consume (in a negative sense), much *like* parts of the body involved with eating can expand with use. Other, similar passages (e.g., *Pr* 10,3; 13,25; 25,25; 28,25; et al.) tend to present נפש with a «konkrete Grundbedeutung», as «"Schlund, Rachen, Kehle" (als Sättigungs- und Atemorgan)»[49]. Abuse of נפש (e.g., by gluttony) opens a person to being mocked in comparison to body parts. *Ps* 105,18 is especially strong as a «konkrete Grundbedeutung», for iron goes about the נפש of Joseph after shackles are put on his feet. However, even here, the emphasis of the text is not so much on נפש with the meaning *neck* as it is on his being tested by יהוה (*Ps* 105,19)[50]. נפש as an «Atemorgan» is possible. Yet, even עבר על-נפשנו המים (*Ps* 69,2), באו מים עד-נפש (*Ps* 124,5), and אפפוני מים עד-נפש (*Jon* 2,6) refer to *great distress* without necessarily *limiting* the usage of נפש to the neck and the ability to breath[51]. There are images of breathing out the נפש, that is, dying in distress, e.g., נפחה נפשה, *Jer* 15,9. When there is no breath, the body dies. Yet, *1 Sm* 28,9 does not have anything to do with a lack of breath and, therefore, death, for,

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[47] See BRIGGS, «The Use», [1897] 17-30. Also, see SEEBASS, «נֶפֶשׁ», 531-555; WESTERMANN, «נֶפֶשׁ *næfæš* Seele», 71-96; WOLFF, *Anthropologie*, 25-48; et al.

[48] Regarding יהוה, see יהוה בנפשו (*Am* 6,8). The beasts are each נפש חיה (e.g., *Gn* 2,19).

[49] Diversely, see SEEBASS, «נֶפֶשׁ», 538, and WESTERMANN, «נֶפֶשׁ *næfæš* Seele», 75. Westermann provides an extended bibiliography for other Semitic languages, asserting: «Die verschiedenen Bedeutungen, die hebr. *næfæš* aufweist [...], begegnen meistenteils auch in den verwandten Sprachen» (*ibid.*, 71). This preempts etymological certainty.

[50] Diversely, see WOLFF, *Anthropologie*, 31; see SEEBASS, *ibid.*, 539.

[51] Diversely, see SEEBASS, *ibid.*, 539.

according to the *hithpael* morphology of the verb, there is no reference to strangulation by means of a snare being tightened around the neck, but only to suffering the deadly strike of another[52]. נפש also has *passive* verbal usage, e.g., וַיִּנָּפֵשׁ, *Ex* 23,12; 31,17; *2 Sm* 16,14, so that the action seems to refer exclusively to breathing, but the intent of such phrases is best understood as *and N. took heart*[53]. Literal and beyond the literal senses are acceptable.

נפש, with its many experiences, can also know distress[54], but this does not require that they be equated. Yet, Westermann somehow holds that the נפש is partly *constituted* by negativity, and calls on Heidegger to help him express this:

> Es ist keineswegs zufällig, daß gerade die feste Wendung *mar næpæš* [*1 Sm* 22,2; *Ez* 27,31] etwas für das Verständnis von *n.* im AT Typisches zeigt: im Schmerz, in der Betrübnis, in der Verzweiflung, in der Verbitterung zeigt sich das Menschsein des Menschen besonders deutlich; gerade dies gehört zur «Eigentlichkeit» (M. Heidegger) des Menschen[55].

Westermann claims: «Hier ist der merkwürdige Tatbestand zu beobachten, daß die große und vielgestaltige Gruppe, in der die Seele betrübt, verzweifelt, bekümmert ist, eine Entsprechung, in der die Seele sich freut, Lust, Wonne empfindet usw., so gut wie nicht hat»[56]. This is countered by Seebass, who complains: «Aber das reiche Belegmaterial beweist vielmehr, daß *næpæš* an sich eine lebensbejahende, lebenstrotzende Bedeutung hat»[57].

Having considered these things, a *deduced* definition of the נפש according to the analysis of the syntax of 2,7 (for usage with 2,4–3,24) is possible.

נפש is accompanied by חַיָּה. Now, חיה (חיות) cannot be a *concrete* substantive here, for, as such, חיה never indicates a man. Yet, חיה, as an *abstract* substantive, meaning «life», is used to specify men alone, viz., *Ps* 74,19; 78,50; 143,3; *Job* 33,18.20.22.28; 36,14; *Ez* 7,13[(bis)]. חיה can also be an adjective conformed to נפש: a «*living* נפש». It will be seen below whether נפש – identical in absolute and construct forms – is in a construct state to חיה taken as an abstract substantive, or is modified by חיה taken as an adjective.

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[52] Diversely, see WOLFF, *Anthropologie*, 32.

[53] Diversely, see SEEBASS, «נֶפֶשׁ», 538.

[54] For an overview and bibliography, see KARUMATHY, *Out of My Distress*, 28-32.

[55] WESTERMANN, «נֶפֶשׁ *næpæš* Seele», 80 (see 79-84), but see SEEBASS, *ibid.*, 543-545.

[56] WESTERMANN, *ibid.*, 81.

[57] SEEBASS, *ibid.*, 544.

3.3   The syntactical structure of 2,7

After providing an overview of the structure and syntax, some deductive conclusions will be drawn in regard to the meaning of נשמת חיים and נפש חיה.

3.3.1   *An overview of the syntactical structure*

האדם and עפר מן־האדמה in 2,7[a], though objects of a double-accusative, are not truly in *full* apposition to each other. האדם bears the accusative marker את־, but this does not indicate an action being received by האדם (viz., fashioning): there is no האדם to receive this fashioning. Only עפר מן־האדמה receives the fashioning action, to which האדם must be subsequent. את־, attached directly to האדם, is indicative of the *intention* – unaltered throughout 2,7 – to bring about האדם, for האדם will be the *result* of the fashioning process[58].

In view of נשמת חיים, the process of the formation of האדם *does not conclude* in 2,7[a]. האדם and עפר מן־האדמה cannot be in full apposition.

Note that עפר אתה ואל־עפר תשוב in 3,19 is more complex than a mere equation of האדם and עפר, 3,19, which confirms the incomplete nature of 2,7[a].

The process in 2,7[b] – whereby the נשמת חיים is breathed into the already fashioned עפר מן־האדמה – is virtually identical to that of 2,7[a]. There is a reference to the intended האדם of 2,7[a] by way of the genitive suffix of אפיו. That

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[58] האדם is incomplete in 2,7[a], and is only *provisionally* appositional to עפר מן־האדמה.

S.R. Driver correctly states that the intention behind the order of (1) the result of the formation, and (2) the material that is directly being formed, is to emphasize either one or the other; see S.R. DRIVER, *A Treatise*, 260-261 = §195 (intro.). He is also correct to say that, in 2,7[a], emphasis lies on the result of formation, viz., האדם (§195: 1-2). He is *incorrect* to hold that this signifies (full) apposition of the two (§195: intro and no. 1).

GKC says: «Besides the accusative of the object proper, another accusative is used for the material of which the thing is made, e.g. Gn 2:7 וַיִּיצֶר יְהֹוָה אֱלֹהִים אֶת־הָאָדָם עָפָר מִן־הָאֲדָמָה and the Lord formed man of the dust of the ground» (*GKC*, 117. *hh*). Their (incorrect) view of 2,7[a] as an example of (full) apposition is this: «Not that in the living language an accusative of the material in the one case, and in the other an accusative of the product were consciously distinguished. As Driver (Tenses, § 195) rightly observes, the remoter accusative in both cases is, strictly speaking, in apposition to the nearer» (*GKC*, 117. *kk*).

W-O'C asserts that «Verbs of creation and appointment often govern two accusatives. These may be *thing made + materials*. וַיִּיצֶר יְהוָה אֱלֹהִים אֶת־הָאָדָם עָפָר מִן־הָאֲדָמָה And YHWH God formed *the man | from the dust* of the ground» (10.2.3.c.11). That they (incorrectly) understand the two to be in (full) apposition (at least after the fashioning of עפר מן־האדמה) is seen from their inclusion of 2,7[a] with examples in which the object undergoes only one formative process (10.2.3.c.12-14). But the formation of האדם continues, as seen above.

it is merely the intended אדם to whom reference is made in 2,7[a-b] – to the effect that *after* breathing the נשמת חיים into האדם, the נפש חיה and the אדם of 2,7[c] are *not yet to be identified* (i.e., not until the *end* of 2,7[c]) – arises from the following: the concept of *becoming* in 2,7[c] is necessitated by the usage of לְ within the clause opened by the *waw*-consecutive imperfect ויהי, a verb which is 'consecutive' to both 2,7[a-b], *not* just 2,7[b] [59]. Indeed, ויהי speaks to the purpose of both 2,7[a] and 2,7[b]. The *becoming* of האדם into a נפש takes place in 2,7[c] – what האדם was intended to be – and cannot be contemporaneous with 2,7[a] and 2,7[b], but involves both as a unit *after* their completion.

This is confirmed by the abrupt change of *waw*-consecutive verbs, so that האדם is the subject of ויהי. Yet, האדם did not cause himself to become. He simply *became*: ויהי... ל. This does not exclude that יהוה אלהים *caused* האדם to become a נפש היה (which is the force of 2,7[a-b] followed by 2,7[c]). This makes it difficult to equate the viability of נפש with the unity of עפר מן־האדמה and נשמת חיים. The question is open at this stage.

2,7[c] is not equated with 2,7[b], as if 2,7[c] were a useless reiteration of 2,7[b]. This would disregard the importance of עפר מן־האדמה of 2,7[a].

3.3.2   *Conclusions regarding* נפש חיה *and* נשמת חיים

Because נשמה (1) is parallel to עפר, (2) is the object of the verb נפח, (3) has merely the nostrils of the formed עפר מן־האדמה as its location, the נשמה *must* be something as natural as עפר, viz., a breath of air (viz., *Is 2,22*). *On the one hand*, נשמה cannot be an abstract substantive «life», nor, *on the other hand*, an already actualized «creature» breathed into the incomplete אדם.

It would force the text to make חיים mean «life-span». Moreover, the abstract meaning of «life» is not be possible for the reason that – inasmuch as the נשמה is in construct to חיים – this would necessarily make the otherwise natural breath of air breathed into האדם into a metaphorical and, *therefore*, inappropriate «breath of life». Furthermore, if a universal, abstract statement (חיים as «life») is treated as something particular and concrete in 2,7[b] (see ויפח), the argument of the verse falls apart, for, then, there is no way to distinguish why האדם, that is, נפש חיה of 2,7[c], should be in any way different

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[59] *W-O'C* says that the «*lamed* marks [...] a person altered in status or even form», citing 2,7[c] as an example (11.2.10.d.43 and n. 81). Jenni, in his massive study of ל, states the same, listing ל in 2,7 under «Rubrik 111: Revaluation als Person», which he calls «(Lebewesen)» (See JENNI, *Die hebräischen Präpositionen*, III, *Rubrik* 111, 34-35).

from the נשמת חיים of 2,7ᵇ; this would make all of 2,7ᶜ redundant[60].

Adjectival usage of חיים would, however, render the whole phrase as «He breathed into his nostrils a breath of *living ones* [i.e., a breath of air common to all concrete *living ones*]». This agrees with the syntactical structure of the whole verse: not only does נשמה remain a natural breath of air, but 2,7ᶜ is not a useless reiteration of 2,7ᵇ. נשמה is able (1) to remain truly parallel to עפר, (2) to be a realistic object of the נפח, and (3) to have its location in the nostrils of the formed עפר מן־האדמה (as is appropriate to a natural breath).

2,7ᶜ is not redundant due to the change of subject in 2,7ᶜ. If נפש חיה is not to be redundant with נשמת חיים, then חיה of נפש חיה is an adjective, «a *living* נפש», not an abstract substantive «נפש of *life*». Consider the following.

The cause of האדם becoming a נפש חיה is *not* a breath, though blown into the formed עפר מן־האדמה by יהוה אלהים. The «breath of *living ones*» is found *only* with *living ones*; this נשמת חיים does not *de*note, but *con*notes that the gift of life comes *with*, i.e., *along side of* this placement of air. This gift of life is not any life in the way that נשמה is representative of the breath that is shared by all living things, but is peculiar to the life intended for האדם. It is יהוה אלהים who has the power to fulfill the *intention* regarding the formation of האדם[61], and breathes this breath – with its simultaneously given gift of life – into the nostrils of the formed עפר מן־האדמה, viz., האדם.

If נפש חיה is an abstract substantive «נפש of *life*», it is uselessly pleonastic to נשמת חיים, «breath of *living ones*», for, then, נפש is simply the same האדם who has been given a gift of *life* with the «breath of *living ones*».

If נפש חיה is an adjective, «a *living* נפש», then נפש is *living* as a result of the formative process in 2,7ᵃ and 2,7ᵇ, along with the non-redundant *becoming* of האדם in 2,7ᶜ. The gift of life coming with נשמת חיים flourishes as האדם, be-

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[60] Pentiuc equates נשמת חיים in 2,7ᵇ and נפש חיה in 2,7ᶜ (PENTIUC, *Jesus*, see 10-14).

[61] האדם was *intended* to become something different from any non-human נפש חיה since before his formation process began, for although all share a common נשמת חיים and are commonly called נפש חיה, it is the diverse *intentions* regarding האדם and non-human נפש חיה which guides their diversified formation. האדם is to work the ground, לעבד את־האדמה (2,5ᵈ), but will have particular abilities and needs (e.g., 2,8-9.15-17.18-24); non-human נפש חיה, each having its place, cannot measure up to being an עזר כנגדו (viz., 2,18-20, where the contrast made with human beings could not be clearer, especially in view of 2,21-24).

coming, after 2,7[a] and 2,7[b], נפש חיה, that is, a separate category of נפש חיה[62].

האדם, as נפש חיה, is deductively defined as a *living* (חיה) *individual* (נפש)[63]. By "individual" I do not mean to refer to independence from others (see 2,18: לא־טוב היות האדם לבדו). It has a reflexive sense: he is *indivisible*[64]. האדם is not merely a result of the process involving עפר מן־האדמה and נשמת חיים, for האדם *becomes* a נפש חיה, not a container of עפר and נשמה[65]. נפש חיה *cannot be divided* if the *integrity* of האדם is to persist[66]. The question remains open *here* as to whether נפש as חיה can live even if נשמת חיים is taken from עפר מן־האדמה.

Before 2,7[c], האדם is not a נפש חיה or a נפש of any kind[67], though, when he

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[62] Saying that it forces the text, Bea discusses evolution (see BEA, «Il problema», 42-44), a presentation supported by SPADAFORA, «Problema», before the latter was condemned by [LYONNET], *Un nouvelle attaque*, in the name of the Pontifical Biblical Institute. At any rate, sometimes, the נפש of האדם is wrongly *equated* with the נפש of other living things. Wevers notes – for both the Hebrew and LXX – that, «oddly enough the term נפש חיה/ψυχὴ ζῶσαν is applied to mankind only here, it being otherwise used only for the animal world. But it is quite appropriate since over against the plant world, mankind and animals share conscious animate life» (WEVERS, *Notes*, 25). Proof-texts are often multiplied, though usage of נפש for other creatures is already found in 2,19, e.g., 1,20.21.24.30. The specialized *context* of 2,19 – so important (by way of contrast) for the proper understanding of the נפש of האדם – will be studied later. The intention makes the difference in the result. CUFFARO, «Il Pentateuco», 57, minimizes contextual importance.

[63] Cognates in other languages, such as *napištu* in Akkadian, can have a similar semantic field. For a spectrum, see SEEBASS, «נֶפֶשׁ», 532-536, especially 535.

[64] Jacob comments on this correctly (B. JACOB – et al., «ψυχή», 616):

> נֶפֶשׁ ist der übliche Begriff, der die gesamte menschliche Natur bezeichnet, nicht etwas, was der Mensch besitzt, sondern was er ist. Das sichert diesem Ausdruck den ersten Platz in der anthropologischen Sprache; denn ähnliches kann weder vom Geist noch vom Herzen oder vom Fleisch behauptet werden. Der klassische Text Gn 2,7 drückt diese Wahrheit deutlich aus, indem er den Menschen in seiner Ganzheit als eine נֶפֶשׁ חַיָּה bezeichnet.

[65] Garland renders 2,7[b-c] as «and breathed in his nostrils the breath of lives, and the Adam was *united* to a living soul» (GARLAND, *Genesis*, 24). But this is impossible.

[66] Blocher 'proves' immortality based on: (1) a simplistic duality, (2) a presumption of man as the image of God, a concept he takes from the first creation account (1,26). See BLOCHER, *Révélation des origines*, 184. But this kind of methodology proves nothing. Meanwhile, Pidoux, citing 2,7, rejects «*dualisme* moderne», since, in his view, «l'Israélite est *moniste*, c'est-à-dire que pour lui l'homme forme une unité indissoluble» (PIDOUX, *L'homme*, 10). However, he has not demonstrated that 'monism' is presented here.

[67] Muraoka has a helpful compilation of two dozen different translations for the root נפש in the LXX (see MURAOKA, *Hebrew/Aramaic Index*, 98. col. 3).

becomes a נפש in 2,7[c], it is as a נפש חיה[68]. An adjective is a *modification.* נפש is not necessarily always a נפש חיה; האדם is not necessarily always alive (see 2,17; 3,19). So far, the text neither excludes nor promotes the physical life of האדם as necessary to the survival of נפש. The death threat in 2,17 (מות תמות), and the mention of death in 3,19 (עפר אתה ואל־עפר תשוב) have no bearing on whether האדם was intended to be immortal in 2,7, for, from what is known at this point in the exegesis, 3,19 may refer to the hastening of an already certain death; yet, it is premature to exclude the possibilities concerning mortality and immortality. האדם and any other נפש חיה may be *indivisible* for different reasons and in different ways[69].

3.4   האדם

Three aspects concerning האדם need discussion: (1) whether there is a האדם/האדמה word-play, (2) whether האדם is to be understood as being singular or collective, and (3) whether האדם is (*a*) an historical reality (as opposed to an entirely fictional creation), or (*b*) an aetiological construct of an historical reality created with but little reference to the historical reality in which the text actually took shape, or (*c*) an aetiological construct of an historical reality created in view of a concrete historical reality contemporary to the formation of the text in one or more ways. The historicity/aetiology regarding האדם is discussed later. Only the first two points are studied here.

(1) A האדם/האדמה word-play would not be unique. Others are noted by philological observations, as well as exegetical indications concerning the syntactical structure of the passage, e.g., ברא and עשה in 2,4[a] and 2,4[b].

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[68] Already in 1910, Hetzenauer defined נפש חיה as: «*Animam viventem:* ergo ante inspirationem animae non fuit anima vivens; fuisset autem iam antea anima vivens, si Deus corpori bruti evoluto animam inspirasset» (HETZENAUER, *Commentarius*, 49). But as Vawter points out, «it is as futile to try to find an argument in favor of evolution from Genesis as it is to seek one against it» (VAWTER, *A Path*, 51).

[69] On an introductory level, Barr rightly asks the following questions:

> Is it even remotely plausible that ancient Hebrews, at the very earliest stage of their tradition, already had a picture of humanity which agreed so well with the modern esteem for a psychosomatic unity? How did they manage to get it all so perfectly right, when the Greeks, apparently, so thoroughly misunderstood everything? Is there not an obvious bias in so many modern textbooks, which seem to want nothing more desperately than to deny that the Hebrews had any idea of an independent 'soul', worse still an immortal one? May it not be a mistaken semantic analysis, inspired by admiration for the very 'totality thinking' that it is supposed to demonstrate? (BARR, *The Garden*, 36-37).

The most usual word-play is based on the similar spelling of the words, or, at least a similar phonation. This is the case in regard to האדם/האדמה. Moreover, האדם is related to האדמה, not only because of the first of the processes of his fashioning, but because האדמה has everything to do with one of the expressed purposes of האדם (לעבד את־האדמה)[70], even though האדם is neither parallel to, nor *fully* in apposition with, האדמה in 2,7ª. The description of האדם as עפר (מן־האדמה) in 3,19 is treated later.

With word-plays, one plays with the possibilities:

(*a*) *BDB* introduces אדם and אדמה by questioning whether «אדם» may be analogous to the Assyrian «[*adâmu*] *make, produce* (?)»[71]. Westermann is more assertive: «אדם und אדמה gehen dann auf das gleiche Wort zurück»[72]. אדם is, perhaps, a derivative of a denominative verb, so that אדם is one who works אדמה (see 2,5ᵈ.15; 3,17-19.23) so as to make אדמה that which is «yielding sustenance»[73]. אדם, as a verbal form of אדמה, makes perfect sense of the expressed purpose of אדם, viz., לעבד את־האדמה. That אדם is a verbal form of אדמה supports אדם being entirely representative of אדמה.

(*b*) Another possible word-play comes with 4,10 (which is legitimate to investigate from a source-critical perspective)[74]. דם, אדם and אדמה are involved[75]. דם has a similar spelling to אדם, minus the glottal-stop (א). דם, viz., *blood*, is red, as is, possibly, analogously, the color of האדם as well as האדמה. In context, דם, which is virtually identified with life, is not to be shed unjustly, having it flow into האדמה (from which the דם of the son of אדם cries). האדם is, with this word-play, the life-blood of האדמה. This fits the sense accurately, considering that the presence of האדם is necessary for האדמה to produce שיח ועשב. Without אדם, אדמה remains as if without a life-blood, without דם. Philological considerations for this kind of word-play are helpful[76]. Furthering the possibility is אדם in verbal and adjectival forms,

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[70] Similarities can be exaggerated: «The word play shows the man's close connection with the ground, his cradle, his home, his grave (*see* 2:5, 15; 3:19)» (WALTKE – FREDRICKS, *Genesis*, 85). The circumstances of 3,19 differ, of course, from 2,5.15.

[71] *BDB*, 9a-b.

[72] WESTERMANN, *Genesis*, 275.

[73] *BDB*, 9b.

[74] Even if one were to posit a 'J¹'/'J²' dichotomy, this would still be the 'J' 'school'.

[75] Also see, for instance, Franz DELITZSCH, *Commentar*, 116-117.

[76] Plöger, in regard to אדמה, notes instances similar to Hebrew usage (with reference to

viz., *being red* and having the color *red*. *BDB* conjectures that אָדֵם and אדמה have the same root[77]. *Red* may be the color of האדמה (the 'skin' of the earth)[78] as well as the skin of some people. Reference to mythology is very possible.

(*c*) *W-O'C* negatively says that the masc./fem. gender appraisal of אדם/ אדמה is at least dubious[79]. It is inconsistent with עזר כנגדו (2,18-19).

(*d*) עדן/אדם is phonetically remote at a time when ע was markedly pronounced. The 'transliteration' Εδεμ in the LXX is highly inconsistent.

(*e*) Diversely, ה‍ָ at the end of אדמה may indicate a word-play if it is taken as a *directional indicator* suffixed to אדם. Normal vowel reduction would occur after א, something resulting from the shift in stress to the last syllable (הָאֲדָמֹה), which, although unusual, is not anomalous[80]. In this possible word-play, האדם would be seen to be moving in the direction of (ה)אדמ, not as *dust to dust* (at this point), but in the manner *repeatedly* indicated by the text, i.e., by the vocation given to him by יהוה אלהים. האדם has, as a purpose, לעבד את־האדמה (2,5[d]), and later, specifically, לעבדה ולשמרה (viz., that which is brought forth from האדמה, that is, גן־עדן). The text insists upon this again (3,17-19), and again (3,23).

Syntactical, philological and exegetical considerations make it quite probable that some of these possible word-plays were intended by the author. However, word-plays are not essential to the narrative itself (or, for that matter, to this thesis), though they artfully confirm the flow of the text in their own ways.

(2) It is now argued that the text presents האדם not as a mere collective, but as an individual. It will later be seen how he, as an individual, is *closely* related to others. This is consistent with the analysis of נפש חיה above. These observations are legitimately limited to the context of 2,4–3,24. The many

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that which is red, i.e., verbally or adjectivally) in Syriac, Arabic, Nabatean, Ugaritic, Ethiopic, Akkadian and Egyptian; see PLÖGER, «אֲדָמָה», 95. Also, Maass notes that there is a similarity between אדם and the Akkadian «*adamâtu* 'dunkle, rote Erde' und *adamu* 'rotes Blut' (vgl. hebr. דם)» (MAASS, «אָדָם», 82). For another study on possible word-plays being made with אדם, see HESS, *Studies*, 15-19. I would add *da'mu*, «dark red [...] said of blood [...] of parts of the body [...] of a dark red earth» (*CAD*, III, 74b-75a), and *damu*, «blood [...] kin» (*CAD*, III, 75b).

[77] *BDB*, 10a.

[78] See the conjectures noted in: *BDB*, 9b; WESTERMANN, *Genesis*, 275.

[79] See *W-O'C*, 6.4.3.a.

[80] See *GKC*, 90. *c*.2.(*a*).

verses treated here, coming as they do after 2,4-7, give rise to observations which are to be treated more thoroughly in the relevant parts of the thesis.

Now, in 2,5, there was no one capable of fulfilling the task of working האדמה; yet, אין אדם is a statement which does not exclude that אדם may come about as a collective so that any member or all of them could fulfill this role. One's imagination might run with an individual האדם concerning the placement of האדם in the Garden (2,8.15), with the commissioning of האדם regarding the Garden, viz., לעבדה ולשמרה (2,15), with האדם being given permission to eat (2,16), and with the warning האדם is given (2,17), but none of these instances rule out a collective understanding of האדם. However, 2,7, as it has been analyzed, along with the rest of the narrative, is decisive.

Indeed, that האדם is singular is demonstrated by means of the formation of each non-human נפש חיה *after* the intention is made to develop someone who will be עזר כנגדו (2,18), and *before* האדם recognizes that very specific עזר כנגדו (2,23). Each non-human נפש חיה, though named and having its own place, was rejected; none was like unto האדם (2,20), even though each was made from האדמה. The emotional exclamation, זאת הפעם עצם מעצמי ובשר מבשרי (2,23), was reserved for האשה; it is not the point in the text to present a community of human beings *before* the development of האשה [81]. The text consistently presents one male and one female[82]; there is no indication in the text that any other occurrence of האדם in 2,4–3,24 is to be treated diversely from the usage in 2,18-25.

In summary, all of the other mentions in 2,4–3,24 of אדם or האדם must, in this account, be references to one male human being.

The following observations regard the definite article, viz., אדם or האדם, and, then, whether אדם or האדם are used as generic descriptions, proper names, or both, for the singular male human being under discussion[83]. Note

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[81] If there was a community before האשה was fashioned, then males alone were human while all females were beasts. Some should learn that this is *not* the point of the text.

[82] Barr, while attempting to reconcile both creation accounts, argues for the creation of one male human being, even in the first account (1,1-2,3), to the effect that any mention of a woman in the first account is made only proleptically; see BARR, «Adam», especially 7-11; likewise, BARR, «One Man» especially 8 and 19-21. De Moor tries to make a response, but fails in that he does not bring up the crucial argument of the woman being created after the non-human נפש חיה; see de MOOR, «The First Human Being», 22-27.

[83] For אדם as a personal name in neighboring cultures, see HESS, *Studies*, 59-62.

that the definite article is never used before a proper name in the תנ״ך.

Beginning with 2,5[d], אדם points to *any* single man who has the capacity, *because* of being a man, of representing the entire group of mankind: «there was not *anyone...*». This is emphasized by the fact that this particular אדם makes up one of the two conditions for the presence of שיח ועשב (with the other condition being water). While 2,6 supplies the needed water, 2,7 provides the needed אדם, who, as just shown above, must be understood to be a singular male human being. Inasmuch as all that is needed is *any* אדם, it follows that whoever he is, he necessarily represents (from the view of the author) all mankind (which will participate in this vocation to work האדמה), and must be the first of all. This prohibits his being different to others, even before יהוה אלהים[84]. The אדם of 2,5[d] does not carry a definite article because the point is precisely that *any* singular representative will suffice[85]. Since the first אדם must be the אדם who will fulfill the condition for an אדם set out in 2,5[d], the concrete actuality of that אדם (in 2,7) should take the definite article: *that particular* אדם is *the* אדם (האדם) who is to represent all mankind. 2,7 does, in fact, present האדם.

In the account, there is a preponderance of instances of אדם *with* ה: 2,7[(bis)].8.15.16.18.19[(bis)].20.21.22[(bis)].23.25; 3,8.9.12.20.22.24. While in none of these instances is the usage that of a proper name, it is also true that no instance prejudices a usage without the definite article, viz., 2,20; 3,17.21, that is, even if these were to indicate a proper name; like 2,5[d], each of these latter instances must be taken on a case by case basis. Even if no instance without the definite article were to indicate a proper name, it would remain true that it would be *most* fitting if they were to indicate a proper name[86]. All three of these instances are preceded by the unarticulated preposition לְ.

2,20 does not need to be read with the article as proposed in *BHS*'s notes, viz., וּלְאָדָם. 2,20 may be understood indefinitely, like 2,5[d], to the effect that וּלְאדם means «*but for a man* [viz., any single male human being]...»[87]; this is true even though וּלְאדם can only refer to the one particular male human being already mentioned in the text, for the emphasis of the statement concerns a

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[84] Callender insists «the primordium» makes him «special» (CALLENDER, *Adam*, 40).

[85] Ellington diversely obtains the same result; see ELLINGTON, «Man», 203.

[86] Amsler asserts the opposite without argument; see AMSLER, *Il Segreto*, 40.

[87] Maass simply demands that לְאָדָם should be emended («zu ändern») along with 3,17.21; see MAASS, «אָדָם», 85.

general anthropological principle which is repeated, in a different way, with the exclamation in 2,23, viz., ...זאת הפעם עצם מעצמי ובשר מבשרי[88].

This indefinite understanding is impossible with 3,17.21[89], where that unrepeatable individual male human being alone can possibly be understood. His counterpart is that unrepeatable individual female human being, who is, indeed, his own אשה, and no one else's ולאדם אמר כי־שמעת לקול אשתך :אשה (3,17); לאדם ולאשתו (3,21). This remains true despite the conjectures still reported in the *BHS* from the time of Kittel's first edition of the notes in *BHK* (1905)[90]. Hess, however, conjectures that the unarticulated occurrences of אדם in 2,20; 3,17.21 «could be personal names [...], it is better to see in all of them the title which is found in the articular forms scattered throughout these two chapters», for, he says, «there is no reason within the narrative for sudden switches»[91]. However, there are reasons for not having a definite article, viz., the logic of the text itself. Consider the following.

In the case of 3,17, the reasons *not* to read אדם with the definite article are inescapably implied in the text as to who listened to who. It is *not* every individual human being of all ages who has listened to a particular individual female human being who was the אשה of a particular individual male human being; in other words, it is *not* a generic male (*any and every* אדם) who, in the text, listened to this אשה (or, indeed, any and every אשה). Instead, in the text, it can only be an individual first male human being, in all of his unrepeatable circumstances, who listened to his own אשה. This does

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[88] *W-O'C* mysteriously speak of לאדם in 2,20 as an example of «the 'hidden' article with the inseparable preposition» as an illustration of orthographic corruption «during the more fluid stages of the text» (*W-O'C*, 1.6.3.f).

[89] All of the occurrences of אדם with *or* without the definite article, are said to belong to 'J¹' in this account. In other words, there is no source-critical argument which would claim redactional activity concerning 3,17.21, i.e., in regard to the usage of אדם as a proper name. Note that although usages in 4,1 and 4,25 are both 'J²', only the first is articular.

[90] It is easy to change the pointing of וּלְאָדָם (3,17) and לְאָדָם (3,21) so as to read וְלָאָדָם and לָאָדָם respectively, that is, considering the effect of the glottal stop א on pronunciation; this would not take into account either the necessity of regarding האדם as an individual, or the appropriateness of citing *as his own* name that which applies to *any* later human being.

Soggin questions any change in the pointing out of respect for the Massoretes: «Why, in fact, would the Massoretes have chosen the less obvious reading in the present context if they had a better one at hand?» (SOGGIN, *Old Testament and Oriental Studies*, 177).

[91] HESS, «Splitting the Adam», 3.

not preempt this first man from being representative of others. Now, even if the definite article were to be used here, it would not refer to all mankind, but merely to *this* particular man, that is, with even greater emphasis on one person. It is most appropriate that אדם, as the first exemplar of mankind, carry a name which is indicative of the very essence of mankind. The narrative line in the text, along with the exegesis, are merely confirmed by the presence or lack of the definite article. Note that the usage of אדם as a proper name is made by the narrator alone.

Similar to 3,17 is 3,21, where it is, again, the narrator who uses אדם as a name. The fact that יהוה אלהים clothed them (לְאָדָם וּלְאִשְׁתּוֹ) with כתנות עור refers to these two individuals alone; it is never depicted that the direct clothing of all mankind by יהוה אלהים is the normal course of affairs as time proceeds[92]. It just does not happen in the Scriptures or otherwise. Again, even in this instance, if אדם had the definite article, as in לָאָדָם, it could only refer with all the greater emphasis to *this* one, particular man.

האדם would not be alone in bearing a name which is partially descriptive of his essence, for האשה and all נפש חיה have names structured by their essences[93]. When האשה is named by האדם, he explains (כי) that her name (אשה) signifies her very essence (מֵאִישׁ לֻקֳחָה־זֹּאת, 2,23), which is also described in the text (עזר כנגדו, 2,18.20). Being an עזר כנגדו was lacking to other נפש חיה (לֹא־מָצָא, 2,20). They, by implication, are given names as structured by this understanding of לֹא־מָצָא on the part of האדם.

In regard to האדם, it is no mistake that we do not read of a secondary or

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[92] Westermann tentatively presents this out of the ordinary opinion of 2,25; 3,7.21:

“Und die beiden waren nackt, der Mensch und seine Frau”. Auch von Enkidu wird erzählt, daß er zu Anfang nackt, aber am ganzen Körper behaart war. Wir können annehmen, daß hinter diesem Satz hier wie dort eine Kunde steht: es wurde erzählt, daß in ferner Vorzeit die Menschen unbekleidet waren [...]. Das heißt, in unserer Erzählung spielen Erinnerungen an kulturgeschichtliche Epochen hinein, auch wenn sie ganz im Hintergrund bleiben. Es kann nicht zufällig sein, daß die drei in Gn 3 angedeuteten Stadien «nackt – pflanzliche Kleidung – tierische Kleidung» einer nachweisbaren Entwicklung entsprechen. Aber das klingt nur an, es steht nicht in der Hauptlinie der Erzählung (WESTERMANN, *Genesis*, 320; also see 342-343).

Recognizing such a possibility, though it is not in the main line of the text, is found now and again with various commentators. Whether or not this was possible by the time the author wrote the account was a discussion finding interest among scholars especially in the mid-twentieth century, as will be discussed later in the thesis.

[93] Some translate אדם as *groundling* or *earthling* (e.g., NIDITCH, «Genesis», 13).

artificial imposition of a name upon him by either יהוה אלהים or האשה[94]. This is true even though, in 3,17.21, אדם is used as a personal name, but only by the narrator. Although האדם is called עפר in 3,19, the section begins in 3,17 with the usage of אדם for האדם. The narrator provides the name אדם in the place where אדם is described by יהוה אלהים according to the partitive essence of that from which אדם comes. This עפר is – in the most immediate context (3,17-19) – only and precisely עפר מן־האדמה, which rightly recalls 2,7.

It is most appropriate that האדם not be given a name by יהוה אלהים, for any imposition of a name upon him would be redundant; the description of his formation and, therefore, of his constitution, is indicative of his name (as is reinforced by the word-play אדמה/אדם); in other words יהוה אלהים effectively named אדם in his fashioning. This is succinctly mentioned in the text in 2,5, where האדם was intended and effectively 'named' even before the formation process began: ואדם אין לעבד את־האדמה. The formation of each נפש חיה in 2,19, that is, מן־האדמה, does not distract from this, but confirms it, as will be seen.

EXCURSUS: THE SPECTRUM OF CONTRADICTORY OPINIONS HELPING TO CLARIFY *Gn* 2,7

There are no passages in the תנ״ך which are inconsistent with the definition of האדם / נפש חיה given above, (not even, e.g., *Jer* 15,9, נפחה נפשה). Yet, some see 2,7c as being redundant to 2,7b, almost as if עפר מן־האדמה were unimportant, and almost as if נשמה and נפש were to be equated. This exaggeration provokes wildly contradictory opinions which only obfuscate the meaning of the text.

On the one hand, some claim that נשמת חיים makes the נפש of אדם special when compared to the נפש of other creatures[95]. For some, this may concern immortality and/or the supernatural[96], or, indeed, even יהוה אלהים Himself (as

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[94] Diversely, see A.F. CAMPBELL – M.A. O'BRIEN, *Rethinking the Pentateuch*, 112.

[95] Thus, Dillmann (with archaic spelling) speaks of the «specifische Vorzug des Menschen vor dem Thier» (DILLMANN, *Die Genesis*, 54).

S.R. Driver also says that «'breath of life' stands in a special relation to the Creator, and may be the vehicle of higher faculties than those possessed by animals generally» (S.R. DRIVER, *The Book of Genesis*, 38).

[96] Gunkel, though denying a connection with immortality, says «der Mensch ist Gott verwandt, sein Odem eine Ausstrahlung des göttlichen» (GUNKEL, *Genesis*, 6-7).

Keil (using archaic spelling) goes much further: «Dennoch ist das menschliche Lebensprincip ein anderes als das thierische; die menschliche Seele verschieden von der Thierseele. Diese Verschiedenheit ist angedeutet durch die Art und Weise, wie der

with R. Koch[97]), at least by way of analogy with the mythological
«Götterblut», for instance, by K. Koch[98], and, likewise, Müller, who speaks

of «eine göttliche Blutspende»[99]. Maiberger speaks to the unique quality of

Mensch durch Begabung mit Lebenshauch aus Gott zur lebendigen Seele ward» (KEIL –
Franz DELITZSCH, *Biblischer Commentar*, 54); he then continues to say:

> Hiedurch wurde der Vorzug des Menschen vor den Thieren, seine Gottesbildlichkeit und seine
> Unsterblichkeit begründet; denn hiedurch wurde er zu einem persönlichen Wesen gebildet,
> dessen immaterieller Bestandteil nicht blos Seele, sondern eine von Gott gehauchte und
> durchhauchte Seele ist, indem durch den göttlichen Einhauch Geist und Seele zugleich
> geschaffen wurden (54).

[97] See (R. KOCH, «La condition humaine», 127:

> L'infusion de l'*haleine de vie* entraîne (wajehî) la constitution de la personne: l'homme devint
> une «nefesh ḥajjâh», une «âme vivante», un être vivant, une personne. Il faut se garder
> d'introduire dans le texte biblique le dualisme platonicien âme-corps. L'anthropologie
> biblique ignore la dichotomie grecque. Elle n'oppose pas l'âme au corps. Pour elle, l'âme c'est
> l'homme tout entier. La Bible ne dit jamais que l'homme a une âme, mais qu'il *est* une âme.
> Il serait tout aussi faux de dire que l'homme a une «chair» ou un corps; il faut dire qu'il *est*
> une «chair» ou un corps. Si l'âme s'en va, il ne reste pas un «corps», mais un cadavere qui
> tombe en poussière.

He makes «haleine de vie» the subject of ויהי; he makes האדם the subject of ויהי. The
importance of עפר מן־האדמה is so reduced that he presents more of a «dualisme platonicien
âme-corps» than ever. One wonders if this «âme» is really any different from יהוה אלהים.
In a similar article, «La portée anthropologique», he speaks of immortality, but rejects
individuality, saying: (*a*) that «d'ordinaire on donne à *rûach* le sens original de souffle de
vie, d'haleine vitale» (*ibid.*, 133), (*b*) that «il se trouve que dans le très vieux texte de *Gn*
2,7 le Yahviste s'est bien gardé de rattacher l'oeuvre de la création de l'homme à la
rûach» (*idem*), (*c*) that «il est souvent malaisé de faire le partage entre *rûach* de l'homme
et *rûach* de Dieu, la *rûach* de l'homme étant une participation. Voilà pourquoi la Bible
parle de *rûach chajjím*, "esprit vivant"» (*ibid.*, 150).

[98] K. Koch says this: «Aus dem vermutlich älteren, mesopotamischen Mythos von der
Entstehung der Menschheit aus Götterblut (und irdischem Lehm) wird in charakteristi-
scher Umdeutung beim Jahwisten ein göttlicher Sprachodem, der den Menschen vor
anderen Lebewesen auszeichnet und seine Sonderstellung begreiflich macht» (K. KOCH,
«Der Güter Gefährlichstes», 60). However, this goes beyond the limits of analogy. The
translation «göttlicher Sprachodem» reads too much into the text.

[99] Müller says that «nach Gen 2,7 wird der Mensch (1.) aus Staub von der Erde geformt
und (2.) durch den göttlichen Lebensodem lebendig gemacht. Für jede der beiden
Vorstellungen, aber auch (3.) für die Kombination beider gibt es religionsgeschichtliche
Parallelen, was (4.) von methodischer, aber auch philosophisch-theologischer Bedeutung
ist» (MÜLLER, «Neue Parallelen», 195).
Müller's identification of what he calls a «göttlichen Lebensodem» in 2,7 with what

נשמת חיים as it is used here:

> Daher bläst im jahwistischen Schöpfungsbericht Gen 2,7 JHWH Elohim dem aus Lehm geformten Adam den Lebensodem (*nišmaṯ ḥajjîm*) in die Nase [...], wo-durch er zu einem lebendigen Wesen [...] wird, ein im Alten Orient – gegenüber dem Formen des Menschen aus Erdstaub oder Lehm – singuläres Bild»[100].

He immediately adds: «Atem und Leben (*nešâmâh* und *næpæš*) sind daher synonym»[101]; however, his proof-texts for this, e.g., «wird den Lebewesen der Atem entzogen, sterben sie (Ps 104,29; Ijob 34,14f.; Jes 57,16)»[102] (1) do not degrade the importance of the formed עפר מן־האדמה; (2) do understand the ongoing provision of רוח and/or נשמה on the part of אל/יהוה to be that which keeps the body from falling back into dust (with the text presuming more comes *with* נשמה/רוח); (3) do not mention what happens to נפש (nor must they). Equating נשמה and נפש can lead to R. Koch's quasi-equation of נשמת חיים with יהוה אלהים[103]. Kessler and Deurloo identified נשמת חיים with «the grace of God», a miraculous immortality given to «every living creature [...] (Gen 7:22)»[104].

On the other hand, the exaggeration of the importance of נשמת חיים does not necessitate that האדם/נפש be understood as anything special. Some rule out immortality and/or a special and, perhaps, supernatural relationship with יהוה אלהים, sometimes using loaded vocabulary for this end (perhaps as an

answer to some particular commentary which is most likely pastoral, not exegetical in its methodology and content)[105].

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in *Atra-ḫasis* (line 225) he calls «eine göttliche Blutspende» (*ibid.*, 199) again goes beyond the limits of analogy. The question would then concern motivation for the use of נשמת חיים if «eine göttliche Blutspende» was the intention in the shaping of the text of *Gn* 2,7. *Atra-ḫasis* may certainly be related to *Gn* elsewhere, but not so much here in 2,4-7.

[100] MAIBERGER, «נָפַח», 519.

[101] *Ibid.*, 519-520.

[102] *Ibid.*, 519. Other texts could be added, e.g., *Qoh* 12,7.

[103] See n. 97.

[104] KESSLER – DEURLOO, *A Commentary*, 43.

[105] For instance, Soggin does not find any «frutto dello Spirito Santo» with this breathing a breath into the nostrils of אדם (SOGGIN, *Genesi 1-11*, 61). *Indeed*, even the word רוח is not used here.

Westermann rejects «etwas Göttliches», and an afterlife: «fällt auch die Behauptung, der Mensch sei von Gott unsterblich geschaffen»[106]; he insists that «hier wurde eine für das Menschenverständnis der Bibel wichtige Aussage gemacht», viz., «der Mensch in seinem Lebendigsein ist ganzheitlich verstanden. Ein Verständnis, nach dem der Mensch aus Leib und Seele bestünde, ist damit ausgeschlossen. Daß der Mensch zu einem lebendigen Wesen geschaffen wurde, bedeutet aber auch, daß er nur in seinem Lebendigsein Mensch ist»[107]. His three premises are not textually evident: (1) anything *partially* made from עפר is not necessarily perishable[108]; (2) the statement of 3,19 (כי־עפר אתה ואל־עפר תשוב) is not applicable to האדם as much before as after 3,1-7[109]; (3) the syntax of 2,7[b-c] does not identify נשמה and נפש: «Dieser zweite Akt der Erschaffung des Menschen war J auch durch die Tradition vorgegeben[110]. Es zeigt sich darin ein Verständnis des Menschen oder der Natur des Menschen, das offenbar viele Jahrtausende beherrschend war»[111]. He says:

> Der Mensch besteht nicht aus mehreren Bestandteilen (wie Leib und Seele o.ä), sondern er besteht in einem «Etwas», das durch die Belebung zum Menschen wird. Diesem Verständnis liegt die Erfahrung zugrunde, daß «es» den Menschen in dieser zweifachen Weise «gibt»: als bloßes Etwas (die Leiche) und als Belebtes. Für das Menschenverständnis ergibt sich hieraus die unbedingte Einheitlichkeit des Menschseins, wie sie im dritten Satz von 2 7 zum Ausdruck kommt[112].

Vriezen asserts: «Daß Gott den Atem einbläst, bedeutet für den Menschen nicht den Empfang einer göttlichen Seele oder eines göttlichen Geistes. Der Gedanke, daß der Geist Menschen etwas Göttliches ist, findet sich im AT nicht»[113]. Though this is correct, he comes to this conclusion for the wrong reasons, saying just before this: «Der Leib kehrt zurück zum Staub, von dem er genommen ist (Gn 3 19; Qoh 3 19 f; 12 7). Der stofflichen Gestalt ist durch Gott der Odem (*nešama*) eingeblasen, und dadurch ist der Mensch ein

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[106] WESTERMANN, *Genesis*, 282.

[107] *Ibid.*, 283.

[108] *Ibid.*, 280.

[109] *Ibid.*, 280-281.

[110] For one of Westermann's views of tradition, see n. 92 in this chapter.

[111] *Ibid.*, 281-282.

[112] *Ibid.*, 282. He is followed by LAMBERTY-ZIELINSKI, «נְשָׁמָה», 670.

[113] VRIEZEN, *Theologie*, 171.

lebendes Wesen (*nefeš chajja*) geworden (Gn 2)»[114].

Schilling has a false dichotomy, saying: «Der Gebrauch der Formel auch für die Tierwelt (Gn 1,21) verbietet es, hier an ein Geistprinzip zu denken. Die Lebendigkeit war die Abrundung der Existenz des Menschen»[115].

Rejecting the immortality of נפש, Lys states, as many others, that נפש exists «non pas comme une *autre* entité *créée en plus* et *superposée* au corps, mais comme l'insufflation et l'animation de *ce* corps (cf. Gen. 2/7)»[116].

<div align="center">✳   ✳   ✳</div>

This overview of some of the details of 2,5-7, including the syntax and vocabulary of the individual verses, has laid the foundations for a more comprehensive exegesis of these verses seen together. This, in turn, prepares the way for the analysis of 2,5-7 according to the fuller syntax of the sentence, whereby these verses are begun with 2,4^b. This, finally, leads to a preliminary exegetical appreciation of 2,4^a as a juxtaposed, but not syntactically conjoined superscript of 2,4^b-7 and, in the broader context, of 2,4^b–3,24.

However, the full richness of what has been discovered, or, at least, left open, especially in regard to האדם as נפש חיה, will not be sounded out until the final chapters of the thesis. Indeed the full definition of נפש חיה as specific to האדם has not yet been given.

SECTION TWO – *Gn* 2,4-7 seen together

The exegesis has a two-fold division: (1) 2,5-7 as a whole; (2) 2,5-7 in view of its immediate context, viz., 2,4. Due to the syntax indicated in CHAPTER I, this context is necessarily analyzed in two steps: (*a*) 2,5-7 in view of 2,4^b; (*b*) 2,4^b-7 in view of 2,4^a.

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[114] *Ibid.*, 171.

[115] SCHILLING, *Geist*, 41.

[116] LYS, *Nèphèsh*, 194.

1   Analysis of 2,5-7 as a whole

The analysis will be constituted (1) with a description of the relationships of various textual units in the overall syntactical structure of 2,5-7 as depicted with the chart on the next page, and (2) with an explanation of the same.

1.1   The syntactical structure of 2,5-7

The highly detailed symmetrical, syntactical structure of 2,5-7 demonstrates that it was intended by the author. It is didactically significant. Note:

- The *upward/downward* cyclic action in 2,5^c-2,5^d with 2,6-7.
- The conditions in 2,5^c and 2,5^d as related to both 2,5^a and 2,5^b.
- Parallels between 2,5^a and 2,5^b / 2,5^c and 2,5^d / 2,6 and 2,7.
- The emphasis on ארץ or אדמה in 2,5^a, 2,5^c, 2,6 and 2,5^b, 2,5^d, 2,7 respectively.
- The movement from the non-presence of the water or אדם in 2,5^c-2,5^d to their presence in 2,6-2,7.
- עשב, שיח, water and אדם move from a non-presence, to a simple presence, unto an established presence, from 2,5^a-2,5^b and 2,5^c-2,5^d, to 2,6-2,7, unto 2,8-10.
- The chiasmus constituted by 2,5^c/2,7 and 2,5^d/2,6.

The parallels and overlapping syntactical structures are self-evident except for the chiasmus constituted by the (lack of a) mention of יהוה אלהים. After explaining the chiasmus, an analysis will be made of these verses as a whole.

In 2,5^c, יהוה אלהים *is explicitly* mentioned as the cause of the would-be rain. He is not mentioned again in 2,6, nor does He need to be mentioned. Even though the rain comes about through what are, proximately speaking, merely natural causes, viz., אד (the subject of יעלה and השקה), it is יהוה אלהים who is the remote cause initiating the action. The activity of יהוה אלהים is not limited to אד. In 2,4^b, He is claimed to be the Former of ארץ ושמים. The repetition of יהוה אלהים in 2,5^c after the mention in 2,4^b is not pleonastic, for a preliminary description of the forming of ארץ ושמים has begun, and a significant narrative point is being made regarding 'proximate' and 'remote' causes, terms which do not exclude the *omnipresent* activity of יהוה אלהים (2,4^b).

On the one side of the chiasmus, there is a mention and, then, a non-mention of יהוה אלהים in regard to the non-presence and, then, the presence of water in 2,5^c and 2,6. On the other side, the situation is reversed, though this time regarding אדם in 2,5^d and 2,7. Now, in 2,5^d-7, there is no one to form האדם outside of יהוה אלהים. Another reference to יהוה אלהים after 2,4^b, viz., in 2,7, would unnecessarily create the awkward literary circumstance

As with 2,4.5.6.7, the tightly scripted prose of Genesis 2,5-7 as a whole demonstrates by virtue of its own presentation that there is no element (such as 2,6) which is out of place, whether on syntactical or structural levels.

THE NON-PRESENCE OF עשב (sprouting up from the ***ground***)

וכל־עשב השדה טרם יצמח [5b]

THE NON-PRESENCE OF שיח (growing upon the ***earth***)

וכל שיח השדה טרם יהיה בארץ [5a]

THE NON-PRESENCE OF אדם
↘who is to be sent to work the ***ground***

יהוה אלהים
is not mentioned

ואדם אין לעבד את־האדמה [5d]

THE NON-PRESENCE OF WATER
↘which is to be sent over the ***earth***

יהוה אלהים
is mentioned

כי לא המטיר יהוה אלהים על־הארץ [5c]

THE PRESENCE OF האדם
↗who is taken from dust of the ***ground***
↘so as to begin his fulfilment

יהוה אלהים
is mentioned

וייצר יהוה אלהים את־האדם עפר מן־האדמה [7]
ויפח באפיו נשמת חיים ויהי האדם לנפש חיה

THE PRESENCE OF WATER
↗which goes up from the ***earth***
↘so as to begin its fulfilment

יהוה אלהים
is not mentioned

ואד יעלה מן־הארץ [6]
והשקה את־כל־פני־האדמה

THE ESTABLISHED PRESENCE of the scrub, the herbage, האדם and the water (2,8-17)

of not indicating the agent of the action at the beginning of relevant material (2,5ᵈ), but only at its close. The occurrence of יהוה אלהים in 2,5ᶜ does not suffice to solve this problem, but, instead, only exacerbates it inasmuch as the name יהוה אלהים is here tied only to the water which is contrasted with אדם. Another statement is being made about proximate and remote causes: in 2,5ᵈ, one is left guessing as to whether יהוה אלהים will be a proximate or remote cause of אדם. In 2,7, unlike the case with the rain, יהוה אלהים is seen to be the proximate cause of האדם. The chiasmus provides didactic emphasis.

1.2   An explanation of the syntactical structure of 2,5-7

The argument moves from the *seeming* equality of rain and האדם to a reversal of water and האדם being utilized equally and as mere conditions for שיח ועשב, so that any aetiology providing water and אדם with their *raison d'être* is not possible. The first four steps of the argument are made here. The last two are made with the analysis of 2,4ᵇ-7 and 2,4ᵃ-7. This leads to 2,8-17.

1.2.1   *The seeming equality of the rain and* האדם

The syntactical structures of 2,5-7 *seem* to point to the equality of the rain (2,5ᶜ) and האדם (2,5ᵈ). They individually and together modify 2,5ᵃ and 2,5ᵇ. They appear in 2,6-7 to equally fulfill the conditions for שיח ועשב (2,5ᶜ, 2,5ᵈ). Consider these points:

- In 2,5ᵃ⁻ᵇ, a universal condition of no growth endures[117]; *nothing will ever change* unless the conditions of 2,5ᶜ⁻ᵈ are met, viz., rain and אדם. For 2,5ᶜ, this is emphasized by the will of יהוה אלהים being decisive. For 2,5ᵈ, this is emphasized by the negation of the presence of any אדם as a predication beginning the clause; אדם can only make his appearance with a spectacular intervention of יהוה אלהים in 2,7.

- The emphasis of the opening clauses of 2,5-7 (2,5ᵃ⁻ᵇ) does not fall upon the verbs, but on שיח ועשב [118], whose future existence, however, is not in doubt (see 2,8). The question concerns *why* it is the case that they are not *yet* present. The answer is that יהוה אלהים is being presented as having sovereign control over the timing of the appearance of both rain and אדם.

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[117] «The imperfect serves in the sphere of past time to express actions, &c., which *conti-nued* throughout a longer or shorter period [...] after [...] טֶרֶם» (*GKC*, 107. *b-c*).

[118] «The subject does sometimes precede even in the verbal-clause proper [...] especially so if there is special emphasis upon it, e.g. Gn 2,5» (*GKC*, 142. *a*).

1.2.2 האדם *as seemingly especially useless*

Regardless of the apparent equality of rain and the אדם argued above, האדם, when directly compared to the water, seems especially useless.

The water, for its part, is passively used, being taken up in אד and coming down over כל־פני־האדמה. The water mechanically does what it must do.

האדם, instead, does nothing at all, not in 2,5-7, not, indeed, until 2,19 (when he names כל־חית השדה ואת כל־עוף השמים). In fact, there is no immediate cooperation of האדם required in the first part of the account. האדם does not immediately carry out a purpose stated in 2,5[d] (לעבד את־האדמה); the first one to do such work is יהוה אלהים, who orders (see נטע) the garden with what must necessarily be שיח ועשב (as seen above) even before האדם is placed in הגן. האדם does not even help. His explicit commission only comes in 2,15. This understanding is confirmed by the fact that the *qal* infinitive construct in 2,5[d] (לעבד) has the role of merely modifying its referent, אדם, who is not to be utterly identified with his work[119]. All told, it is the mere presence of אדם, not what he may do, which fulfills one of the conditions needed for שיח ועשב.

1.2.3 האדם *as someone exquisitely subordinated*

The chiasmus in 2,5-7 points to יהוה אלהים as an intimate, personal, proximate cause of האדם. יהוה אלהים works, so to speak, for אדם. This will be confirmed later through a comparison with those who also receive special attention, such as האשה and the other creatures directly formed by יהוה אלהים.

- Again, יהוה אלהים is the remote cause of the rain, while אד is the proximate cause. אד is to rise up from the ground, whence the water was ready to be taken up, that is, if only יהוה אלהים would not block this action. 'Not-blocking' is not some sort of formative activity; nothing changes in the water.
- Notice that שיח ועשב are said to be 'planted' by יהוה אלהים in 2,8, an action which does not consist of creative/formative activity any more than the parallel establishing of האדם in the garden. But this is nothing at all like the formation of האדם and each נפש חיה, or the building up of האשה. The stated conditions for שיח ועשב do not include planting, but only rain and the presence of האדם. Just as the water in הארץ will arise in the אד if it is not blocked by יהוה אלהים, just so will האדמה bring forth שיח ועשב if its conditions are met (as is commonly observable, e.g., 3,17-19). This planting indicates a tender concern for the newly present אדם.

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[119] For a general treatment, see EBACH, «Menschsein *mit*, nicht *durch* Arbeit», 275-283.

The provenance of האדם is unique as compared to the water and שיח ועשב, for he is alone in receiving extraordinarily personal, intimate *formative activity*. Even the timing regarding when האדם was to be fashioned depended on יהוה אלהים, not on the preparedness of the water to become rain.

Relativizing the importance of the uniqueness of האדם would be an aetiology subordinating the rain and אדם to the requirements of שיח ועשב, which seems to make שיח ועשב into that which is more special than האדם: beyond any purpose of האדם, namely, לעבד את־האדמה (the home of שיח ועשב) it seems that his very *raison d'être*, is for them. If he is special, they must be *special beyond all measure*. Indeed, שיח ועשב (with האדמה) are used later to punish האדם (3,17-19). האדם seems to be *exquisitely subordinated.*

1.2.4   האדם *as a candidate to be* כאלהים

If the aetiology mentioned above is to be given any credence (and there is mythology which would remotely back up this opinion, viz., *En.el.*), it would seem that שיח ועשב are to be considered gods, that is, minor divinities compared to יהוה אלהים, much more so than ארץ ושמים or water and האדם. During the analysis of 2,4^b-7 and 2,4^a-7, ארץ ושמים will be discussed.

It was not mentioned above that the *qal* infinitive construct of 2,5^d (לעבד), modifies its subject (אדם) in such a way that the *manner* in which this capacity to work is to be put into action is accentuated. The commissioning concerning האדם in 2,5^d actually takes place in 2,15 (along with, in a different mode, 3,17-19.23). This mandate is structured by the freedom of choice portrayed in 2,9 (as will be seen) to the effect that the commissioning of the work of האדם is not at all similar to the mere passivity of the water in 2,6. The water mechanically corresponds to the divine will, while the work of האדם may proceed only by way of free will. Understanding and freedom were envisioned in 2,5^d – as is indirectly indicated by the phrase לעבד את־האדמה – and are not additions to האדם, but merely a fruition of who he already is, of who he was intended to be previous to his formation. It is the fact of the *capacity* of freedom in 2,7 (in the context of the sentence of 2,4-7) which confirms that it is the presence of האדם, not that he actually does something – regarding, for instance, the working of the ground – which is important for the initiation of the normal state of affairs (viz., the presence of שיח ועשב).

It is evident (later in the narrative) that האדם merely *may* do what he

should do, viz., לעבד את־האדמה. For instance, in the best of circumstances (before 3,1), there is plenty of food to eat that has been provided even before he received his commissioning to work and tend to the garden (2,15), that is, already back in 2,8-9 (even if he would not receive permission to eat until 2,16). Indeed, האדם is never once depicted as working, though he is depicted as making a choice (see 3,6.17). Thus, even after 2,4-7, the emphasis remains not with any activity of האדם, but with האדם himself, and the fact that part of his very essence is to have the *capacity* to work intelligently and freely.

The freedom of האדם indicates the intention with which he was formed by יהוה אלהים. He is to be a reflection, analogously, of יהוה אלהים, the Former. Thus, האדם is incomparable to the water and שיח ועשב. In 2,7, his capacity of freedom, as foreseen in 2,5^d, is already present. This is significant regarding the highly structured sentence of 2,4-7, where rain and האדם are parallel.

Now, since האדם did not pay attention in 3,6 to the warning in 2,17, his work (2,15) is radically transformed (3,17-19.23). Since האדם fulfills, with the water, the conditions for שיח ועשב, the consequences of his disobedience are that שיח ועשב (and the אדמה from which they grow with the water), will be *used* to punish him (3,17-19). But this, by way of the inescapable irony, confirms the sovereign position of האדם compared to the water and שיח ועשב.

The aetiology regarding the *raison d'être* of אדם is hereby reversed: with יהוה אלהים, it is האדם who is sovereign over that which he serves, that is, in such manner that this service is not an end in itself, but a vehicle by which האדם may intelligently fulfill his vocation to be a reflection, analogously, of יהוה אלהים, the Former. It is שיח ועשב which provide a service to האדם. In the end, האדם is more of a god than any and all mythological gods, especially the watery gods of, e.g., *En.el*. Why the water and האדם are parallel is now seen.

2   Analysis of 2,5-7 in view of 2,4^b, and 2,4^b-7 in view of 2,4^a

It has already been demonstrated that 2,4^a cannot begin a sentence which: (1) concludes with 2,4^b; (2) continues with 2,4^b, so as to conclude with 2,5^a, or 2,5^b, or 2,5^c, or 2,5^d, or 2,6, or 2,7^a, or 2,7^b; or (3) concludes with some part of 2,4^b-7 while making any parenthesis, such as 2,6, or 2,5^{c-d}-6, or 2,5-6.

In other words, it has been shown (1) that 2,4^a is an independent sentence, and (2) that 2,4^b begins a new sentence which ends only in 2,7^c. It was also shown that (1) for 1,1–2,3, 2,4^a is, at most, a superficial bridge with 2,4^b–

3,24; (2) 2,4ᵃ is a superscript juxtaposed, but not syntactically conjoined to 2,4ᵇ. An exegesis of 2,5-7 must consider 2,4ᵇ and, then, 2,4ᵇ in view of 2,4ᵃ.

2.1   Analysis of 2,5-7 in view of 2,4ᵇ

The analysis begins with an overview of the syntax, and concludes with comments on the significance of ביום עשות.

2.1.1   *The effect of 2,4ᵇ on the syntax of 2,5-7*

2,4ᵇ is a temporal clause upon which a series of temporal clauses depends; these (through 2,4ᵇ) modify 2,6 and 2,7. The consequence is that the entire universe is subordinated to water and האדם. While the formation of the earth and of the heavens is surely spectacular, this is nothing compared to the subordination of the universe to the water and האדם. Any aetiology regarding the water and האדם (that they exist merely for שיח ועשב) is reversed: it is they which look to the rain and האדם as their *raison d'être*.

Even though both earth and heavens are subordinated to both water and האדם, it remains true that the water benefits שיח ועשב. Yet, שיח ועשב benefit האדם. Water is, in effect, subordinated to האדם in all its forms, whether in the ground, whence אד arises, or in אד itself, or in the form of precipitation which provides water את־כל־פני־האדמה, or, eventually, in the form of rivers (from which האדם and, for instance, his two special trees can drink). In other words, water is built up in its importance only to be subjected to האדם. Why this is so may have a great deal to do with mythology; however, the position among ארץ ושמים accorded to האדם in the text is utterly unique.

This parallel of האדם with the water was, in fact, the last thing that prohibited האדם from being understood to be kind of god, below יהוה אלהים, and not divine by nature, but truly כאלהים, above everything else that is created (ארץ ושמים). Attributes of האדם will be noted as the exegesis proceeds. האדם is already understood to be the representative of ארץ ושמים, and a reflection, analogously, of יהוה אלהים, the Former, with no rival *yet* in sight. That will change in *Gn* 3,1 with הנחש, though only in a certain sense.

2.1.2   *The significance of ביום עשות of 2,4ᵇ in view of 2,5-7*

Although the temporal clause ביום עשות has reference to an actual temporal extension (יום), this does not refer so much to the literal meaning as it does

to the unifying structure inherent in such a phrase. The forming wrought by
יהוה אלהים is carried out during this unifying time-frame; it is the entirety of
ארץ ושמים which is the subject matter of this forming. It is true that the
emphasis in various parts of the narrative concerns extended periods of time,
as has been argued for 2,5 (for the period when there was no שיח ועשב, no rain
or אדם), and as will be confirmed with the analysis of 2,10-14 (where a river
goes forth and divides into four). This in no way militates against the
unifying force of the phrase ביום. This is confirmed in three ways:

- The conditions in 2,5^{c-d} can only be fulfilled with the active presence of the rain
  and the presence of אדם, but the rain is brought about with the decision to fashion
  האדם, whose fashioning, as depicted, takes no more than a moment.

- The river dividing into four is placed within the time-frame of: (1) the placement
  of האדם in the Garden (2,8) and his mandate to care for it (2,15), and (2) the
  indication of things to eat (2,9) and the first permission to eat being given (2,16);
  it is as if the river took only a moment to arise and divide into four (2,10-14).

- Elsewhere, the text presents events which are intensely emotional and merely
  momentary, viz., ... זאת הפעם (2,23), or of the dramatic, wrenching transition
  from 3,22 to 3,23: ...וישלחהו ...פן-ישלח.

Thus, while the activities mentioned in the narrative cannot be completed
in a literal day, the text conclusively leads to the fact that ביום is an indication
of temporal extension covering the length of a unifying, though meta-
phorical, 'day'. ביום, in this case, cannot mean simply 'a long time ago', or
'once upon a time...', or even, simply, 'when'. This 'day', though
metaphorical, draws on the literal sense of the word, and is radicated in
history. The possible close of this יום is best studied further on in the
exegesis of the text.

2.2   Analysis of 2,4^b-7 in view of 2,4^a

The legitimacy of analyzing 2,4^b with 2,4^a was indicated by the *number* and
comprehensive character of parallel syntactic elements. It was indicated that
the corresponding element for אלה תולדות might be found with 2,4^b–3,24. It
will be seen that 2,4^b–3,24 represents the first generation, while the second,
overlapping generation is described in 3,8-24. האדם, in 2,4^b-7, has already
been shown to be representative of ארץ ושמים, and the detailing of this in 2,8-
25 will confirm that האדם can be identified with the first of the two

generations of השמים והארץ described in 2,4[a].

    After analyzing 2,8–3,7 in CHAPTER III and CHAPTER IV, the second generation be studied with 3,8-24, in CHAPTER V.

EXCURSUS: THE SPECTRUM OF SOURCE CRITICISM

An overview of the spectrum[120] (hardly a consensus) of the source-criticism may be helpful. Ska thinks that «Solo se vi sono indizi solidi, per esempio delle tensioni, delle «fratture» o delle incoerenze, si passa alla tappa seguente e si parla di «fonti» o di «redazioni»[121]. But tensions, fractures and incoherencies are evident only when 2,4[a] is added to 1,1–2,3[122], especially before 1,1[123], or understood to be followed immediately by 5,1[124].

In regard to 2,4[a-b] as an integral sentence, Schulz creates problems, saying: «betrachtet man den ganzen Satz 4 als Überschrift, so beginnt die Erzählung in 5 mit dem Bindewort ו »[125]. Stordalen excises 2,4[b] from 2,5 in order to remove «the commonly presumed syntactic problem»[126]. This problem is, instead, his misunderstanding of אד as a «river, stream»[127]. He holds 2,4[a-b] to be an «editorial note, bridging Genesis 2-3 and Genesis 1 [...]: We may take it for granted that 'when not yet' in Gen. 2.5 occurs at the beginning of Genesis 2-3»[128]. His translation betrays an illogical sequence: «Here follows the story of the aftermath of heaven and earth as these two were created, as *Yahweh elohim* had made earth and heaven»[129]. With that in mind, he says that «Gen. 2,5 initiates a plot where the aim is to bring vegetation [...] to the entire land [...]. In order to achieve this, fecundating water must be supplied,

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[120] See STORDALEN, «Genesis 2,4», 163-166.

[121] SKA, *Introduzione*, 164.

[122] See, e.g., thesis p. 36. Even Codex Alexandrinus (LXX) presents its *changing-content-marker* just *before* 2,4[a], viz., an exaggerated space: [   ]. See KENYON, *The Codex*, *in loco*. Hebrew MSS do not place 2,4[a] with 1,1–2,3, but wisely with 2,4[b].

[123] Ilgen [1798] proposed that *Gn* 2,4[a] come before 1,1: «Dies ist die Schöpfungs-geschichte des Himmels, und der Erde. Als Gott begann den Himmel und die Erde zu bilden [...]», with 1,1 reading «בְּרָא» as עֲשׂוֹת in 2,4[b] (ILGEN, *Die Urkunden*, 4; n. *a*, *b*). That 2,4[a] leads 1,1 has been dismissed in CHAPTER I as proposed by Dillmann, or even KÖNIG, *Die Genesis*, 193-197; BENNETT, *Genesis*, 73, 89; BRINKTRINE, «Gn 2,4a», 227; et al.

[124] See, e.g., WELLHAUSEN, *Die Composition*, 2-3; NOTH, *Überlieferungsgeschichte*, 17; K. KOCH, «P», 452, 461. Not all are as content as they with 1,1-2,4[a] followed by 5,1.

[125] SCHULZ, «Gn 2,4», 341. These problems were dealt with throughout CHAPTER I.

[126] STORDALEN, *Echoes*, 219, n. 21.

[127] *Ibid*., 44 (though 207); also see, *ibid*., «Man», 13.

[128] *Ibid*., 9. Also see *ibid*., *Echoes*, 219 (with n. 21).

[129] *Ibid*., «Genesis», 177.

and there must be someone to till the soil»[130]. He says that «YHWH himself only 'accidentally' and even 'unwillingly' supported that plot. His concern was with the garden, not with the land. The aims of the basic plot were not fulfilled until YHWH was forced to expel the human couple and issue curses upon the ground»[131]. Jacob presents 2,4[a-b] as one sentence: «Dies sind die toledot des Himmels und der Erde nach ihrer Erschaffung, nachdem ER, Gott, Erde und Himmel gemacht hatte»[132]; however, he still does not explain *how* אדם can *be* these generations *after* the heavens and the earth (and earth and heavens) had *already been both created and formed*, even when he adds: «Es sind also Himmel und Erde, Erde und Himmel von vornherein geschaffen und gemacht worden im Hinblick auf den Menschen und seine toledot, die nunmehr erzählt werden sollen. Der Sinn der Schöpfung ist der Mensch und seine Geschichte»[133].

Regarding 2,4[a] as a superscript, Wevers gratuitously cites Lxx 5,1 (αὕτη ἡ βίβλος γενέσεως)[134]. Cross says that «"These are the generations of heaven and earth . . . ," stands as a heading to the Yahwistic section, stories of creation and human rebellion»[135], but does not explain any difficulties. Blum complicates this by including the first account: «Auch die überschriftartige Toledotformel in 2,4a leitet gleichsam dazu an, die Paradieserzählung in ihrer Grundstimmung und in den Gen 1 nicht widerstreitenden Zügen als Entfaltung des dort Angedeuteten zu lesen»[136]. Skinner, keeping the local context in mind, thinks that a redactor, who made «a mechanical imitation of the manner of P», may have used the formula for a divisional aid, and «probably took תי in the sense of 'history' and referred אֵלֶּה to what follows»[137].

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[130] STORDALEN, «Man», 13.

[131] *Ibid*., 25. In the text, thorns and thistles are *not* ends in themselves.

[132] B. JACOB, *Das erste Buch*, 71. His anthropocentric understanding is followed by GELANDER, *The Good Creator*, 21.

[133] *Ibid*., 76. Childs (and many others) knows that «the [תולדות] formula is always followed by the genitive of the progenitor and never of the progeny» (CHILDS, *Introduction*, 145), but does not explain השמים והארץ as the *passive subject* of creation.

[134] WEVERS, *Notes*, 22.

[135] CROSS, *Canaanite Myth*, 302.

[136] BLUM, *Studien*, 291.

[137] SKINNER, *A Critical and Exegetical Commentary*, 41.

Rendtorff seems to follow Cassuto[138], saying: «Die Verbindung zwischen den beiden Schöpfungsberichten geschieht durch die als Überschrift zum zweiten Bericht zu verstehende Einleitungsformel in 2,4a»[139]. Like Jacob, Rendtorff does not say how the תולדות formula (with its plurality) refers «plus exactement *après* la création du ciel et de la terre, notamment à propos de l'homme et de son environnement immédiat»[140].

As Ska says: «Diventa più difficile "sezionare" o "atomizzare" un bel testo narrativo pur di ritrovarvi due o tre fonti perché l'episodio "deve" essere presente in tutte queste fonti. [...] Gli esegeti preferiscono verificare la solidità delle loro conclusioni»[141]. More verification follows.

<div align="center">✳   ✳   ✳</div>

Other aspects of the generations of the heavens and the earth as fulfilled in the very person of האדם now follow. How PART I is foundational to the rest of the thesis will begin to be seen.

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[138] See CASSUTO, *A Commentary*, 99, and *The Documentary Hypothesis*, 73.

[139] RENDTORFF, *Theologie*, 13. See also ATKINSON, *The Message*, 54.

[140] RENDTORFF, «L'histoire biblique», 89; also see CARR, *Reading*, 74-75.

[141] SKA, *Introduzione*, 164. Eißfeldt is open to this (see EIßFELDT, «Toledot», 2).

CHAPTER III

The Exegesis of *Gn* 2,8-17

This chapter offers an exegesis of 2,8-9 and 2,15-17 as well as on 2,10-14. The result is completely consistent with 2,4–3,24. Regarding some aspects of the rivers, some points are more certain than others, which, though highly consistent with the entire account, and even probable, are still conjectural.

Verses 2,10-14 refine the understanding of 2,8-9 and 2,15-17[1], which – as depicted on the next page – are built around 2,10-14. 2,15 (A^2) goes with 2,8 (A^1), just as 2,16-17 (B^2) goes with 2,9 (B^1), *not* as repetitions, but *developments* in view of the rivers[2].

There are three sections to the analysis: (1) 2,8-9; (2) 2,10-14; (3) 2,15-17.

SECTION ONE – *Gn* 2,8-9

Section One is comprised of a preliminary analysis of (1) 2,8 and (2) 2,9, an investigation which will be completed only in SECTION THREE below.

1   *Gn* 2,8

Since 2,8 (A^1) is complemented and developed later by 2,15 (A^2) in view of the intervening depiction of the rivers in 2,10-14, what is said here is merely introductory. The analysis is divided among the two halves of the verse: (1) 2,8ª, וישם שם את־האדם אשר יצר; and (2) 2,8ᵇ, ויטע יהוה אלהים גן־בעדן מקדם.

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[1] There is a thematic unity involving 2,4-17. De la Torre cites *En.el.* I:1-16 in view of *Gn* 2,4-15 (see DE LA TORRE, «Dio», 98-99), but this is simply due to the most basic structural unity of 2,4-15, which is otherwise indicated by Walsh:

> The nonexistence of all three [vegetation, water, man] is stated in v. 5. In vv. 6-8, first water (the *'ed*), then man, then vegetation (the garden) appear. Vv. 8-15 repeat and embellish the triad: vegetation (trees in the garden; two specific trees); water (the river of Eden [v. 10a]; ultimately the rivers of the world [vv. 10b-14]; man (established in the garden as *'ôbçd* [['to till']] and *šômçr* [['to tend']]) (WALSH, «Genesis», 364-365).

[2] The narrative syntax helps to confirm this; see NICCACCI, *Sintassi*, 26.

<u>[8] And יהוה אלהים 'planted' a garden in עדן in the beginning;</u>   A[1]
<u>and He put there האדם whom He had formed.</u>

[9] And יהוה אלהים made grow from the ground each tree   B[1]
[to be] pleasant in appearance and good for food;
and The Tree of the Living-Ones was in the midst of the garden,
and The Tree of Knowing Good and Evil.

[10] A river is going forth from עדן to water the garden,
and from there it divides and becomes four head-rivers.

(1)   [11] The name of the first is *Pîšôn*;
that is the one which is going about the entire land of *Ḥãwîlâh*,
where there is the gold; [12] and the gold of that land is good;
in that place are the *bᵉdôlaḥ* and the stone of onyx.

(2)   [13] The name of the second river is *Gîḥôn*;
that is the one which is going about the entire land of *Kûš*.

(3)   [14] And the name of the third river is *Ḥiddeqel* ;
that is the one which is going in front of Assyria.

(4)   And the fourth river... That is the one which is *Pᵉrât* !

<u>[15] האדם יהוה אלהים took</u>   A[2]
<u>and established him in גן־עדן to work it and keep watch over it.</u>

[16] And יהוה אלהים commanded האדם, saying,   B[2]
«From each tree of the garden you may surely eat;
[17] but from The Tree of Knowing Good and Evil... You may not eat from it!
for in the day of your eating from it you will surely die».

1.1   Gn 2,8ᵃ

2,8ᵃ is best understood by a contextual analysis of (1) נטע...גן; (2) גן־בעדן;
(3) גן־בעדן מקדם (4) עדן.

1.1.1   גן ...נטע

The meaning of נטע in this context is deducted from the following premises:

• גן *is everywhere.* The rain to be sent by יהוה אלהים in 2,5ᶜ upon הארץ comes with
an אד watering את־כל־פני־האדמה in 2,6, thus fulfilling one of the conditions for the
appearance of שיח השדה and עשב השדה. The extension of כל־פני־האדמה, הארץ, and
השדה are, *a fortiori*, identical. גן, where שיח ועשב are 'planted', has the same
extension as השדה. האדם is to be concerned with both השדה (2,5ᵈ) and גן, whether
in גן־עדן (2,15), or not (3,23).

- *'Planting' is not one of the stated conditions for* שיח ועשב *in 2,4-7; only the rain and* אדם *of 2,5[c-d] were conditions (see* כי*) for* שיח ועשב. Since the rain and האדם did come in 2,6-7, שיח ועשב would simply begin to grow where there is אדמה and הארץ, viz., everywhere. Both שיח ועשב are included[3] since both were mentioned in 2,5[a-b] regarding an intention concerning אדם in 2,5[d] (לעבד את־האדמה). This commission will merely be made more specific in 2,9, viz., לעבדה ולשמרה, actions referring to גן־עדן (which, again, has the same extension as האדמה, etc.).

- יהוה אלהים *is not depicted as uprooting anything so as to replant it*. This is true whether the purpose would be (*a*) a different arrangement, in which case יהוה אלהים is at odds with natural processes He created, or (*b*) in regard to a particular place, for the text presents a garden that is co-extensive with האדמה.

- *The verb* נטע *frequently refers to establishing something in place*[4]; indeed, about one third of occurrences are figurative[5]. «Ist Gott das Subjekt der Aussage, dann bezieht sich die mit *nâṭá* ausgedrückte Tätigkeit fast immer auf Menschen»[6]. As with 2,8, 'planting' can occur on a large scale[7]. Reindl says that «Sie wird am auffälligsten, wo Gott Subjekt der Aussage ist. Im wörtlichen Sinn ist *nâṭá* nur in mythologischer Sprechweise von Gott gesagt; Gen 2,8 wird auf diese Weise Gottes besondere Fürsorge für sein Geschöpf hervorgehoben»[8].

The verb נטע *does not refer to creation or even formation* of שיח ועשב, nor to the two special trees, but to an *ordering*. They cannot grow and spring up until האדם is placed in הגן; the presence of האדם, as the rain, is necessary (see 2,5[c-d]). Arrangement (parallel to the 'placing' of האדם into הגן in 2,8[b]) is not the radical formation of, viz., האדם in 2,7 (mentioned in 2,8 as past-tense: יצר). Special mention of 'planting' prepares the reader for the depiction to be given of the extraordinary relationship of האדם with the two special trees.

1.1.2　גן־בעדן

Westermann denies a contextual significance for עדן[9]; yet, the author of *Gn* indicates his intention with his special usage of גן־עדן and גן־עדן מקדם, גן עדן, גן, עדן.

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[3] That which יהוה אלהים plants belongs to these universal categories (see PART I).

[4] See *BDB*, 642b.

[5] See REINDL – RINGGREN, «נָטַע», 417.

[6] *Idem*. For figurative usages (e.g., 2,8-9), note that «im übertragenen Sprachgebrauch von *nâṭá* ist die wörtliche Grundbedeutung unschwer wiederzuerkennen» (*ibid*., 421).

[7] *Ibid*., 419.

[8] *Ibid*., 423.

[9] See WESTERMANN, *Genesis*, 285-286.

גן, in 2,9.16; 3,2.3.8.10, refers to גן־בעדן of 2,8, as does 2,10, for the river flows *from* the *more comprehensive* (not more extensive) עדן to water הגן.

גן־עדן in 2,15 is the referent for the object suffix ־ָה (of לעבדה ולשמרה). Early on, *GKC* said that «in the majority of nouns denoting place the gender is variable, e.g. [...] גַּן *garden* (fem. Gn 2[15], unless לְעָבְדה, &c., is to be read)»[10]. Dillmann, Gunkel and Skinner, et al., suggested ה־[11]. Most recently, Hendel, likewise presuming a preexilic composition of *Gn* 2,15, wrote that «grammatically, it is preferable to read the final ה as a *mater* for -ô, following the earlier, preexilic orthography»[12]. Yet, Freedman noted that

> in preexilic inscriptions the 3rd masc. sg. suffix attached to nouns in the singular is regularly represented by the letter *he*, whereas in these [late, postexilic] documents [4QExod[f] – *ca.* 275-225 B.C.E.; 4QSam[b] – 225-200 B.C.E.; 4QJer[a] – 225-175 B.C.E.], as in the MT commonly, *waw* is used[13]. The vowel in question is presumably ô, though this is not certain for pre-Massoretic vocalization [...] The significance of the shift from *he* to *waw* is not altogether clear, though the use of *waw* in this situation is sufficient to demonstrate that our documents [from Qumran] belong to a definitely postexilic stratum of Hebrew orthography[14].

He concludes by saying that «the unanimity of our 3rd century sources, and their identity with Massoretic practice [«the shift from *he* to *waw*»], suggest that the pattern [of this «postexilic stratum of Hebrew orthography»] must actually have originated earlier, perhaps in the 4th or even 5th century»[15]. Andersen and Forbes give the count of 7,710 instances where «ה ֹ- [is] superceded almost totally by ו», with only 55 occurrences of the archaic spelling remaining[16]. Barr concurs with this development[17]. Now, it would be rather extraordinary that a freshly written exilic composition (and its post-exilic copying) would retain ה ֹ- for ו if, in fact, a third person masculine

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[10] *GKC*, 122. *l.*

[11] See DILLMANN, *Die Genesis*, 63; GUNKEL, *Genesis*, 10; SKINNER, *A Critical and Exegetical Commentary*, 66.

[12] HENDEL, *The Text*, 44.

[13] Recognizing that in the «prevailing practice in MT [...] *he* is used to represent final â, ç, and ô», he says: «*waw* is used for final ô» (FREEDMAN, «The Massoretic Text», 19).

[14] FREEDMAN, «The Massoretic Text», 19.

[15] *Ibid.*, 20.

[16] See ANDERSEN – FORBES, *Spelling*, 183 (and 182-186 generally).

[17] BARR, *The Variable Spellings*, 207-208.

referent is intended by an object suffix with ה. It is most probable that Massoretic insistence on using הָ‎ referred to a third person feminine referent. A presumption, therefore, should not be made that גן as masculine is the sole referent for לעבדה ולשמרה. Note that הגן is uniquely partitive to עדן; since הגן is everywhere, עדן must not only be everywhere, but must be more comprehensive in some other way, for instance, by qualifying the significance of הגן. Indeed, גן־עדן, acts as a unit, and is correctly referred to with the gender of abstraction[18]. The usage here of the *maqqēp̲* is most reasonable, and is consistent with usage throughout the תנ״ך. As a unit, גן־עדן here corresponds exactly to the usage of גן־עדן in 3,23.24.

Now, in 3,23.24, אדם is thrown out of גן־עדן, but *not* out of הגן, which is the only place where there are rivers, e.g., *Ḥiddeqel* and *Pᵉrāt̲*, and the only place where האדם can work האדמה, as it is said he will do *as* he is being thrown out. הגן is *in* עדן (see 2,8.9.10.16; 3,2.3.8.10), but that does not mean that האדם, who himself remains *in* הגן, is, in the end, able to appreciate the significance of the qualification of הגן by עדן, as in the phrase גן־עדן. That האדם is not have reference to and עץ הדעת טוב ורע and עץ החיים are בתוך הגן and have reference to האדם is not problematic, even though these trees remain guarded from the clutches of האדם while he is thrown out of גן־עדן and thereafter (3,22-24), for, again, האדם remains in הגן even while being thrown out of גן־עדן. Defining עדן is important.

The *waw*-consecutive imperfects (ויטע and וישם) and the perfect (יצר) place the action of 2,8 after the events of 2,4-7. Since the phrase גן־בעדן demands that עדן be so ample that a גן can be 'planted' *in* it, the text presumes that עדן preexists any 'planting'. Since what is related in 2,4-7 is the only structure within which עדן could exist prior to 2,8, the provenance of עדן is sought in 2,4-7. Since (1) the elements of the content, highlighted by the syntactical structure of 2,4-7, points to האדם being greater than any god, occasioning the *raison d'être* of ארץ ושמים which he represents (as seen in PART I), and since (2) עדן, like האדם, is more comprehensive than הגן, which, in turn, is co-extensive with ארץ (and, therefore, ארץ ושמים since the heavens contrast with ארץ), *then* עדן has a special relationship with האדם in that both are more

[18] For similar examples, see *GKC*, 122. *q*. *W-O'C* simply says that contrary to the «pattern, in which the place name determines the gender of the phrase, for example, גַּן is usually masculine, but the phrase גַּן־עֵדֶן is feminine (Gen 2:15)» (*W-O'C*, 6.4.1.e).

comprehensive than ארץ ושמים. האדם represents them, and עדן contains הגן.

This fact brings us closer to the definition of עדן, as does the fact that עדן must, in some way, be more comprehensive than האדם, for האדם is in הגן which, in turn, is in עדן. The substance of this reality is not changed when, previously, האדם was formed when there was no גן (nor was he yet placed in it), but only עדן. Since ארץ ושמים express a universal situation outside of which there cannot be any physical structure which is more extensive, the more comprehensive characteristic of עדן refers to a certain quality, namely, *the pristine goodness of creation*. האדם, if lacking in the pristine goodness with which he was created, can be thrown out, so to speak, of the proper perception of this *pristine goodness of creation*, of עדן. Since this lack only hurts himself, not the rest of ארץ ושמים (= עדן) which he represents, the bene-fits of עדן are always before him. The rivers continue to flow from עדן into הגן, and he can always drink from these waters. This does not mean that he can always *perceive* the pristine goodness of creation. האדם is always in הגן, but he is only in עדן until the event related in 3,6. Before this event, הגן is גן־עדן. Afterward, הגן is merely הגן, not גן־עדן in his perception. עדן, like הגן, is at the service of האדם and remains impervious to any (mis)deed of האדם.

Thus, גן is 'planted' by יהוה אלהים, whose presence can otherwise be found there. It is יהוה אלהים who has provided a commission to אדם regarding הגן (see 2,5[d] with 2,15 and, similarly, 3,23), and, likewise, given a command (2,16-17), and otherwise taken action (3,17-19). To the point, יהוה אלהים even has part of הגן guarded from האדם, viz., the way to עץ החיים (see 3,22-24). The objection can be made that עץ החיים is not mentioned frequently 'enough', at least comparted to עץ הדעת טוב ורע. Yet, there are reasons for (non-)mentions of each tree. Although האדם may abuse הגן, viz., עץ הדעת טוב ורע (see 3,6), this does not change הגן, or עדן, but only the relationship of האדם with יהוה אלהים, who then uses הגן to punish האדם even while האדם is being thrown out of the עדן aspect of גן־עדן. The location and function of עדן has not changed. It is only the appreciation of עדן from which האדם is driven. This is why he is kept from a part of הגן, viz., the way to עץ החיים. If he ate from עץ החיים after עץ הדעת טוב ורע, he would, *a fortiori*, find himself back in גן־עדן, i.e., in his appreciation of עדן, that integral capacity to appreciate the non-corrupt goodness which the pristine goodness of עדן represents (as is seen in this chapter). As will be demonstrated at the end of the thesis, האדם would only

be successful in hurting himself if should attempt, under his own power, to stretch out his hand so as to eat from עץ החיים. This is revisited further below.

Thus, a basic definition of עדן must include the capacity of האדם to appreciate who he is as a reflection, analogously, of יהוה אלהים, the Former, a capacity which flourishes with הגן, and specifically within him, עץ החיים and עץ הדעת טוב ורע (as is seen below). Though האדם can be removed from גן־עדן because of his actions, he cannot be removed from הגן (as will be seen beginning with the analysis of 2,9). Despite a continuing provision of the goodness of עדן, e.g., the waters of עדן still flowing into הגן, this does not mean that האדם appreciates הגן as גן־עדן. As is seen below, this capacity comes only with both עץ החיים *and* עץ הדעת טוב ורע. It is not problematic that the waters from עדן are also physical rivers. האדם is, after all, representative of ארץ ושמים. Just because he can no longer appreciate the goodness of עדן at a later point does not mean that these waters, flowing from עדן, are to stop. His abuse does not prohibit יהוה אלהים working with האדם after 3,6.

Day makes an equivocation of «the garden of Eden – or garden of God»[19]. This, however, gives gratuitous importance to גן־יהוה of *Gn* 13,10 and *Is* 51,3, as well as גן־אלהים of *Ez* 28,13; 31,8[(bis)].9, none of which, of course, equate עדן with יהוה or אלהים in their own contexts[20]. Equivocal use of «garden of God» confuses the specific meaning of עדן, the role of יהוה אלהים in עדן, and the meaning of גן. עדן is, again, a qualification of גן.

Some equate עדן and גן, making גן־עדן into a spatially limited area. Take the Jacobs-Hornig/Westerman example. Jacobs-Hornig says: «Ebensowenig klar und eindeutig wie *miqqædæm* ist nach der neueren Forschung, was *'edæn* in Gen 2,8 inhaltlich aussagt, aber soviel steht fest, daß *'edæn* in Gen 2,8 eine rein geographische Bezeichnung ist»[21]. He is soon in difficulty: «Das gilt nicht für die anderen Stellen, an denen *gan* und *'edæn* zusammen auftreten, wie in Gen 2,15; 3,23.24»[22]. The reason for this difficulty is equating עדן and גן (excluding, *a priori*, against the text, that האדם is in עדן before there is any גן): «Da Eden offensichtlich die Bezeichnung einer fruchtbaren Landschaft war, kann Garten Eden kaum etwas anderes meinen als einen besonders

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[19] DAY, *Yahweh*, 32 (see also 29-32).

[20] *Ps* 36,8-10 does not present a physical river (נַחַל עֲדָנֶיךָ), as is done in *Gn* 2,10-14.

[21] JACOBS-HORNIG, «גַּן», 39.

[22] *Idem.*

fruchtbaren Garten»[23]. This follows an *a priori* pessimism:

> Gen 3,8 basiert auf der ursprünglichen Vorstellung, daß Gott im Paradiesgarten
> zu Hause ist. Eine gewisse Eigenbedeutung des Gartens, zu der seine Schönheit
> und seine Gottbezogenheit gehören, ist also nicht zu verkennen. Ja, diese
> Eigenbedeutung bildet gerade die Grundlage dafür, daß ab Gen 2,9 wirklich von
> einer Paradiesvorstellung geredet werden kann. (In Gen 2,8 ist dagegen nur von
> einem Garten im östlich gelegenen Eden die Rede, der für den Menschen zu
> seiner Versorgung gepflanzt ist.) [...] Sein Auftrag besteht darin, diesen Garten
> zu hütten und zu pflegen. Das AT stellt sich das Paradies also nicht als Ort
> seligen Genießens vor[24].

עדן is present before 2,9. Jacobs-Hornig bases his view on Westermann; the
latter rejects the possibility of a paradise in which man works[25], condemning
the idea of paradise as a kind of hedonism[26], but excluding from paradise the
work that he, with praise, calls the «Absicht des Schöpfers»[27]. Behind this
is a certain pessimism, an equation of work before and after 3,1-7, a
frustration with dubious diachronic strata[28].

The idea «daß Gott im Paradiesgarten zu Hause ist» is non-textual. מקדם
meaning גן is «im östlich gelegenen» is disproved above and further below.
In 2,4-7, האדם is a reflection, analogously, of יהוה אלהים, the Former; the work
of האדם before and after האדמה being accursed (see 3,17) is not to be equated.

1.1.3   גן־בעדן מקדם

קדם – There are three instances of the root קדם in 2,4–3,24, once as קֵדְמָה in
2,14, and twice as קֶדֶם, in 2,8, גן־בעדן מקדם, and 3,24, מקדם לגן־עדן.

Since קֵדְמָה in its construct state to a geographical location means «in front
of, over against»[29], קדמת אשור (2,14) means «in front of Assyria». The loca-
tive sense may have a metaphorical aspect; see, for instance, the most proba-
bly ironic usage of קדמה in 4,16 (also held to be 'J'), viz., בארץ־נוד קדמת־עדן.
In view of 4,12.14, the 'location' of נוד may not be any particular place, but

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[23] *Idem.*

[24] JACOBS-HORNIG, «גַּן», 40.

[25] «In Gn 2⁸ ist diese überhöhte Bedeutung nicht gemeint» (WESTERMANN, *Genesis*, 287).

[26] See *ibid.*, 299-300.

[27] *Ibid.*, 301.

[28] *Ibid.*, 299.

[29] BDB, 870a.

may certainly be every place where Cain is *stumbling about* and *wandering*

(נע ונד), everywhere except עדן, everywhere קדמת־עדן, viz., «in front of עדן», inside of which no one נע ונד and remains within it. The father of Cain, האדם, is, after 3,24, not in עדן, but is so much «in front of» עדן, risking to grasp after מקדם לגן־עדן, that הכרבים ולהט החרב המתהפכת must be established עץ החיים (3,24), «in front of גן־עדן». The reason why קדמה cannot refer, in this case, to «East of...» or «West of...»[30] is because הגן and, *a fortiori*, גן־עדן, are co-extensive with the earth, which precludes any frontiers to which a direction can be meaningfully attached[31].

While קדם elsewhere could mean «front, east, aforetime», it cannot, in 2,8, have a directional, locative sense concerning the East for the same reason given above[32]. Moreover, the preposition ב, of בעדן, and the rest of the syntax of the sentence (ויטע יהוה אלהים גן־בעדן מקדם), precludes מקדם from offering a restricted, exterior location to עדן, viz., «from the front [...] of»[33]. Its temporal sense of «ancient time»[34] would, with מן, mean «from ancient time». 2,4-8 also concerns an ancient time, but מן demands that מקדם not be an exclusive statement such as 'in that ancient time alone', but is, rather, inclusive, as in 'from that ancient time onwards'.

1.1.4 עדן

BDB is uncertain about עדן: «prob. associated by Heb. with [...] עֵדֶן»[35], which *BDB* elsewhere defines as «luxury, dainty, delight»[36]. This meaning is appropriate throughout the תנ״ך. Yet, etymological certainty is problematic.

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[30] *BDB* admits of an ambiguity, viz., «East of...» or «West of...». See *BDB*, 870a.

[31] In discussing whether עדן is a name of a garden or a region, Kedar-Kopfstein says, presuming a limited area: «für ersteres spricht die überwiegende Anzahl der Belege, vor allem der Ausdruck "der Garten *'çden*" (Gen 3,23), für letzteres die Verskonstituente "…einen Garten in *'çden*" (Gen 2,8)» (KEDAR-KOPFSTEIN, «עֵדֶן», 1099).

[32] Kronholm says that «der Garten in Eden liegt zwar räumlich "im Osten" (Gen 2,8), aber dieser Schauplatz ist im J-Kontext auch in eine weite zeiliche Ferne gerückt» (KRONHOLM, «קֶדֶם», 1166); the reasoning for this comes from Westermann.

[33] *BDB*, 869.b.

[34] *Idem.*

[35] *BDB*, 727.a.

[36] *BDB*, 726.b.

Early philological investigations made connections with what appeared to be a similar word in Akkadian (*edinu*), which came from its Sumerian predecessor (EDIN). Complicating matters was not only the tenuous hypothesis that both Sumerian and Akkadian have no glottal phoneme similar to ע[37], but also the fact that, in Akkadian, *edinu* is exceedingly rare and obscure[38] . Indeed, it was often read as «ṣçru»[39]. Deimel's attempt at definitions are symptomatic of the difficulties involved; he defined «edinu» as «*kultiviertes oder kultivierbares Flachland*: =e̲d̲i̲n̲»[40], even while he had «ṣêru» referring to «*Steppe; Feld; Flachland; Wüste; Schlachtfeld*»[41]. *CAD* started to go in the opposite direction of Deimel, offering the translation «plain» for «edinu»[42], while its entry for «ṣçru» (as a substantive), even though providing the summary of «hinterland, back country, open country, fields, plain, steppeland»[43], nevertheless includes multitudinous examples of «ṣçru» as that which boasts of luxurious vegetative growth[44].

Diversely, Tsumura admits that «the term *edinu* might be simply a semitiz-ed name of Sumerian edin and not used as an actual Akkadian word»[45]. He provides examples in Ugaritic, Old South Arabic and Arabic, whose «root *ʿdn [...] probably has the literal meaning "to make abundant in water supply", though it may mean secondarily "to enrich, prosper, make luxuriant." Hence, Hebrew *ʿç̲d̲en* probably means "a place where there is abundant water-supply" (cf. Gen 13:10)»[46]. Millard previously came up with a possibly ninth century B.C. Aramaic inscription in which ʿ*dn* was «a verbal form, "who enriches, gives abundance" [...] Clearly Old Aramaic gave a sense to ʿ*dn* which was very similar to its value in Biblical Hebrew»[47].

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[37] E.g., see MILLARD, «The etymology», 104. No lexicon spells all words phonetically.

[38] *Ibid.*, 104 with nn. 6-7. Nevertheless, Speiser virtually equated the two: «*Eden*. Heb. *ʿç̲d̲en*, Akk. *edinu*, based on Sum. *eden* "plain, steppe"» (SPEISER, *Genesis*, 16).

[39] LABAT – MALBRAN-LABAT, «ṣçru», 108-109 (3rd row).

[40] DEIMEL, *Akkadisch-šumerisches Glossar*, 94a.

[41] *Ibid.*, 373a.

[42] *CAD*, IV, 33a.

[43] *CAD*, XVI, 138a.

[44] *CAD*, 138a-147b.

[45] TSUMURA, *The Earth,* 161.

[46] *Idem.*

[47] MILLARD, «The etymology», 105.

All this implies movement from a «steppe» or *Wüste* into a watered garden; if an area is EDIN/*edinu* (*sçru* as garden), it was not so previously.

Putting all these things together, the Hebrew עדן most likely has its etymological roots in EDIN/*edinu* (*sçru*). Consider that, in *Gn* 2,7, there is also a movement from that which can only be described as a «steppe» or «Wüste» into that which has become «abundant in water supply», that is, enriched and prospered by יהוה אלהים for the presence of האדם.

To be precise, the situation is that there is (1) a dry and barren earth, then (2) an abundance of water divinely sent by יהוה אלהים, then (3) the presence of האדם and a watered garden. When הגן is 'planted' *in* עדן, this עדן remains an עדן, though with a גן 'planted' *in* it. This 'planting' causes הגן and עדן to become a unit, a גן־עדן, a «garden-desert». The incongruous combination of גן־עדן, viz., «garden-desert», highlights the movement from a steppe to a garden. הגן is all the more a delight, a paradise, for this גן is growing where there was once a steppe, "merely" an עדן. *Gn* avoids equating גן and עדן by having a גן planted *in* עדן, and having the river go forth *from* עדן *into* הגן.

The text insists on a distinction between גן and עדן. When האדם is thrown out of עדן but not out of הגן, that is, in this analogy, out of the steppe, but not out of הגן, the steppe does not represent a perilous desert, but a place of pristine goodness in which האדם was a representative of ארץ ושמים, being *like* God (כאלהים); האדם remains, by constitution, a reflection, analogously, of יהוה אלהים, and *should* remain open to the presence of יהוה אלהים. He inescapably remains this way as the account progresses, though this "should" is not always followed. It is the pristine goodness from which האדם is removed. Again, עדן is also a capacity within האדם by which he lives as a reflection, analogously, of יהוה אלהים, and by which he *flourishes* within הגן.

1.2   *Gn* 2,8ᵇ

2,8ᵇ, וישם שם את־האדם אשר יצר, presents what may seem to be an inexplicable situation, if, as demonstrated above, הגן has the same extension as עדן and הארץ: where was האדם located after his formation and before he is in הגן? But this is no failure in logic on the part of the author. וישם is without a preparatory action regarding האדם such as that depicted in the parallel verse, 2,15, where וינחהו is preceded by ויקח. It is said, it is true, ויטע יהוה אלהים גן־בעדן, and this is a preparatory action for האדם, for the two special trees are also 'arranged' for him, but something strictly analogous to ויקח should not be

expected to precede וישם in 2,8 merely because ויקח is present in 2,15. Note the anthropomorphic presentation of יהוה אלהים in 2,7 – who forms האדם in a face to face manner, using עפר מן־האדמה and breathing נשמת חיים into his nostrils while he is yet lifeless – lends itself to the image of יהוה אלהים holding האדם. Since the 'planting' in 2,8ᵃ supplies a particular order to שיח ועשב, and since this is wrought by the omnipotent יהוה אלהים (for which action האדם does not need to be placed aside, nor is that action depicted in the text), 2,8ᵇ most reasonably has האדם simply being placed in הגן, i.e., not picked up and only then put (וישם) in הגן. The time between the formation of האדם in 2,7 and putting him down in 2,8, is the time in which it took to 'plant' הגן. The time between האדם being put down in הגן and יהוה אלהים making the trees to grow (including the two special trees related to האדם) is depicted as an immediate succession.

2   *Gn 2,9*

This study of 2,9ᵃ, ויצמח יהוה אלהים מן־האדמה כל־עץ נחמד למראה וטוב למאכל, and 2,9ᵇ, ועץ החיים בתוך הגן ועץ הדעת טוב ורע, is, like 2,8, introductory; 2,9 (B¹) is complemented and developed by 2,16-17 (B²) in view of the rivers (2,10-14). As with 2,8, the syntactical structure of 2,9 will be discussed further during the analysis of the relative verses, 2,15 for 2,8 and 2,16-17 for 2,9.

The significance of ויצמח follows the meaning of ויטע in 2,8. That יהוה אלהים *'made* each tree *grow'* is not creative formation; there is simply an encouragement regarding a flourishing of what will take place on its own. It is true that יהוה אלהים already 'planted' in הגן what must be both שיח ועשב (which is inclusive of כל־עץ). Yet, a comprehensive statement covering the 'planting' does not rule out a particular mention of an encouragement concerning 'planting', viz., *'making* each tree *grow'*. Moreover, there is a good reason to pay special attention to the trees *after* האדם has been placed in הגן, for עץ הדעת טוב ורע and עץ החיים refer directly to האדם. There is an unfailing logic, therefore, in having the trees, especially עץ החיים and עץ הדעת טוב ורע, grow only *after* האדם is placed in הגן. Since the trees did *not* grow until *after* האדם was in the garden, this means that the 'planting' did not refer to the possibility of growth, but to an arrangement of שיח ועשב. This is not redundant to the potentiality of שיח ועשב growing up. There is simply an emphasis on the trees, especially those which are named (in view of האדם).

שיח ועשב will make their own appearance, but their growth is not mentioned here in favor of the emphasis being put on a subset of שיח ועשב, viz., כל־עץ נחמד למראה וטוב למאכל, especially the trees which refer to האדם, namely, עץ הדעת טוב ורע and עץ החיים. Emphasis on מן־האדמה, from which the special trees grow, is consonant with the relationship of האדם with them, so much so that an אדמה/אדם word-play is most probable[48].

מן־האדמה is a non-delimited statement, making בתוך הגן problematic, for בתוך is relative to boundaries, but האדמה, as הגן, is everywhere. *W-O'C* has – «בְּתוֹךְ הַגָּן in *the middle* (CONSTRUCT: GENITIVE) of the garden»[49] – but this does not necessarily refer to calculated distances. בתוך may refer to the *representation* which אדם makes of הגן. Soggin says «the word can refer not only to the center of something *stricto sensu* (geometrical, geographical, logical, etc.) but also to the inclusion of a smaller element in a greater one»[50]:

> The term *tâwek* sometimes has the additional meaning of «inner part», especially in the construct state (1 Kgs 8,64; 2 Chr 7,7; Ct 3,10) and in this case a possible translation would be, «the tree of life in the inner part of the garden» and «but of the fruit of the tree which is found in the inner part of the garden». This presupposes an inner sacred place, a sort of τέμενος, where the two trees would have been kept, at least according to the present «Yahwist» version of our account[51].

At any rate, the only landmarks are עץ הדעת טוב ורע and עץ החיים. Since these trees refer to האדם, and since האדם is representative of האדמה (and הגן, and ארץ ושמים), עץ הדעת טוב ורע and עץ החיים בתוך הגן may refer to האדם: are made to grow מן־האדמה, from האדם, with the האדמה/האדם word-play emphasizing the representation of האדמה by האדם. That the two special trees (see 3,3) are made to grow מן־האדמה, that is, from בתוך הגן, is consonant with the usage of בתוך־הגן in 3,3, where האשה adds ולא תגעו בו to the warning of יהוה אלהים. Touching עץ הדעת טוב ורע, which is בתוך־הגן, is possible: *both special trees help to constitute* האדם *and* האשה. This was true for האדם in 2,7, before the 'arrangement' of the trees, and their being 'made to grow/mature'[52]. האדם is

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[48] Breitbart asks: «Why should this statement not precede 2:8? *Is it because these trees have meaning only when man is present?*» (BREITBART, «Adam I», 193).

[49] *W-O'C*, 9.2.b.

[50] SOGGIN, «Philological-linguistic Notes», 171.

[51] *Idem.*

[52] Just as one of the purposes of האדם mentioned in 2,5ᵈ (לעבד את־האדמה) helped express

now merely made to flourish. This will be all be analyzed with 2,16-17.

<div align="center">SECTION TWO – Gn 2,10-14</div>

The analysis in this section has three parts: (1) introductory remarks concerning the rivers; (2) the four head-rivers; (3) the meaning of the rivers.

1   Introductory remarks concerning the rivers

2,10, ונהר יצא מעדן להשקות את־הגן ומשם יפרד והיה לארבעה ראשים, introduces the head-rivers. Topics concerning the analysis of the rivers include: (1) the methodology of their study; (2) their beneficial nature; (3) the duration of their historical existence; (4) their enumeration; (5) their provenance (עדן); and (6) their location (הגן). The last two are analyzed further below.

(1) The methodology used to study these rivers – as for all other texts – is most important: it is essential to investigate not only *what* is said in the text, but *why* it is said, that is, regarding the intention of the author. If one does not know *why* something is being related, it does not follow that one can, nevertheless, know *what* is being presented. Albright, instead, rejected, *a priori*, the intention of the author at this point as mere psychological escapism akin to the severe post-war (1922) disillusionment in which he was writing[53]; yet, Albright thought he was analyzing *what* is being presented in the text, which, for him, ended up being nothing more than «a legend of composite character, perhaps folkloristic, but certainly embellished by the erudition of some scribe or school with somewhat hazy geographical conceptions»[54]. *His* approach to «comparative mythology and folklore»[55] is destructive of historical critical exegesis, which *must* be interested in *why* the author wrote what he did in *his* historical circumstances.

(2) The rivers are beneficial. The undivided river is from the אד, that is, its rain, and not directly from the underground water from which the אד arises (in which case, it would have already happened)[56]; the river, *as* a river,

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the constitution of האדם as seen in 2,7, just so is the free-will of האדם, as depicted with these special trees part of himself (as will be seen) and his vocation to work the ground.

[53] See ALBRIGHT, «The Location», 15. For analogous examples, see KEDAR-KOPFSTEIN, «עֵדֶן», 1100-1101.

[54] ALBRIGHT, *ibid.*, 17.

[55] *Ibid.*, 15. SUELZER, *The Pentateuch*, 33, rejects that the rivers have real importance.

[56] Hirth says: «Als Auslöser für den Einschub Gen 2,10-14 legt sich die Tradition von

simply goes forth (יצא) instead of gurgling up or even arising in some way as does the אד. There is no flooding depicted. The rivers can provide water useful for vegetation and any נפש חיה (see 2,19), including האדם, who is also partly constituted by the special trees.

(3) 2,10 has an ongoing, omni-present time-frame: note (1) the present participle, (2) the infinitive construct, (3) the imperfect, and (4) the *waw*-consecutive perfect, which gains its time from the imperfect. *GKC* says:

> Driver (*Tenses*[3], p. 35 f.) rightly lays stress upon the inherent distinction between the *participle* as expressing *mere* duration, and the *imperfect* as expressing *progressive* duration (in the present, past, or future). Thus the words וְנָהָר יֹצֵא Gn 2[10] represent the river of Paradise as going out of Eden in a continuous, uninterrupted stream[57], but יִפָּרֵד, which immediately follows, describes how the parting of its waters is always taking place afresh[58].

That «the parting of its waters is always taking place afresh» is impossible for water, and is linguistically unnecessary; *GKC* also asserts that the imperfect is used regarding «states, which are *continued* for a shorter or longer time [...] Gn 2[10]»[59]. *Pîšôn*, *Gîhôn* and *Ḥiddeqel* carry an articulated participle referring to an ongoing present[60]: «that is the one which is going about/in front of...». *P^erât* has an understood, present-tense sense, like the others.

(4) The most pedantic insistence on the enumeration of the rivers – (1) האחד, (2) השני, (3) השלישי, (4) הרביעי – raises questions not so much about the fact of there being four rivers, but about the *progressive* order, one after the other, of the rivers. This eliminates many possibilities:

• Progression cannot concern physical characteristics of the rivers, such as one being larger than the next. *P^erât* is not called by its nick-name, the 'the great river' (see *Gn* 15,18 ('J²'), *Dt* 1,7, *Jos* 1,4.), which is later shared by *Ḥiddeqel* (see *Dn* 10,4). Nothing is said of the size of *Pîšôn* and *Gîhôn*. *Ḥiddeqel* is 1850 kms in length. *P^erât* flows for 2700 kms. This hardly indicates *progression* if

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dem Strom bzw. Wasserschwall in 2,6 nahe» (HIRTH, «Zu Tradition», 613). Besides the incorrect translation of אד, the waters in 2,10-14, though entirely consonant with the waters of this אד, have a complex purpose in their own context.

[57] Also see *W-O'C*, 37.6.d

[58] *GKC*, 107. *d.*

[59] *GKC*, 107. *f.*

[60] See *GKC*, 116. *q.*

one is searching for long rivers. The often cited Indus flows for 2736 kms, while the Nile is 5584 kms (or even 6671 kms). Arbitrarily assigned smaller rivers for the *Pîšôn* and *Gîḥôn* are, by definition, unconvincing.

- If one is to start with the most or least important river based on the decreasing number of details concerning the respective lands, the argument falls apart inasmuch as these details are simply ignored for the last river; this would indicate that the lands in and of themselves are not as important as what is otherwise being indicated in the text. Any progression or lessening of the importance in the lands is not indicated in the text.

- The rivers having a North-South directional progression fails since the *Ḥiddeqel* and *Pᵉrâṯ* flow almost parallel to each other from the North to the South[61]. No more success is had by moving from East to West, as Speiser demonstrates with his admittedly arbitrary choice of *three sets* of rivers for the *Pîšôn* and *Gîḥôn*[62].

- Addis correctly says that «Pishon and Gihon being mentioned first cannot (as Fr[iedrich] Delitzsch has supposed) be meant for mere canals of the Euphrates»[63]. Delitzsch summed up his hypotheses in his «Karte [...] der biblischen Landschaft Gan Eden oder des Paradieses», presenting (1) «Pisân» as a canal of «Purât», connected to «Purât» at its beginning, middle and end, and (2) «Guḫân» as a canal of «Purât», connected to «Purât» at its beginning and end. To accomplish this, he effectively identified «כַּשְׂדִים אוּר» with «Ḥavîla», transferring the territory of «Guḫân» to the far side of the «Purât»[64].

Now, it is possible that the progression is *succession*: השלישי, השני, האחד, הרביעי. While all four rivers are present together since the beginning of their continuing and simultaneous division, this does not preclude an aspect of *succession*, as is now demonstrated in the following analysis.

1.2   The four head-rivers

Thge author's syntactical presentation of the four head-rivers again proffers a preponderant number of almost pedantic, word for word parallels, e.g., in regard to names, numbers, verbs of movement and locations. This helps to

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[61] Diversely, see Snijders, who asserts that «Wichtig ist die Vierzahl entsprechend den vier Himmelsgegenden», which is suggested as an analogy. See SNIJDERS – RINGGREN – FABRY, «נָהָר», 286.

[62] See SPEISER, «The Rivers», 31-33.

[63] ADDIS, *The Documents*, 3.

[64] See Friedrich DELITZSCH, *Wo lag das Paradies?* [1881], 346. This was followed by Haupt's inconclusive maps. See HAUPT, *Wo lag das Paradies?* [1894-1895], 3-8.

show that their common source – the river from עדן – is appropriate despite the circumstantial histories the four head-rivers later obtain:

¹¹ שם   האחד   פישון הוא הסבב   את כל־ארץ החוילה   אשר־שם הזהב

¹³ ושם־הנהר השני   גיחון הוא הסובב את כל־ארץ כוש / ¹² וזהב הארץ ההוא טוב

¹⁴ ושם הנהר השלישי   חדקל הוא ההלך   קדמת אשור / שם הבדלח ואבן השהם

ו   הנהר הרביעי הוא פרת

Comments on the meaning of the rivers will be offered after they are examined in the order given in the text: (1) האחד – פישון, (2) השני – גיחון, (3) השלישי – חדקל, (4) הרביעי – פרת.

1.2.1   האחד – פישון

Pîšôn ('Little פוש'?)[65] «is the one which is going about the entire land of *Ḥāwîlâh*», which, as can be gleaned from *Gn* 25,18 and *1 Sam* 15,7, is quite some distance North by North-East of the land of Shur, which faces Egypt on the side by which «you go» – בּוֹאֲךָ/בֹּאֲכָה – *in the direction of Assyria*. Indeed, this land was well watered before Sodom and Gomorrah were destroyed; it was כגן־יהוה כארץ מצרים באכה צער (*Gn* 13,10).

Taking *Sir* 24,25-27 as a clue, *Pîšôn* cannot be the Jordan. From this same passage, it is certain that the metaphorically sapiential nature of these rivers was not unknown to late Judaism in Jerusalem[66].

Since *Ḥiddeqel* and *Peraṯ* are mentioned, and are recognized throughout the known world as actual rivers, it must be asked whether or not *Pîšôn* and *Gîḥôn* physically exist[67]. The question concerns *why* it is that the author

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[65] וֹן־ is sometimes diminutive in Hebrew (see *GKC*, 86. *g*.), while *BDB* only tentatively suggests (*BDB*, 810a) that the root is פוש, «appar. spring about» (*BDB*, 807b).

[66] See *Sir* Prologue; 50,27.

[67] In the face of the difficulties of the text, Soggin says «sembra dunque chiaro che ci confrontiamo con una geografia mitica e non, come si legge con una certa frequenza, con fiumi reali nel senso geografico del termine» (SOGGIN, «*Pîšôn*», 589). However, most of the difficulties of the text can be presented with possibilities which may be tantamount to probability. Moreover, mythological allusion and geographical, historical circumstances are not mutually exclusive. Indeed, one strengthens the understanding of the other. Also, it would be odd to have two well known actual rivers juxtaposed to two 'merely' mythological rivers. Neiman, defending both mythology and geographical location, holds that *Ḥāwîlâh* and *Kûš* are to be found in the Arabian peninsula and its extremities

included details that he did include for the river *Pîšôn*, viz., בדלח, זהב, and שהם[68].

(1) The noun clause at the end of 2,12 – וזהב הארץ ההוא טוב – is predicated on the adjective טוב. This emphasizes a specific land with a gold of particular goodness. There are dozens of usages in the תנ״ך of gold having the special goodness of סָגוּר or טָהוֹר (technical specifications of the more generic טוב). Outside of King Solomon's extravagance, this good gold is used almost exclusively for the Ark and the things used in liturgical service of the King of Heaven, whether in the desert, or, finally, in the Temple in Jerusalem.

(2) This particular בדלח, definite in character (הבדלח), is important because of its presence in *Ḥãwîlâh* (שם הבדלח). Now, «(Heb. *bᵉdôlaḥ*, [is] related etymologically to Akkadian *budulḫu*), a fragrant, yellowish[69] translucent resin, similar to myrrh»[70]. As Bushinski and Van den Born point out, «the Beduins [...] call *man* [...the] small, white, translucent kernels, which are formed either from the hardened sap of certain varieties of tamarisk trees or from the secretions of an insect which feeds on the bark of these trees»[71]. It happens that מָן (=*manna*) is similar to the מַן of the Beduins. Indeed, the only other place in the תנ״ך where בדלח is mentioned is *Num* 11,7, which states that מָן looked like בדלח (perhaps: the מָן looked like מַן), that is, like the seed of coriander, and was white, with a taste like a honey wafer (see *Ex* 16,31; *Num* 11,7). In other words, one gets the impression that each piece of מָן also had the appearance of a *drop*; indeed, it fell with the *dew-drops* in the evening (see *Num* 11,9), or, as *Ps* 78,24 puts it, וימטר עליהם מן, «He *rained* down מָן upon them». Now, one of the four elements of the incense used only in the Sanctuary – where the מָן was, in fact, to be found in front of the Ark (see *Ex* 16,33) until the Babylonian Exile, when the Babylonians descended

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respectively, so that the *Pîšôn* and *Gîḥôn* are represented by the sea surrounding this peninsula, and then, more remotely, other circumventing waters; see NEIMAN, «Gihon», 325-326. But this contradicts the text.

[68] The breadth of the discussion is not to be preempted by assertions without premises such as «los otros dos [Pisón, Guijón] han de ser buscados cerca de esta zona [«Tigris, y Eufrates»]» (COLUNGA – GARCÍA CORDERO, *Pentateuco*, 77).

[69] Of course, color (yellowish, viz., off-white) can vary from region to region.

[70] HARTMAN – VAN DEN BORN, «Bdellium», 214.

[71] BUSHINSKI – VAN DEN BORN, «Manna», 1435.

on Jerusalem and destroyed the Temple[72] – was called נָטָף, a *drop*, or, as a collective, the *dew* or *rain* (see *Ex* 30,34). The definition given by *BDB* is «an odorif. gum (gathered in drops), used in sacred incense»[73]. בדלח is not a gemstone just because it is listed with onyx[74]; all available indicators point to בדלח as being part of the incense restricted for use on the golden altar (*Ex* 30,1-9) under pain of being cut off from the people (*Ex* 30,38).

(3) The onyx stone, אבן השהם, also has a definite article; it is special *there*, in *Ḥãwîlâh*: שם [...] אבן השהם. The Sanctuary and *ephod* are associated, and almost[75] all occurrences of שהם are connected with them, viz., *Ex* 25,7; 28,9.20; 35,9.27; 39,6.13, and, most probably, *1 Chr* 29,2 (with fixed terminology); *Ez* 28,13[76]. The *ephod*, the oracular, prophetic object, was to be used by the high priest when going into the presence of יהוה in the Sanctuary *lest he die* (*Ex* 28,35), whether in the desert, or – given the continued usage of various *ephods* – later in the Temple in Jerusalem. Two onyx stones were fixed upon it. These were used to represent the twelve tribes of Israel, for they had the names of the sons of Israel inscribed upon them (*Ex* 28,9-10).

זהב, בדלח, and שהם, are inextricably tied to royal, priestly and prophetic functions of the anointed leaders, who are related, in the final centuries before the Exile, to the Temple (as would be known by the exiles[77]). Abraham had these functions and was the first to make that land (Mt Moriah) special with the would-be sacrifice of Isaac and the Covenant. The Chosen People, returning from Egypt – where they went according to the word of יהוה to Abram (*Gn* 15,13) – simply experienced on a more refined, liturgical level, that which Abraham already possessed. In other words, that land of Mount Moriah (the later Temple Mount and the City of David) was of primary importance at the beginning of the history of the Chosen People.

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[72] See *2 Mac* 2,4-5, for a late tradition.

[73] *BDB*, 643a.

[74] See HARTMAN – VAN DEN BORN, «Bdellium», 214.

[75] *Job* 28,16 is not contrary to this. The usage in *1 Chr* 24,27 is merely a proper name.

[76] Compare with the description of the *ephod* in *Ex* 28,17-20.

[77] Good gold ties these elements together. Kedar-Kopfstein points out that solid gold was used for many objects in the Temple, or that gold was used to overlay objects used in the Temple such as the altar of incense, or that gold was used to make objects for use in the Temple, such as the *ephod*. See KEDAR-KOPFSTEIN, «זָהָב», 542. Sailhamer, diversely, thinks that the description of the rivers was meant to call to mind the Temple, but only in the sense that both places are beautiful. See SAILHAMER, *The Pentateuch*, 99-100.

The river coming from this Mount and City of David provided water to the future exiles when they were still in Jerusalem under siege (for it had been redirected through Hezekiah's tunnel: see *Sir* 48,17). Considering (1) the ambiguity of בּוֹאֲךָ/בֹּאֲכָה, viz., *going in the direction of Assyria* (from East of Egypt), and (2) that the Temple Mount was symbolic of Israel from Dan to Beersheba; «the entire land of *Ḥāwîlâh*» may be equated with greater Israel.

1.2.2   השני – גיחון

There is no reason why the descriptive name *Gîḥôn* ('Little ניח'?), «a bursting forth»[78], *must* be identified with the spring in Jerusalem[79]. כוש points to dusty Southern Egypt and Northern Sudan: Lxx (Χους), Coptic (Χoϫc) and Egyptian ($\boxed{}$ $\smile$ = *kyš*)[80] all point to the meaning of *dust* or *dusty ground*, with the Egyptian hieroglyph pointing in particular to a foreign[81] «sandy hill-country over [the] edge of green cultivation»[82] that is locally watered[83]. Mid-East Africa has, from time immemorial, had the name *Kûš*[84]. The (Blue) Nile starts in *Kûš* and ends in Goshen (so familiar to the twelve tribes). It represents a second, *successive* phase in the Chosen People's history[85] . Its name, *Gîḥôn*, «a bursting forth», appropriately

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[78] *BDB*, 161b.

[79] Diversely, see Day, who suggests that *Gîḥôn* (as the spring in Jerusalem) is «the name of one of the rivers of Paradise in Gen. 2:13» (DAY, *God's Conflict*, 104).

[80] See EBERS, *Aegypten*, 54; GARDINER, *Egyptian Grammar*, 513, 525, 536-537, 488, 491.

[81] GARDINER, *Egyptian Grammar*, 513.

[82] *Ibid.*, 488.

[83] *Ibid.*, 488, 491.

[84] For an overview, see STEINMUELLER – SULLIVAN, «Chus», 233.a; HARTMAN – JANSSEN, «Chus», 386. Willcocks says that «in the time of Moses, the name of Cush was applied to Babylonia; but in the times of the Prophets, Ethiopia was known as Cush. The Gihon most emphatically encompasses the whole land of Cush of Moses' time» (WILLCOCKS, *From the Garden*, 14). There is no indication in the text of *any* interest in *Kûš*, the son of Ham (*Gn* 10,6; et al.). Indeed, such an interest would contradict the universal nature of the account.

[85] The Nile also has metaphorical value in the diatribe against Pharaoh in *Ez* 31,1-18. Searching *Ezekiel* for the meaning of the text of *Gn* is futile. Keel asserts that «tree goddesses [...] and well goddesses [...] were probably mixed up already in the Middle Bronze age» (KEEL, *Goddesses*, 31), and notes this: «For a much later period see Ezek. 31.4, 14 where the concept can be found, that the underground waters (the 'Urflut') direct all their streams to the sacred tree and that from there they flow in all directions; there is

describes the annual bursting of its banks and the eventual bursting forth of the Chosen People, as was promised to Abram by יהוה (*Ex* 15,14)[86].

1.2.3   חדקל – השלישי

The location of this river, קדמת אשור, is not an error – as if the *Ḥiddeqel* did not go far north and south of אשור. That which is קדמת אשור, facing Assyria, comprises, during Assyrian domination, *only a particular section of the middle part of the river* where the Northern Tribes of Israel were deported in 721 B.C. (see *2 Kg* 17,6). This is the third major, *successive* event in the Chosen People's history. The change in the verb to the less complex action of הלך is consonant with an emphasis on a particular territory.

1.2.4   פרת – הרביעי

The fourth river, the *Pᵉrâṯ*, bears a highly emotional, exclamatory, nominal sentence introduced by a nominative absolute or *casus pendens* – הוא פרת – «And the fourth river... *That Pᵉrâṯ !* [=*That* ⟦river⟧ *is the one which is Pᵉrâṯ!*][87]». It is as if the author physically points to the river for the exiles in Babylonia. This is the fourth major, *successive* event in this religious history.

1.3   The most probable meaning of the rivers

The historical succession of the rivers explains the pedantic insistence in the text on succession. Their one source is now examined. Grievous temporal and geographical 'errors' help to discern the author's intention, for they are so obvious that one must ask whether this perception or 'error' is *our* error.

(1) The *temporal* 'error' has these rivers begin to accomplish their activity between the time that אדם is presented with food (2,9) and the time he is given permission to eat (2,16). The illogicity of the timing is extraordinary, *but not without reason.* אדם could *immediately* enjoy the presence of the rivers. Although this immediacy places an emphasis on the mystical nature of the rivers, it does not deny their physical existence. When האדם is thrown

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a similar concept in Gen. 2,10» (*ibid.*, n. 38). Yet, עץ הדעת טוב ורע is not to be forgotten.

[86] This is a good reason *not* to use the name יְאֹר (diversely, see FRANCISO, «Genesis», 127). Görg tentatively posits that *Pîšôn* could be a descriptive name for the Nile: «*pꜣ šn* "das (große) Gewässer"» / «*pꜣ ḥnw* "der Kanal"» (GÖRG, «Zur Identität», 11). This is not more adequate than the possibly descriptive names in Hebrew for *Pîšôn* and *Gîḥôn*.

[87] הוא has its referent in הנהר, and not in the apparently feminine פרת.

out of גן־עדן, it is not as if he will not be able to drink water from these rivers, for he remains in הגן. It is never stated that the rivers ever cease to provide this water coming from עדן (regardless of the diatribe against Pharaoh in *Ez* 31,15)[88]. Of course, הגן is watered not only in the time of האדם, but right up to the time of the author and of those who are reading his work: הוא פרת! Although they cannot appreciate the rivers in the same way as did האדם before he was thrown out of גן־עדן, they are still in הגן, 'watered' by the rivers that have their provenance in the one river coming out of עדן. The action of יהוה אלהים does not change for the worse in the face of the disobedience of האדם. Although הגן is as extensive as the whole earth, and although the rivers can only water הגן in the place which they flow, the rivers still water הגן, generally speaking; they do this as they proceed forth from עדן. If the rivers refer to four major phases of Israelite history, an analogy could be made between האדם, the universal, perfect man, representative of all, and the chosen People, who also have a responsibility before all people of all time. This would make perfect sense if this account were written during the exile (or immediately thereafter), as an apologetic/catechetical exercise. The author is making a comment on האדם, that he is truly able to represent, in his own person, the Chosen People and all peoples of all time, according to his position as representative of all mankind; האדם is *immediately* able to appreciate the presence of the rivers. This is a logical development of האדם taking the place of any אדם needed in 2,5[d], and of his being representative of ארץ ושמים. Only he is shown these rivers in an instant.

Now, since the rivers, from the perspective of the author, also speak of infidelities – whether of the vacillations of Abram/Abraham (e.g., *Gn* 15,2-3.8 regarding the *Pîšôn* and *Gîḥôn*) or his offspring (e.g., *2 Kg* 17,7-23 and *2 Chr* 36,16-21 regarding the *Ḥiddeqel* and *Pᵉrāṯ*) – and since האדם is able, in his innocence, to appreciate these rivers, the content of the rivers is restricted in its meaning (besides the usual physical sense) to יהוה אלהים always reaching out, that is, in a manner which is the same before the catastrophe of האדם as afterwards, when האדם and his future offspring would find themselves outside of גן־עדן. It is appropriate that the rivers originate in the waters of the אד in that these are not depicted as ceasing, and come about

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[88] The presentations to Pharaoh and האדם (even after the latter's removal from גן־עדן) are not to be equated.

at the good pleasure of יהוה אלהים (see 2,5ᶜ). All of this is consonant (*a*) with the meaning of יום in 2,4ᵇ, where the formation of ארץ ושמים is ongoing throughout the generations of האדם, and (*b*) with the progressive succession of the rivers, even though they proceed from עדן at the same time, continuously dividing and flowing. This temporal 'error' is no error at all.

(2) The geographical 'error' made about *Ḥiddeqel* and *Pᵉrâṯ* is the claim that they come from the same source. The origins of the rivers were, of course, known to all who lived along their banks, and to all who made their way along these most-traveled corridors of the ancient world. Addis 'solves' the difficulty by positing an infantile knowledge of the Hebrews:

> This passage belongs to a time when the geographical knowledge of the Hebrews was in its infancy. The writer had heard of the Tigris and the Euphrates, but knew so little of their upper course that he thought they rose from one source and flowed at first together. It is in vain to seek the identification of the two other rivers. Possibly the writer may have had some dim idea of two other great streams such as the Indus and the Nile. But these of course have no connection with the Tigris and Euphrates[89].

Yet, Boss says that difficulties «can hardly be due to inadvertency»[90], but does not say why. The Babylonians (and exiles) would know that *Ḥiddeqel* and *Pᵉrâṯ* were presented by *En.el.* as having one source, *Tiâmat*'s head (see *En.el.* V:55)[91]. They continued flowing into contemporary Mesopotamia.

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[89] ADDIS, *The Documents*, 3. The *Pîšôn* [not the Indus] and *Gîhôn* have everything to do with the *Ḥiddeqel* and *Pᵉrâṯ* if the intention of the author is thought to be important.

[90] BOSS, *Becoming Ourselves*, 55.

[91] Speiser insists, against the text, that all four rivers branched together, but began in entirely different places (see SPEISER, *Genesis*, 17, 20). He has a better treatment in «The Rivers», *passim*. Soggin rejects Speiser's arguments on the incorrect basis that there is no room for another river next to the *Ḥiddeqel* and *Pᵉrâṯ*, leaving a connection with the other two rivers in the realm of mythology (see SOGGIN, «*Pîšôn*», 587-589). At any rate, statements in *En.el.* should not be preempted. Indeed, it is *En.el.* which continues to be relevant, instead of, for instance, *Atra-ḥasis* I:21-28, where the Igigi gods are depicted as having dug out the watercourses of the *Ḥiddeqel* and *Pᵉrâṯ*. Nothing of the sort is done either in *En.el.* or in *Gn*. Whether or not the *Ḥiddeqel* and *Pᵉrâṯ* issuing from the head of *Tiâmat* (see *En.el.* V:55) are both explicitly presented as gods (the tablet has disintegrated at this point) does not take away from the fact that, in coming from *Tiâmat*, they have something of the divine about them. *Gn* only supplies these rivers with a remote, divine purpose by way of the rain to be sent by יהוה אלהים in 2,5ᶜ.

The effect of *Gn* is that האדם is more *like* God, כאלהים, than *Tiâmat* (or other gods), in representing ארץ ושמים. עדן, from which the river goes forth, is the pristine goodness of creation, which has moral overtones for האדם. This is consistent with the rivers continuing to flow into the present even though האדם will have been thrown out of גן־עדן after moral breakdown: he cannot destroy the pristine goodness of physical creation[92]. While Speiser condemns as that which «belongs in Cloud-Cuckoo-Land» any understanding of סבב as «encompassing, encircling»[93], and, therefore, provides other meanings for סבב, this is unnecessary. סבב, in the case of *Pîšôn*, can refer to the water flowing alongside of (or underneath) what came to be known as the City of David. The *Gîḥôn* surrounded anyone living on the Nile delta[94]. The spatial sense of the rivers in הגן[95] does not preclude הגן being more comprehensive than the physical location of the rivers[96]. Reinterpretation is irrelevant here[97].

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[92] Von Rad speaks about «eine Verbindung von Eden und dem Garten einerseits mit der geschichtlichen Welt des Menschen andererseits» (VON RAD, *Das erste Buch*, 55).

[93] SPEISER, «The Rivers», 28.

[94] Consonant with this, though unlikely, is the following observation. סבב is used for the *Pîšôn* and *Gîḥôn*. This could refer to the unity of the chosen people in Abraham (in potential) and, then, in their experience in Egypt and their return from it. The *Ḥiddeqel* has הלך, a verb descriptive of the dispersion and non-return of the majority of the Chosen People. *Pᵉrâṯ* has no verb; the extent of unity and return is, possibly, an open question at the time of writing. Clarke is wrong to say that «geographical definitions are not in keeping with the rest of the story and may be an addition» (CLARKE, *The Concise Bible*, 342). Snijders, following Westermann, is also incorrect: «obwohl *hiddæqæl* und *pᵉrâṯ* be-kannte Namen sind (Tigris, Eufrat), ist es jedoch sinnlos zu versuchen, die Paradiesflüsse auf unserer Weltkarte einzuzeichnen» (SNIJDERS – RINGGREN – FABRY, «נָהָר», 286).

[95] This is consonant with Preuß' inclusion of יצא in 2,10 in part of his description of יצא: «Als weitere große Gruppe sind die (über 50) Belege zu nennen, die davon sprechen, daß Dinge oder Sachen (z.b. Flüsse [...]) von irgendwo ausgehen, entstehen, dann auch hinführen zu (mit *'æl*) oder enden» (PREUß, «יָצָא», 799).

[96] All of this answers the assertions made by ALBRIGHT, «The Location», 29:

No one has seen that Genesis, chapter 2, states [...] that Eden lay in the far west. Gen. 3:24 says expressly that God placed the cherubim *east* of Eden, to guard the way to the tree of life. Gen. 2:8 says that God planted a garden in the *eastern part* of Eden (ויטע.... גן בערן מקדם) and verse 10 goes on to say that the river went forth from Eden to water the garden, «and thence was divided, becoming two heads». This can only mean that the garden lay in the eastern part of the land of Eden, itself located in the far west.

[97] See BEAUDRY– NODET, «Le Tigre», 97-102, concerning the region around Israel.

SECTION THREE – *Gn* 2,15-17

The analysis in this section has two parts: (1) 2,8 and 2,15; (2) 2,9 and 2,16-17. The development of 2,8-9 is emphasized here.

1   *Gn* 2,8 and 2,15

The chart below depicts 2,8 with 2,15. As usual, the syntax invites one to compare the numerous and comprehensive parallels.

№	(3)	(2)	(1)	
		גן־בעדן מקדם	ויטע יהוה אלהים	8a
	אשר יצר	שם את־האדם	וישם [יהוה אלהים]	8b
		את־האדם	ויקח יהוה אלהים	15a
	לעבדה ולשמרה	-הו בגן־עדן	וינח- [יהוה אלהים]	15b

All clauses (№ 1) open with a verb concerned in some way with האדם, and whose subject is יהוה אלהים (which is expressed and, then, unexpressed in both verses); even 2,8ᵃ, ויטע, *also* refers to an arrangement of two special trees (a subset of שיח) in relation to האדם (2,9). The direct object, along with an indication of the location of the action, is provided in each clause (№ 2), as will be shown to be inferred in 2,15ᵃ: גן־עדן. Also, the verbs יצר and עבד/שמר are parallel (№ 3), while the referent of אשר, viz., האדם (2,8ᵇ.15ᵃ.15ᵇ), is parallel to that of the object suffixes of the infinitive constructs, viz., גן־בעדן (2,8ᵃ).

Yet, Vaccari wrongly equates these two verses, as well as גן and עדן: «È certo che l'uomo in questo racconto biblico ci viene rappresentato come creato fuori del paradiso terrestre, il giardino dell'Eden»[98]. Yet, as shown above, האדם, previous to any גן, was formed in עדן. He continues: «L'uomo entrò al godimento del paradiso terrestre dopo che fu altrove creato e non vi andò coi suoi piedi, con le sue forze naturali, ma vi fu trasportato da Dio, cioè fuor di metafora vi fu messo per un favore superiore alle forze ed alle esigenze della sua natura. È l'essenza medesima del soprannaturale»[99]. Yet, a much richer content follows upon each of the verbs וישם and וינחהו.

(1) After וישם in 2,8ᵇ, האדם witnessed: (*a*) כל־עץ נחמד למראה וטוב למאכל being made to grow, including עץ הדעת טוב ורע and עץ החיים, i.e., בתוך הגן, viz.,

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[98] VACCARI, «Il soprannaturale»,185.

[99] *Ibid.*, 186. At the opposite *extreme* is Jeppesen: «*Ha'adam* was put into the only fertile spot on earth, the garden of Eden, "to dress it and to keep it" (Gen 2,15). [...] In the beginning Adam was not told to worship God!» (JEPPESEN, «Then Began Men», 158).

within himself (2,9), where they had been 'arranged' (וייטע), not created or added; (*b*) the undivided river that is continually going forth מעדן, with its pristine goodness (ultimately not from the 'spring', but rather the rain from אד, which is parallel to האדם in 2,4-7), right into הגן to water it (2,10) and, necessarily, כל־עץ, including the two special trees within האדם (2,9) as a continuing pledge of this goodness; (*c*) the same river, which, having entered הגן and האדם, and divided (משם יפרד), goes forth with the *same* water, obtaining diverse histories during the unifying יום of 2,4ᵇ.

(2) With the verb וינחהו in 2,15, it is seen that האדם was established בגן־עדן, and not merely set down, as in 2,8. The anthropomorphic presentation of יהוה אלהים continues in 2,15: יהוה אלהים 'took hold of' (ויקח) האדם *so as to* commission him (see לעבדה ולשמרה) and give him commands concerning the usage of the trees (see 2,16-17). This is not a gratuitous reading of ויקח:

> Vielmehr deutet der überaus häufige Gebrauch des Verbs in Vorbereitung eines weiteren, den eigentlich intendierten Akt darstellenden (fast wie ein Verbum relativum) auf einen Sinn, der in erster Linie die Verantwortlichkeit des jeweiligen Subjekts für die jeweilige Handlung hervorheben will. Es bezeichnet [...] gern die Initiative bzw. den Aspekt der Initiative an Handlungen[100].

ויקח cannot here have a translocative sense; it is defined by its complement, וינחהו, which must here refer to the *radical* establishment of האדם in גן־עדן with his commission, which is itself defined with appropriate commands. האדם was placed in הגן only once, in 2,8; this is not repeated in 2,15.

The double infinitive constructs closing 2,15 indicate that האדם is to work and watch over גן־עדן. 'Watching over' confirms the sovereignty of האדם. The working of גן־עדן by האדם (which includes האדמה of 2,5ᵈ and, especially, עץ החיים[101]) is an exercise by which שיח ועשב assist האדם in putting his vocation into action (as seen above), i.e., as one who is a reflection, analogously, of יהוה אלהים, the Former. These verbs do not, but could describe the care of יהוה אלהים for האדם, working for האדם, watching over him whom He had formed (אשר יצר), and are significantly parallel to the verbs of the commissioning of האדם. 2,15 is not a doublet or mere resumption of 2,8.

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[100] SEEBASS, «לָקַח», 589.

[101] The intensity expected with this 'watching over' is seen with 3,24, where עץ החיים is to be watched over with great care, viz., with להט החרב המתהפכת and הכרבים.

2   *Gn* 2,9 and 2,16-17

The chart below depicts 2,9 with 2,16-17. Again, the syntax invites one to compare parallels which are wrought with almost pedantic insistence.

№   (3)   (2)   (1)

9 ויצמח יהוה אלהים מן־האדמה   כל־עץ נחמד למראה וטוב למאכל

ועץ   החיים (4)
בתוך הגן
ועץ הדעת טוב ורע

16 ויצו יהוה אלהים על־האדם לאמר מכל עץ   ־הגן   אכל תאכל

17 ו] [------------------------] מ   עץ הדעת טוב ורע   לא תאכל ממנו
כי ביום אכלך ממנו מות תמות

Elements grouped under № 1 show (*a*) that the opening verbs of 2,9 and 2,16 have the same subjects, each followed by prepositions and terms of the האדם/האדמה word-play; and (*b*) that the consecutive imperfects of 2,9 and 2,16 (*hiphil* and *piel* respectively) are parallel to each other, and that ויצו in 2,16 supplies for the understood action in 2,17. 2,16-17 constitute an integral sentence, with ויצו יהוה אלהים על־האדם לאמר effectively repeated in 2,17.

Elements grouped under № 2 mention עץ either universally (כל) or singularly, in reference to either עץ החיים or עץ הדעת טוב ורע; individual trees are parts of the universal categories. Thus, כל עץ־הגן in 2,16 is associated with כל־עץ נחמד למראה וטוב למאכל in 2,9.

Elements grouped under № 3 refer to eating from the trees. It is reasonable that מכל עץ־הגן אכל תאכל be a directive in 2,16 because, in fact, כל־עץ נחמד למראה וטוב למאכל (2,9). Directly contrasted to this is the prohibition in 2,17: ומעץ הדעת טוב ורע לא תאכל ממנו[102]. Yet, עץ הדעת טוב ורע is, in a certain way, נחמד למראה וטוב למאכל, which needs study.

Regarding № 4, the phrase ועץ החיים בתוך הגן ועץ הדעת טוב ורע must be understood through the overall syntax of 2,9, for this phrase cannot be an independent nominal sentence, which, in context, would necessarily be adversative: «*But* עץ החיים *is/was* בתוך הגן, *as well as* עץ הדעת טוב ורע». This would indicate that these special trees were *already* בתוך הגן, and did not need

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[102] «Interclausal *waw* before a non-verb constituent has a disjunctive role» (*W-O'C*, 39.2.3.a). Following this is this comment that «if the disjunctive *waw* is used in a situation with *continuity of setting*, the clause it introduces may *contrast* with the preceding» (*W-O'C*, 39.2.3.b). «Note also Gen 2,17; cf. v 16» (*W-O'C*, 39.2.3.b, n. 12.).

אלהים יהוה to make them grow like all other trees. But this cannot be the case; each special tree belongs to the larger category of *each tree* (כל־עץ[103]) *made to grow* from האדמה [*to be*] נחמד למראה וטוב למאכל. This is ironically obviated by the comment of האשה, i.e., כי טוב העץ למאכל וכי תאוה־הוא לעינים (3,6). The specification of two trees, inclusive of a precise location, בתוך הגן, indicates that they belong to the larger group of trees made to grow by אלהים יהוה. The text only presents trees which are נחמד למראה וטוב למאכל. Thus, 2,9 has a double-accusative: «יהוה אלהים made each tree grow from the ground [*to be*] עץ הדעת טוב ורע *and* [which *is*] בתוך הגן, also עץ החיים [which *is*] נחמד למראה וטוב למאכל (which is in the same place by force of its being one part of the double accusative)». While ויצמח must be a past-tense action regarding the two special trees, the statement about their being בתוך הגן cannot but be a narratively present-tense, explanation of the author: the two special trees, having also been 'arranged' and made to grow by יהוה אלהים *are* בתוך הגן.

2.1   The two special trees

After some introductory remarks concerning עץ החיים and עץ הדעת טוב ורע, the latter's deadliness is appraised[104].

2.1.1   עץ החיים *(The Tree of the Living Ones)*

It was established at length that חיים of נשמת חיים has adjectival value, as in *breath of living-ones*. The usage of חיים right after 2,7 (in 2,9 with 2,16) makes it appropriate to continue with this adjectival usage, so that עץ החיים signifies *The Tree of the Living Ones*. To insist on *The Tree of Life* would make the constitution of האדם with נשמת חיים redundant, for that *breath of living-ones* necessarily brought *life* with it. If עץ החיים is *The Tree of the Living Ones*, the tree simply belongs to these living ones. Indeed, this tree is depicted as being בתוך הגן, within האדם. There is no redundancy. This part of the constitution of האדם is simply made to flourish. Since האדם is already alive, the consumption of the fruit of *The Tree of the Living Ones* – or just the fact of this tree growing up within האדם as a rich description of free will – does not necessitate an adjunct gift of life, as was the case with נשמת חיים.

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[103] «Before an indeterminate genitive כל is used [...] distributively *each, every*, e.g. כָּל־עֵץ *every* (kind of) *tree*, Gn 2⁹» (*GKC*, 127. *b*).

[104] KRISPENZ, «Wie viele Bäume?», 301-317, tries to push for an Egyptian influence.

Since *The Tree of the Living Ones* does not provide the *life* that האדם already has, or even renew it, as if to grant him everlasting youth, this sets עץ החיים apart from any plant of life in *Gilgamesh* (IX:265-289), and from any bread or water of life in *Adapa* (B:59-62)[105], and from the Egyptian life-bestowing «"Lebensbaum" (ḫt n ʿnḫ)» mentioned by Ringgren[106]. Diverse imagery used throughout the ancient world must not preempt the unique elements in *Gn*. The danger of ignoring these unique elements and their context in the dramatically changing circumstances of the account is evident among commentators at this point, i.e., when יהוה אלהים provides the reason for throwing האדם out of גן־עדן and, then, for guarding עץ החיים דרך in 3,22: פן־ישלח ידו ולקח גם מעץ החיים ואכל וחי לעלם. It may seem that האדם can, in fact, gain immortality by eating from עץ החיים, but that decisively *cannot* be the case. Keeping the text in context provides the key for understanding this exclamation according to the author's intention, for there are radically diverse circumstances which structure the understanding of this exclamation to be found in 2,25–3,21. These will be analyzed at the end of the thesis.

A possible source for עץ החיים may be found with an image tied to the political/cultic milieu of Mesopotamia, which has strong points of contact with *En.el.* In this regard, Parpola has a helpful article in which he states that

> a stylized tree with obvious religious significance already occurs as an art motif in fourth-millennium Mesopotamia, and, by the second millennium B.C., it is found everywhere within the orbit of the ancient Near Eastern oikumene, including Egypt, Greece, and the Indus civilization. The meaning is not clear[107].

Parpola explains the ambiguity as «largely due to the almost total lack of relevant textual evidence. The symbolism of the Tree is not discussed in

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[105] Diversely, see Molina, who says that «el aliento de vida precario que Dios insufló en las narices del hombre debe mantenerse míticamente hablando comiendo del árbol de la vida», and insists that, in this way «se supera la mortalidad y se obtiene la vida en la precencia de Dios» (MOLINA, «Génesis 2-3», 100). Diversely again, see WESTERMANN, *Genesis*, 291-292, and, later, Nielson (RINGGREN – NIELSEN – FABRY, «עֵץ», 292), et al., who too strongly force a parallel between the plant of life in the *Gilgamesh* myth and עץ החיים in *Gn*. It will be shown that, if anything, the account in *Gn* presents an incisive parody of such mythology.

[106] *Ibid*., 285.

[107] PARPOLA, «The Assyrian Tree», 161.

cuneiform sources»[108]. Noting that «the famous relief showing the king flanking the Tree under the winged disk corresponds to the epithet "vice-regent of Aššur" in the accompanying inscription»[109], he concludes that «the Tree here represents the divine world order maintained by the king as the representative of the god Aššur, embodied in the winged disk hovering above the Tree»[110]. In regard to «the divine world order», he helpfully notes the words: «me-gal-gal an-ki-a = *uṣurât šamê u erṣeti* (GIŠ.HUR.MEŠ AN-*e u* KI-*tim*), lit. "the designs (Sum. "the great offices") of heaven and earth"», and then points to «Tablet V of *Enûma eliš*, where the words *uṣurâtu*, "designs," and *parṣû*, "offices," refer to the organization of the divine and the material world by Marduk (lines 1-5 and 65-67»[111]. He says:

> in some reliefs the king takes the place of the Tree between the winged genies. [...] it is evident that in such scenes the king is portrayed as the human personification of the Tree. Thus, if the Tree symbolized the divine world order, then the king himself represented the realization of that order in man, in other words, a true image of God, the Perfect Man[112].

In that image, each *apkallu* removes 'fruit' from the king (which is identical to the fruit of the special tree depicted in analogous images), though they do not diminish the king as they do this. In *Gn*, עץ החיים will grow in האדם. This is analogous to the king from whom each *apkallu* takes fruit. The responsibility of האדם for all that he represents, viz., ארץ ושמים throughout the special יום of their formation, includes the building up of האשה from האדם, as well as the extension of האדם in offspring (as will be seen). Analogies are possible between the special tree of Assyria and, as seen above, עץ החיים growing within the sovereign, godly, perfect man, האדם, who, as a reflection,

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[108] PARPOLA, «The Assyrian Tree», 165.

[109] *Idem.*

[110] *Ibid.*, 167.

[111] *Ibid.*, 165, n. 29.

[112] *Ibid.*, 167-168. These discoveries void Ringgren's conjecture: «Der Baum [...] besagt kaum, daß der König ein "Baum des Lebens" ist» (RINGGREN –NIELSEN – FABRY, «עֵץ», 286). His comment concerns royal hymns which equivocate the king with a tree. In effect, these now confirm Parpola's view. Ringgren goes on to say: «Der sog. Lebensbaum der bildlichen Darstellungen ist eine stilisierte Palme, die von flankierenden Gestalten irgendwie manipuliert wird [...], offenbar ein Lebenssymbol» (*idem*). He admits that phrases include «"Pflanze des Lebens", "Wasser des Lebens", und "Speise des Lebens"» (*idem*). Again, this strengthens Parpola's case.

analogously, of יהוה אלהים, the Former, and as one who is representative of
השמים והארץ, is, in his own way, an expression of «divine world order [...and]
the realization of that order within man». This is not so much because האדם
provides order, but because he cooperates with יהוה אלהים, who would here
replace the winged disk, the god Aššur, inasmuch as the latter's divinity was
later usurped by ᴰ*Marduk* in Babylon. The usage of this particular image in
Gn is most possible, for there is an analogy with האדם as presented in 2,4-7.
Assyria and Babylon had a heavy exchange of culture prior to and during the
exile; for instance, a copy of Babylonian *En.el.* comes down to us from
Nineveh, and is dated ≥ 612 B.C., when Aššurbanipal's library was burned
as Nineveh was sacked by the joint forces of the Medes and Babylonians.
Much of the artistic/mythological treasures of the Assyrian empire ended up
in Babylon, where the power of ᴰ*Marduk* did not seem to have a limit.

Whybray says that «the references to the tree of the knowledge of good
and evil (Gen. 2:9, 17 and presumably also 3:3, 11, 12) and to the tree of life
(2:9; 3:22) constitute a puzzle, in that the latter does not appear in the main
story but only in the two verses mentioned»[113]. He then says:

> The author knowingly combined two separate traditions and was not much
> concerned with consistency of detail. This is not the only inconsistency in these
> chapters, and it would not be appropriate to speak either of a combination of
> literary sources or of subsequent additions made to a completed text[114].

However, it just does not follow that, in 2,17, for instance, עץ החיים is not
present just because it is not mentioned. It would be tiresome in the extreme
to reiterate constantly an inventory of elements throughout the account,
especially if these are already indirectly, and yet inescapably included in
other ways. In this case, a special command concerning עץ החיים should *not*
be given in 2,17, for, in 2,16, עץ החיים is necessarily to be found among
כל עץ־הגן from which האדם, with great emphasis, may surely eat (אכל תאכל).
Indeed, since both special trees are growing *within* האדם by way of helping
to constitute his capacity to know, one does not expect עץ החיים to be
uprooted just because some direction is given concerning עץ הדעת טוב ורע.
Conversely, *if* a special permission were to be made concerning עץ החיים in
2,17, it would, then, be this pleonastic, pedantic insistence here which would

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[113] WHYBRAY, *Introduction*, 43.

[114] *Ibid.*, 43-44. He continues the blame game: «knowingly» also means *carelessly*.

certainly indicate a diverse tradition for those who are eager to find these traditions at all costs, including, in this case, the logic of the text itself[115].

There is no equation of עץ החיים with עץ הדעת טוב ורע[116]; mythology knows nothing of the latter, though its importance is seen by contrast to עץ החיים.

2.1.2   עץ הדעת טוב ורע (the Tree of Knowing Good and Evil)

Soggin understands הדעת as an «infinitive construct, preceded by the article and followed by direct object»[117] rather than as «a substantive governed by the first construct [...]: either we must then have a succession of two genitives – but to that the article of *hadda'at* is opposed – or else we must eliminate the direct object, considering *hadda'at* as a substantive in the abso-lute state governed by *'eṣ*»[118]. *The Tree of Knowing Good and Evil* does not have philosophical or actual objects (as with *The Tree of the Knowledge of Good and Evil*)[119]; טוב ורע is a description of a corrupt perspective[120].

One should take note that no command was given by יהוה אלהים not to behold the pleasant appearance of עץ הדעת טוב ורע. There is, in fact, a

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[115] As Kessler and Deurloo correctly say, «the prohibition is only given to protect that generous grant. [...] The tree of life is not even mentioned separately since God is interested in the freedom of life» (KESSLER – DEURLOO, *A Commentary*, 45).

[116] Westermann rewrites the narrative, having עץ החיים speak through עץ הדעת טוב ורע, barely avoiding their identification. See WESTERMANN, *Genesis*, 289-292.

[117] SOGGIN, «Philological-linguistic Notes», 170. He admits the possibility of an almost indistinguishable form, the verbal substantive. Also see *GKC*,115. *d*.

[118] SOGGIN, *ibid*., 169.

[119] Unfortunately, Soggin supplies this translation (1961) against his own analysis; see SOGGIN, «La caduta», 242, and his English translation (1975): SOGGIN, «The Fall», 100.

[120] Wevers says that «the translator [of the LXX] had some difficulty with the tree of הדעת. Does the word simply mean "knowledge" or "recognition"? Gen tried to make it comprehensive by τοῦ εἰδέναι γνωστόν "for knowing what can be known (about good and evil)"» (WEVERS, *Notes*, 26-27). He notes «the more literal translation» in 2,17 – «τοῦ ξύλου τοῦ γινώσκειν καλὸν καὶ πονηρόν – [...] Here the infinitive is nominalized: "the tree of the knowing good and evil"» (*Ibid*., 30). For Wevers, «knowledge» or «knowing» involves eating, while «recognition» is a kind of detached appreciation, a distinction which would infer that the LXX is forcing the Hebrew text. Both knowing and recognition are essential to *any* appreciation of the tree, *regardless* of whether one eats (as in the Hebrew).

standard of comparison for this beholding with עץ החיים, which enables האדם to grow in knowing good and evil in a correct manner. One consumes the fruit of עץ הדעת טוב ורע, not by eating it, but by 'merely' beholding it in contrast to עץ החיים, viz., analogous to the manner (כ) in which יהוה אלהים knows good and evil. יהוה אלהים exclaims הן האדם היה כאחד ממנו לדעת טוב ורע in 3,22, but this does not invalidate this assertion. Surely, האדם did obtain a particular intellectual perspective of good and evil, not, however, the same perspective on good and evil possessed by יהוה אלהים. The text provides a context of this exclamation in 3,22, so that a distinction is made in the manner in which the knowing of good and evil was possible to האדם, not only before and after the catastrophe of 2,25–3,7, but from 3,15 onward (in a special manner fitting the new circumstances). These distinctions are made by the logic of the text. האדם may choose עץ הדעת טוב ורע in contradistinction to עץ החיים, but he may not receive the fruit of עץ החיים after choosing עץ הדעת טוב ורע until he receives איבה from יהוה אלהים. יהוה אלהים knows עץ הדעת טוב ורע *inasmuch as* He has brought it to be in the first place.

While יהוה אלהים does not choose anything consonant with living ones inasmuch as He *is* life, האדם must choose what is consonant with the living ones in order to do that which is consonant with the living ones, for his assent is an action consonant with who is. Knowing the fruit of עץ הדעת טוב ורע is not restricted to יהוה אלהים – to the effect that האדם is punished merely for having broken a divine prerogative of knowing – for יהוה אלהים does not ever have the perspective of knowing by way of the direct and illicit consumption of any fruit, but by way of His providing the existence of the tree. האדם is to choose to behold עץ הדעת טוב ורע in its depth, i.e., from the perspective of the standard of comparison without corruption, namely, that of עץ החיים[121].

The full knowing of goodness inescapably implied by the goodness inherent in *The Tree of the Living Ones* admits of no knowing of it as evil. By contrast, in choosing עץ הדעת טוב ורע, one must know goodness only with a direct knowing of it in its corrupted state, that is, in oneself. It is not *The Tree of Knowing Good* OR *Evil*, but *The Tree of Knowing Good* AND *Evil* at

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[121] Stern, instead, says «it is not the case to know what is good is also to know its opposite-evil. The biblical meaning of "know" does not carry this denotation» (STERN, «The Knowledge», 409). However, עץ החיים was never without עץ הדעת טוב ורע.

the same time, with the evil being the corruption of the good. עץ הדעת טוב ורע
is entirely good in itself (נחמד למראה וטוב למאכל); it is merely the abuse of it
which corrupts the one who consumes its fruit, knowing good *and* evil
within himself[122]. Commentary (1) which ignores 2,9 (נחמד למראה וטוב למאכל)
in reference to the goodness of עץ הדעת טוב ורע, or (2) which holds יהוה אלהים
to be evil for forbidding the fruit of עץ הדעת טוב ורע[123], is mistaken.

As was said above, שיח ועשב provide האדם with many things, food (2,9.16;
3,17-19), punishment (3,17-19) and an occasion for האדם to put his vocation
of working האדמה into practice. The two special trees belonging to the
universal categories of שיח ועשב and growing בתוך הגן, as part of האדם, provide
him with an occasion of putting his vocation into practice as a reflection,
analogously, of יהוה אלהים, the Former, *by choosing to work and watch over*
גן־עדן. As Mann says, «to be human is to be capable of rebellion against God,
yet to submit to the divine will»[124]. This is where the goodness of
עץ הדעת טוב ורע is evident, viz., in giving האדם the opportunity to enjoy
choosing the good always more profoundly, something האדם can do only
when there is a choice, and only when האדם is obeying יהוה אלהים, who is of-
fering the choice. In not submitting, the choice disappears (as will be seen).

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[122] The content of this knowing does not concern all things good *or* evil, as if there
could be things which were completely evil (which is utterly impossible), nor is this
knowledge concerned with all things good *and* evil (for there is nothing which is both
good *and* evil at this time in the account). Indeed, *good and evil are not truly opposites*,
since evil cannot describe a thing in itself, but some lack of the thing which itself still
exists.

This tree is simply what the text describes it to be, *The Tree of Knowing Good and Evil*,
that is, again, a perspective of האדם for everything that he perceives, whether
(1) *innocently*, if he is choosing עץ החיים over against עץ הדעת טוב ורע (so that he knows
there would be a lack of goodness in his perspective if he would chose עץ הדעת טוב ורע
over against עץ החיים), or (2) *with experiential corruption*, should he choose
עץ הדעת טוב ורע over against עץ החיים.

[123] See summaries by SKINNER, *A Critical and Exegetical Commentary*, 94-97;
WESTERMANN, *Genesis*, 330-333, et al. עץ הדעת טוב ורע, in this view, provides, e.g.,
(1) magical, good knowledge that is obtained in a rebellious manner, indeed, as an affront
to יהוה אלהים, (2) sexual, good knowledge, which must also be rebelliously obtained. Such
problems in interpretation such as this arise because a lack of an appraisal of the syntax
of עץ הדעת טוב ורע, which refers not to *knowledge of things*, but to *a perspective by which
things are perceived*: *The Tree of Knowing Good and Evil*.

[124] MANN, *The Book*, 18.

ויצו...על could mean 'and he laid a command upon' (with על commonly following the *piel* of צוה); yet, the variety of meanings of צוה depend upon the context, which provides the meaning of 'directed'. *On the one hand*, there is no sense of something beyond the capacity of האדם, as if ויצו...על necessarily meant something so foreign to האדם that it was impossible[125]. *On the other hand*, it is not merely imperative, as if there were no choice[126]. Instead, a sense of freedom remains, and is emphasized. Only this sense of צוה is consonant with the permission and prohibition presented by the double usage of the *qal* infinitive absolute in 2,16-17[127]. The manner of negation of the infinitive absolute with a finite verb in 3,4 (see 2,17) is infrequent[128].

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[125] «Some verbs may govern either direct-object accusatives [...] or prepositional objects [...] with no appreciable difference in meaning. [...] וַיְצַו יְהֹוָה אֱלֹהִים עַל־הָאָדָם And YHWH God commanded *Adam . . . .*» (*W-O'C*, 10.2.1.d.).

[126] «A *non-perfective of injunction* expresses the speaker's will in a positive request or command. וַיְצַו יְהֹוָה אֱלֹהִים עַל־הָאָדָם לֵאמֹר מִכֹּל עֵץ־הַגָּן אָכֹל תֹּאכֵל: And YHWH God commanded Adam, saying, "From every tree in the garden you *must* eat"» (*W-O'C*, 31.5.b). By «must», *W-O'C* refers to the desire of the Commander, not to a lack of choice for האדם.

[127] *W-O'C* says that «the infinitive absolute usually occurs paronomastically with a finite verb. Used in this way, it usually shares the stem of the finite verb, for example, *Qal* (Gen 2:16)» (*W-O'C*, 35.2.1.c). *W-O'C* then refines this by making the statement that «various modal nuances are also associated with preposed infinitives absolute» (*W-O'C*, 35.3.1.g). In the end, *W-O'C* offers this translation: «The sense of ʾākōl tōʾkēl (Gen 2:16) may be 'You *may* eat'» (*W-O'C*, 35.3.1.g, n. 31). Concerning the negation of 2,17, *W-O'C* says that «*affirmation* is the most straightforward role for an infinitive absolute [...] מוֹת תָּמוּת: You will *surely* die» (*W-O'C*, 35.3.1.f).

GKC more clearly emphasizes the modal nature of the imperfect used for the present: «to express actions, &c., which are to be represented as possibly taking place or not taking place (sometimes corresponding to the *potential* of the classical languages, as also to our periphrases with *can, may, should*). More particularly such imperfects are used [...] in a permissive sense, e.g. Gn 2[16] *of every tree of the garden* (אָכֹל תֹּאכֵל) *thou mayest freely eat* (the opposite is verse 17); 3[2]» (*GKC*, 107. *r-s*). «The infinitive absolute is used to give emphasis to an antithesis [...] Hence also, as permissive, Gn 2[16f.] אָכֹל תֹּאכֵל *thou mayest freely eat, but*, &c. [so that verse 16 is in antithesis to verse 17]» (*GKC*, 113. *p*).

לֹא תֹאכֵל creates a more direct contrast between 2,16 (אכל תאכל) and 2,17 (מות תמות). Although *W-O'C* indicates the imperative nature of the adverbial negative – «לא תאכל ממנו You must *not* eat from it» (*W-O'C*, 4.6.2.c) – this does not invalidate its modal nature.

[128] *GKC* says that «the regular place of the negative is between the intensifying infinitive absolute and finite verb [...] Exceptions are Gn 3[4] (where the negation of the threat pronounced in 2[17] is expressed in the same form of words)» (*GKC*, 113. *v*).

If האדם chooses what he ought to choose, he reaffirms his own *life*, an action accompanied by the experience signified by נחמד למראה וטוב למאכל. This title, *The Tree of the Living Ones*, is placed in direct contrast with the title of *The Tree of Knowing Good and Evil*, to the effect that the illicit usage of this latter tree is not for any living ones who want to continue to live, but only for those who choose to die. Indeed, the gift of life coming with חיים of נשמת חיים is to be effectively removed from האדם if he chooses the fruit of עץ הדעת טוב ורע, in which יום he will begin to disintegrate, being called merely עפר (3,19). עץ הדעת טוב ורע helps to distinguish the purpose of עץ החיים, viz., to promote the goodness of the freedom of being able to assent always more profoundly to what is good. Any assertion that the two trees are but one could only be correct *inasmuch as* both trees are understood to help constitute האדם. Inasmuch as the two special trees are interior to האדם and האשה, others, such as הנחש, cannot eat the fruit of this tree, but can only utilize the existence of the tree with its fruit, for instance, by way of temptation.

2.2   The death threat regarding עץ הדעת טוב ורע

W-O'C cites 2,17 as an example demonstrating a distinction between the prefix and suffix conjugations regarding future time:

> The prefix conjugation is used to represent a real situation which arises as a consequence of some other situation. Whereas the suffix conjugation may dramatically represent a future situation as an accidental event, the prefix conjugation represents it as a logical consequence of some expressed or unexpressed situation. [...] Michel [...] has plausibly suggested that substantiality in contrast to accidence is one of the differences between the conjugations: «the imperfectum . . . must designate an action which is not important in itself, but which stands in relationship to something else, and in this relationship has its meaning. In brief: it is dependent»[129]. This use overlaps with some of the modal nuances, which also involve dependency, especially those of capability, of obligation, and of deliberation. כִּי בְּיוֹם אֲכָלְךָ מִמֶּנּוּ מוֹת תָּמוּת: . . . because when you eat of it you *shall* surely *die*[130].

Regarding the usage of ממנו in 2,17, *GKC* says that «for the [...] purpose [of receiving greater weight] other members of the sentence also are sometimes placed at the beginning and resumed again by a following suffix; thus [...]

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[129] «Michel, *Tempora und Satzstellung*, 128» (*W-O'C*, 31.6.2.a., n. 33).
[130] *W-O'C*, 31.6.2.a.

a specification of place, Gn 2,17»[131] . Eating from the tree is emphasized here, not merely the death which would follow because of the eating[132].

Here, eating must be an action which is «important in itself» (contrary to *W-O'C* and Michael), and cannot be overlooked if only the penalty could be avoided. It is *in the very eating* that death comes: the penalty is effected *ipso facto*, not as a mere imposition which may or may not be applied.

Similar to Gunkel (who translated ביום as «sobald»[133]), the comment is often made that האדם did not die a physical death immediately. This misunderstands death as presented by the text, which must involve האדם as described in 2,7ᵃ (עפר מן־האדמה) and 2,7ᵇ (נשמת חיים), that is, both together in that which האדם *becomes* in 2,7ᶜ, viz., נפש חיה, who has the gift of life coming with נשמת חיים. In other words, death, for האדם, must be a reversal of the integration of עפר מן־האדמה and נשמת חיים in נפש חיה, as was said above. Now, to what degree, if any, this separation of dust and breath changes the gift of life, which came with נשמת חיים (by which האדם became נפש חיה), is yet to be discerned. Consonant with this reversal is the understanding that the action of eating the fruit of עץ הדעת טוב ורע is intellectual, i.e., that which does not properly belong to עפר מן־האדמה on its own. In other words, the death of האדם most reasonably involves a process of rendering האדם into that which he has eaten, whereby he himself becomes an exemplar of טוב ורע, of corruption, in view of which he cannot sustain life as a living one. That life which came to him as an adjunct gift along with נשמת חיים, and which led to his becoming a נפש חיה, is corrupted. This does not necessitate that the נפש is itself obliterated. It is yet to be seen if the text has something to say about this. It can be said that the death of האדם does not seem to be precipitated, for האדם dies at 930 years of age. Yet, this is nothing compared to immortality, *if* that

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[131] *GKC*, 143. *c*. Regarding the emphasis being given here, *GKC* likewise says that «substantival subjects also are somewhat frequently resumed, and thus expressly emphasized, by the insertion of the corresponding separate pronoun of the 3rd person before the predicate is stated» (*idem*). [...] «Analogous to this is the resumption of a noun dependent on a preposition, by means of a pronominal suffix united with the same preposition, e.g. Gn 2,17» (*GKC*, 135. *c*, n. I).

[132] As *GKC* states: «we must further distinguish the infinitive absolute used *before* the verb to *strengthen* the verbal idea, i.e. to emphasize in this way either the certainty (especially in the case of threats) or the forcibleness and completeness of an occurrence [...] e.g. Gn 2,17 מוֹת תָּמוּת *thou shalt surely die*» (*GKC*, 113. *n*.).

[133] GUNKEL, *Genesis*, 10.

is what the text presents as the normal course of human life (something which will continue to be investigated in the exegesis).

האדם did die in the very יום he ate of the fruit *if* the יום in which he dies is not a solar day, but the יום metaphorically delimiting unity of action.

Anything within the entire spectrum of the appraisal of ביום in the phrase ביום אכלך ממנו מות תמות as anything other than a solar day is explicitly rejected by Westermann, who cites two authors to this end: «"you shall be doomed to death" (EASpeiser) oder "you will be unable to achieve eternal life, you will be compelled one day to succumb to death" (UCassuto)»[134].

If ביום אכלך ממנו מות תמות is viewed as a necessarily (viz., intrinsically) consequent effect of the disobedience itself, this would necessitate a metaphorical reading of יום as something other than a solar day.

It is this intrinsic necessity which Westermann wishes to avoid, *but only on a superficial level*, for Westermann holds the creature/Creator relationship to be capriciously established by יהוה אלהים, as if this relationship were nothing more than a mere declaration of a legal penalty (מות תמות) established according to a divine jurisprudence that is radically changeable according to new circumstances. Westermann, providing a study of מות תמות, correctly understands this phrase to have a fixed meaning whereby a profound relationship between the legislator and the one subject to law is manifested:

> Dies ist nicht eigentlich eine Bedrohung mit dem Tode; es ist vielmehr das deutliche Aussprechen der Grenze, die mit dem Raum der Freiheit, die dem Menschen in dem Gebot zugetraut wird, notwendig zusammengehört. Das Nein zu Gott, das durch diesen Raum der Freiheit ermöglicht wird, ist zuletzt ein Nein zum Leben; denn das Leben kommt von Gott[135].

Yet, for Westermann, this manifestation of a relationship is arbitrary:

> Nachdem die Menschen von dem Baum gegessen haben, ist eine neue Lage

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[134] WESTERMANN, *Genesis*, 306. Cassuto uses 3,22 to describe עץ הדעת טוב ורע as blocking obtainment of עץ החיים; it is this which spells death, not the abuse of עץ הדעת טוב ורע. As will be seen, it is the context of 3,22 which excludes this understanding.

[135] WESTERMANN, *Genesis*, 304-305. Regarding this instance of commanding in 2,16 (with 3,11.17), García-López says: «wenn Menschen als Subj. zu *ṣwh* auftreten, besteht eine Wechselbeziehung zwischen dem Befehlsgeber und dem Beauftragten, zwischen dem Höhergestellten und dem Untergeordneten» (GARCÍA-LÓPEZ, «צוה», 940). But this is a secondary perception, for that relationship already exists; יהוה אלהים explains how things stand also before the command.

eingetreten. In dieser Lage handelt Gott anders, als er es vorher angekündigt hatte. Diese «Inkonsequenz» Gottes ist für die Erzählung wesentlich; sie zeigt an, daß das Handeln Gottes an seinen Geschöpfen nicht festgelegt werden kann, auch nicht durch vorher gesprochene Worte Gottes[136].

This «neue Lage» does not have anything to do with the text, for instance, 3,14-19 (as is evident from Westermann's commentary at that point), but rather, simply, with what is, effectively, for Westermann, the capriciousness of יהוה אלהים. This mode of acting «ist für die Erzählung wesentlich» only because of Westermann's *a priori* views[137].

<p style="text-align:center">✳   ✳   ✳</p>

Gn 2,8-17 presented the responsibilities of האדם in a more refined manner than was presented in an introductory way in 2,5^d, where the lack of an אדם to work the ground was stated (ואדם אין לעבד את־האדמה). Yet, even then it was appropriate to make an analogy between האדם and the water of 2,5^c.6. The water was mechanically 'obedient', so to speak, to יהוה אלהים. The manner in which האדם can be obedient – and *freely* obedient – is brought out in the narrative through the usage of the two special trees, עץ החיים and עץ הדעת טוב ורע. The breadth of the responsibility of האדם is accentuated with the imagery of the rivers in 2,10-14, which were shown to flow during the entire יום of the formation of ארץ ושמים (which is ongoing), that is, throughout the history of Israel. In other words, האדם has a representative responsibility for what happens during the length of this יום, viz., all along the historical

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[136] WESTERMANN, *Genesis*, 306.

[137] Terminology used to describe מות תמות is sometimes overly-legal, as if the statement were just a decree, and not a description of reality. See, for instance, Illman, who, in speaking of 3,22 following upon 2,17 and 3,19, says:

> Diese Aussage ist offenbar als allgemeine Verordnung der Sterblichkeit aufgefaßt worden, denn v. 22 verweigert dem Menschen den Zugang zum Baum des Lebens, der «ewiges» Leben verleihen könnte. So wird auch die Formel *môt tâmût*, zu einer generellen Aussage über die Sterblichkeit des Menschen. Dabei wird der Ungehorsam des Menschen als Grund der Sterblichkeit dargestellt (RINGGREN – ILLMAN – FABRY, «מות», 784).

In other words, in his view, האדם was mortal from the start, and would not become immortal through the fruit of עץ החיים *because of the decree* of יהוה אלהים wrought in view of the disobedience of האדם, *not* because it was a necessity, *but* just because of the *decree*. This view is already incorrect inasmuch as the fruit of עץ החיים is thought to provide life. Soggin says that «it is *only* a question of the *punishment* due to the crime» [my emphasis] (SOGGIN, «Philological-linguistic Notes», 175).

course of these rivers. The rivers originate in עדן in order to represent the pristine goodness of האדם when a גן had not been 'planted' in עדן. That the fluvial waters also flow *into* him in order to water עץ החיים and עץ הדעת טוב ורע helps to show that continuance in the pristine goodness of עדן depends on his choice[138]. That האדם enjoys free will is obviated by the fact that יהוה אלהים commanded האדם. Either האדם affirms the life he has (2,7), or, in choosing עץ הדעת טוב ורע, he must die.

What the author has set forth in 2,8-17 sets up what is presented in 2,18-24 and 2,25–3,7. Just as for, 2,8-17, the next scenes in 2,18–3,7 lay the final premises regarding a description of האדם as utterly representative of the first generation of השמים והארץ.

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[138] As so many others, Lenormont says that the author's description of the rivers «indicates only the boundary of the Semitic countries, and has no reference to the current of the rivers» (LENORMANT, *The Book*, xiv). However, there is more to the text than this.

CHAPTER IV

The Exegesis of *Gn* 2,18–3,7

The purpose here is to offer an exegesis of two passages – 2,18-24(25) and 2,25–3,7 – which are brought together in a single chapter inasmuch as the text places a strong emphasis upon the similarities and differences of the first נפש חיה (האדם) with each נפש חיה, as well as on the strong connection of איש with אשה, two different kinds of relationships, which are introduced in 2,18-24(25), and continue to be described in 2,25–3,7. These relationships complete the description of the first generation of האדם (as such), as will be seen. 2,25, though reflecting what precedes (almost as a conclusion for 2,18), begins, nevertheless, an inclusion with 3,7 (and also opens a series of word-plays: 2,25; 3,1.7.10.11, and has an indirect reference in 3,21).

SECTION ONE — *Gn* 2,18-24(25)

Many arguments for this chapter were made earlier; comments here are brief. The analysis is six-fold: (1) an overview of 2,18-24; (2) 2,18; (3) the first formation event; (4) the second formation event; (5) 2,18 and 2,24; (6) 2,25.

1   An overview of 2,18-24

See, on the next page, a graphic overview of the parallelism of the narrative argument. A^1, B^1, etc., correspond to A^2, B^2, etc. A^1 and A^2 effectively bracket (with a resolution) the two formation events, viz., that of each נפש חיה and, then, the building up of האשה, events which are themselves parallel, i.e., B^1, C^1, D^1 with B^2, C^2, D^2. The urgency of A^1 is strengthened by $A^{\#}$ (a preliminary inclusion for A^1). These points are presumed in the analysis, though sections of text are depicted differently later for pedagogical reasons.

2   A preliminary analysis of 2,18

2,18 is a soliloquy by יהוה אלהים provided by the author for the sake of the reader. When יהוה אלהים (cohortatively) says אעשה־לו עזר כנגדו, He cannot be

^{18a} *And* יהוה אלהים *said, «Not good is the being of* האדם *unto his separation*[*].*   A¹
^{18b} *I will form for him 'a help such-as-is-before-him'».*

^{19a} And from the ground אלהים יהוה formed each living being of the field   B¹
and each bird of the heavens.

^{19b} And He brought [each one] to האדם to see what he would call each one.   C¹

^{19c} And whatever האדם called it – a living individual – that was its name   D¹
^{20a} האדם gave names to each beast and bird of the heavens,
and to each living being of the field.
^{20b} But for אדם... He did not find 'a help such-as-is-before-him'.   A[#]

^{21a} And יהוה אלהים caused a deep sleep to fall upon האדם. And he did sleep.   B²
And He took one of his ribs and replaced it with flesh.
^{22a} And יהוה אלהים built up the rib which he took from האדם into a woman.

^{22b} And He brought her to האדם.   C²

²³ And האדם said, «This one, this time, is bone of my bones and flesh   D²
of my flesh. To this one it will be called woman, for from man
was taken this one».

²⁴ *Therefore a man leaves his father and his mother so as to cleave to his woman so*   A²
that they become one flesh.   [*]See *GKC*, 114. *b.*

speaking to, for instance, הכרבים, whereas this is possible in 3,22, that is, *after* the formation of each נפש חיה in 2,19 (viz., before which there is no נפש חיה besides האדם), and *just before* 3,24. Thus, the 1st pers. sg. of 2,18^b should not be doubted by way of the 1st pers. com. pl. pronoun suffix of מן (ממנו) spoken by יהוה אלהים in 3,22 (followed by יהוה אלהים with a 3rd pers. sg. verbal morphology, viz., וישלחהו in 3,23)[1]. האדם cannot hear יהוה אלהים, but reasons out what is happening by the time האשה is built up, exclaiming זאת הפעם! The soliloquy of 2,18 is matched with the author's in 2,24.

GKC speaks of the infinitive construct «as the nominative of the subject,

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[1] White, instead, says: «The aloneness of man is underscored here by the fact that God does not address his observation concerning man's aloneness to Adam himself, but rather to the other persons of his own plural nature» (WHITE, *Narration*, 124). The LXX has ποιήσωμεν which is followed with *faciamus* in the Vulgate. One has to wonder about the logic of this; when the LXX was rendered, אלהים (for God) did not refer to a polytheistic reality, but Soggin says, «maybe this is an adjustment to this text» (SOGGIN, «The Equality», 25). Wevers says ποιήσωμεν was used «with fine literary feeling» (WEVERS, *Notes*, 31).

e.g. Gn 2[18] לֹא־טוֹב הֱיוֹת הָאָדָם לְבַדּוֹ, literally, *not good is the being of man in his separation*»[2]. In context, the very existence of האדם would lack in goodness *if* he were to remain *unto his separation* (וֹ + בַּד + לְ). Although it is only when האשה forms יהוה אלהים that האדם is the perception of לא־מצא עזר כנגדו, it is not arbitrary loneliness on the part of האדם to which יהוה אלהים reacts; the phrase used does not mean 'lonely' or 'alone', but *unto his separation* (לבדו), for it is a statement about his condition as such. Note that האדם is *unto his separation before* his physical body is 'divided' by having his צלע removed from him. האדם does not find resolution for his being לבדו because his צלע returns to him, but because האשה was taken מאיש. Although האדם was in a state of separation from the beginning, he was never intended to remain לבדו: it was always the intention of יהוה אלהים to form, *at the appropriate time*, that by which האדם would not be לבדו.

Consider that יהוה אלהים says, in 2,18[a], לא־טוב היות האדם לבדו, which sets up the action in 2,18[b]: אעשה־לו עזר כנגדו[3]. Now, this statement of לא־טוב follows upon 2,17: עץ הדעת טוב ורע לא תאכל ממנו כי ביום אכלך ממנו מות תמות. If האדם remains *unto his separation* (לבדו), which is לא־טוב, he will be at risk of choosing עץ הדעת טוב ורע, for he would then feel the lack (לא־טוב / רע) of האשה, she being the fulfillment of what is טוב for האדם as his עזר כנגדו.

The judgment of יהוה אלהים of this situation being לא־טוב shows that the immediacy of האדם needing to assent to what is entirely good is now at a crisis point[4]. For this precise reason – viz., the lack of this עזר כנגדו – one can expect that the primary assent of האדם to what is good is to be that of accepting עזר כנגדו for what she is (not what she or he or, later, הנחש may simply want her to be). The intervening formation of each נפש חיה is a hint that, besides האדם and האשה, another נפש חיה may influence any eventual

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[2] *GKC*, 114. *b*.

[3] This is not to say that יהוה אלהים is insufficient האדם; otherwise, יהוה אלהים could not build up an עזר כנגדו for האדם. The statement here is about the way that יהוה אלהים formed האדם, that is, as someone who can and will also build up an עזר כנגדו to take the place of his being לבדו. When this אשה is presented to האדם, she is presented by יהוה אלהים, and האדם makes his exclamation of זאת הפעם to יהוה אלהים.

[4] Some call 2,18.24 proverbs, which Hasan-Roken says are used especially at crisis points in the text; see HASAN-ROKEM, «And God Created», esp. 114. Murphy, appraising this article, does not entirely agree; see MURPHY, «Proverbs», 121-125. In regard to 2,18, both are correct in that 2,18 looks back (Hasan-Roken) and, then, forward (Murphy).
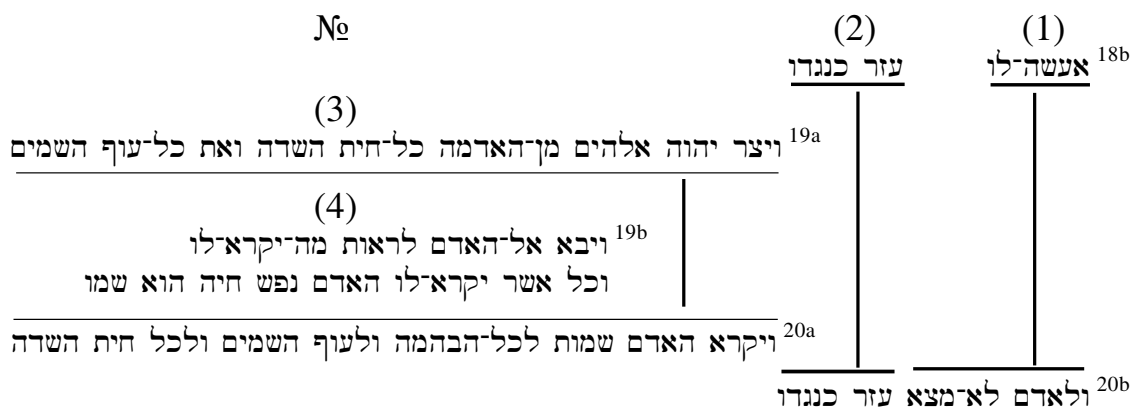
(non-)assent of האדם to האשה.

3   The first formation event

The analysis follows this division: (1) an overview of 2,18-20; (2) a preliminary analysis of 2,18; (3) 2,19-20ᵃ; (4) 2,20ᵇ.

3.1   An overview of 2,18-20

As with the various units of 2,4-17, the syntax provides many parallels, as much as possible. The *raison d'être* for this formation event is given in 2,18, though this does not necessitate that יהוה אלהים form האשה immediately.

¹⁸ᵃ ויאמר יהוה אלהים לא־טוב היות האדם לבדו...

	(2)	(1)
№	עזר כנגדו	אעשה־לו ¹⁸ᵇ

(3)
¹⁹ᵃ וייצר יהוה אלהים מן־האדמה כל־חית השדה ואת כל־עוף השמים

(4)
¹⁹ᵇ ויבא אל־האדם לראות מה־יקרא־לו
וכל אשר יקרא־לו האדם נפש חיה הוא שמו

²⁰ᵃ ויקרא האדם שמות לכל־הבהמה ולעוף השמים ולכל חית השדה

²⁰ᵇ ולאדם לא־מצא עזר כנגדו

As is seen from the depiction of this portion of the text, № 1 presents a resolution not yet fulfilled: יהוה אלהים is going to form for האדם what האדם cannot find, viz., what is parallel in № 2. Then, after יהוה אלהים forms each נפש חיה from האדמה, האדם calls each נפש חיה a name (№ 3), a most significant parallel. In № 4, meanwhile, יהוה אלהים sets up a situation which receives a corresponding response from האדם. The description of this response presents *the fact of the ability* of האדם to give a name to each נפש חיה, bidden to do so by יהוה אלהים. 2,20ᵃ, instead, emphasizes that *this was then actually done* for each נפש חיה. 2,18ᵇ and 2,20ᵇ form an inclusion, just as do 2,19ᵃ and 2,20ᵃ, for 2,20ᵃ is not a simply repetition, but is developed in view of 2,19ᵇ. 2,18 sets up the proper understanding of how what is לא־טוב is to change. There is no resolution yet. Each non-human נפש חיה is merely somewhat similar, but not able to be עזר כנגדו for האדם (who is also נפש חיה). This is discussed below.

3.2   *Gn 2,19-20ᵃ*

Important to the meaning of this formation event of each non-human נפש חיה is the assertion that כל אשר יקרא־לו האדם נפש חיה הוא שמו, especially the words נפש חיה. Kittel, in his first edition of *Gn* (1905), offered the *exegetical* note «vb נפש חיה frt add», which is not helpful[5]. The opinion at the time summarized by Kittel was expressed by Gesenius and Kautzsch and repeated in *GKC*: «Gn 2[19] נֶפֶשׁ חַיָּה is a late gloss upon לוֹ»[6]. This assertion is made *not upon text critical evidence*[7], nor upon the presentation of the Lxx:

- τὰ θηρία / τὰ πετεινὰ *or* τοῖς κτήνεσιν / τοῖς πετεινοῖς / τοῖς θηρίοις for חית השדה / עוף השמים / הבהמה respectively;
- ἤγαγεν αὐτὰ for ויבא... and τί καλέσει αὐτά for מה־יקרא־לו, *but* ὃ ἐὰν ἐκάλεσεν αὐτὸ for אשר יקרא־לו;
- ψυχὴν ζῶσαν for נפש חיה.

It seems, then, that, for *GKC*, «Gn 2[19] נֶפֶשׁ חַיָּה is a late gloss upon לוֹ» because it is a «*permutation* [which] is to be regarded as a variety of apposition. It is not complementary like apposition proper [...] but rather *defines* the preceding in order to prevent any possible misunderstanding»[8]. If such non-complementary apposition is «late» – and the other examples cited by *GKC* are late[9] – this does not mean that it is a «gloss», or that «נפש חיה frt add». Such comments are made on the *presumption* that the account is extremely ancient. It is appropriate to delineate the content of לו as *each* נפש חיה as is consonant with the syntax and the timing of the formation of each נפש חיה after the stated intention, אעשה־לו עזר כנגדו, and the actual formation of האשה. Indeed, האדם does not name עוף השמים, חית השדה as categories, but rather the individuals going by the description of those and other terms (e.g., בהמה).

GKC, ignoring נפש חיה, defines the distributive content of the object suffix of לו with «the collectives חַיָּה; and עוֹף»[10]. Singular pronouns may refer to a plurality, and treating a collective as a singular is not unusual, but a plurality

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[5] Recently, the comment has hardly changed: «frt add נפש חיה». Wonneberger criticizes the imprecision of all such terms; see WONNEBERGER, *Understanding BHS*, 43 (§47).

[6] *GKC*, 131. *n*, n. 1.

[7] KENNICOTT, *Vetus Testamentum*; TOV, *Textual Criticism*; et al., make no comment.

[8] *GKC*, 131. *k*.

[9] *GKC*, 131. *n*, n. 1.

[10] *GKC* says that «in Gn 2[19] לו refers to the collectives חַיָּה; and עוֹף» (*GKC*, 145. *m*). Others recognize that these words may (not) be collectives depending on the context.

of presumed collectives treated as a singular is anomalous. Here, the context has לו distributively refer to individuals. The understood object of ויבא is a (representative) member of each species formed by יהוה אלהים, viz., (עוף השמים (*each*) and כל־עוף השמים and (חית השדה (*each השדה*) כל־חית השדה: «and [יהוה אלהים] brought [*each one*] to האדם to see what he would call לו [viz., *that one = each one*]». The next statement is consistent with this, וכל אשר יקרא־לו האדם נפש חיה הוא שמו: «and anything האדם would call *each one*, [that is, each] נפש חיה, that was the name *of it*». 2,19ᵃ is similar; there are no collectives: ויצר יהוה אלהים מן־האדמה כל־חית השדה ואת כל־עוף השמים, «and *each* חית השדה, and *each* עוף השמים formed from האדמה» יהוה אלהים.

Including כל־הבהמה in the list of that which is named in 2,20ᵃ demonstrates that the naming is more specific than simply חית השדה and עוף השמים. Understanding כל (here) as an indicator of collectives is what causes concern about the «agreement between the members of a sentence»[11]. But כל can refer to *each* (representative) member of a species that are *consequently* collectives.

This is confirmed by the triple usage of זאת for אשה studied further below. יהוה אלהים is preparing to form *one* אשה for האדם, not a collective אשה as אשתו.

These observations concerning the naming of *each* נפש חיה are important later in that this naming necessitates a personal meeting and, indeed, understanding of הנחש (and, for instance, הכרבים) *before* האשה is built up from האדם. The appraising and naming of each נפש חיה by האדם (including האשה) is a pedagogical exercise not only for האדם in being a reflection, analogously, of יהוה אלהים, the Former, *but also for any* נפש חיה *who would be able to appreciate the event of this naming* by האדם at the bidding of יהוה אלהים, such as הנחש and הכרבים.

The purpose clause לראות מה־יקרא־לו is dependent on ויבא אל־האדם. יהוה אלהים wants to see what האדם will call each one, not because of any command, but because האדם will do this naturally. Since this naming done by האדם is parallel with the forming of each נפש חיה as wrought by יהוה אלהים, this naming is not simply an act of appreciation for what יהוה אלהים has formed, but speaks to the representative capacity of האדם, a capacity which cannot simply be given, but must inhere in האדם himself [12]. This capacity hearkens

[11] *GKC*, 145.

[12] Diversely, see ASSELIN, «The Notion», 289.

back to 2,4-7. Naming indicates domination, but not negatively[13]; it shows האדם to be more *like* God (כאלהים – not as in 3,5) than any mythological god.

As for האדם in 2,7, «*mn* [מִן[14]] marks the material *of* which something is made»[15]; unlike the case of האדם, there is, besides וייצר ...מן־האדמה, no other process described for the formation of כל־עוף השמים and כל־חית השדה. One might think that it is to be presumed that there were other processes, that a נשמת חיים (a breath of living ones), for instance, was breathed into them (see 7,22: כל אשר נשמת־רוח חיים באפיו) with a concurrent gift of life peculiar to each. However, it may be that the author did not include this process in order to emphasize that no 'special' care is given to each non-human נפש חיה. Beyond that, not every נפש חיה may be in need of any נשמת חיים as a process in view of which the thing intended to be formed becomes what it was intended to be. The concurrent gift of life may, without any נשמה, be given in another way. There is no mention of נשמת חיים for האשה (who receives this, with its concurrent gift of life, in a different way than did האדם). There may be other ways to become a נפש חיה having the gift of life (as is delineated below).

3.3   *Gn 2,20[b]*

2,20[b] reads ולאדם לא־מצא עזר כנגדו. The verb is not passive (as with the LXX, οὐχ εὑρέθη, and, then, the Vulgate, *non inveniebatur*)[16], as if to say, «but *no*

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[13] Ramsey correctly defends the fact of the naming of האשה in 2,23 as being «an act of discernment», but excludes «an act of domination» (RAMSEY, «Is name giving?», 35). He is right to say that domination does not refer to creative action: «the essence which he perceives in this new creature determines the name, rather than vice versa» (*idem*). This is irrelevant to the *kind* of domination in the text, one of a representation necessary for his understanding of the essences of any other נפש חיה, and for his capacity to name them. It is in this way that «an essence which God had already fashioned is recognized by the man and celebrated in the naming» (*idem*).

[14] It should be noted that although each non-human נפש חיה is fashioned from האדמה, usage of עפר מן־האדמה is not reported. עפר is reserved for האדם, making the eating of the dust by הנחש all the more pointed later in the text (see 3,14 in view of 3,19).

[15] *W-O'C*, 11.2.11.d.

[16] If, instead, *GKC* is correct about the *passive* sense of analogous phrases in late Biblical Hebrew, and, then, Aramaic and post-Biblical Hebrew (see *GKC*, *g* and *i*, *(d)* n. 1), it only shows that the LXX and Vulgate manifest a late development in the understanding of the Hebrew text, not necessarily that *this* text is to be understood in a passive sense with the Hebrew that is actually presented.

עזר כנגדו *was found for* אדם«. Moreover, יהוה אלהים is not presented as being mistaken in forming האדם *unto his separation*, or as not knowing what He is forming (for He is able to form ארץ ושמים)[17]. Although «for (any) אדם he [האדם] did not find an עזר כנגדו[18]» would be an anthropological statement true to the passage, האדם is not presented as thinking abstractly[19]. Instead, 2,20[b] begins ולאדם «but for אדם» (necessarily adversative), that is, with an incomplete sentence introducing another: «but for אדם... *He* [האדם] did not find an עזר כנגדו». An analogy is found in 3,22-23, that is, *from the direct speech of* יהוה אלהים *to that of the narrator* (פן־ישלח... וישלחהו), whereas, here, the text moves *from the static observation of the narrator to the action of* האדם. This conveys urgency. האדם is intensely aware of there not being any עזר כנגדו for himself; a תרדמה is immediately thrown upon him by יהוה אלהים.

It is important that האדם *does not find* what he is looking for[20] from the perspective of *his* being לבדו: this prepares him for assenting to what is טוב for him. Each non-human נפש חיה was purposely formed before האשה.

All this confirms that when יהוה אלהים notes it is לא־טוב for האדם to be לבדו, without an עזר כנגדו, it is the assent of האדם to what is then supplied, this אשה, which is then seen as the primary act of freewill (following the commands of יהוה אלהים) which האדם is to put into action. By doing so, האדם eats from

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[17] Diversely, see, WILFONG, «Genesis 2:18-24», 58-61; BRETT, *Genesis*, 32; et al. SOGGIN, «The Equality», 30, says that «with a daring anthropomorphism, which goes as far as attributing to God an initial mistake, the author describes a first attempt to find "a companion" for the man, and the result is the creation of the animal world. To each animal man is asked to give a name». Yet, the author is not «daring». Any mistake is the reader's over-anthropomorphisization.

[18] As said above, if there was a community before האשה was fashioned, then males were human while females were beasts; see the «revolting» comment of SKINNER, *A Critical and Exegetical Commentary*, 66. The concept of an androgyne, whereby «out of one creature two creatures appear» (VOGELS, «It Is Not Good», 30) is not in the text. Diverse motives can be present, e.g., Vogels' article effectively promotes women's ordination.

[19] For an overview of the four common categories of solutions to this phenomenon, see SOGGIN, «Philological-Linguistic Notes», 176-177, whose own solution is «Man named all the animals... but for a human being he found no suitable helpmeet» (*ibid.*, 177). Yet, again, האדם could not already have been thinking on behalf of other males who are לבדו.

[20] To think of this naming as an object lesson against bestiality (though that is a consequence) is to miss the point; perhaps the arguments of CHARBEL, «Gen. 2,18.20», 233-235, would be more tenable *if* this naming and rejection occurred in *Gn* 3, but they cannot.

עץ החיים in a nourishing contradistinction with עץ הדעת טוב ורע. If he eats from עץ החיים – not to obtain life, or prolong it, but to assent to it always more deeply – he will no longer be לבדו. If he eats from עץ הדעת טוב ורע by way of giving a corrupted assent to whom האשה is fully to be, then, even after eating from עץ החיים, he will choose to be in a kind of separation once again, but this time with the consequences delineated by יהוה אלהים, viz., מות תמות (2,17). Any aiming at being לבדו cannot, after the building up of האשה, be absolute.

4   *Gn* 2,18 and 2,21-23: the second formation event

ויבן ... לאשה is a kind of formation (עשה: see 2,18ᵇ), specifically, a building up of הצלע of האדם into האשה[21]. The intention to form an עזר כנגדו for האדם is now fulfilled. The analysis is four-fold: (1) צלע; (2) זאת; (3) עזר כנגדו; (4) קרא.

The way the text is depicted below – according to the protagonist – obviates that, at the start, the only reaction of האדם is to sleep (a contextual definition for תרדמה divinely brought down upon האדם). After the final reaction of האדם (which summarizes both formation events) there is no further action of יהוה אלהים. After leading האשה to האדם (2,22) and hearing his exclamation (2,23), יהוה אלהים disappears from the sight of האדם, who was fully established in הגן and may proceed according to the will of יהוה אלהים, especially regarding האשה. The narrative has been leading to this. Structures for an ongoing day of formation are complete[22]. The question is whether האדם will continue to assent to the fullness of who האשה is to be as his עזר כנגדו.

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[21] «Building up» is the common meaning of בנה, e.g., the *building up* of a family, a house, etc.; notably, בן and בת have the same root as בנה (see WAGNER, «בָּנָה», 689-691).

The LXX provides «ᾠκοδόμησεν; presumably it has the same meaning as MT; at least I can find no parallel for its use as "build something into something" elsewhere in Greek» (WEVERS, *Notes*, 33). Note, however, the usage in *4 Macc* 18,7, where the woman of the seven sons speaks of guarding τὴν ᾠκοδομημένην πλευράν.

It is interesting to note that בנה and Akkadian *banû* are also connected, with *banû* also having a sense of formative creation (see *CAD*, II, 83b-90b). For instance, *banû* is used in *En.el*. I:9 and I:12 for the begetting of the gods by ZU.AB and *Tiâmat*, namely, ᴰ*Laḫmu* and ᴰ*Laḫamu*, AN.ŠAR and ᴰKI.ŠAR respectively.

[22] However, יהוה אלהים will continue to provide the gift of life concurrent to the physical cleaving of איש and אשה and their becoming בשר אחד in their children when that is the case, e.g., in 4,1 (as will be seen in the analysis of 2,24 below).

№	(THE ACTION OF יהוה אלהים)	(THE REACTION OF האדם)
(1)	[21] ויפל יהוה אלהים תרדמה על־האדם	ויישן
	ויקח אחת מצלעתיו ויסגר בשר תחתנה	//
[22a]	ויבן יהוה אלהים את־הצלע אשר־לקח מן־האדם לאשה	//
(2)	[22b] ויבאה אל־האדם	(3) [23] ויאמר האדם
		זאת הפעם עצם מעצמי ובשר מבשרי
		לזאת יקרא אשה כי מאיש לקחה־זאת

4.1   צלע

In 2,7, it was only after a complex formation process that «the 'indirect object' *lamed*» was used to mark «a person altered in status or even form»[23], that is, when האדם *became* חיה נפש. The same is to found here with the formation of האשה, viz., ויבן יהוה אלהים את־הצלע אשר־לקח מן־האדם לאשה. There is no extended process, indicating the importance of הצלע in forming האשה[24]. Unlike the case of האדם in 2,7[a], וייצר יהוה אלהים את־האדם עפר מן־האדמה, where there was an emphasis for the intended object over the material used in the double-accusative – whereby the *intended* האדם was not equated with עפר מן־האדמה even after this process of his formation was complete – it is the case with האשה, instead, that הצלע of האדם (the material used) is formed into האשה in such a way that the result the formation is immediately identified with the intended object (האשה). Other formation processes would be redundant, for הצלע of האדם has everything needed. הצלע is built up into האשה, but *not* with another process or material (except the life יהוה אלהים provides). The triple process of 2,7 is not needed here because of this *building up* of האשה from הצלע. The verb בנה presumes that there are materials *already exist-ing*, especially in the case of human generation (see בן and בת). Specifically, 2,7[b] is not repeated for the formation of האשה so as to obtain a *breath of living ones*. The point is that as soon as הצלע is built up, האשה is who she is.

נשמת חיים, with its concurrent gift of life (which comes to האדם from יהוה אלהים) is shared with האשה through הצלע passively given by האדם. This

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[23] *W-O'C*, 11.2.10.d.

[24] There was much distraction among Catholic exegetes in the mid-twentieth century about whether this building up from the rib had argumentative value for or against modern hypotheses about the origin of the body of האשה, or about evolution for that matter. For some comments of the time, see the note appended to the article of DE MARGERIE, «Lueurs», 484-486. As has been said, this is simply not a topic that concerned the author.

passivity necessitates that it be יהוה אלהים who again provides the concurrent gift of life in the act of building אשה from הצלע. She needs this gift of life given to האדם alongside of נשמת חיים (as demonstrated in CHAPTER II). Otherwise, she would not be a fitting עזר כנגדו. Why it is inescapably inferred in the text that she receives this gift of life directly from יהוה אלהים is seen below.

The provision of הצלע strongly points to how much האדם is representative of האשה. The text states that *she* was taken out of man (לֻקֳחָה), 'she' referring to the whole person. When האדם exclaims that she is עצם מעצמי ובשר מבשרי, he is inferring that this already formed, breathed into and built up 'rib' has life; it is not his rib, but אשה of whom he speaks. Each *non-human* נפש חיה is *not* specifically flesh of his flesh and bone of his bones. Each merely comes from האדמה. Although האדם has a representative dominion over them as is seen by his naming of them[25], they are not formed from his very own person as is האשה. Only she has a life like his; only she has become a נפש חיה like himself.

πλευρά or πλευρόν can both refer to either *rib* or *side* (πλευρά being used by the LXX here). Considering this context, one might ask how אחת מצלעתיו or μίαν τῶν πλευρῶν αὐτοῦ could possibly mean *one of his sides* inasmuch as it is true that ויסגר בשר תחתנה or ἀνεπλήρωσεν σάρκα ἀντ' αὐτῆς[26].

Note that for Akkadian, as Sumerian, «(UZU)TI [((uzu)ti) is defined as] ṣēlu -côte»[27] with «determ. uzu before words denoting parts of the body»[28]. The

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[25] Clifford offers this hyperbole in speaking of 2,18-23:

> The text is not talking of the man's domination of the animals or of the woman. The perspective rather is that of the social and sexual nature of the man and of the understanding [of] God who addresses those needs. God brings the man and the woman together to form the basic unit of human society. In a similar way, the man's naming of the animals expresses the bond between them, not the domination of one by the other (CLIFFORD, «Genesis 1-3», 137).

Since Clifford, in the context of his short article, conveniently equates domination with exploitation for ulterior motives (making *any* domination look, *a fortiori*, deplorable), one is left with the idea that naming cannot refer to a domination based on a representation which, in fact, *speaks for others* (the definition of naming). This representative domination is not exploitation, but service (which, admittedly, can be abused).

[26] Ratzinger, conveniently criticizing interpretations of πλευρά as «Rippe», ties this text with the fourth Gospel (see RATZINGER, *Einführung*, 195-196).

[27] LABAT – MALBRAN-LABAT, *Manuel*, 68-69 (4th row).

[28] HEUHNERGARD, *A Grammar*, 567, row 061. In the mid-twentieth century, a brief history of lexographical observations in this regard was provided by OBERHUBER, «Eva»,

definition of *côté* is also viable, depending on the context; this would not be a viable context. צלע is a cognate of «ṣᶜlu»[29]. *ti* (≈TI) is defined as *life*[30]. האשה is built up from צלע (see ṣᶜlu), which, in context, *must* mean *rib*, for it is replaced with flesh. A word-play could indicate an analogy: *breath of living ones* and *rib/life* (in context: *the rib of a living one*). Yet, there is no indication of a directly shared life, which, as for האדם in 2,7, must be concomitantly and directly provided by יהוה אלהים. After receiving הצלע from האדם, האשה together with האדם can procreate *life*. It is by way of הצלע of האדם that האשה becomes עזר כנגדו (so that he is no longer לבדו, *unto his separation*). It is what is also טוב for האדם and האשה. Forming האשה from צלע/ᵁᶻᵁTI/ᵘᶻᵘ*ti*, TI/*ti* (*life*), her own life is provided to her by יהוה אלהים as it was for האדם. Note that האדם exclaims עצם מֵעֲצָמַי, not עצם מֵעַצְמִי, i.e., bone of my *bones*, not bone of my *bone* (viz., merely *one* rib), expressing the concept – seen in the pointing of MT – of *pars pro toto* and equality[31], even while Beyse correctly defines עצם in 2,21-22 as «profanmateriell»[32]. This legitimate, more difficult MT reading – האדם insisting on *pars pro toto* – indicates a word-play, even if it was not intended. Consistent with this is that life is occasioned later not by the sharing of any צלע, but by the cleaving of איש and אשה, as will be seen.

Uehlinger, diversely, noted the presence, in all millennia, of fertility statuettes made from bone, or, variously, from bone covered with clay[33]. Uehlinger's conclusions about the possibility of חוה as אם כל־חי depend on האדם providing only a bone fragment, so that the formation of האשה depended

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457-460, with many entries coming from the early nineteen hundreds.

[29] See FABRY, «צֵלָע», 1060.

[30] See LABAT – MALBRAN-LABAT, 68-69 (4th row); KAPELRUD, חַוָּה, 796-797.

[31] Though האדם is representative, האשה is otherwise equal, which is rejected by Tosatti:

Anche in questo caso, un'interpretazione antifemminista si darebbe la zappa sui piedi: nella simbologia di questi capitoli, derivare implica origine, legame, non subordinazione né ruolo passivo o prevalentemente ricettivo; in entrambi l'uomo deriva dalla terra, e ciò non significa certo che le sia soggetto, o che sia 'ordinato' ad essa, al contrario! l'opera che viene dopo è più perfetta di quella che viene prima (TOSATTI, «Gen. 2,4ss», 303).

[32] See BEYSE, «עֶצֶם», 328 and 329.

[33] See UEHLINGER, «Nicht nur Knochenfrau», 31-34; also, «Eva», 90-99. Brandscheidt followed this, though rightly noted: «als anatomischer Begriff steht צלע als pars pro toto für das Gebein des Menschen» (BRANDSCHEIDT, «Es ist nicht gut», 42). Diversely again, Shilling dedicates an entire volume to an *attempt* to tie the imagery of צלע in 2,21 with that of the moon (SCHILLING, O., *Das Mysterium Lunae*, *passim*).

almost exclusively on יהוה אלהים; for him, האשה is therefore, a development which goes beyond האדם, however much they are essentially united. The life she procreates does not have a more immediate provenance with האדם, but only with יהוה אלהים. Yet, consider the following.

Even if יהוה אלהים merely used a bone fragment, that bone fragment is not simply עפר מן־האדמה with a particular form, as in 2,7[a]. If that were the case, it would be rather monstrous of יהוה אלהים to make use of it, as if He had run out of האדמה in forming each נפש חיה. There must be a reason not to use עפר מן־האדמה, and to, instead, use הצלע specifically from האדם (not from another נפש חיה; see TI above). Now, הצלע, specifically from האדם, beyond being עפר מן־האדמה which has been given a form, also participates, in האדם, in the benefit of having נשמה. For האשה to be an apt עזר כנגדו, this נשמה must also have נשמת חיים (2,7[b]), which necessitates a concurrently given gift of life having the subject become נפש חיה. Since האדם cannot supply this concurrent gift of life – indeed, he is asleep (and, moreover, the gift of life refers only to the becoming of *one* נפש חיה) – the direct intervention of יהוה אלהים is necessary. האדם did not say, נפש חיה from my נפש חיה (as if a נפש חיה could be passed along); the concurrent gift of life cannot come from האדם, even if what was extracted from him was עפר מן־האדמה which had already been formed and was part of what had נשמת חיים breathed into it (having, for that reason, the concurrent gift of life which had *him* become נפש חיה). The concurrent gift of life is inescapably inferred as being given directly by יהוה אלהים only *alongside* of the formation process. The formation process of האשה cannot presume to bypass this gift. The נפש חיה which האדם has become is not just *any* נפש חיה – like each נפש חיה formed before האשה – for the נפש חיה of האדם is unique, as it is for האשה, who takes flesh, bones and נשמה from הצלע of האדם. Yet, with the צלע/*ti* (*life*) word-play, יהוה אלהים must also act.

When האדם exclaims עצם מעצמי ובשר מבשרי, he is stating, in fact, that האשה *is* bone of *his* bones *and* flesh of *his* flesh, and not simply similar to his bones and similar to his flesh (which the author could easily have said, considering his usage of כ in כאלהים)[34].

האשה, if she understands her own flesh and bones to be that of האדם, could exclaim עצם מעצמי ובשר מבשרי about a child she bears. In *Gn* 4,1, she exclaims

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[34] Any story like that of Pygmalion (post-dating *Gn* 2,4–3,24 by at least half a millennium) is foreign to, or reductive of *Gn*.

קניתי איש את־יהוה, with את־ meaning, significantly, *with* (by the power of)[35], even though she conceived the child, as 4,1 states, *with* האדם: והאדם ידע את־חוה אשתו... ותאמר קניתי איש את־יהוה. This does not mean that *she* has given the *gift of life*, merely that she, with האדם, has given flesh and bones (with breath) to another; יהוה אלהים still provides the gift of life, having the offspring become נפש חיה. Now, יהוה אלהים is not depicted as breathing נשמת חיים (with its concurrent gift of life) into anyone except האדם. Indeed, all children are given their breath, as it were, from their mother's womb, for the child, from the time of the physical cleaving of his father and his mother until he is born, does not have its own breath, but has this breath breathed into him, so to speak, by the gift of living flesh from the parents *in the same manner as* הצלע *built up into* אשה *was living flesh and bone from* האדם, *already having breath within it*. This does not mean that the mother provides the *life* that was concurrently given by יהוה אלהים to האדם with נשמת חיים so as to have the child become נפש חיה. Instead, again, the fact of flesh and bone passively taken from another, as אשה was, indeed, taken מאיש, requires that the concurrent gift of life be given by יהוה אלהים to each child.

4.2   זאת

The triple usage of זאת by האדם in his description of האשה is helpful in understanding what it means that האשה was built up from his צלע, i.e., as a particular individual coming from him, whereby she can be his עזר כנגדו[36].

- זאת הפעם is contrastive with other individuals – «this one, this time[37]», as opposed to *Not this one, not this time* – for each previous instance of formation;
- לזאת יקרא אשה contrasts האשה – this *particular* אשה[38] – with each instance of a series of naming;

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[35] The list of translation variants in the apparatus of *BHS* provide the same concept that יהוה has an influence on bringing about a child, e.g., διὰ τοῦ θεοῦ, *per dominum*, *per deum*.

[36] Unless it is using a different text, the LXX avoids this זאת placed, in Hebrew, at the beginning, middle and end of the three phrases. It «voids this stress entirely by rendering 1° by τοῦτο, 2° by αὕτη, and omitting 3° entirely» (WEVERS, *Notes*, 34).

[37] *GKC* says that with «determination by means of the article [...] the demonstrative force of the article [...] appears now, however, only in a few standing phrases, and in a certain class of statements or exclamations [...] הַפַּעַם *this time*» (*GKC*, 126. *a-b*).

[38] *GKC* says that «demonstrative pronouns are also determinate in themselves [...] when joined to a preposition לְזאֹת Gn 2²³» (*GKC*, 125. *i*).

- ‫כי מאיש לקחה־זאת‬[39] refers to an individual being taken from himself, as contrasted with every other ‫נפש חיה‬ in the series of instances of naming. He witnessed that ‫יהוה אלהים‬ formed each one ‫מן־האדמה‬, and he knew that, different from each one, ‫האשה‬ was built up from himself, viz., as bone of his bones and flesh of his flesh.

That ‫האשה‬ is a single individual who has provenance in ‫האדם‬ is also apparent inasmuch as she is to be a mother, also as the first in a series, which would be impossible if she were a plurality. Kutsch is certainly correct to assert:

> Hier wird die Erschaffung nicht «der Menschen», sondern der *beiden ersten Menschen*, eines Mannes und einer Frau, berichtet. Nicht eine erste Generation von Menschen wird erschaffen wie in den sumerischen, akkadischen und ägyptischen Texten, sondern das erste Menschenpaar, von dem dann alle weiteren Menschen bis zur Gegenwart des Erzählers abstammen[40].

4.3   ‫עזר כנגדו‬

It is opportune to return to an examination of the phrase ‫עזר כנגדו‬, understanding what it must mean as the opposite of the fact that *not good is the being of* ‫האדם‬ *unto his separation*, i.e., ‫האשה‬[41], who is, in fact, 'a help such-as-is-before-him'. Since ‫עזר כנגדו‬ is merely negatively described as the opposite of ‫לבדו‬ and ‫לא־טוב‬, and since no other conditions are made, it is, then, logical to expect that the reversal of ‫לבדו‬ and ‫לא־טוב‬ is ‫האשה‬ as ‫עזר כנגדו‬. This literary convention of reversal can be viably interpreted.

If one were to understand ‫עזר כנגדו‬ as *help*, or, again mistaking the grammar and syntax, as a *helper* (necessarily ‫עזרת‬ or ‫עוזרת‬, not ‫עזר‬ nor ‫כעזר‬) this would not be sufficient. *Help* and *helper* are meaningless without a description of the actual kind of help provided, in this case, by the phrase ‫כנגדו‬, for the preposition ‫כ‬ provides a *dominant, specifying* quality[42] for ‫עזר‬, defining ‫עזר‬ with ‫נגדו‬. Now, ‫נגד‬ has an extreme range of semantic meanings[43]. Outside of the denominative *hiphil/hophal* morphology (which expresses a *communicative* character), the present usage of ‫נֶגֶד‬ as a denominative adverb

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[39] For commentary on the (anthropologically oriented) inconsistency of the LXX in translating ‫איש‬ (ἀνήρ, ἄνθρωπος), see WEVERS, *Notes*, 34-35.

[40] KUTSCH, «Die Paradieserzählung», 20.

[41] Bratsiotis says ‫אשה‬ is defined here (see BRATSIOTIS, «‫אִישׁ‬», 242).

[42] See SEYBOLD, «‫כְּ‬», 7.

[43] See GARCÍA-LÓPEZ, «‫נגד‬», 188-201.

necessitates the understanding of one *individual* with another, viz., *before* another. The 3ʳᵈ pers. masc. sg. pron. suf. ו (because of the presence of כ, with its *dominant*, *specifying* quality for the abstract substantive עזר), provides נגד with a diffusive character[44], emphasizing that האשה is 'a help such-as-is-before-him', i.e., for his need, in this case, to be free from what is לא־טוב, that is, from his entire self being *unto his separation* (לבדו).

Ska notes of עזר that it is used with «un intervento che si sviluppa non lontano dalla frontiera che separa la vita dalla morte»[45], and that «essendo l''*ezer* dell'uomo, la donna dovrebbe poter fornirgli questo appoggio personale e questo aiuto indispensabile di cui ha bisogno nella sua lotta per l'esistenza»[46], which points to the gravity of the situation when יהוה אלהים observes that לא־טוב היות האדם לבדו). Ska correctly provides a contextual definition of עזר by way of כנגדו in view of לבדו: «È perché la donna è *kᵉnegdô* che l'uomo non è più *lᵉbaddô* [...] La donna può essere per l'uomo l''*ezer*, perchè ella è una persona dello stesso "genere" di lui»[47]. עזר כנגדו requires complementary equality if האשה is to reverse his being לבדו.

Consider that הצלע is a *protection* for the נשמה of האדם, his נשמת חיים, his life, his TI. Derived senses of צלע, *sçlu*, πλευρά and πλευρόν include *the provision of protection like* הצלע[48]. Note also that האשה returns הצלע to האדם by means of *herself*, thus providing the image of one who provides in a more comprehensive way what הצלע provided to האדם, protection for his נשמה, indeed, his נשמת חיים. For האדם, indeed, האשה is עצם מעצמי ובשר מבשרי. She provides not just a single צלע, but what is טוב, what is lacking to האדם *unto his separation*, viz., she provides her entire self to him as a complete protection from being לבדו, from being in a state which is לא־טוב.

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[44] Jenni, in his study on כְּ, describes this usage of the preposition as being merely pleonastic, translating עזר כנגדו as «eine Hilfe seinesgleichen» (JENNI, *Die hebräischen Präpositionen*, II, *Rubrik* 1, 44). Yet, «seinesgleichen» only translates the preposition and the pronoun , כ—ו, dropping נגד, meaning that האשה is merely helpful for what she *does*, not for who she *is*. Instead, עזר כנגדו is fully understood as «help such-as-is-before-him».

[45] SKA, «Gli voglio fare», 64.

[46] *Ibid.*, 67.

[47] *Idem.*

[48] האשה, as עזר כנגדו, cannot be reduced to utilitarian motivation, whereby she is merely a 'helper' providing protection in place of הצלע (which was replaced only with flesh). In that case, האדם should keep his צלע and יהוה אלהים should not bother building up האשה.

In regard to עזר, Clines says this of helpers: «This is not *my* task or *my* problem, but *yours*; neither is it *our* task or *our* problem on which we are co-operating together, it is *yours*. I am playing an 'inferior' role, even if in status I am superior»[49]. Clines goes on to say that «whether the helper is a superior or not will depend entirely on other factors, extrinsic to the relationship constituted by the act of helping»[50]. Yet, Clines almost entirely ignores the import of כנגדו in view of fulfilling what האדם was lacking in being לבדו, and rejects the text[51]. But a *help* is indicated in the text, *not* a *helper*. If האשה is defined specifically as עזר כנגדו, this is much different than simply being a *helper* as described by Clines. The relationship of האדם with האשה is not «constituted by the act of helping», but by who he *is* and who she *is*, two equals who come together, and who are complementary to each other.

It belongs to what is טוב for האדם to be with עזר כנגדו; it belongs to who he is. The fruition of this is contingent on האדם assenting to what is טוב with this עזר כנגדו, this אשה. Even though she is built up from הצלע of האדם, so that she is, according to האדם, עצם מעצמי ובשר מבשרי, this does not stop this relationship from being hurt, though האדם cannot be completely לבדו again (inasmuch as someone has been built up from him). An effect of the possibility that the fruit of עץ הדעת טוב ורע may be eaten, reversing any previous assent to unadulterated goodness, only makes their relationship all the more טוב, for the relationship proceeds with their free assent to what is טוב.

4.4   קרא

Nothing is said about יהוה אלהים wanting to see what האדם will name what was built up from his צלע, though האדם does name her according to her

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[49] CLINES, *What does Eve?*, 30.

[50] *Ibid.*, 32.

[51] Clines infers that the text makes of האשה a baby-making machine. He says the observation of יהוה אלהים of ...לא־טוב refers *not* to לבדו of האדם. Instead, he says that it is «clear that God regards Eve as primarily a child-bearing creature: he [God] has not said that it is not good *for Adam* that he should be alone, but that it is not good at all; he [God] is not thinking so much of Adam as of himself [God] and of his designs for the human race» (*ibid.*, 35). However, the text has לא־טוב היות האדם לבדו, which is doubly insistent on האדם, using both האדם and, significantly, the pronominal suffix for לבדו. Moreover, as was already mentioned, while האשה may procreate, האדם is no less described as father, he being *first in a series*. A *family* in view of האדם is not רע.

essence, at least by way of the word-play: «To this one it will be called אשה»[52]. She was taken מֵאִישׁ (not מֵאִישָׁה[53]). It is useless to put this statement into the third person if it is only האדם who will use this name. «To this one it will be called אשה» is a statement made to יהוה אלהים that האדם understands that he will have children with האשה, and that those children (and he himself) will call her אשה. This naming is, therefore, a recognition of how she is עזר כנגדו for him. Their relationship does not destroy the role of האדם as representative of all that there is, including האשה, but neither does this role make האדם superior to האשה; roles do not necessarily speak to that which is superior or inferior[54], but can be lived as a complementarity which does not prejudice equality. It is notable that the first reaction of האדם is *not* to give a name, but to express his satisfaction with her.

The statement that לא־מצא עזר כנגדו – «He did not find 'a help such-as-is-before-him'» – shows that האדם knew what he was seeking, that of which he says «it will be called...», an appropriately indirect statement when יהוה אלהים brings האשה to האדם[55]. When האדם gives her a more specific name, חוה (as אם כל־חי, in a word-play), he attempts to speak of her essence with a more spcific name that describes an effect of her being עזר כנגדו; how correct האדם is will be seen later. An analogy can be made with האדם being described as the essence of the first human נפש חיה in view of האדמה. Laffey says:

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[52] «A special form of the incomplete passive involves the third-person singular form without an expressed subject. To reflect this kind of *impersonal construction*, with its pattern *subject + verb,* English usually demands the insertion of the 'dummy' pronoun *it.* לזֹאת יִקָּרֵא אִשָּׁה. To this one *it shall be called* woman» (*W-O'C*, 23.2.2.e).

[53] Soggin would be correct to say that any version (ἐκ τοῦ ἀνδρός, etc.) presupposing מֵאִישָׁה «introduces a new concept which is also misleading» (SOGGIN, «The Equality», 26). The point of such a pre-supposition in the LXX is more likely her provenance. Yet, this would presuppose her preexistence.

[54] «Discussion is still open whether the creation of woman in this text hints at her inferiority [...], but this seems to me excluded by the use of עֵזֶר, which clearly presents her as a gift of God» (SOGGIN, «The Equality», 31). The arguments in this chapter should close the discussion of inferiority/superiority, which is a discussion extraneous to this text.

[55] The idea that before 3,6[b] a man married into the 'house' of a women (2,24) – regarding *matrilocal* marriage – and that afterward a women married into the 'house' of a man (3,16) – *patrilocal* marriage – is *not* in the text, as יהוה אלהים bringing האשה to האדם *before* 3,6[b] demonstrates; diversely, see: MEIER, «Linguistic Clues», 20; LAWTON, «Genesis 2:24», 97-98; BEESTON, «One Flesh», 115-117; et al.

Traditional interpretations have placed much emphasis on the function of *'âdâm* in naming, and certainly names given to human persons are significant in ancient Israel and in the texts of the Old Testament. Naming, however, does not have to imply control and superiority. Naming, in fact, can be affective and relational[56].

Yet, these names, whether אשה, or חוה (as אם כל־חי), attempt to be more than merely «affective and relational», and try to go to the essence of who האשה is. This does not condemn her to an inferior life, for it is טוב for האדם (and thus for her) to know her for who she is, עזר כנגדו. Yet, the dominion which is expressed in naming others, whether each נפש חיה or האשה, is not prejudiced by any (non-)receptiveness. Representational domination is not evil.

Finally, האדם describes himself as איש in a word-play with אשה; this is not because he changed. The אשה/איש word-play[57] concerns their relationship (as described by האדם) – זאת הפעם עצם מעצמי ובשר מבשרי – something which does not undermine in any way the word-play regarding האדמה/האדם. If anything, the האדמה/האדם word-play is reinforced by the אשה/איש word-play, for אשה was taken from איש, not from האדמה, as were the non-human נפש חיה and האדם.

5   *Gn* 2,18 and 2,24

2,18, ויאמר יהוה אלהים לא־טוב היות האדם לבדו אעשה־לו עזר כנגדו, has its resolution described with the formation and description of האשה in 2,21-23 and concluded in 2,24, על־כן יעזב־איש את־אביו ואת־אמו ודבק באשתו והיו לבשר אחד. The *way* האשה is a resolution is the reason *why* «an איש leaves his father and his mother *so as*[58] to cleave to his אשה *so that* they become בשר אחד». Consider that:

- When this first אדם cleaves to this first אשה, it will not make them become בשר אחד; they are already such by virtue of הצלע.
- When others after them cleave together, this will not have the effect of making them בשר אחד in the same sense as האשה was the same flesh as האדם, having been built up, as she was, from הצלע of האדם; indeed, this father and this mother are each a נפש חיה, each entirely formed *before* they come together, each enjoying נשמת חיים with its concurrent gift of life from יהוה אלהים (however much *this* איש

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[56] LAFFEY, *The Pentateuch*, 16.

[57] Meier argues for a non-etymological word-play, if it is of late date, claiming «the *he locale*» (see MEIER, «Linguistic Clues», esp. 20-24) for אשה as for האדמה (see CHAPTER II).

[58] For discussion on the *waw*-consecutive perfect as that which signals consequence or purpose, here וְדָבַק (he leaves... *so as to cleave*), see *W-O'C*, 32.2.1.d and *GKC*, 112. *n*.

is לבדו if not yet with *his* עזר כנגדו). There is no צלע or anything else which will have a direct formational effect on the other.

- When the verb דבק is used, it refers, generally speaking, to *multiple* objects adhering together, not to a process of metamorphosis by which two become one.

Gilbert defines the cleaving of האדם and האשה as a moral union, observing that «ce récit ne fait en rien intervenir l'union charnelle des premiers époux», and «l'union charnelle n'est assurément pas exclue, mais, ce n'est pas elle qui est visée au premier chef»[59]. However, the reality of cleaving, with איש and אשה becoming בשר אחד, involves carnal union (after being driven out of גן־עדן). איש and אשה themselves will not become בשר אחד (for they already are in one sense), but any subsequent child will be בשר אחד. Indeed, האדם and האשה (and those after them) will act so as to supply living flesh (similar to הצלע of האדם), providing direct formational effect for another נפש חיה, as did הצלע, viz., a son (בן) built up (בנה) from this living flesh by the cleaving of his parents, אביו ואמו. When this בן, this איש, is capable, he leaves his parents, multiplying the members, so to speak, of the *corporate person* of האדם[60].

   The force of על־כן for its referent preceding 2,24 is such that one expects to find a sharing of self analogous to that of האדם on behalf of האשה by means of his צלע, for this is what is presented in 2,21-23, to which על־כן refers. This is exactly what is described in 2,24; the cleaving is understood to be carnal and, because of this, איש and אשה become בשר אחד in a child. The *corporate person* of האדם is not a mere juridic concept; it is not a loose collective:

- Primarily, the parents become בשר אחד in their child; though the child is independent from them, he still represents his parents from whom he came. This representation is not merely external, as if this were only some kind of legal relationship. The parents have supplied for him of themselves analogous to how האדם was made to supply for האשה. The child is indebted to them for his very existence as much as האשה was to האדם for her existence. Just as האשה extends the *corporate person* of האדם, being taken מאיש, just so the child extends the *corporate person* of האדם, and is not merely a multiplicity of his father and mother.

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[59] GILBERT, «Il a parlé», 98.

[60] Van Wolde thinks that becoming בשר אחד refers to «physical coupling or sexual contact, without any reference to procreation» (VAN WOLDE, *Words*, 20), though she somehow says that «it appears in 2:25 that the man and the woman are not aware of the difference between them» (*ibid.*, and n. 10).

- Secondarily, איש and אשה (beginning with 4,1) also become בשר אחד themselves, reflexively, not as with הצלע – that is already the case – nor like any child, and not merely morally; they, *as one person*, are open to providing living flesh to become, by definition, indissolubly בשר אחד, that is, possibly, in a child, another נפש חיה, analogous to how האדם acted (however passively) for the sake of האשה. האדם remains himself even after the gift of his צלע; he is to remain available for this עזר כנגדו inasmuch as she is provided for his sake (which is not a denigration of her). איש and אשה are to remain present to each other and their child.
- A child still belongs to the *corporate person* of האדם even if the זרע of האדם is removed from a child's conception, for האשה was built up from הצלע of האדם.

Bratsiotis points out that, in regard to בשר, «"Fleisch" und "Körper, Leib" in Betracht kommen»[61]. These meanings are seen with עצם מעצמי ובשר מבשרי (2,23). One צלע becomes flesh and bones, אשה. Also, והיו לבשר אחד points to the sharing of living flesh of איש and אשה becoming a child, בשר אחד (2,24).

This *building up* of the *corporate person* of האדם, the first איש, is the author's view of marriage, not just customs[62] (as is confirmed with על־כן).

What follows על־כן in 2,24 finds its motivation in what precedes it: יעזב־איש את־אביו ואת־אמו. This child, this איש, is an individual נפש חיה, who is, as long as he remains with his father and his mother, לבדו, having no עזר כנגדו in the way that his father has his mother. This situation becomes לא־טוב at the time he is capable of leaving his parents, that is, when he is no longer a child, but an איש who can leave his parents «*so as* to cleave to his אשה *so that* they become בשר אחד». Yet, אביו and אמו are still used to describe his parents. He does not diminish the *corporate person* of האדם, he increases it.

All progeny of האדם constitute his *corporate person*, which he represents, for he is the *first*; indeed, the development of progeny is progressive[63].

When איש and אשה physically cleave together, together providing living flesh for the sake of another נפש חיה, this does not mean that this איש becomes לבדו again; האשה remains with him as עזר כנגדו; she does not disappear, leaving him לבדו. Murphy says that «the paradox is that on the one hand "two be-come one flesh". Therefore we are back to the "aloneness" of the man, if two are one. On the other hand, this is not really a comment on v. 18,

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[61] BRATSIOTIS, «בָּשָׂר», 858.

[62] Diversely, WESTERMANN, *Genesis*, 318.

[63] Diversely, FRETHEIM, «Creator», 17.

which dealt with the inadequacy of the aloneness of the first man»[64]. Yet, there is more than just fulfilled inadequacy in 2,18.24, which for Murphy remains a qualified aloneness. Yet, Murphy grasped, in his own way and not fully, the concept of a *corporate person* upon which the text insists.

Diversely, Bratsiotis has a reductive reading of בשר אחד in 2,24, imagining it to refer merely to an exclusivity of the relationship between איש and אשה (along with the action of their cleaving to each other)[65]. בשר אחד is, in his view, simply an insistence on what is otherwise the case (1) *before* the building up of האשה, viz., האדם in 2,7-21, where האדם is effectively presented by Bratsiotis as being a psychological hermaphrodite, and (2) *after* the building up of האשה, viz., with any child, which Bratsiotis also effectively presents in the same way. For him, «die Erschaffung des Menschen in Gen 2,7», is part of the topic, as is «*seine Geschlechtsdifferenzierung in Gen 2,21f*»; both will be «auf Gott zurückgeführt»[66]. For him, this is done in a way that, when they have a child, it makes both איש und אשה one in itself again[67]. Thus, for him, האשה is a strange coming of age story for האדם, which will be repeated for each child at the appropriate time. Developmental psychology of last century is not the motivation for the introduction of אשה/איש terminology in the text. At least Bratsiotis admits to bodily male/female differentiation, saying «auffallenderweise werden daher nicht wie in Gen 1,27 זכר 'männlich' und נקבה 'weiblich', die *nur als* Geschlechtsbezeichnung dienen, sondern איש und אשה gebraucht»[68].

Bratsiotis is correct to say: «die wohldurchdachte Wortwahl (vgl. in Gen 2,7a מן־האדמה – אדם; v. 23b מאיש – אשה) der ganzen Erzählung (Gen

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[64] MURPHY, «Proverbs», 124-125.

[65] BRATSIOTIS, «בָּשָׂר», 862.

[66] [My emphasis.] *Ibid*., «אִישׁ», 243.

[67] [My emphasis.] See *ibid*., 244: It «vereinigt so in sich *wieder* איש und אשה».

[68] [My emphasis.] *Ibid*., 242. Sasson presented this androgynous theme: «The pair did not have the potential to find *blemishes* with each other because they did not perceive *anatomical*, *sexual*, or *role* distinctions within the species» [my emphasis] (SASSON, «*wᵉlô yitbôšāšû*», 420). He then says that «conception, and the physical intimacy that it will require, however, can now be counted upon to blur Adam and Eve's newly found gender distinctions» (*ibid*., 421). See SASSON, «The Mother», esp. 212-215, where, in 2000, he insisted on this. Stitt also insists on androgyne; see STITT, *Adam*, 47-49. For a recent annoyance with this theme, finally, see, KAWASHIMA, «A Revisionist Reading», 46-57.

2,4ᵇ ff.)[69] muß bei der theologischen Exegese ausgewertet werden»[70]; however, exegesis fails if it does not consider the representative capacity of האדם precisely as the first human נפש חיה, but insists, instead, as does Bratsiotis: «der Primat des איש gegenüber der אשה gleicht nicht dem Primat des Menschen gegenüber dem ihm unterstehenden Tier (Gen 2,19f.), sondern ist bloß Altersprimat, das aber keine natürliche oder ethische Überlegenheit der אשה gegenüber bedeuten kann»[71]. No one questions the superiority of האשה over any non-human נפש חיה, nor the basic equality of אשה with איש. Yet, this is not to say that האדם does not retain his representative responsibility which belongs to the first human נפש חיה (as spoken of at length in PART I of this thesis). Note that this responsibility *is not shared in its entirety* by anyone, not האשה, and not any of *his* children after him.

McCurley says that «this is the order of the sexual relationship as God created it: male and female who correspond to each other in such a way that they help and love each other beyond every other human relationship – a striking assertion in the midst of a society where planned marriages were the order of the day»[72]. Yet, that can be a motivation for a planned marriage, especially in a society amidst others not having the same views about the relationship of איש and אשה, viz., in Sodom and Gomorrah. Yet, truth may be appreciated in and of itself[73]. An appraisal of etiological interpretation of the account will, again, be provided at the end of the thesis.

Since choice of what is טוב is involved, the exterior trappings of this relationship, including cleaving of any kind, though they may remain, can be destroyed to a degree in the perception of איש and אשה; what is external does not necessarily accompany a reversal of what is לא־טוב, of being לבדו, for the corruption of choosing טוב ורע is always possible. איש can be with אשה, but still know, to a degree, the evil of being לבדו, which is לא־טוב, that is, if

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[69] He conveniently avoids mentioning 3,15, which speaks of האשה and זרעה.

[70] BRATSIOTIS, «אִישׁ», 242.

[71] *Ibid.*, 243.

[72] MCCURLEY, *Genesis*, 18.

[73] Commenting on אשה/איש, Bratsiotis speaks of the indirect condemnation of bestiality (BRATSIOTIS, *ibid.*, 241-242), homosexuality and transvestism (*ibid.*, 244). Tosato even reduces 2,24 to reactionary etiology, to such a degree, in fact, that he wants to question all anthropological significance of «2:4b-8, 18-23» (TOSATO, «On Genesis 2,24», 409). That such things are indirectly repudiated in the text presumes a perspective of the author.

this אשה is accepted merely exteriorly, that is, as an עזר in any way except as an עזר כנגדו. האשה should also accept איש as טוב, not as טוב ורע[74].

6   Some notes on 2,25

Before analyzing 2,25–3,7 in SECTION II, it is opportune to make some brief comments on (1) the syntax of 2,25; (2) ערם and בוש; (3) the content of 2,25.

(1) The syntax of 2,25 — In the flow of the narrative, 2,25 is a compound, syntactically independent sentence – ויהיו שניהם ערומים האדם ואשתו ולא יתבששו – though it begins with a *waw*-consecutive imperfect. «The introduction of [...] a new section of the narrative, by means of an imperfect consecutive, likewise aims at a connexion, though again loose and external, with that which has been narrated previously»[75]. Indeed, 2,24 begins independently, without a verb, and then has an imperfect followed by two *waw*-consecutive perfects על־כן יעזב־איש את־אביו ואת־אמו ודבק באשתו והיו לבשר אחד. Also, the *waw*-consecutive imperfect beginning 2,25 cannot be considered a *syntactical* consecutive of the narrative, but merely a consecutive of the narrative itself. 3,1[a] והנחש היה ערום מכל חית השדה אשר עשה יהוה אלהים, also begins independently, without a verb, but this emphasis is less of a narrative change than the *waw*-consecutive imperfect of 2,25[a][76]. Although, as will be seen, 2,25 begins an inclusion with 3,7, this does not preclude 2,25 also referring to what precedes; *GKC* says that «examples of the imperfect consecutive, which apparently represent a progress in the narrative, in reality only refer to the same time, or explain what precedes, see Gn 2[25] וַיִּהְיוּ: *they were*»[77].

(2) ערם and בוש — It is enough to note here that ערם, in this context, simply

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[74] At this point, the account is often reduced by psychologists to an advertisement for incestuous pedophilia, e.g., RASHKOW, *The Phallacy of Genesis*, esp. 75-80.

[75] *GKC*, 111. *f*. While this observation is continued with the statement that «such a connexion is especially often established by means of וַיְהִי (καὶ ἐγένετο) and it came to pass, after which there then follows either (most commonly) an imperfect consecutive» (*idem*), this fact does not rule out that this narrative phenomenon is wrought with an imperfect consecutive (ויהיו) having true narrative subjects (2,25[a]), and which, in this case, is not followed by a perfect consecutive, but by a simple non-consecutive imperfect (in view of the fact that the statement in 2,25[b] is negated with לא).

[76] Niccacci has «3,1a antefatto + 3,1b inizio della narrazione» (NICCACCI, *Sintassi*, 26). This does not overrule that a greater narrative emphasis is beginning in 2,25. Indeed, it can confirm the opening of what is contained in the inclusion bracketed by 2,25 and 3,7.

[77] *GKC*, 111. *d*.

means naked without any negative connotation[78]. As far as בוש is concerned, *W-O'C* says of the *hithpael* (here in its *hithpolel* variant in pause) that it

> is used primarily as the double-status (reflexive/reciprocal) counterpart of the *Piel* stem. The object of causation in the *Piel* is the subject of the *Hithpael* and transforms itself/is transformed into the effected state signified by the root. Such meanings harmonize both with its form (*t prefix* + *Piel*) and its contextual use[79].

The example of 2,25 is then given by *W-O'C* with the introduction that «When two or more subjects act in relationship to each other according to the notion expressed by the verbal root, the action is *reciprocal*. [...] וְלֹא יִתְבֹּשָׁ֫שׁוּ: And they *felt* no *shame before each other*»[80]. Hartman rejected this kind of translation, saying that «the term [בוש] which is used in connection with the nakedness of Adam and Eve before their fall [...] means, "they did not consider themselves to be disgraced," rather than, "they did not feel ashamed before each other"»[81]. However, this loses the reciprocal sense of the verb. Yet, he grasps the sense of האדם and האשה *knowing* the integrity of their state as that which, though pristine, could certainly be corrupted.

(3) The content of 2,25 — Shame cannot but be anything other than the *knowing of corruption*, viz., of good *and* evil at the same time, as in טוב ורע, as in עץ הדעת טוב ורע, that is, again, *The Tree of Knowing Good* and *Evil*. This kind of shameful knowing has mortal consequences (see 2,17: מות תמות).

At this point in the narrative, it would be incorrect to supply the conjunction beginning 2,25[b] (ולא יתבששו) with adversative force, having it mean 'but' when there is no reason to do so. That would imply that it was strange that they did not know shame; instead, it truly would be strange if they were to know shame before 3,1-6. The statement is simply that «the pair of them[82] were naked, האדם and his woman, *and* were not ashamed in front of each other». In other words, the idea of putting בוש with ערם is such that

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[78] See thesis p. 144.

[79] *W-O'C*, 26.2.a.

[80] *W-O'C*, 26.2.g.

[81] HARTMAN, «Sin», 34. His vocabulary (see «dis*grace*») complicates interpretation.

[82] Usage of שניהם emphasizes the successful relationship of האדם with עזר כנגדו, whereby he is no longer לבדו (and, therefore, is knowing what is טוב). *W-O'C* says that «The numeral 'two' is a morphological puzzle. [... It] is morphologically dual; it agrees in gender with the noun it refers to, and it can take a suffix» (*W-O'C*, 15.2.1.h). *GKC* translates שניהם as «their duality» (*GKC*, 134. *d*).

they were assenting to what was טוב in each other, eating in this way from עץ החיים, that is, not eating from עץ הדעת טוב ורע to the exclusion of עץ החיים. They do not know the corruption of what is טוב; the point is that this corruption is certainly possible.

The author chose not to assert 2,25[b], ולא יתבששו, as a positive statement, but as a negative statement, taking the opportunity not only to emphasize that freewill is involved, but that their choice for what is טוב was being made in the face of the very real possibility of choosing טוב ורע. The text has prepared for this. Even this is not anachronistic to this stage of the presentation.

As mentioned above, permission was given in 2,16 to eat from every tree of the garden (אכל תאכל), while an exception is made for עץ הדעת טוב ורע in 2,17; eating from it (over against עץ החיים) has fatal consequences (מות תמות). The two special trees, played off each other, contain an extraordinary emphasis on knowing and freewill. The title עץ החיים, even taken on its own, does not imply a lack of intelligence. The title עץ הדעת טוב ורע, taken on its own, does explicitly speak of a lack of intelligence, for the conjunction, again, is *and*, not *or*: it is corruption, a lack of what ought to be.

The assertion of יהוה אלהים that it is לא-טוב for האדם to be לבדו is resolved with האשה as עזר כנגדו. Assenting to who she *is* is the way in the text for her to eat from עץ החיים over against עץ הדעת טוב ורע. האדם giving (or not giving) his assent to האשה has everything to do with the way he is to eat or not eat from עץ הדעת טוב ורע and עץ החיים. Even if she fails, he does not have to fail.

The narrative place of 2,25 is complex. In a certain sense, it *announces* a theme in the *next* scene of the account by way of the negative description (though with positive import) in 2,25 of האדם ואשתו (ולא יתבששו); yet, it makes complete sense on its own as a follow up to 2,18-24. In other words, while 2,25 does belong to 2,18-24, this does not exclude it from 3,1-7. As will be seen in Section II below, 2,25 is the opening of an inclusion with 3,7, to the effect that 2,25–3,7 together looks back to what precedes 2,25 just as it has been demonstrated that 2,25 does on its own. Thus, 2,25 is not to be seen simply as a bridge from one scene to the next, but as a way to have the *entire next scene* not be understood independently, but as a follow-up to what precedes 2,25. 3,1-7 is not depicted as a necessary consequence of what precedes 2,25, but as the account of an unfortunate use of freewill.

<p style="text-align:center">✳   ✳   ✳</p>

The description of האדם in his representational capacity of ארץ ושמים is not

complete. 2,25–3,7 presents an event which must be appraised before 2,4-25 – indeed, 2,4–3,7 – can begin to be evaluated with all the help that is provided in the text. Questions include:

- Does (abuse of) freewill effect this representation by האדם, or otherwise help or harm השמים והארץ, and, specifically, all mankind? Is death caused/precipitated by a misuse of freewill?
- To what degree, if any, is this representation by האדם damaged by any misuse of freewill on the part of another, for instance, האשה or הנחש?
- Is the first 'generation' of the תולדות of השמים והארץ, viz., of האדם, constituted in all its aspects?
- How is it that there is a second generation (see תולדות) if the first is all inclusive?

These questions and others will start to be answered in the SECTION TWO of this chapter, but will only have full resolution as the exegesis continues.

SECTION TWO — *Gn 2,25–3,7*

The analysis is seven-fold: (1) an overview of 2,25–3,7; (2) 2,25 and 3,1ª; (3) the opening temptation: 3,1ᵇ; (4) the speech of the woman: 3,2-3; (5) the speech of הנחש: 3,4-5; (6) 3,6; (7) 3,7.

1   An overview of *Gn 2,25–3,7*

The author again continues his intense parallelism of elements, thus creating a structure which reflects the logic of the passage. Like 2,18, which introduced two sections (2,19-20 and 2,21-23) and began an inclusion ending with 2,24, so does 2,25 begin an inclusion ending with 3,7, and introduce the overlapping sections of 3,1-3; 3,2-5; 3,4-6ª. This is depicted below[83].

2   *Gn 2,25 and 3,1ª*

2,25, ויהיו שניהם ערומים האדם ואשתו ולא יתבששו, preliminarily discussed above, immediately precedes 3,1ª, והנחש היה ערום מכל חית השדה אשר עשה יהוה אלהים.

The opening conjunction may simply represent a shift in the scene (here, a new character and no proximate presence of יהוה אלהים), in which case the

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[83] Even merely for this reason, Scharbert's work is to be questioned: for an «Elohim-Quelle» he finds 2,8a.9.15-17.25; 3,1-14.22.24, with the rest being from the «Jahwe-Quelle» (see SCHARBERT, «Quellen», esp. 53-57 and 57-61).

^{2,25} *And the pair of them were naked,* האדם *and* אשתו*,*
    and were not ashamed in front of each other.

* ^{3,1a} *And* הנחש *was intelligent diversely from any living one of the field that*
    יהוה אלהים *had made.* ^{3,1b} *And he said to the woman,*
**   *«Did* אלהים *really say,*
***   *"You*^[pl.] *shall not eat of any tree of the garden"?»*

*   (3)   ² And the woman said to הנחש:
                «From the fruit of the trees of the garden we may eat,
                ³ but from the fruit of the tree which is in the midst of the garden,
**   said אלהים:
***   (2)   "You^[pl.] shall not eat from it, nor shall you^[pl.] touch it,
        (1)   lest you^[pl.] die"».

            (1) ⁴ But הנחש said to the woman, «You^[pl.] will not die.
            (2)   ⁵ For אלהים is one knowing that in the day of your^[pl.]
                        eating from it, your^[pl.] eyes will be opened,
            (3)   and you^[pl.] will be like אלהים,
                        ones who are knowing good and evil».

            (1) ^{6a} And the woman saw that the tree is good for food,
            (2)   // and that it is a desirable thing to the eyes,
            (3)   // and that the tree is being desired to make one wise,

    ^{6b} *and she took of its fruit   and she ate;*
    and she also gave [some] *to her man who was with her,   and he ate.*

⁷ *And the eyes of the pair of them were opened, and they knew that they were naked;*
and they sewed the foliage of a fig tree and they made loincloths for themselves.

conjunction has a simple consecutive sense. Conversely, the content may indicate a contrast which requires a disjunction, such as «But...». Consider that האדם and האשה are so bound to each other as to be represented by the dual שנים – שניהם, «the pair of them» – while נחש is, in fact, הנחש, with a definite article indicating a unique נחש (compare *Num* 21,6 and 7). הנחש is not presented with any counterpart). However, this is not enough to override the effect of ולא יתבששו in 2,25, for, in 3,1ᵃ, nothing is yet known of what will happen in the following scene with הנחש; it is not known in the progress of the narrative whether הנחש knows the corruption of what is טוב, i.e., טוב ורע. Thus, the opening of 3,1 should be understood to mean: «*And* הנחש was...».

The analysis includes: (1) הנחש; (2) מכל חית השדה אשר עשה יהוה אלהים; (3) עָרוֹם (2,25) and עָרוּם (3,1) in view of עֵרֻם (3,7.10.11).

2.1   הנחש

Abundant Freudian style interpretations of הנחש do not reflect the text[84].

In 2,19ᵇ (וכל אשר יקרא־לו האדם נפש חיה הוא שמו), האדם is depicted as having a great deal of intelligence. האדם must be able to understand things so as to be able to assent to what is טוב and avoid any corruption of טוב (see the commands regarding עץ החיים and עץ הדעת טוב ורע). Moreover, it is יהוה אלהים who wants to see מה־יקרא־לו (meaning that האדם has the ability to understand things enough in order to be able to name them). In 2,19ᵇ, there is also a sense of authority over against any objections, as is seen with the otherwise superfluous insistence on וכל אשר... הוא שמו. Now, האדם had to understand any given נפש חיה in order to provide appropriate names. This does not mean that the names could not be incisive, not to say provocative. With the continuous flow of word-plays coming from the author (אשה/איש; האדמה/האדם; etc.), it would not be a surprise to find a word-play on the mouth of האדם. The name given by האדם is הנחש. One meaning of נחש is *serpent*, and is later recalled by

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[84] Refutations, for a variety of reasons, abound already in the mid-twentieth century. De Vaux (1949) makes the comment (in his review of a work by Coppens in 1948) that «dans le récit de la Genèse, une signification sexuelle du serpent n'est pas exprimée [...]. Coppens l'accorde, – elle n'est même pas "insinuée" et je ne crois pas qu'on puisse la tirer du texte. Il est ennemi de Dieu et envieux de l'homme; et cela suffit à sa malice» (DE VAUX, «La Connaissance», 307; see COPPENS, *La connaissance*, esp. 23 and 26). Bravo (1954), also following the overview of Coppens, adds secondary motivation: «creemos pues, que las analogías con los diversos simbolismos corrientes en Egipto, Babilonia y Palestina, pueden a lo sumo, tomarse como motivos secundarios para la elección del símbolo» (BRAVO, «La especie moral», 36). Indeed, there are examples of a non-material personage being associated with varying kinds of serpents/dragons/reptiles prior to the exile, as is seen with the abuse of Moses' bronze serpent (burning incense before it), which was finally destroyed by Hezikiah, who deprecatingly called it נחשתן (see *2 Kgs* 18,4, though compare *Ez* 8,10-11), as well as during the exile itself (for *En.el.*, foundational to the cultural/religious life of Babel at that time, depicted *Tiâmat* depending for help on monstrous snakes. See *En.el.* I:140; II:27; III: 24, 31, 82, 89, all of which serpents are *non-material* in that what is material has not yet come together by way of the sundered corpse of *Tiâmat*. For an overview of how «the snake is commonly associated with selected deities and demons», see HENDEL, «Serpent נחש», 744a-747b. *The word* associated *is well chosen. Idols were not directly worshiped.* The intended reality is immaterial.

The author avoids anachronistic mention of the ubiquitous involvement of serpents in religions of neighboring peoples or even among the Chosen People, however significant the fact is for the author and his first readers that הנחש was formed by יהוה אלהים.

statements such as על־גחנך תלך (3,14). נחש also refers to the *provision of an oracle*, whether as a substantive (נַחַשׁ; see *Nu* 23,23; 24,1) or in (possibly) denominative *piel* verbal morphology. Though, as a *piel* participle, the form would be מנחש, in late Hebrew, this could simply be a *qal* participle נחש[85], so that הנחש would be, in a word-play, 'the one providing an oracle'. It is certainly most noteworthy that in Joseph's description of himself – הֲלוֹא ידעתם כי־נַחֵשׁ יְנַחֵשׁ איש אשר כמני (*Gn* 44,15: 'J[2]') – there is no semantic reference to *serpentine* divination, for, as Joseph (40,8; 41,16) and Pharaoh (41,38.39) say, interpretation of dreams belongs to אלהים; dreams like Pharaoh's come from אלהים: 41,25.28.32)[86]. An Oracle is intelligent (והנחש היה ערום). An intelligent conversation guided by הנחש follows; clearly, the author is making a word-play with נחש[87].

The motivation for naming הנחש in reference to the provision of an oracle concerns intelligence being connatural to הנחש[88], which should have been a *help* (עזר) to האדם. Being of *help* makes the timing of the formation of הנחש just before the building up of an עזר כנגדו from הצלע of האדם appropriate[89].

Any beastly נחש proceeds on his גחן, as will, so to speak, הנחש, see על־גחנך תלך (3,14; see also *Lev* 11,42), viz., on the underside of the reptile, or,

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[85] See *BDB*, 638b. This form in *qal* is not otherwise in the *biblical* Hebrew of the time; this does not mean that it was not used or could not be well used in a word-play.

[86] If these passages of *Gn* 40–41 are 'E', it means little before the late 'J[2]'.

[87] A word-play is possible despite various etymological histories (see FABRY, «נָחָשׁ», 385-386). Fretheim says «the humans seem to understand the snake in quite innocent terms; they express no fear or wonderment, perhaps because animals in the garden were thought to have capacities of thought and speech (cf. Job 12:7-9)» (FRETHEIM, *God*, 73). Yet, Job's hyperbole does not point to the intelligence of any non-human נפש חיה (whose 'speech' does not need to be in words), but rather to the obtuse attitude of Job's 'friend'. The word-play name, הנחש, speaks to who הנחש is, not just what he does, much like האדם.

[88] Savran has an article comparing the speech of Balaam's ass and הנחש (see SAVRAN, «Beastly Speech», 33-55). The 'intertextual' analogy is not as close as is presented, for הנחש is not given to speak, as is Balaam's ass, but communicates on his own initiative.

[89] MURPHY, «Proverbs», 124, is entirely dismissive:

Does the proverb in Gen 2,18a («not good...») add anything essential to the narrative? I think not. The narrative clearly contains the unsuccessful experiment, and also a twofold statement about a fitting helper. The man is not «alone» – he seems to be having a busy time with the cattle and beasts, etc. The real key to the experiment is the man's joyful declaration in v. 23, when he recognizes «bone of my bones» as (implicitly) the fitting helper.

more precisely, upon his writhingness[90]. The entire length of a beastly נחש lays upon האדמה, an image which can have positive value at the time הנחש is named. For this particular נחש (a non-material נפש חיה with a capacity to provide an oracle), this extremely close proximity to האדמה can suggest that his oracular capacity is to concentrate especially on indicating how האדם will be better able לעבד את־האדמה (2,5), his explicitly stated vocation of being a reflection, analogously, of יהוה אלהים, the Former. Such advice could concern how האדם could better assent to being a representative of האדמה, of ארץ ושמים. Consider also that the two special trees, so significant to everything that האדם is, grow from האדמה. Advice would be helpful. Fulfilling this capacity to provide an oracle about האדמה could be seen as the sustenance of הנחש.

That האדם has reason to use this word-play – so that this נחש is not just any נחש, but *the* נחש, הנחש – deserves further analysis. Again, it is not for nothing that the author insists in 2,19 that כל אשר יקרא־לו האדם נפש חיה הוא שמו. It may seem that האדם is mistaken to give this intelligent נפש חיה a name forcing a word-play involving a beastly serpent, but such an objection fails precisely because of the context of the word-play.

In 1888, Val d'Eremao dedicated a still cited volume to הנחש[91]. He wondered how it is that הנחש is presented with attributes analogous to that of any beastly נחש, but can speak. His argument is sophistic: *Firstly*, he cast aside the extremes (*a*) of thinking that the devil possessed a beastly נחש in order to speak, and (*b*) of thinking that it was actually a beastly נחש which spoke. *Secondly*, he proposed the solution that biblical references associating an evil being with a deity (*exteriorly* having the form of idol worship) is that to which the author refers with his usage of הנחש. Yet, the naming of הנחש was done by האדם when הנחש was still innocent of *knowing* טוב ורע. The author is, in fact, careful not to place anachronisms into the action of the text.

Harman and Nelis present views they say are within the scope of the statement of *Pontificia Commissio de re biblica* (30-VI-1909), according to the negative answer given as to whether it could be put in doubt that «divini praecepti, diabolo sub serpentis specie[92] suasore, transgressio»[93]. They put

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[90] See *BDB*, 161a.

[91] VAL D'EREMAO, *The Serpent*.

[92] The prepositional phrase «sub... specie» is open to a range of interpretations.

[93] VIGOUROUX – JANSSENS, *De charactere*, 568.

Bea on one side (a possessed serpent[94]), and Lagrange on the other (the devil
providing an illusion[95]). Hartman and Nelis argue that

> a difficulty, however, against any such interpretation, which focuses the seduc-
> tion, not on the s. itself, but beyond it, lies in the fact that the attention of the
> inspired writer is entirely centered on the s. itself, which he describes as one of
> «the beasts of the field (i.e., wild animals) which Yahweh, God had made,» even
> though it was more cunning than any of them[96].

They add the excellent arguments (of Val d'Eremao) that «it would not make
sense to have God lay a physical punishment on a mere symbol or even on
a real s. that was merely the instrument which the devil used»[97]. After listing
archeological and mythological references, they say that

> In the characterization of the s. in Gn 3 all the conditions are fulfilled for seeing
> in it the demonical power which later theological reflection, in the light of its
> belief in the existence of spiritual forces of evil, would separate from the animal
> species, which in Gn 3 it is still intimately bound, and which it would call «the
> Devil» (Wis 2,4; Jn 8,44) and «Satan» (Ap 12,9; 20,2)[98].

In other words, the same difficulty as was had with the sophistry of Val
d'Eremao comes back again, against which, it must be said again, that הנחש
was good when formed by יהוה אלהים and named by האדם. Perhaps Hartman
and Nelis, assuming that the account was reported from time immemorial (as
was common in their day), thought they followed the Biblical Commission.

To think that the author of the account (or anyone else) believed in talking
serpents is gratuitous. Even Val d'Eremao pointed out that there is no

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[94] He does not give a citation. However, in 1933, Bea *firstly* stated correctly that «cum
protoparentes essent liberi a concupiscentia, tentatio transgrediendi mandatum divinum
non poterat venire *ab intra,* sed solummodo a tentatore *externo*» (BEA, *De Pentateucho*,
156), but then, without further premises, he stated *secondly* that

> hic tentator est diabolus: est enim ens quod ratiocinatur et loquitur, ergo spiritus; impellit ad
> inoboedientiam versus Deum: ergo est spiritus malus (cf. Sap. 2,24; Jo. 8,44; Apoc. 12,9;
> 20,9). Tentator autem diabolus homini suasit peccatum "sub serpentis specie" (Pont. Comm.
> Bibl.) Sive apparentis sive, ut communius admittitur, veri. Usus est serpente (Deo utique
> permittente hunc usum), quia serpens erat magis habilis [...] quam reliqua animalia» (*idem*).

[95] No citation is given, but this paraphrase is, perhaps, based on LAGRANGE, *La Genèse*,
esp. 94-96; «L'inspiration», 518.

[96] HARTMAN – NELIS, «Serpent», 2175.

[97] *Idem.*

[98] *Ibid.*, 2179.

religion within, next to, or beyond the promised land which ever attributed to any serpent (a physical idol or actual beast) any naturally occurring (evil or benevolent) powers, but, in doing homage to these things, were placing themselves before the non-material personage behind these things[99].

Instead, again, the usage of the root נחש on the part of האדם is a word-play inclusive of (1) a non-material personage who can provide an oracle; (2) a beastly serpent, that is, some attributes. This word-play is, then, exploited by the author throughout the account. These meanings may be co-dependent for some of the philological history, but this does not preempt a word-play[100].

2.2   מכל חית השדה אשר עשה יהוה אלהים

Now, the phrase מכל (כל + מן) does not refer to a *partitive comparative super-lative*, for that would make the definite article of הנחש incomprehensible. When one is confronted with נחש with an article when, הנחש was not yet presented in the text, the question regards *which* נחש, of all נחשים, the author is presenting. The answer is *the* נחש which is intelligent מכל חית השדה, that is, specifically *unlike*, or *diversely from* other נחשים who are, instead, like any חית השדה. In other words, this נחש, that is, הנחש, is not like any חית השדה, and especially because of his intelligence. Thus, according to the context (as will be variously confirmed), מכל refers only to a *non-partitive comparative superlative*. GKC admits firstly to accepting and, then, to rejecting a primarily *partitive* meaning for מן[101] (which is merely a derivative idea that must be proven from the context), insisting that the original concept is that of «*distance*, *separation* or *remoteness from* something»[102], *not* being a *part* of something. In other words, the meaning of 3,1ᵃ is «And הנחש was intelligent diversely from any living one of the field». This does not mean that הנחש was himself a חית השדה, and חית השדה cannot describe האשה or האדם[103].

As was said further above, not every נפש חיה may be in need of receiving

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[99] VAL D'EREMAO, *The Serpent*, 137-149.

[100] Hendel calls the *piel* form of נחש a denominative verb (so that the two meanings have an identical etymology), adding that «the Hebrew noun *nâhâš* also has the apparently related meanings of 'divination' (Num 23:23 and 24:1)» (HENDEL, «Serpent נחש», 744a).

[101] *GKC*, 119. *v*, n. 1.

[102] *GKC*, 119. *v*.

[103] Diversely, Val d'Eremao thinks that this «includes all beasts, and man himself» (VAL D'EREMAO, *The Serpent*, 10-11). Yet, חַיָּה can only refer to a non-human נפש חיה.

any נשמת חיים as a process in view of which the thing intended to be formed becomes what it was intended to be. The gift of life may, as for האשה, come without any newly provided נשמה, but in another way. The inclusion of כל־הבהמה in the list of that which is named in 2,20ª not only demonstrates that the naming is more specific than simply עוף השמים and חית השדה (as observed above), but it also indicates that נפש חיה, in 2,19ᵇ, is a catch-all statement inclusive of that which is not specifically mentioned by way of השמים and כל־חית השדה. While it was explicitly stated that חית השדה or עוף השמים כל־עוף were formed מן־האדמה, it was not explicitly said that כל־הבהמה has been formed מן־האדמה. Surely, according to the parallel with the formation of השדה כל־חית and כל־עוף השמים, it is certain that there will be some going by the description of בהמה which are formed מן־האדמה. However, this cannot be said to be a universal statement since, in fact, the parallel is, most uncharacteristically, not exact. In other words, the parameters of the phrase נפש חיה are open to including something else, such as this נחש, who is not necessarily made מן־האדמה as some other נפש חיה. Again, the use of מכן in 3,1ª does not necessa-rily indicate that הנחש is a חית השדה. When הנחש is described as accursed by יהוה אלהים in 3,14 – ארור אתה מכל־הבהמה ומכל חית השדה – בהמה or חית השדה are not accursed (though they can suffer, e.g., *Gn* 7,21-23). מכל, in 3,14, cannot refer to any *partitive, comparative superlative*, but merely to a comparative (sarcastic) superlative: «cursed are you *apart* from each בהמה and every חית השדה». The addition of בהמה in 3,14 is analogous to that in 2,20, which has a similar reason for the presence of בהמה (but also the lack of נפש חיה).

Yet, the comparison with כל חית השדה here is strong and purposeful. With האדם naming this נפש חיה as הנחש, one expects at least one attribute of הנחש to be at least analogously possessed by a beastly הנחש. Any חית השדה which is also a בהמה (see 2,20 and, significantly, 3,14, in a comparison with הנחש), is considered to be at the service of האדם, a kind of עזר, which is also a reason to place their formation between the statement of יהוה אלהים saying that He will form an עזר כנגדו and, then, the actual building up of האשה from הצלע of האדם. No beastly נחש is domesticated in this sense, which makes the comparison of הנחש all the more pointed (in 3,14). The implication is that הנחש, intelligent as he is about things moral and religious (compare 3,1-6 with the time in which he was named), *should* (compared to any נפש חיה) be at the service of האדם (who represents all there is, ארץ ושמים, even הנחש).

2.3   עֵירֹם/עָרוֹם/עָרוֹם

The word-play is deeply involved in the context, both before and after 3,1:

- In 2,25, האדם and האשה are said to be עֲרוּמִּים (see also עָרוֹם/עָרֹם), meaning naked (Lxx = γυμνός; also Lxx 3,7.10.11), which can have negative connotations (*Is* 20,2.3.4; 58,7; *Hos* 2,5; *Amo* 2,16; *Mi* 1,8; *Job* 22,6; 24,7.10; 26,6) *or* positive (or at least neutral) connotations (*Gn* 2,25; *1 Sam* 19,24; *Job* 1,21*bis*; *Qo* 5,14).
- After the catastrophic event narrated in 3,1-6, האדם and האשה are described as עֵירֻמִּם (3,7), and, in 3,10.11, האדם is described as עֵירֹם. All forms (see also עָרֹם/עֵירוֹם/עָרוֹם) consistently have a negative sense (*Gn* 3,7.10.11; *Dt* 28,48 [even in its abstract usage in this verse]; *Ez* 16,7.22.39; 18,7.16; 23,29).
- הנחש, in 3,1, is said to be עָרוּם[104] (note the plural form עֲרוּמִים), meaning intelligent (Lxx = φρόνιμος), which has positive (*Gn* 3,1; *Pr* 12,16.23; 13,16; 14,8.15.18; 22,3; 27,12) or negative connotations (Job 5,12; 15,5) depending on the context.

עֲרוּמִּים (2,25) 'should be' עֲרֻמִּים; it is, by way of «orthographic licence»[105] written with ו, though it is in a «sharpened syllable»[106]. Having עֲרֻמִּים become עֲרוּמִּים makes the latter more easily played off עָרוּם in 3,1 (where the plural would be עֲרוּמִים). Also, writing עֲרוּמִּים in 2,25 instead of עֲרֻמִּים makes this new form, עֲרוּמִּים, less easily played off עֵירֻמִּם in 3,7. עֲרוּמִּים in 2,25 (with its positive sense) is contrasted with עֵירֻמִּם of 3,7 and עֵירֹם in 3,10.11 (with the term's always negative sense). Yet, 2,25; 3,7.10.11 remain similar. The Lxx simply has γυμνός (2,25 *and* 3,7.10.11), so diverse from φρονιμώτατος (3,1).

עֲרֻמִּים becoming עֲרוּמִּים compares 2,25/3,7.10.11 with 3,1, viz., the nakedness in 2,25/3,7.10.11 with the intelligence of הנחש in 3,1. הנחש is 'naked' more than any חית השדה in shedding its skin; see עוֹר in view of «original afformative *ûm*, עֵירֹם (also עָרֹם) *naked* (from [verbal] עוּר [עוֹר]), plur. עֵרֻמִּים Gn 3⁷, parallel form עָרוֹם, plur. עֲרוּמִּים Gn 2²⁵»[107]. Shedding is not mentioned; האדם and האשה are set to clothe themselves (3,7); יהוה אלהים made for them עוֹר כתנות (3,21). *BDB* finds similarity between עָרֹם and עֵירֹם[108], as does Niehr[109] and

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[104] Niehr thinks that הנחש as עָרוּם manifests a doubtful intelligence contrasted with הדעת טוב ורע; see NIEHR, «עָרֹם», 389).

[105] *GKC*, 9. *o*.

[106] *GKC*, 93. *pp*.

[107] *GKC*, 85. *t*.

[108] *BDB*, 736a.

[109] NIEHR, «עָרוֹם», 378.

HALOT[110]. Regardless of any common etymology for עָרוֹם and עָרוּם – though ערה, which generally has the sense of disclosure, can be discarded, as this would be senseless in this part of the account – the word-play is that nakedness without shame (2,25) is, in fact, an expression of intelligence in choosing עץ הדעת טוב ורע over עץ החיים.

Sulowski says the Massoretes *added* a *dagesh* to create עֲרוּמִּים in 2,25, distinguishing it from עָרוּם in 3,1 (whose plural is עֲרוּמִים), making האדם and האשה *naked* (not עֲרוּמִים, *intelligent*), even while הנחש remained עָרוּם, *intelligent*[111]. But עֲרוּמִּים could also be original in 2,25, so that instead of an extra מ added, *u* was replaced with *û* in 3,1, likening it to 2,25: עָרֵם (*naked*; see fem. sg. עֶרְמָה in *Hos* 2,5) became עָרוּם (*naked*, not *intelligent*). *But all this is speculation.*

3 *Gn* 3,1[b] — The opening temptation by הנחש

3,1[b], ויאמר אל־האשה אף כי־אמר אלהים לא תאכלו מכל עץ הגן, provides much information about הנחש, האשה and communication in the account. The analysis is two-fold: (1) ויאמר אל־האשה; (2) אף כי־אמר אלהים לא תאכלו מכל עץ הגן.

3.1 ויאמר אל־האשה

3,1[a] forces the reader to ask how it is that a beastly נחש can legitimately be described as *intelligent*; the word-play mentioned above comes to mind. This is beyond doubt from the following words of 3,1[b], by which we see that הנחש speaks to האשה. No matter how many attributes this נחש may share in common with a beastly נחש, and however appropriate the word-play, therefore, happens to be, this נחש cannot be thought of as a beastly נחש, but only as some other kind of נפש חיה. The usage of עָרוּם was not made so much in view of some cleverness any culture may attribute to any beastly נחש, but to the fact that *this* נחש can and does speak, and not just about anything, but about religious beliefs and convictions, as any Oracle would do, the other meaning for the root נחש. It is not without reason, then, that the author uses the definite article with this particular נחש, who is *not* a חית השדה.

Since הנחש cannot be a beastly נחש, or any other kind of material non-human נפש חיה, and cannot be human, it can be asserted that נחש is not formed

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[110] *HALOT*, 882b.

[111] See SULOWSKI, *Adam*, 270-276 (271 in particular).

from האדמה and is, indeed, non-material[112]. הנחש would not be the first non-material being mentioned in the account. נשמת חיים is not mentioned as part of the formation process of *each* נפש חיה. For a non-material נפש חיה, there is no need of נשמה. The speech of הנחש is problematic; consider that:

- האדם and האשה are the only humans at this point, and that a חית השדה of any kind is not presented which can communicate as can האדם and האשה;

- יהוה אלהים can and does speak with multiple persons who all hear what is said. The question of יהוה אלהים to האשה in 3,13, מה־זאת עשית, makes no sense if she cannot hear the conversation of יהוה אלהים and האדם in 3,9-12. The same is true of the judgment given to הנחש by יהוה אלהים in 3,14, ...כי עשית זאת. In neither case would זאת have a referent if the conversations were not audible. The conversations of יהוה אלהים and האדם were not internal. יהוה אלהים does not need a body to in order to have and to direct a voice, regardless of other anthropomorphisms.

The text presents הנחש speaking with האשה in a way audible to all, including האדם, viz., in such manner that it is discernable to whom any statement of the unembodied voice is directed when this is not otherwise indicated with the words employed. The conversation between הנחש and האשה is not internal, unheard by האדם, yet, this does not prejudice the non-materiality of הנחש.

3.2   אף כי־אמר אלהים לא תאכלו מכל עץ הגן

הנחש (who, with האשה, only uses אלהים, not יהוה אלהים[113]) shows himself to be knowing things through the perspective of טוב ורע right from his opening words. אף כי־אמר *could* be a statement having provocative content – «Strange! that...»[114] – or a question «elliptically» wrought: «did God really say»[115] (the LXX having τί ὅτι, «wherefore...?»). Lagrange says that «cela [אף כי] indique plus probablement une conversation commencée, un

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[112] The curse and punishment of a material נחש is surreal, as a beast cannot be morally culpable (see VAL D'EREMAO, *The Serpent*, 63, for this and other arguments). Note also the *introduction* of enmity between האשה and הנחש, and, then, between זרעה and his.

[113] If אלהים in יהוה אלהים is simply a qualification of יהוה, insisting that יהוה is, in fact (the one and only) אלהים (as would surely be appropriate before, during and after the exile), then putting יהוה אלהים in the mouth of הנחש or האשה would be anachronistic to them.

[114] VAL D'EREMAO, *The Serpent*, 12.

[115] *HALOT*, 76b.

étonnement indigné»[116].

All indications inescapably imply that האדם gave instructions to האשה about the commands of יהוה אלהים concerning all the trees, including עץ החיים and עץ הדעת טוב ורע. These commands were given before האשה was built up or הנחש was formed. יהוה אלהים did not speak directly to her about these commands. הנחש is necessarily asking about the *reporting* of the commands (necessarily by האדם to האשה); the reason that הנחש cannot be asking about something he even overheard between יהוה אלהים and האדם with האשה is based on the strength of אף כי, whose only possible usage is the immediacy of a reactionary response to something just heard. יהוה אלהים is like a catechist, who makes a teacher of האדם. And goodness of the taught becoming teacher is destroyed by the lack of justice in the following scene, with האשה 'teaching' הנחש based on האדם being insulted by הנחש.

הנחש undercuts the authority of האדם in front of האשה. האדם does nothing, which itself almost directs האשה into paying less attention to האדם and more to הנחש. She does exactly this by taking charge herself in answering הנחש.

הנחש knows the answer to his own question. His overstatement of facts regarding כל עץ הגן, and his understatement presenting himself as being in need of special tutoring, are exaggerations having an evil motivation, for the highlighted aspect of הנחש is that he is עָרוּם. In other words, הנחש knows he is exaggerating, but does it anyway. He has something in mind.

Since it is האדם who had to inform האשה about the commands of יהוה אלהים concerning עץ הדעת טוב ורע and עץ החיים (in the hearing, it is inescapably implied, of הנחש), and since האדם has representational authority over all creation, including הנחש (who was personally named by האדם even before האשה was formed), and since האדם and האשה are but one flesh by way of הצלע of האדם (as witnessed by הנחש), *it is, then*, the strict obligation of האדם to take the situation in hand by reprimanding הנחש for his impudence, thus saving האשה from being led into temptation by הנחש. In not intervening, האדם is already in the process of letting himself be led into temptation by הנחש. He is well on his way to not continuing his assent to who האשה should be for him, an עזר כנגדו taking him out of his being לבדו (which is לא־טוב). He is set to renounce authority over every נפש חיה, including הנחש and האשה. Thus,

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[116] LAGRANGE, *La Genèse*, 54.

האדם, being in the process of not accepting who he is, of not accepting who האשה should be as עזר כנגדו, is in proximate danger of not assenting to עץ החיים and, instead, of assenting to עץ הדעת טוב ורע, thus falling back, to a degree, into being לבדו. This is why הנחש addresses האשה, not האדם. As it turns out, even though all of this is done within the hearing of האדם, who is with האשה (see אישה עמה in 3,6, in view of 3,12 and 3,17), האדם does nothing and says nothing for the entire conversation of הנחש and האשה.

הנחש overstates the facts so as to provoke what would seem to be an innocent correction of facts. In feigning ignorance, he presents himself as one having the right, as a self-proclaimed student, to be taught. This sets up the false situation that someone else has a duty to provide him, the Oracle, with a response. Since he directs his words to האשה, an immediate and cleverly distracting emphasis is placed on האשה as a teacher who questions the accuracy of her own teacher, האדם. Superficially, this seems to respect the role of האדם in teaching האשה; since this dynamic was structured by יהוה אלהים, the present teaching event seems to be a normal dissemination of teaching, viz., by way of a kind of hierarchy. The deception here also lies in the distraction, for the woman will respond with her 'teaching', and האדם will do nothing but listen to the voice of his אשה (see 3,17: כי־שמעת לקול אשתך).

הנחש uses the plural for the recipients of his version of the command of יהוה אלהים about the trees of הגן: לא תאכלו. This almost preempts any interven-tion of האדם, for האשה is to answer for both of them. Usage of the plural is mistaken at the most profound level. יהוה אלהים did not command both האדם and האשה back in 2,16-17 regarding the trees of הגן, but האדם alone. האשה is one with האדם: see (1) עזר כנגדו in 2,18, (2) the use of הצלע in 2,21-22, (3) in 2,23, לזאת יקרא אשה כי מאיש לקחה־זאת and עצם מעצמי ובשר מבשרי (4) בשר אחד, which they already are, in 2,24. הנחש misrepresents all this, and the commands of יהוה אלהים to האדם alone in 2,16-17, by saying here, in 3,1, in the plural, לא תאכלו. If the woman has the obligation to follow the commands of יהוה אלהים in regard to the special trees – and she is, in fact, punished for her disobedience by יהוה אלהים – *it is because* these injunctions were provided to האדם, *not* to האדם *and* האשה; she is to obey as part of his *corporate person*. Insisting on לא תאכלו attacks the representational authority of האדם. Yet, האשה, though עזר כנגדו, is distracted, as is האדם, who says and

does nothing. The target of the temptation is *not* to much האשה as it is האדם[117]. If הנחש tempts האשה alone, he corrupts her alone, but if he is successful with האדם through her, it is האדם who will corrupt the goodness of the representative of ארץ ושמים, and his progeny which make up his *corporate person.*

Again, the question of הנחש immediately follows what must be the presentation to האשה by האדם of the commands of יהוה אלהים regarding עץ החיים and עץ הדעת טוב ורע. The only time that this can take place in the text is immediately after the exclamation of האדם about אשה, that she is עצם מעצמי ובשר מבשרי and after he named her according to her essence (אשה ... מאיש), that is, when יהוה אלהים disappears from the scene, and while the narrator makes two interventions extraneous to the progressive action of the story, in 2,24 and 2,25. In an appraisal of what is overtly provided by the text, the question of הנחש about all the trees is, most significantly, tied to עצם מעצמי ובשר מבשרי and the naming of האשה by האדם. However, the reader is also invited to make a connection to the commands of יהוה אלהים about the trees because of the way הנחש begins his question, that is, by recognizing that האדם must have just then told האשה about the commands of יהוה אלהים. The author is, in this way of making his reader think, making a most effective emphasis on the special trees having everything to do with the proper assent to the special relationship that האדם and האשה have. הנחש in not envious of the innocence of האדם and האשה, but wants them to know טוב ורע as he does for ulterior motives[118]. His actions attack the *corporate person* of האדם (who speaks for all).

4   *Gn* 3,2-3 — The speech of האשה

The speech of האשה in 3,2, ותאמר האשה אל־הנחש מפרי עץ־הגן נאכל, and, then, 3,3, ומפרי העץ אשר בתוך־הגן אמר אלהים לא תאכלו ממנו ולא תגעו בו פן־תמתון, shows that האשה has begun to follow the temptation held out to her by הנחש.

The exaggeration of הנחש (in 3,1), inferring that אלהים *could* be unjust *if* there were a prohibition regarding כל עץ הגן, distracts האשה, so that she

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[117] Van Wolde says that «the reason why the snake addresses the woman emerges from what God says to the snake: 'I will put enmity between you and the woman, between your seed and her seed'» (VAN WOLDE, *Stories*, 50). She takes 3,15 to be an etiology around which the account was created. Yet, the reason for addressing האשה is already present here.

[118] Already with 3,1ᵃ, Murphy is correct: «The purpose of the chapter is to show that sin comes not from God [...] but from human beings» (MURPHY, *Responses*, 17).

nervously concentrates on remembering what יהוה אלהים said (as reported to her). She exaggerates, adding the prohibition[119] of not touching. Since the tree helps to constitute האדם and אשה, this 'touching' is both possible and necessary[120]. Any decision for עץ החיים over against עץ הדעת טוב ורע is a practical decision for an action made (1) by appreciating through the senses whatever the object is, and (2) by the action posited, which should be consonant with the *living ones*. האדם did not misreport the prohibition of יהוה אלהים to האשה, for this is not mentioned in 3,17. הנחש deceived האשה[121], taking advantage of the inclusion of עץ החיים in the category described by יהוה אלהים in 2,16: כל עץ־הגן. האשה repeats this, but then exaggerates about any avoidance regarding עץ הדעת טוב ורע.

This merely shows the power of the distraction of the exaggeration of הנחש. As was mentioned for 3,1ᵃ, what is ignored by האשה and האדם (who later confesses only that he was given the fruit by האשה), is that הנחש has placed the prohibition in the plural. האשה responds in kind, saying נאכל, then לא תאכלו, then לא תגעו, then פן־תמתון (with the paragogic *nun* indicating the desire to express a contrast[122]). Her intense usage of the plural is already indicating a downfall. Of course, her exaggeration opens her up to the reprimand she will receive from הנחש, who will then have her (and האדם) in his power.

Also being ignored is that the provocation of הנחש is just that. The answer is absolutely irrelevant to him. He has already made his choice for the corruption of טוב in knowing טוב ורע. Though this may not yet be known to האדם and האשה (though they should be figuring it out), these special trees are relevant only to האדם and האשה in that their primary use concerns the assent

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[119] The imperfect here, as in 2,16-17, helps to emphasize that the prohibition may, however wrongly, be transgressed; see *GKC*, 107. *r-s*.

[120] Townsend thinks that this is impossible in that it would – even for האשה – be a sin, which, in his view, only comes with the eating of the fruit of עץ הדעת טוב ורע. For Townsend, the words of האשה are «significant, logical, and innocent» (TOWNSEND, «Eve's Answer», 402); he says this in view of holding her statement to be «a pretext for the exodus-conquest» (*ibid*., 403). However, the process of a serious transgression (which he repeatedly denies for *his* etiology) can be a transgression that is no less a process.

[121] אשה says that עץ הדעת טוב ורע is בתוך־הגן (overruling any objections that עץ הדעת טוב ורע is not בתוך־הגן, but only עץ החיים (see 2,9, which presents this with the syntax; see CHAPTER III). This does not mean that עץ החיים does not exist.

[122] See *W-O'C*, 31.7.1.b (with n. 61).

they are to have to the goodness of each other (i.e., besides their assent to יהוה אלהים). In all these circumstances, it is pride by which האשה provides useless knowledge to הנחש (without האדם intervening).

White says that this «silence of Adam is [...] the most crucial event in this sequence. His passivity and silence effectively broke the network of communication which related the subjects to each other and to the divine in trustfulness and truth»[123]. He bases this observation on יהוה אלהים speaking to האדם, not האשה, and the instigation of the conversation by הנחש. It is true that האדם has a particular responsibility to stop what is taking place (as described above); however, האשה is making her own choice (see מה־זאת עשית of 3,13) which has an effect on what White calls a «network of communication». If האשה is corrupt, this does not necessitate האדם becoming corrupt. He will suffer from her corruption and lack of honest communication, but he will not be guilty himself. As it is, האדם also becomes corrupt for having *listened to the voice of his woman*. He eats from the fruit of עץ הדעת טוב ורע, and is, therefore, not accepting האשה for who she should be as his עזר כנגדו. He chooses to become once again, to a degree, לבדו (though this time not in good, but rather in disastrous circumstances. האשה remains part of his *corporate person*.

White also says that the silence of האדם «is not unrelated to the fact that he is the *first* who must "answer" for this deed when Yahweh Elohim comes to walk in the garden»[124]. However, it is likewise to be noted that the questioning/judgment of all three is individual (with the responsibility of האשה and הנחש also being emphasized), and that האדם is, in fact, the very *last* to be reprimanded (3,17-19).

Having said that, White is correct to emphasize the responsibility of האדם, though not for the reason that he gives. האדם is especially obliged not to keep silence in that, as mentioned above, (1) he taught her; (2) he is בשר אחד with האשה (not just in 4,1, but because of צלע), and must help her (despite her being עזר כנגדו); (3) he has responsibility for her more personally than for his representation of ארץ ושמים (as in PART I).

5   *Gn* 3,4-5 — The speech of הנחש

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[123] WHITE, *Narration*, 136.
[124] *Idem*.

In 3,4 (ויאמר הנחש אל־האשה לא־מות תמתון), it is הנחש who takes up the paragogic
nun of האשה in 3,3, intensifying it with the infinitive absolute. This effective-
ly reprimands האשה for her exaggeration, but cleverly displaces the
reprimand to the consequences only of eating from עץ הדעת טוב ורע instead
of to what האשה also said about not touching עץ הדעת טוב ורע. With this
assertion of הנחש, the implication is that יהוה אלהים is a liar. הנחש can get away
with this, for now it is clear both that הנחש has chosen what is טוב ורע *and* that
הנחש is, neverthe-less, still speaking with them. The evidence that הנחש is
telling the truth and that יהוה אלהים is a liar seems overwhelming. Since this
is not actually true, now would be the time for האשה and, indeed, האדם, to
react. But they do not. הנחש, deepening his influence, is able to go on with his
s p e e c h   w i t h   t h e i r   f u l l   a t t e n t i o n :
כי ידע אלהים כי ביום אכלכם ממנו ונפקחו עיניכם והייתם כאלהים ידעי טוב ורע.

    The speech of הנחש follows the speech of יהוה אלהים in 2,17 closely, so
much so that *GKC*, as mentioned above, notes that «the regular place of the
negative is between the intensifying infinitive absolute and finite verb», and
that an exception is found in «in 3[4] (where the negation of the threat pro-
nounced in 2[17] is expressed in the same form of words)»[125]. Yet, there are
important differences (besides the plural inclusive of both האדם and האשה).

    הנחש insists that they will be *ones who are knowing good and evil* (with the
ongoing 'time' of the participle, ידעי, defying death[126], as is similar to the
case for the individuating participial predicate in the phrase כִּי יֹדֵעַ אֱלֹהִים, *for*
אלהים *is* [an example of] *one knowing that*[127]). The implication is that they
will be *like* הנחש, who, apparently, has not died and, who, in effect, has
usurped the place he afforded to אלהים in the same breath; in this way, האדם
and האשה will be ones ידעי טוב ורע, that is, כאלהים. The ulterior motive of הנחש
is, in fact, to usurp, as much as he can, the position of אלהים (as seen below).

    Regarding ונפקחו עיניכם, the eyes of האשה and האדם will be 'opened' to know
both טוב ורע (see 3,7). הנחש implies that they are 'deprived' until they eat of

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[125] *GKC*, 113. *v.*

[126] The participle ידעי (in construct), «*ones who are knowing* good and evil», confirms
the verbal interpretation of the infinitive construct in the title עץ הדעת טוב ורע: *The Tree of
Knowing Good and Evil*. See the presentation of Soggin's views above.

[127] The participial predicate emphasizes duration; see *W-O'C*, 37.6.b.8. This has the
effect here of stating that אלהים has not himself been hurt by knowing טוב ורע.

עץ הדעת טוב ורע. 'Seeing' implies knowing, which confirms that eating עץ הדעת טוב ורע over against עץ החיים provides a perspective of knowing.

The statement והייתם כאלהים ידעי טוב ורע is ambiguous. Beside the implied quasi-usurpation of the place of אלהים by הנחש, here, אלהים may refer to God or gods. Both possibilities accuse God of hypocrisy, implying that He has not followed His own advice regarding טוב ורע. Cleverly, being *like* God, כאלהים, involves, it is implied, being a law unto oneself. God remains God, but He may, nevertheless, still be grasped after by, in this context, being כאלהים, by attempting to become like Him, like God, something beyond that which was intended for mankind, with the irony being that האדם was created to be כאלהים. This all implies that עץ הדעת טוב ורע can effect this transformation. If, instead, האשה and האדם are to become *like gods*, כאלהים, it is precisely because any gods must, in turn, be like God, כאלהים. This has the disadvantage of not becoming gods, but merely *like* gods (which gods themselves are alone *like* God). Perhaps the gods referred to here would be הנחש himself, and those like himself, who have followed him. Since this would be another step removed from being like God, כאלהים, this would be consonant with הנחש wanting to usurp as much as possible the position of אלהים, with himself becoming like God, כאלהים. The ambiguity of כאלהים serves הנחש well.

For האשה and האדם, if הנחש can say such things (כי ידע אלהים, ironically appealing to the authority of what אלהים is knowing) and apparently not die instantly, it may seem that what he says about not dying is true[128], and the rest of what he says may seem true, such as הנחש knowing what אלהים knows or – as is implied about the 'secret' knowledge of הנחש – what אלהים does not know. This plays off עץ הדעת טוב ורע, which הנחש mentions by way of טוב ורע. In considering what הנחש says, it must be remembered that:

• The horrific irony is that האדם was *already like* God, being a reflection of God, more so than mythological gods (as was seen with 2,4-7); האדם is not אלהים, but is more *like* אלהים than הנחש even before הנחש was corrupted; האדם named הנחש.

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[128] Moberly forces 2,17 to refer to something to which it may refer only indirectly. The main point of 2,17 is that actual death will surely follow any transgression. Yet, he says:

> The point [...] is precisely that it is often the case that apparently God is wrong and the serpent is right, that is that Torah can be disregarded and disobeyed with impunity. The Genesis writer [...] also wants to show that such impunity is in fact superficial and illusory. This he achieves by inviting the reader to see that death may be real in a *qualitative* sense in both the personal and public life of man [my emphasis] (MOBERLY, «Did the Serpent?», 18).

- האדם, in not eating from עץ הדעת טוב ורע, innocently knows טוב ורע analogous to how אלהים יהוה knows טוב ורע, as will analogously be the case in 3,22, when אלהים says to those with Him: הן האדם היה כאחד ממנו לדעת טוב ורע (as will be seen).
- האדם, as representative of ארץ ושמים, is reflection, analogously, of אלהים, the Former, and is able to name every נפש חיה (including הנחש), and yet, can corrupt himself (see 2,17), especially in view of his עזר כנגדו, who is part of his *corporate body*, as would be known by הנחש, who saw her built up from הצלע of האדם.

If הנחש can have האדם destroy himself in corruption, it would be reasonable for הנחש to think that האדם will not be a fit reflection, analogously, of אלהים, the Former, and, therefore, not a threat to הנחש. It is more than envy of האדם which provokes הנחש into attacking האדם through עזר כנגדו.

Consider that הנחש uses envy as his temptation of האדם and האשה, viz., והייתם כאלהים. This envy of being gods (in being *like* God) is *not* what הנחש wants for himself; if he did, he would not tolerate other would-be gods like האדם and האשה. He does not believe his own temptation to what he knows is corruption, *knowing* טוב ורע, viz., והייתם כאלהים ידעי טוב ורע. Inasmuch as he thinks that the corruption will make האדם and האשה merely like false gods (many steps removed from being *like God*), then, this despicable result of pathetically grasping to be merely *like gods*, is surely tolerable, for such weakness can be kept under control. This is the force of כ in this case[129].

Though הנחש cannot have eaten from עץ הדעת טוב ורע helping to constitute האדם and האשה, he knows that he is also *knowing* טוב ורע, but his knowing this is not helpful to him on actual and strategic levels. Inasmuch as he is knowing טוב ורע, he cannot know how unwise he is. The account bears this out (along with the results of the catastrophe known by האדם and האשה). Strategically, if הנחש is the first, he can imagine that he has the advantage of being the first, for he can then (*a*) claim a special kind of knowing only known by experience, and (*b*) having had success with האדם and האשה corrupting themselves, הנחש can imagine that he can claim to be כאלהים. This is now analyzed.

הנחש asserts that he knows what אלהים knows ...כי ידע אלהים כי, which is a lie, even from his corrupt viewpoint. In saying such a thing, הנחש must think that he himself will become like God when האדם and האשה become *like false gods* in knowing טוב ורע. In that circumstance, הנחש will have them, especially האדם, and, therefore, ארץ ושמים, in his power, apparently with impunity. For

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[129] *W-O'C* speaks of «agreement in kind» (*W-O'C*, 11.2.9.b), but this agreement is restricted by the *analogy* necessitated by this particle. כ foresees some disagreement.

הנחש, *this* grasping in his knowing טוב ורע, is his power to become like God. To tempt האדם is, *analogously*, assenting to עץ הדעת טוב ורע for הנחש.

Since he is risking so much, הנחש must be certain that he has can outsmart האדם and האשה. He is ערום מכל..., but differently than האדם, who names him, having the wisdom of sovereignty. הנחש thinks he can use his intelligence, his ability to provide an oracle, to be an Oracle, to be himself, הנחש. But he works against his nature. His 'success' is not guaranteed. He may corrupt only himself, losing all. The risk is also that אלהים will not be less אלהים, and that הנחש will analogously suffer the consequences he knows were promised to האדם (having heard him explain these to האשה). That is a risk הנחש took. He was well on his way to being 'successful'. This, in his view, could put him in a position of usurping at least part of what it means for אלהים to be אלהים.

In summary, if האדם corrupts himself, listening to the voice of האשה, and, ultimately, that of הנחש (instead of יהוה אלהים), then האדם will hardly be an appropriate representative of all that יהוה אלהים is forming (2,4ᵇ), and he will hardly be an appropriate reflection, analogously, of יהוה אלהים, the Former. הנחש 'knows' this, and knows that יהוה אלהים knows this, but insists that what יהוה אלהים knows – ...כי ידע אלהים כי – is an attempt to trample upon אלהים Himself. הנחש is certain that האדם and האשה will not become like God in following the suggestion of הנחש to eat from עץ הדעת טוב ורע, disobeying God; they were already like God, and would stop being like Him if they disobeyed Him, eating from עץ הדעת טוב ורע. Since האדם is representative of all that God has made – ארץ ושמים – הנחש may usurp authority over all this (according to his capacity) if he has האדם follow himself, that is, הנחש. God becomes irrelevant to הנחש, in the view of הנחש, if it is הנחש who is in control of all that there is. In naming הנחש, האדם expressed a hierarchy. With his corruption, האדם does not destroy this; he reverses it. הנחש will head up this hierarchy. *In effect*, הנחש, *regarding what is important to him*, becomes like God, כאלהים. His mistake was thinking that *knowing* טוב ורע is power; it is merely corruption and weakness.

When הנחש insists that ביום אכלכם ממנו ונפקחו עיניכם (3,4), and, לא־מות תמתון (3,5), it should be noted that he uses language similar to that used by יהוה אלהים in 2,17, ביום אכלך ממנו מות תמות (which recalls 2,4ᵇ, ...ביום עשות). *W-O'C* offers the translation for the phrase from 3,5: «When you eat from it, your eyes *will be opened*», meaning that the infinitive construct is the apodosis and the phrase with the *waw*-consecutive perfect is the «consequent

situation»[130]. However, the preposition בְּ cannot be used to suggest a prior situation, but only one *during* which another takes place. Note that *W-O'C* qualifies this comment specifically in regard to 3,5 by saying that «the line between an apodosis and a consequent situation is often fuzzy in the construction»[131]. The questions remain as to what kind of death יהוה אלהים envisioned for האדם and as to how long this death would take, a matter which is dependent, for example, on whether or not יום is, in this case (as with many others), to be taken metaphorically (e.g., יום in 2,4ᵇ). This will be revisited.

What הנחש says in 3,5 is a critique of the words of יהוה אלהים in 2,17. Moreover, the usage of יום by הנחש speaks of a time during which the eyes being opened and the subsequent *knowing* continue unless there are contrary indications (but there are none). Indeed, the consecutive verbs following on the infinitive construct carry the 'time' of the infinitive. It turns out that the prediction of הנחש will be true, *but* only in a certain manner of speaking[132].

6   *Gn* 3,6

3,6ᵃ, ותרא האשה כי טוב העץ למאכל וכי תאוה־הוא לעינים ונחמד העץ להשכיל, describes a perception (ותרא) of the woman about עץ הדעת טוב ורע, which she did not previously have, and is the result of her being deceived. Following upon this is ותקח מפריו ותאכל ותתן גם־לאישה עמה ויאכל, viz., the action of האשה and, then, of האדם (3,6ᵇ). The analysis is twofold: (1) 3,6ᵃ; (2) 3,6ᵇ.

6.1   *Gn* 3,6ᵃ

After a brief overview of 3,6ᵃ, the perception of האשה will be analyzed.

№	(6)	(5)	(4)	(3)	(2)	(1)
	מאכל	ל	ה עץ	טוב	כי	ותרא האשה
	עינים	ל	הוא	תאוה־	ו כי	
	השכיל	ל	ה עץ	נחמד	ו	

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[130] *W-O'C*, 32.2.5.c.

[131] *W-O'C*, 32.2.5.c. *GKC* says too simply that «the perfect consecutive is very frequently used to announce future actions or events after simple expressions of time of any kind; thus Gn 3⁵» (*GKC*, 112. *oo*). However, involving the preposition ב does not make for a simple expression of time, certainly not in this specific context, nor elsewhere.

[132] הנחש is not even «half-comical»; diversely, see CRENSHAW, «Wisdom», 244-245.

The three dependent clauses (beginning with № 2) explicate what she was being led to 'see' (№ 1) by הנחש, namely, three aspects (№ 3) of העץ (№ 4), which provided *for* (№ 5) three aspects of her own person (№ 6).

The *waw*-consecutive imperfect (ותרא) helps to indicate that her vision is a 'consecutive' result of what went before: האשה was following the lead of הנחש in concentrating on עץ הדעת טוב ורע (effectively ignoring עץ החיים) so that the bodily good of עץ הדעת טוב ורע would take pride of place over the estimative capacity of vision, which is not even mentioned in 3,1-5, but only this particular bodily aspect: (1) אף כי־אמר אלהים לא תאכלו מכל עץ הגן; and again, (2) מפרי עץ־הגן נאכל; and again, (3) לא תאכלו ממנו; and again, (4) כי ביום אכלכם. This follows the metaphor of the tree, but has a terrible, yet, appropriate connotation (possible only by choosing עץ הדעת טוב ורע over against עץ החיים), that of consuming oneself. This is not to say that a (reduced) estimative capacity of vision is not present with האשה; she says תאוה־הוא לעינים. Insistence on eating emphasizes that an order of appreciation has been reversed since 2,9[b]. The reflective value of *appearance* (נחמד למראה) is reduced to a kind of physical control that the thing has over the bodily eyes (תאוה־הוא לעינים). The conversation in 3,1-5 between הנחש and האשה acts as a 'proof' of עץ הדעת טוב ורע being able to make one wise (without כי ידע אלהים כי ביום אכלכם ממנו ונפקחו עיניכם והייתם כאלהים ידעי טוב ורע :עץ החיים.

Notice that the 'vision' of האשה is comprehensive, though successive, as one thing following upon and presuming the other. One recalls 2,9[b]:

	3,6[a]			2,9[b]	
(2)	טוב העץ למאכל			כל־עץ נחמד למראה	(1)
(1)	תאוה־הוא לעינים			טוב למאכל	(2)
(3)	נחמד העץ להשכיל			עץ החיים... ועץ הדעת טוב ורע	(3)

The specification of the bodily aspect remains the same (טוב... למאכל), though it refers to every tree in 2,9[b], but only to עץ הדעת טוב ורע in 3,6[a].

The description of the estimative aspect varies not only in the number of trees involved, but in the vocabulary employed, נחמד למראה for every tree in 2,9[b], and תאוה־הוא לעינים in 3,6[a]. That which was simply נחמד (a *niphal* participle of חמד: *being desired*), is now תאוה. This is quite an anomalous usage, investing the thing *being desired* (נחמד) with the capacity to be

a desirable thing (תאוה), a kind of preemptive desirability[133]. Replacement of the refined מראה with the crude עינים is most appropriate.

Since the reflective/deliberative aspect (described by נחמד למראה for תאוה־הוא לעינים... עץ החיים in 2,9[b]) is reduced merely to ועץ הדעת טוב ורע for עץ הדעת טוב ורע in 3,6[a], האשה has brought herself to the point of judging that עץ הדעת טוב ורע is able, without עץ החיים, to *make one wise* (להשכיל). At least האשה understands, in view of השכיל, that עץ הדעת טוב ורע is not about a mere *knowledge* of *things*, but about a perspective of *knowing*, whereby one becomes, in her view, wise. This insight makes her all the more guilty, for, ironically, she then *unwisely* treats becoming wise as a *thing* provided by העץ.

The fact that עץ הדעת טוב ורע is *being desired* to such a degree that עץ החיים is no longer kept in consideration makes uncorrupted deliberation impossible; האשה simply takes of the fruit of עץ הדעת טוב ורע and eats, as seen in 3,6[b], ותקח מפריו ותאכל. What is good cannot be seen by one knowing only טוב ורע.

While נחמד and טוב both have a positive sense in 2,9[b], טוב and תאוה have a negative sense in 3,6[a], as does נחמד. Consider the order of that which is to be 'seen' in the comprehensive, though successively inclusive 'vision' of האשה in 3,6[a], that is, as compared to the order presented in 2,9[b].

In 2,9[b], that which is *being desired* is *good*, and is subject to the deliberation provided by what is בתוך הגן, both עץ החיים and עץ הדעת טוב ורע.

In 3,6[a], that which is *good* is *a desirable thing* in such manner that it is *being desired* out of its context with עץ החיים, so that the desire is itself corrupted inasmuch as that which is 'seen' to be *a desirable thing* is such only inasmuch as it is out of context with עץ החיים: what is טוב about it is 'seen' only in a corrupted manner. תאוה (in a broad etymological context) and חמד have a range of positive and negative meanings.

The bodily aspect of the 'vision' of האשה is judged as being טוב (see טוב העץ למאכל) in 3,6[a] *before* an estimative aspect of the 'vision' is rendered (see תאוה־הוא לעינים); this forces a determination of action when the thing is necessarily seen as a preemptively *desirable thing* (תאוה) from the corrupted 'vision' of האשה (which depends on her eyes, *not* the wisdom she had before). That נחמד העץ להשכיל, that the tree is *being desired* (נחמד) to make

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[133] In view of the difficult etymology, a word-play may be employed here, so that *the desirable thing* is such *inasmuch* as it is marked off, or has a boundary. Yet, the structure of the deception, to be כאלהים, pushes this desire. WESTERMANN, *Genesis*, 340, denies this.

one wise is predictable, that is, as if she still retained a capacity of choice which had not already begun to be corrupted. Use of נחמד instead of תאוה for העץ להשכיל gives this sad conclusion a sense of normality. עץ הדעת טוב ורע, for her, must be thought of as good for food (that is, *only apart* from עץ החיים).

In 2,9[b], instead, what was *being desired* (נחמד) in its appearance (including both עץ החיים and עץ הדעת טוב ורע) is *then* seen to be *good* for food in such a way that it does not force any action (such as eating עץ הדעת טוב ורע apart from עץ החיים), but what is *being desired* (נחמד) and *good* is put up for deliberation as to a practical judgment to be made (which is open, then, to reflecting wisdom). Thus, עץ הדעת טוב ורע is good for food when not eaten.

In summary, in 2,9[b], the intellect has pride of place over the body, with deliberation having a final say, whereas in 3,6[a], the body has pride of place over the intellect, and there is no deliberation, no prudence, no wisdom. The action following 3,6[a] is also a foregone conclusion, as is now seen.

6.2   Gn 3,6[b]

3,6[b], ותקח מפריו ותאכל ותתן גם-לאישה עמה ויאכל, describes the final corruption of האשה and האדם. Ignoring עץ החיים, they have assented to knowing the corruption of טוב in knowing טוב ורע, in eating from עץ הדעת טוב ורע.

האשה spends no time in looking at the fruit of עץ הדעת טוב ורע; she takes some of its fruit (touching it, helping to show that the entire self is involved), and eats (with the eating expressing the decision taken because of the three-fold 'vision'). This corruption has everything to do with her apart from האדם; *she* suffers the corruption expressed by טוב ורע.

Yet, עץ החיים is not far away; it helps to constitute both האשה and האדם. However, again, 'seeing' עץ החיים *is no longer possible* (though it will be, in changed circumstances, later), for, here, the corruption of טוב ורע provides a different vision, seeing טוב ורע, corruption, *even if what is seen is not corrupt*. עץ הדעת טוב ורע is simply described as תאוה-הוא לעינים. This is all האשה 'sees' as constituting herself, filling her whole vision, a corruption providing what seems to be למאכל ...טוב. It is *this* which is *knowing* both טוב ורע.

Inasmuch as האשה is no longer טוב, but has eaten of עץ הדעת טוב ורע, and is now corrupted, she is no longer *fully* capable of being the עזר כנגדו of האדם which has him flourish in what is טוב, in that which makes him no longer to be לבדו. Although האשה attempted to put herself into a state-of-separation, they are still בשר אחד because of האשה having been built up from הצלע of האדם;

in fact, 3,7, after האדם also eats, still speaks of the pair of them (שניהם). Since she was meant to be עזר כנגדו, her attention, in justice – and irony – remains with האדם, though only with her reduced 'vision', her corrupt knowing, her lack of an integral capacity to give of herself as עזר כנגדו. Whether האדם is טוב or טוב ורע, she will only see טוב ורע in האדם, a טוב ורע which will be תאוה in her עינים. Thus, corruption takes delight in corrupting for selfish reasons: there is egoism, not mutuality. Instead of being עזר כנגדו, the attitude is 'Non serviam', which, in essence, is an intellectual rebellion.

Having said that, it must be said that human intellectual rebellion is contextualized or radicated in the נפש חיה, which doesn't lessen the rebellion's intellectual nature, but rather makes it – this *mysterium iniquitatis* – more possible than would otherwise be the case. Now, Mazor says that «Eve merits criticism (as does Adam) for challenging God's restriction and His divine order [...but that] she certainly does not deserve to be scolded on an intellectual basis»[134]. He blames the narrator for doing just this through the phrases תאוה־הוא לעינים, טוב העץ למאכל and even ונחמד העץ להשכיל, the latter of which he (unnecessarily) understands to mean sexual lust: «Hence, Eve's wish to *acquire intellectual knowledge* is seemingly propelled by nothing more than a low sensual passion»[135]. Again, this theme of grasping after *knowledge* as a *thing* instead of *knowing* as a *perspective by which other things are known* (עץ הדעת טוב ורע, *The Tree of Knowing Good and Evil*, over against עץ החיים) causes many problems, for perspective is radicated in the person, while a corrupted perspective does not obtain a *different* perspective, but the *same* perspective that is corrupted (hailed by האשה as *becoming wise*). Nevertheless, holding the two trees to be one has no basis in the text, even though this seems to be the case from the perspective of האשה and האדם after eating from עץ הדעת טוב ורע. Though the capacity of a perspective must be unique in each person, and even though choosing עץ הדעת טוב ורע over against עץ החיים would leave one with a corruption of the selfsame perspective, and not a different perspective (which האשה recognizes by her vision which includes 'becoming wise'), nevertheless, an integral capacity to

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[134] MAZOR, «Scolding Aesthetics», 309.

[135] [My emphasis.] *Ibid.*, 312. As Botterweck says, ידע refers to knowledge/knowing and merely euphemistically for sexual relations (see BERGMAN – BOTTERWECK, «יָדַע», 494). There is no indication in the text of any euphemism intended for עץ הדעת טוב ורע.

appreciate reality and a corrupted capacity are so utterly different (be definition, diametrically opposed) that they cannot be considered to be the same. From the viewer's perspective, one sees by means of עץ החיים (in contradistinction to עץ הדעת טוב ורע, which is still recognized) *or* by עץ הדעת טוב ורע alone, without עץ החיים. Consider that עץ החיים (*The Tree of the Living Ones*) provides optimal vision, as it were, the *wisdom* by which both trees provide the possibility of assenting to that which is consonant with the *living ones*, that is, because assenting to עץ החיים is done in contradistinction to עץ הדעת טוב ורע. Conversely, again, in desiring only עץ הדעת טוב ורע apart from עץ החיים, one's perspective is corrupted, and so can no longer assent correctly to עץ החיים, but only to עץ הדעת טוב ורע. Yet, one sees corruption alone, even while looking at that which is טוב alone. Practically, only עץ הדעת טוב ורע remains.

Notice that the phrase נחמד העץ להשכיל refers to an emotion which is cut off from reason. האשה desires a 'thing', viz., herself as one who is wise, having been made that way, passively, by העץ, though she takes of its fruit herself. This is intellectual rebellion at its most egotistic, the expression of what the corrupt knowing of טוב ורע must be. העץ cannot be a mere means to an end; עץ הדעת טוב ורע is, in itself, by definition, a perspective of *knowing*, which it, of itself, does not provide, as if that perspective were a thing apart from itself: it *is* this perspective when chosen, or a potentiality if not; it is a cutting herself off from יהוה אלהים and האדם, a corrupt perspective, not wisdom.

האשה was already wise, viz., having עץ הדעת טוב ורע and עץ החיים before her, not choosing עץ הדעת טוב ורע over against עץ החיים, but עץ החיים in contra-distinction to עץ הדעת טוב ורע. That this choice for what is טוב was already made earlier by האשה, and not just האדם alone, is evidenced by the negated *hithpolel* לא יתבששו in 2,25. Even though she had this wisdom already, it could, obviously, be lost by grasping uselessly after another, different wisdom, despising the wisdom she already had. To say that האשה was deceived is not to say that she was intellectually deficient; the deception was particularly clever, and יהוה אלהים curses הנחש for his having deceived her. To be precise, הנחש deceived her into thinking that being made wise was obtainable to positing an action, when, instead, it is from a wise perspective that one is to posit any action. Everything has been reversed into un-wisdom by way of a lack of a filial fear of the Lord; servile fear comes in 3,8-10.

The next action of האשה is altogether predictable: ותתן גם־לאישה עמה. The change of description from עזר כנגדו (centered on האדם) to the double phrase לאישה עמה, «to *her* man who was with *her*»[136], could not be more marked, especially in view of the reason given by האדם for her name in 2,23, לזאת יקרא אשה כי מאיש לקחה־זאת. This reversal is highlighted in that it is no longer האדם who is giving something to her (הצלע), but she to him (herself, that is, her corruption, something she is constrained to do, for she is now טוב ורע[137]. Vogels says this: «I propose that the text [אישה עמה] means that *the man supported the woman*. He did not simply consent as some believe, but he really supported everything the woman did, he was totally behind her»[138]. However, אישה עמה refers more precisely to the *decisive passivity* of האדם; his fault lies in listening to her voice in the way he did (see 3,12 and 3,17).

The action of האדם, the first since 2,23 (in naming האשה), is, for that very reason, also entirely predictable, and is described by what is arguably one of the shortest sentences in Scripture: ויאכל (with 3,12.13, after ותאכל for האשה in 3,6ᵇ). He has not continued with any assent to who האשה is meant to be as עזר כנגדו, which takes him out of his state of being לבדו. He has allowed himself to be possessed by her, as it were, to the point where he is simply אישה עמה. He follows her lead right into being as corrupt as she is, eating from the fruit of עץ הדעת טוב ורע. Kunin says that «while אָדָם is complicit in the sin, he is more a passive actor, Eve is portrayed as active and thus is specifically culpable for the act and its negative results»[139]. Yet, there is more than one act. She has her corruption (ותאכל) and he has his (ויאכל). Moreover, while האשה did eat, she was deceived, however much she let herself be so. האדם should have stepped in, but did not. He never complains of having been deceived, only that האשה gave him the fruit of עץ הדעת טוב ורע.

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[136] «The preposition is dependent on a verb or verbal idea, e. g. Gn 3⁶ *and she gave also* לְאִישָׁהּ עִמָּהּ *unto her husband with her* (= *her husband who was with her*)» (*GKC*, 131. *t*).

[137] Perhaps it is just as well to critique a Latin word-play at this point, namely: (1) *an abstract evil = malum*, (2) *a fruit-tree* (≈ *apple-tree*) = *malum*, and (3) *fruit* (≈ *apple*) = *malum*. This word-play on *malum* destroys the profundity of the Hebrew text, which insists from the start that עץ הדעת טוב ורע (and its fruit) is טוב and נחמד, but only in context with עץ החיים, so that עץ הדעת טוב ורע is not to be chosen over against עץ החיים.

[138] VOGELS, «Her Man», 157.

[139] KUNIN, *We Think*, 170.

He is later accused of listening to the voice of his אשה[140].

האשה and האדם, caught up in the temptation, forget that עץ הדעת טוב ורע is what יהוה אלהים formed. יהוה אלהים leaves the scene not so as to make it easier to eat from עץ הדעת טוב ורע, and not because He wants them to do this, but simply because He wants האדם and האשה to have the chance to exercise their free will regarding עץ הדעת טוב ורע and עץ החיים.

7   *Gn* 3,7

3,7, ותפקחנה עיני שניהם וידעו כי עירמם הם ויתפרו עלה תאנה ויעשו להם חגרת, wonderfully describes, with the most intense provocativeness, the consequence of the corruption of האשה and האדם and, then, their desperation.

Consider that the dual form with its inclusive suffix, שניהם, is still used (following upon 2,25, where is it said ויהיו שניהם ערומים האדם ואשתו ולא יתבששו). They are also grouped in plural forms: וידעו, ויתפרו, עירמם הם, ויעשו להם.

Such morphological and syntactical usage sharpens the provocativeness. The author is describing how far apart they are in 3,7-13.

The opening of the eyes of this pair has no reference to physical sight or seeing each other, for they were never not seeing each other. Instead, as is appropriate to their assent given to עץ הדעת טוב ורע, it is said that they *knew* that they were naked (in the negative sense: עֵירֻמִּם; see above). Coveted obtainment of 'wisdom' through העץ brought them no more than corrupted knowing, a reflection of their new lack of integrity. Indeed, the *hithpolel* phrase, ולא יתבששו, with its reflexive mutuality, is reduced to an active *qal*, וידעו, as is appropriate to that which is תאוה... לעינים. In other words, they could plainly know that they were naked in a negative sense. They were, to use the word from 2,25 (to which this verse is contrasted), shamefully naked[141]. וידעו has a plural subject; the *pair of them* (שניהם) 'knew' together that *they* (הם) were naked in a negative sense, a sense of a lack of integrity for who they now were, even before יהוה אלהים, though this latter point is

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[140] If the LXX is translating the same text, it would seem to be going out of its way to weaken the independent participation of האדם, presenting האשה eating (ἔφαγεν) and, then, *them* eating (ἔφαγον), instead of האדם by himself, after האשה.

[141] Seebass rightly says that «die Wurzel [בוש] in keiner Weise an der sexuellen Scham orientiert ist» (SEEBASS, «בּוֹשׁ», 571).

revealed only in 3,8)[142]. Note that their reaction of hiding from the presence of יהוה אלהים is *posterior* to knowing they are suffering a lack of integrity[143]; they do not want to cover themselves so as to hide from יהוה אלהים, but to hide from each other, to hide themselves from themselves[144].

The significance of this negative aspect of their nakedness is specified when it is said ויתפרו עלה תאנה ויעשו להם חגרת. There is no reason effectively to blind themselves, as it were, in the very moment that their eyes are being opened, by wanting to cover over what has also become תאוה... לעינים, that is, unless this reason is not related with the very action and motivation of the corruption which they now know had just been effected by their eating of the fruit of עץ הדעת טוב ורע. Indeed, they do not want their new found 'wisdom'; their very first desire is to cover themselves with the foliage of a fig tree[145]. If they do not 'see' their nakedness in the sense of their being עֵירֻמִּם, then, perhaps, they will not be reminded of who they are together, how האשה

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[142] ROSSI DE GASPERIS – CARFAGNA, *Prendi*, esp. 27, instead, consider there to be two *sources* of transgression, a transgression against God and a transgression against neighbor.

[143] Derby says that «the *ishah* does not cover herself, having eaten first. Her eyes are opened only after they had both eaten» (DERBY, «Adam's Sin», 79). However, the text does not say that her eyes are opened only after they had both eaten, merely, that after she ate, she (immediately) gave some of the fruit of עץ הדעת טוב ורע to אישה עמה, that he (immediately) ate, and that their eyes were then opened. But more than this, and diversely from what Derby has said, the immediacy of the transgression of the woman (which *includes* giving some of the fruit of עץ הדעת טוב ורע to אישה עמה) preoccupies האשה who is in the midst of her transgression.

[144] Davidson, instead, claims that «post-Fall "nakedness" should not, how-ever, be interpreted as causing Adam and Eve to be ashamed of their own bodies before each other. There is no mention of mutual embarrassment or shame *before each other*. The context is rather one of fear and dread *before God*» (Davidson, «The Theology», 123).

[145] It is unknown why עלה תאנה are used, though this surely concretizes the depiction (as do, e.g., the rivers). *Conjectures* about conveniently sized leaves or imagined proper-ties have no textual basis, e.g., Nielsen imagines the leaves «als Aphrodisiaka» (RING-GREN – NIELSEN – FABRY, «עֵץ», 293). There are a variety of contexts and positive or negative usages, with two mentions of *fallen* fig leaves (see *Is* 34,4; *Jer* 8,13), a detail not in 3,7 (making any analogy forced). Imagined repentance from sexual activity is mistaken; the covering is symbolic of the ruptured relationship. The fig tree's fruit is not mentioned in 3,6, nor is the fig tree itself, for עץ הדעת טוב ורע has to do with the persons of האדם and האשה. That הנחש does not cover himself (nor, conversely, shed his skin), is consonant with הנחש being non-material. That the author 'remembers' civilization clothing itself is not possible, but see WESTERMANN, *Genesis*, 320; also see 342-343, cited in CHAPTER II.

should be עזר כנגדו, how האדם should not be לבדו, how they should (but now do not want to) proceed with sharing living flesh for the sake of bringing about another נפש חיה in a manner analogous to the way that האשה came from האדם (that is, by way of his צלע). This would remind them too much of their own corruption, instead of the unity they had when all was טוב in their uncorrupted appreciation of being בשר אחד. They attempt to escape knowing that they are עֵירֻמִּם instead of עֲרוּמִּים. White forces the text, saying: «autonomous, narcissistic consciousness is androgynous and cannot admit binary sexual differentiation»[146]. However, insistence on androgyny *adds* to the text. There is not even what he calls «autonomous, narcissistic consciousness [...which] cannot admit binary sexual differentiation», which is truly depraved. Again, it is עץ הדעת טוב ורע, that is, good *and* evil, not good *or* evil. One cannot do away with what is good so that only evil, a lack of good, remains. One cannot undo who one is, which is why it is possible for יהוה אלהים to punish, e.g., האשה with normality, so that, for instance, she is told in 3,16: אל־אישך תשוקתך. To be presented with normality when one is not in a normal state is a punishment. Yet, White insists on having יהוה אלהים punish האשה with something evil, not with normality:

> A typical narcissistic relation is one in which one partner desires unity and identity with the other to the extent that s/he will suffer at the hands of the desired partner and be perpetually dominated by her/him. Such appears to be the fate of woman *vis-à-vis* man, who will suffer in bearing her husband's children, but still, the curse says: «your desire will be for your husband and he shall rule over you»[147].

Yet, (1) bearing children is *not* unjust suffering, nor (2) is it a curse either that האשה is to desire her איש, or that he will rule over her (in service, as he should have done when הנחש set about deceiving her).

Now, escaping reality is, in itself, hardly a sign of advanced wisdom; it is certainly not a sign of repentance of the corruption they each brought about in themselves. Instead, this escape effectively speaks of further rebellion just as clearly as if each were to say: *Non serviam*. The corruption was wrought by the intentional transgression of the commands of יהוה אלהים. The escape from reality is tantamount to the pair of them admitting that they are not like God (כאלהים) nor like gods (כאלהים), but only *like* themselves, for they are no

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[146] WHITE, *Narration*, 137.
[147] WHITE, *Narration*, 143.

longer truly even themselves in their full integrity[148].

Using this passage, the appalling comment has often been made that *it is the transgression which makes a man into a man*, and, indeed, that יהוה אלהים intended man to transgress the commandment about עץ הדעת טוב ורע from the beginning, not giving man the ability not to corrupt himself, thus forcing man into this transgression for his own good, and then blaming him for it, or not. Examples of some aspects of this view are summarized or are provided by, e.g., Breitbart[149], Sawyer[150], Moster[151], Stern[152], Batto[153],

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[148] Westermann, instead, says knowledge of nakedness in 3,7 is «etwas Postives»:

Die Menschen jetzt wissen, daß es nicht richtig ist, wenn sie weiterhin nackt bleiben. Und wenn dieses Wissen sie fähig macht, Abhilfe zu schaffen, dann ist das von dem Erzähler als Fortschritt gemeint; sie sind auch klug geworden (השׂכיל). Daß dies tatsächlich gemeint ist, zeigt die Reflexion Gottes in 3 22 «der Mensch ist geworden wie unsereiner». In dieser Reflexion ist ausgesprochen, daß der Mensch durch das Essen der Frucht mehr geworden ist als er vorher war, daß er nun weiß, was er vorher nicht wußte (WESTERMANN, *Genesis*, 342).

This could not be further from the text than it is.

[149] Breitbart says that «[Adam] was not yet a moral being prior to the actual choice» (BREITBART, «Adam», 194), and «that the choice made by Adam [...] was in accordance with God's plan inasmuch as God deliberately introduced factors which were to serve as prerequisites for the proper resolution to the "Test" by Adam» (*ibid.*, 196). Breitbart conveniently does not answer the question as to why there was such a severe punishment.

[150] Sawyer uses the adverb «truly» to make his point (SAWYER, «The Image», 68):

It is this powerful commodity [shrewdness], necessary for survival in a hard world, that the serpent introduces into the Garden of Eden. Without it we would be defenceless, vulnerable, naked. It is the agent whereby Adam and Eve were transformed from mere 'living beings' (Gen. 2.7) into creatures 'in the image of God... like one of us, knowing good and evil' (3.22). To be truly human they had to eat of the Tree of the Knowledge of Good and Evil, and it was the serpent, which of all the beasts of the field comes closest to man in its resourcefulness and its ability to survive, that enabled them to do this.

[151] MOSTER, «Revisiting», 229, writes: «God's original plan was for humans to be animal-like. Humans opted not to follow God's agenda. Through an act of disobedience, for which they were punished, they evolved into their present-day higher form». Far from being upset about this punishment, Moster says that «we should be grateful to her [«Eve»] for having eaten the forbidden fruit, and thereby saving humankind from an animal-like existence» (*idem*). Moster's own questions reveal his ugly motivation: «Would it have been better for humans if God's original plan had prevailed? Would a primordial immortal existence in an overpopulated garden, be preferable to our intellectual mortal life?» (*idem*).

[152] Stern has the *non sequitur* that «when Adam ate the fruit he acquired a knowledge of evil which [...] gave man a wide range of possibilities from which he could choose. He was no longer bound to his instinctual desires and the ground was laid for committing evil

Brett[154], as well as Beattie[155], Castello[156], Albertz[157], et al. Similarly,

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(STERN, «The Knowledge», 414). «This would then give Adam [...] a range of choice, a godlike independence which he did not possess before» (*ibid.*, 411).

[153] Batto holds that «rather than being the story of human kind's fall from a higher to a lower state, the Yahwist's primeval myth is the story of a continuously improved creation, which reached its culmination in the final definition of humankind at the conclusion of the flood in Genesis 8» (BATTO, «Creation Theology», 27).

[154] BRETT, *Genesis*, 32-33, says: «Admittedly, the humans possess the knowledge of good and evil after eating the forbidden fruit, and this is construed as a likeness to divinity, but this likeness was not part of the divine intention. Indeed, the possession of such knowledge was initially put forward by the snake (who speaks nothing but the truth)». Brett simply takes הנחש at his word.

[155] Beattie contradicts himself at every turn: (1) that הנחש spoke the truth in 3,7 in saying, «You would not die at all» (BEATTIE, «What is Genesis?», 8), so that «it is not clear what offence was committed by the snake, who is cursed for having 'done this' (3[14]) [...] just for telling the truth and exposing God's lie» (*ibid.*, 9), and (2) that «the wearing of clothes springs from a sense of embarrassment in nakedness, which is in turn dependent on the superior intelligence of man [...] explained as the result of eating the fruit of a particular tree» (*idem*), even while (3) he puts words in the author's mouth – «man could have been immortal, but he would have been an immortal moron» (*ibid.*, 10) – so as to say that «the story-teller has no regrets for this lost chance of immortality. He is concerned with the world as it is, not as it might have been, and he is content with it» (*idem*).

[156] Castello says that «la caduta [...] viene rappresentata significativamente dall'atto quotidiano e vitale del "mangiare". [...] Si tratta del trionfo dell'istinto [...] non negativo in se stesso (2,16) ma da controllare» (CASTELLO, «Il fallimento», 88).

[157] Albertz says: «die andere – unmögliche – Alternative [of not eating from the tree] wäre gewesen, in Dummheit und kindlicher Unmündigkeit zu verharren, d.h. nicht zu einem erwachsenen Menschen werden zu wollen» (ALBERTZ, «Ihr werdet sein», 23).

some stress 'maturation', such as York[158], Kennedy[159], Baker[160] and Humphreys, who says that the transgression proved «that in basic ways the Snake was right»[161] – so that האדם and האשה do, in fact progress – and that «Yahweh God, like them, is in the process of becoming»[162]. Van Wolde is not far from this, with the maturation dealing with the attainment of knowledge and becoming godlike[163]. Pritchard writes: «Gressmann concluded that the writer of this ancient story had very well observed that "knowledge is indeed the mortal enemy of all religion"» and then that «this progress had cost him his pristine innocence»[164]. Others provide overviews,

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[158] York is convinced «that the phrase "knowledge of good and bad" does in fact denote "maturity"» (YORK, «The Maturation Theme», 405); he views the transgression as evidence of becoming mature with «a knowledge like that of the gods. "The man," Yahweh says, "has become like one of us, knowing good and bad" (3:22)» (*ibid.*, 407). In regard to the 'punishment' for this 'maturity', he says that «Yahweh station[s] cherubim before the tree to guard the way of the tree of life, for to partake now that he has achieved growth would be [...] to continue to grow and wither forever. In this case, Yahweh's act would be merciful, not punitive» (*ibid.*, 410).

[159] Kennedy places the maturation theme in his language of Marxist rebellion, whereby «knowledge to master life's situations» is to be used to rebel against «the royal centralized authority of the state represented in the character of Yahweh Elohim» (KENNEDY, «Peasants», 8 and 4 respectively).

[160] Baker interprets good and evil *in the sense of good and evil things* (as in good *or* evil) and, thus, misses the point about corruption; he says that «if that kind of knowledge bestows power, a totally new factor has entered the situation, and the myth is now concerned not merely with the *knowledge* of good and evil, but with the *power* to *do* good and evil» (BAKER, «The Myth», 236). More specifically, he says that «the story of the Garden portrays, not man's Fall, but man's liberation, his entry into full adulthood, possessed not of unconscious goodness and incorruptible innocence, but of the power of choice – i.e., 'the knowledge of good and evil'» (*idem*).

[161] HUMPHREYS, *The Character*, 49.

[162] HUMPHREYS, *The Character*, 52.

[163] Van Wolde says «everything the serpent says turns out to be true: the human being does not die by eating of the tree in itself; her and his eyes have been opened, (s)he knows and as a result of this knowledge (s)he has become godlike. In 3:22 God confirms that the serpent was right» (VAN WOLDE, *When Words*, 9). Van Wolde even says that the serpent is not guilty of deception (*idem*), though she doesn't explain how it is that יהוה אלהים punishes the serpent precisely for the deception (see כי עשית זאת in 3,14). She simply says that «the negative side of the serpent is [...] that he does not tell the whole truth» (*idem*).

[164] PRITCHARD, «Man», 5, 23. He cites: *Die Christliche Welt*, 40 (1926) 844-845.

such as Skinner[165], Westerman[166], Wenham[167], et al., though some ideas mentioned above, particularly matura-tion by obtainment of 'wisdom', may be particularly important for them.

However many comments are made to the contrary, the text has טוב ורע, not טוב ור־ע (as in *Gn* 24,50='J²'). No knowledge or maturity is gained by eating from עץ הדעת טוב ורע, whereby wisdom is lost, but האדם can eat from עץ החיים, affirming the wisdom of the living ones). As soon as he eats from עץ הדעת טוב ורע, eating from עץ החיים is no longer a possibility, for עץ החיים looks like עץ הדעת טוב ורע to him who has eaten from עץ הדעת טוב ורע.

The corruption of האשה and האדם are the same; the immediate consequence of having their eyes opened as individuals is the same; however, the whole temptation was predicated upon האדם being the first and representative of all there is, including האשה, who was built up from him right in front of הנחש. The transgression did not change this hierarchy, but האדם is now subservient to הנחש. Even that does not change the fact of האדם being representative, which is the very reason why הנחש wants האדם subservient to him. It is true that האדם is hardly a fit reflection, analogously, of יהוה אלהים, the Former, but this does not change the reality of who he is.

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Some comments about previously asked questions are now made:

- Does (abuse of) freewill effect this representation by האדם, or otherwise help or harm השמים והארץ, and, specifically, all mankind? Is death caused/precipitated by a misuse of freewill?

Nothing is presented in the text which contradicts what was already said about the representation by האדם of ארץ ושמים, and all that is in them. Of course, death could change everything if האדם is not otherwise immortal. He has not died a physical death yet (nor will he before the account finishes in 3,24). Discussion of immortality of האדם by way of a *corporate person* evades the issue. The problem will continue to be addressed in Part III.

- To what degree, if any, is this representation by האדם damaged by any misuse of freewill on the part of another, for instance, האשה or הנחש?

The representation as such, does not change, though the quality of how he

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[165] SKINNER, *A Critical and Exegetical Commentary*, 94-95.

[166] See WESTERMANN, *Genesis*, 288-292; 302-306; especially 330-333.

[167] WENHAM, *Genesis*, 63-64.

goes about this is radically transformed. That he extended his *corporate person* with האשה by way of his צלע does not change, nor does the analogous manner in which children will be brought about change. Now, הנחש chose טוב ורע before האדם and האשה. This did not affect האדם and האשה. הנחש does not belong to the *corporate person* of האדם, nor is he the head, or first of that *corporate person*. Only האדם can hold this place. A further question regards whether the consequences of what האדם suffers immediately as a result of his transgression is brought to bear on his *corporate person*. While everyone has their own free will, there is still an overriding question regarding the import of האדם as a representative of all that there is. This will be discussed later; the author insists on speaking about this, as will be seen.

- Is the first 'generation' of the תולדות of השמים והארץ, viz., of האדם, constituted in all its aspects?

האדם represents ארץ ושמים (2,4-7) throughout time (2,4-14) with moral intensity (2,4-17) which is especially directed to his עזר כנגדו (2,18-25) even if he should fail (3,1-7). האשה is בשר אחד with him through his צלע. Subsequent children belong to him as to his *corporate person*. Every other נפש חיה was made in view of this *corporate person*. A single generation of השמים והארץ in being created has been presented in the text.

- How is it that there is a second generation (see תולדות) if the first is all inclusive?

This is yet to be seen in Part III immediately below.

CHAPTER V

The Exegesis of *Gn* 3,8-24

In 2,4ᵃ, אלה תולדות השמים והארץ בהבראם, two creative activities were announced as two generations. In the continuing יום of formation (2,4ᵇ–3,24), the first creative activity, the first generation (2,4–3,7), is enhanced with the second (3,8-24), redirecting it and continuing with it, as is now seen.

In the overview on the next page, the interrogation begins with האדם (A¹), ends with האשה (B¹), while הנחש is not questioned, though he would be next, for האשה points to הנחש as האדם pointed to האשה. After describing how הנחש is accursed (C), consequences of what happened in 3,1-6 (and 3,7) are presented to האדם and האשה, though in reverse order. The punishment of האשה (B²) is followed by that of האדם (A²). 3,20-24 conclude the account, showing how history will proceed until the crushing of הנחש on the head definitively comes about, until the definitive crushing of the זרע of האשה on the heel is effected.

The chapter has four sections: (1) the scene of interrogation; (2) הנחש as accursed; (3) disciplining האשה and האדם; (4) the way to עץ החיים. The dozens of cross-references to earlier parts of the thesis have essential import.

SECTION ONE — The scene of interrogation

The analysis of these intensely emotional verses is two-fold, and concerns: (1) האדם (3,8-12); (2) האשה (3,13).

1   The interrogation of האדם

The questions of יהוה אלהים for האדם are analyzed according to the division provided by the text, viz., the question איכה with its response in 3,8-10, and the followup questions and answer in 3,11-12. A summary is then provided.

1.1   *Gn* 3,8-10

The author's parallelism is evident, though it is not word for word, since he switches to האדם reporting and, then, in 3,8ᵃ, has האדם explain: כי־עירם אנכי.

⁸ And they heard the voice of יהוה אלהים proceeding in the garden along the day's ⟨A¹⟩
wind, and האדם and his אשה were hidden from the face of יהוה אלהים in the midst of
the tree(s) of the garden. ⁹And יהוה אלהים called to האדם and said to him, «Where
are you?» ¹⁰And he said, «I heard your voice in the garden, and I was afraid – for
I *am* naked – and I hid myself». ¹¹And He said, «Who told you that you *are* naked?
Have you eaten from the tree of which I had commanded you not to eat from it?»
¹² And האדם said, «האשה – whom you gave to be with me – she gave me fruit of the
tree, and I ate».

¹³ And יהוה אלהים said to האשה, «What is this that you have done?» ⟨B¹⟩
האשה said, «הנחש deceived me, and I ate».

¹⁴ And יהוה אלהים said to הנחש, «Because you have done this, you are ⟨C⟩
accursed apart from any beast and apart from any living one of the
field; upon your writhingness will you go, and dust will you eat all the
days of your life; ¹⁵ and I will put איבה between you and האשה, and
between your זרע and her זרע; he will crush you on the head, but you
will crush him on the heel».

¹⁶ To האשה he said, «I will greatly multiply your distress and your pregnancy; ⟨B²⟩
in distress you will bear children, but to your איש will be your desire, and he
will rule over you».

¹⁷ And to אדם he said, «Because you listened to the voice of your אשה, and you have ⟨A²⟩
eaten of the tree of which I had commanded you, "You will not eat from it," האדמה
is accursed because of you; in travail you will eat of it all the days of your life; ¹⁸
thorns and thistles it will sprout up to you; and you will eat the herbage of the
field; ¹⁹in the sweat of your face you will eat bread until your returning to האדמה,
for out of it you were taken; for you are dust, and to dust you will return».

²⁰ And האדם called the name (compare 2,23) of his אשה 'חוה', for she became mother of
the *entire living one*. ²¹ יהוה אלהים made for אדם and for אשתו garments of skins, and caused
them to clothe themselves. ²² יהוה אלהים said, «Behold, האדם has become like one of us,
knowing good and evil; and now, lest he put forth his hand so as to take also of עץ החיים
so as to eat so as to live 'forever'...» ²³ יהוה אלהים sent him from גן־עדן to till האדמה from
which he was taken. ²⁴ He drove out האדם; and He placed in front of גן־עדן the כרבים and
להט החרב המתהפכת, to guard the way to עץ החיים.

⁸ᵃ וישמעו את־קול יהוה אלהים מתהלך בגן לרוח היום	(x¹)
⁸ᵇ ויתחבא האדם ואשתו מפני יהוה אלהים בתוך עץ הגן	(y¹)
⁹ ויקרא יהוה אלהים אל־האדם ויאמר לו איכה	(z)
¹⁰ᵃ ויאמר את־קלך שמעתי בגן	(x²)
¹⁰ᵇ ואירא כי־עירם אנכי ואחבא	(y²)

It is disputable whether, in 3,8ᵃ, האדם ואשתו heard the *voice* or *sound* (קול)
of יהוה אלהים-proceeding. *W-O'C* writes: «For [...] the genitive of a construct

chain that is the object of a verb, see Gen 3:8 (participle, 'walking')»[1]. Yet, an indication for *voice* is found in 3,9: (1) ויקרא; (2) ויאמר; (3) איכה (a spoken question). The statement of האדם in 3,10[a] is indecisive: את־קלך שמעתי בגן. Note:

- *GKC* writes: «participles in connexion with genitives, as מִתְהַלֵּךְ Gn 3[8] are to be regarded as expressing a state and not as being in apposition, since in the latter case they would have to take the article»[2].
- Acting attributively, *hithpael* מתהלך is understood as a «double-status (reflexive-reciprocal) counterpart of the *Piel* and secondarily as a passive form»[3].
- The Massoretic cantilation (mêr‘ḵâ & ṭip̄â) makes a united phrase of מִתְהַלֵּךְ בַּגָּן.
- The phrase לרוח היום does not mean *in the twilight* (or *chilliness*) *of the day*, for «*rûaḥ* als Bezeichnung des Windes ist notwendigerweise etwas, was sich in Bewegung befindet und was die Kraft hat, anderes in Bewegung zu setzen»[4].
- לרוח היום helps to describe the agent of the *hithpael* participle, but the agent is not יהוה אלהים, but the wind. Thus, there is no sound that יהוה אלהים makes to move.
- Now, in construct to יהוה אלהים מתהלך is קול, what האדם ואשתו heard, and since the קול is not in construct to רוח היום, which is, instead לרוח היום following upon יהוה אלהים מתהלך בגן, the *wind* is not responsible for what האדם ואשתו heard.

The translation is: *They heard the voice of* יהוה אלהים *causing Himself to be brought along in the garden by the wind of the day*[5]. Metaphorical usage of רוח forces יום to retain its meaning as the one יום of formation[6]. רוח, as רוח, brings יהוה אלהים throughout the garden while He speaks. 3,9 also insists on a *voice*; איכה is most likely a repeated question. See קול as *voice* in 3,17.

Both האדם ואשתו heard this קול (וישמעו) in 3,8[a], and both hid (ויתחבא, 3rd per. masc. sg. with compound subject: האדם ואשתו). Yet, אי is directed only to האדם

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[1] *W-O'C*, 10.2.2.d., n. 19.

[2] *GKC*, 118. *p*.

[3] *W-O'C*, 26.1.1.a; also see 26.2.a; 26.3.a.

[4] ALBERTZ – WESTERMANN, «רוּחַ», 728.

[5] Kedar-Kopfstein opines: In «Gen 3:8.10 könnte ein Anti-Anthropomorphismus vorliegen: Nicht JHWH ergeht sich im Garten, sondern sein *qôl*» (KEDAR-KOPFSTEIN, «קול», 1243).

[6] Niehaus conjectures that יום refers to 'storm' (See NIEHAUS, «In the Wind», 264 and 266, n. 2). He *may* be correct (See *AHw*, 1418b-1420a; VON SODEN – BERGMAN – SÆBØ, «יום», 561-562; *HALOT*, 401b). Even so, קול would still refer the *voice* of יהוה אלהים. The analogy of the stormy consequences of the transgression, including fear, would be fitting. Grundke attacks this (See GRUNDKE, «A Tempest», 548-551).

(איכה), who answers in the 1ˢᵗ per. sg. in 3,10. האשה knows she is implicated (see 3,13). איכה is an accusation concerning the relationship with יהוה אלהים[7]. For האדם, קול is not the *direct* cause of fear, but the occasion by which (כי) he recognizes his own lack of integrity – כי־עירם אנכי – for יהוה אלהים presents a standard of integrity which האדם *should* enjoy, but does not. Being naked is correct[8] *though they made loinclothes for themselves* with foliage (which cannot correct *this* nakedness). The present tense is to be supplied to the nominal clause כי־עירם אנכי: *because I am naked.* האדם recognizes the gravity of his nakedness, his corruption from עץ הדעת טוב ורע, *because* he is in the presence of the integrity of יהוה אלהים, who insists on communicating.

Two special trees were בתוך הגן in 2,9. In 3,3, עץ הדעת טוב ורע is בתוך הגן. In the *perspective* of האדם and האשה in 3,8, they are blind to עץ החיים[9], corrupted as they are by עץ הדעת טוב ורע[10]. If עץ הגן does not refer to a collective, האדם ואשתו should read: ויתחבא האדם ואשתו מפני יהוה אלהים בתוך עץ הגן *were hidden from the face of* יהוה אלהים *in the midst of the tree of the garden.* This action can refer to entering the dark 'shade' of corrupt knowing. חבא means *being darkened*, and is used for hiding[11]. The passive ויחבא is well used. If עץ הגן is a collective, all trees are similar, including עץ החיים: how sad.

The further degeneration of האדם is depicted here, as are preparations for

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[7] קול as *sound* is out of place; יהוה אלהים would be a monstrous figure whose movement reverberates where רוח היום reaches. The relationship of האדם with יהוה אלהים would be predicated on fear of monstrosity. Though Creator/Former, יהוה אלהים is small enough, as it were, to breathe into the nostrils of האדם. מפני יהוה אלהים should be literally translated: *from the face of*, not *from the presence of* יהוה אלהים. Corrupted knowing from eating from עץ הדעת טוב ורע, along with fear of the presence of יהוה אלהים, inhibit an appropriate response to יהוה אלהים, for one *cannot hide* from the Creator/Former of ארץ ושמים.

[8] Yet, Neufeld says his «entire answer is tainted» (NEUFELD, «The Anatomy», 113).

[9] Vawter, instead, writes: «Original sin did not make man a depraved creature and a mass of corruption. If we speak of a "weakened will" and a "clouded intellect", Catholic theology has always understood these terms to imply the external difficulties that beset these faculties rather than any intrinsic change to them» (VAWTER, *A Path*, 69-70).

[10] See thesis p. 170.

[11] See *HALOT*, 284-285. For 3,8 (*hithpael*) and 3,10 (*niphal*), Wagner adds: «der Funktionsradius von *ḥbʼ* kann voll abgeschritten werden» (WAGNER, «חָבָא», 697).

HARTENSTEIN, «Und sie erkannten», 277, mentions a later word-play on כתנות עור in 3,21, «*kotnôt ʼôr* mit Alef». This would be appropriate for 2,25 against 3,7.10.11, for, in 2,25, האדם ואשתו are not hiding or darkening themselves, but are, as it were, in the light.

further creative/formative action by יהוה אלהים. This continues with 3,11-13.

1.2   *Gn 3,11-12*

^{11a} ויאמר   מי הגיד לך כי עירם אתה
^{11b} המן־העץ אשר צויתיך לבלתי אכל־ממנו אכלת
¹² ויאמר האדם   האשה אשר נתתה עמדי הוא נתנה־לי מן־העץ ואכל

יהוה אלהים does not wait for an answer to the first rhetorical question, but asks another, likewise rhetorical, for it tells the story. *GKC* says that «the particle הֲ stands primarily before the simple question, when the questioner is wholly uncertain as to the answer to be expected»[12], but then adds that

> a few passages deserve special mention, in which the use of the interrogative is altogether different from our idiom, since it serves merely to express the conviction that the contents of the statement are well known to the hearer, and are unconditionally admitted by him. Thus, Gn 3[11] *surely thou hast eaten*[13].

This admission was inferred by האדם in 3,10. The tone is pedagogically combative. יהוה אלהים will not be mocked. האדם is wrongly combative. הנחש or האשה could not have *told* האדם anything about this nakedness, which is experienced as corrupt knowing obviated by the presence of the integrity that יהוה אלהים is, in view of the enabling communication initiated by יהוה אלהים.

The consequence of eating from עץ הדעת טוב ורע as reported by יהוה אלהים in 2,17 – ביום אכלך ממנו מות תמות – is more precise here. The force of these questions is that האדם will die because of the corruption, the nakedness, the darkening brought to him by his eating from עץ הדעת טוב ורע.

Because of his corruption, האדם thinks that יהוה אלהים expects האדם to come up with a guilty party other than himself: מי הגיד. *Indirectly*, האשה did 'tell' האדם about his nakedness in the very action of giving him to eat of עץ הדעת טוב ורע. Her vocation is to be an עזר כנגדו for האדם. The verb נגד (as in מי הגיד לך) is used here instead of, for instance, אמר, with נגד recalling that האשה is to be עזר כנגדו. Instead, האשה provided for האדם that which he had been commanded not to eat. However, האדם does finally answer: ואכל. Yet, he blames האשה: נתנה־לי. Ultimately, this is done to as to blame יהוה אלהים: האשה אשר נתתה עמדי הוא נתנה־לי מן־העץ. The emphasis placed on האשה by the

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[12] *GKC*, 150. *d*.
[13] *GKC*, 150. *e*.

resumptive pronoun הוא emphasizes the reason to have a resumption, namely, the parenthetical phrase: אשר נתתה עמדי. Like his hiding, this statement is aggressive, as is any suicidal act, proving his success in 'darkening' himself, in hiding. Thinking to carve out a space in the creation of יהוה אלהים just for himself, that is, apart from יהוה אלהים, he still does not avoid יהוה אלהים nor any penalty; he is not כאלהים. To say ואכל, though an admission, is not repentance, but is only further effrontery.

2   *Gn* 3,13: the interrogation of האשה

The question of יהוה אלהים for האשה and, then, her response are brief:

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ויאמר יהוה אלהים לאשה   מה־זאת עשית

ותאמר האשה   הנחש השיאני ואכל

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The question in 3,11, הֲמִן־הֵעץ אשר צויתיך לבלתי אכל־ממנו אכלת, refers to האדם alone (צויתיך), harkening back to 2,17, when האשה had not yet been built up from העצם of האדם. האשה is also forbidden to eat from עץ הדעת טוב ורע; she is *built up* from האדם, and, if corrupted by it, she cannot be עזר כנגדו for האדם.

יהוה אלהים simply asks, מה־זאת עשית. The intensive demonstrative pronoun זאת (also 2,23; 3,13), emphasized with מה־, has its abstract reference in the previous situation[14]. האשה answers as did האדם, with a mitigating circumstance (הנחש השיאני) and then ואכל. The *hiphil* of נשא (שוא) holds out a false hope[15]. The pausal form of this imperf. consecutive, וָאֹכֵל׃[16] is regular (as it was for האדם). The mitigating circumstance does not exempt her from her action's consequences. Diversely, Niccacci tentatively writes:

> La proposizione verbale indica cosa fa il soggetto; la proposizione nominale indica chi è il soggetto. Quando a un nome segue un verbo si ha una proposizione nominale complessa. Gen 3,13 *hannâhâš hiššîanî* "è il serpente che mi ha ingannata" è appunto una proposizione nominale complessa: non dice cosa fa il soggetto, ma chi è il soggetto[17].

So, instead of the incisive irony of "the Oracle deceived me", Niccacci effectively proposes *the Deceiver deceived me*, which is, then, *not* an excuse,

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[14] See *W-O'C*, 6.6.d; 17.4.3.c., n. 19; 18.3.b. *GKC* opines that the combination here of מה and זאת is an expression of indignation; see *GKC*, 148. *b* and 136. *c*.

[15] See RINGGREN, «נשא», 657-658; *HALOT*, 728b.

[16] See *GKC*, 68, *e*.

[17] NICCACCI, *Syntassi*, 17. WESTERMANN, *Genesis*, 349, opines that האשה is «naiver».

but a further reason to be condemned, for then she knew all along that הנחש was a deceiver *by nature*. הנחש is not formed by יהוה אלהים to be a deceiver, and האשה cannot suspect this to be the case. Instead of almost reducing הנחש to a psychological aspect of האשה, one may note that «*wayyqtl*, after a suffix form, usually expresses a perfective value. If the time reference is to the past, the *wayyqtl* form may be a definite 'preterite' [...] הַנָּחָשׁ הִשִּׁיאַנִי וָאֹכֵל: The serpent deceived me, *and so* I ate»[18]. הנחש and האשה are both guilty[19].

Section Two — הנחש as being accursed

The division of the analysis of הנחש as accursed is suggested by the syntax and content, viz., 3,14 (הנחש) and 3,15 (הנחש) in view of others.

1 *Gn 3,14*

The analysis of 3,14 is three-fold: (1) ויאמר יהוה אלהים אל־הנחש כי עשית זאת; (2) ארור אתה מכל־הבהמה ומכל חית השדה (3); על־גחנך תלך ועפר תאכל כל־ימי חייך.

3,14 presents a two-fold distinction of being accursed (מכל...) with a two-fold explication (על־גחנך...) within a specific time (כל־ימי...).

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                                         14b ארור אתה
        מכל־הבהמה  ומכל חית השדה  }                          }  ויאמר יהוה אלהים אל־הנחש כי עשית זאת 14a
        על־גחנך תלך  ועפר תאכל   } 14c                       }
              כל־ימי חייך                                    }
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1.1 *Gn 3,14*[a]

הנחש is not depicted as hiding, but is present as יהוה אלהים proceeds with the interrogation[20]. הנחש has nothing to fear from האדם and האשה, nor, at *this* point, from יהוה אלהים. He has what he wants. He needs only to wait out any reaction of יהוה אלהים. הנחש does not act or react for the rest of the account.

The phraseology of 3,14[a], ויאמר יהוה אלהים אל־הנחש כי עשית זאת, does not mention questioning of הנחש by יהוה אלהים, which is preempted by judgment,

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[18] *W-O'C*, 33.3.1.a. *GKC* says the perfect, השיאני, is also definite; see *GKC*, 106. *b*.

[19] This is true despite the word order emphasizing הנחש; see *GKC*, 142. *a*.

[20] Val d'Eremao asks: «Is it not highly improbable that [...] the bestial serpent, if that had been the tempter, would have been permitted by the guilty pair to accompany them in their flight?» (Val d'Eremao, *The Serpent*, 62). For him, הנחש is no serpent.

the causal clause[21], כי עשית זאת, whose force extends throughout 3,14-15.

The punctiliar completion of the perfect indicates that, due to deceiving this once, he will be punished. זאת refers to the accusation הנחש השיאני and to the fact that האדם willingly imitates her transgression, which was the intended result of the deception of האשה[22]. האדם was not deceived[23].

1.2   Gn 3,14ᵇ

3,14ᵇ, ארור אתה מכל־הבהמה ומכל חית השדה, refers to הנחש alone as accursed, not to any בהמה or חית השדה also being accursed. Again, הנחש is accursed *apart from* each בהמה and *apart from* each חית השדה[24]. Of האדם, האשה and הנחש, only הנחש is accursed. The *qal* passive participle, ארור, indicates his own action[25].

יהוה אלהים can and does mock הנחש. The intelligence needed to provide an oracle is not to be taken away[26]; if הנחש were now to have less intellectual

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[21] See *W-O'C*, 38.4.a; *GKC*, 158. *b*.

[22] Antonelli comes to this result differently, writing that «Chavah [... holds] a unique position in the garden scenario as the "middleman." The serpent *told* Chavah to eat the fruit but did not itself eat it; Adam *ate* the fruit but did not tell anyone else to eat it. Chavah both ate the fruit *and* told someone else to eat it» (ANTONELLI, *In the Image*, 11).

[23] Ellison says that האדם «decided he would stand by his wife [...]. If we must draw up a scale of guilt, it should be clear that Adam's was indubitably greater» (Ellison, *Fathers*, 26). Diversely, again, see VOGELS, «Her Man», 157).

[24] Again, מכל (כל + מן) does not here refer to a *partitive comparative superlative. GKC* has the right idea – «מִן, originally [...] *separation*, represents both the idea of *distance, separation* or *remoteness from* something, and that of *motion away from* something, hence also *descent, origin from* a place» – but then *GKC* unnecessarily makes an exception for 3,14, based on the idea that הנחש is some sort of animal: «From the idea of *separation* is naturally derived [...] the sense of (*taken*) *from among . . ., e numero* [...] cf. 3¹⁴» (*GKC*, 119. *v-w*). An incorrect premise cannot provide a derivation.

[25] Diversely, *GKC* says that this curse falls into the category of that for which «a jussive is practically to be supplied», that is, «also in the formulae of blessing and cursing [...] אָרוּר *cursed art thou...* 3¹⁴» (*GKC*, 116. *r*, n.1). And yet, the text does not present a *declaration* of יהוה אלהים so much as a *statement of a fact* brought about by הנחש himself.

Indeed, Scharbert thinks that the *qal* passive formula consistently and simply indicates a state of affairs rather than expressing a wish, except for *Jer* 20,14; see SCHARBERT, «ארר», 440. Yet, the author did not use the *qal* imperf. 1ˢᵗ per. com. sg. אָאֹר (*Gn* 12,3), or the *qal waw*-consecutive perf. וְאָרוֹתִי (*Mal* 2,2), etc. Even *Jer* 20,14 can most naturally be understood in the indicative sense: *The day in which I was born stands accursed...*

[26] Again, regarding מן, Navarro, interested in psychology, adds to the text: «El *mîn*

capacity of any בהמה or חית השדה, it would be useless to tell him he is accursed. His incapacity to use his intelligence will effectively make him less intelligent than any בהמה or חית השדה, apart from whom he is accursed. Compare 3,14[b] with 3,1: והנחש היה ערום מכל חית השדה אשר עשה יהוה אלהים.

The reason why כל־הבהמה *is* mentioned here, as it had been in 2,20, though not in 2,19 or 3,1, is because a בהמה is not known for intelligence compared to any חית השדה[27]. Mentioning בהמה *and* חית השדה in 3,14[b] is particularly provocative in its reversal of 3,1, which only lists חית השדה.

עוף השמים is *not* included here, but is listed in 2,19-20. A mention of עוף השמים is not necessary here if the idea is to emphasize another aspect of being accursed, namely, that הנחש will proceed below any בהמה, and, indeed, below any other חית השדה: on his belly, his writhingness (על־גחנך) will he proceed.

The reason that נפש חיה is *not* mentioned here as it had been in 2,19 is because there are other נפש חיה who are non-material creatures as is הנחש. They, having come under the influence of הנחש, are accursed just as he is. The reasoning for this is presented in the examination of 3,15.

1.3   Gn 3,14[c]

3,14[c], על־גחנך תלך ועפר תאכל כל־ימי חייך, lists two ways in which הנחש being accursed is expressed. He is now to proceed along האדמה[28], on his writhingness[29]. This is no metamorphosis from a bipedal or quadrupedal

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expresa ahora su confinamiento como incapacidad de comunicación, incluyendo los niveles más relacionados con su especie animal» (NAVARRO PUERTO, *Barro*, 256).

[27] Botterweck opines about 1,24-25 and 2,19: «בהמה scheint die vierfüßigen Haustiere, das Groß- und Kleinvieh, zu meinen, während חית הארץ wohl die wilden Tiere bezeichnet», adding: in «2,19 (J) dagegen bedeutet es Landtiere» (BOTTERWECK, «בְּהֵמָה», 526).

[28] Gómez-Acebo writes: «¿Nuestro animal se comportaba de otra manera antes de la ingestión del fruto por los hombres? No lo creo y eso me hace pensar que no hay castigos» (GÓMEZ-ACEBO, «Un jurado», 59). Why הנחש is, in fact, cursed, is studied below.

[29] *BDB* presents גָּחוֹן as «belly, of reptiles (cf. perh. As[syrian]. giḫinnu, *cord* (from twisting?)» (*BDB*, 161a). *Lv* 11,42, is indecisive. The LXX has an anomolous translation, which seems to point to this aspect of twisting; as SOLLAMO, *Repetition*, 24, points out: «Nouns denoting parts of the body only once constitute such a pair of coordinate items that only the first one is followed by the possessive genitive: Gen 3:14 על־גחנך תלך – ἐπὶ τῷ στήθει σου καὶ τῇ κοιλίᾳ πορεύσῃ [...] The translator has made a *hendiaduoin*

state to having no legs whatsoever (like any serpent). Instead, it is convenient for him to fulfill the rest of his curse, to eat עפר[30], and to be crushed on the head. It is ironic for one whose vocation was to provide an oracle regarding the vocation of האדם, who is to work האדמה, that he should proceed along האדמה. Of course, he does not become what he eats. He is simply frustrated, utterly.

האשה .3,1 and 3,14 contrast – ועפר תאכל – הנחש to יהוה אלהים The words of עץ הדעת טוב ורע Eating from. אף כי־אמר אלהים לא תאכלו מכל עץ הגן :is asked brings a death (2,17) by which האדם will return to עפר – as mentioned in 3,19, כי־עפר אתה ואל־עפר תשוב – the dust הנחש will eat. Note the parallel words in 3,17 for האדם and here for הנחש – כל ימי חייך (discussed below)– during which time one will eat of האדמה (תאכלנה) while the other eats its partitive עפר (accursed with האדמה in 3,17). The instigation of הנחש has ironically returned.

2   *Gn* 3,15

3,15 continues to describe the punishment of הנחש. The analysis is divided into two parts, each having a two-fold division, with the first about איבה (a very particular enmity), (1) ואיבה אשית בינך ובין האשה[15b] ובין זרעך ובין זרעה[15a], and the second centered on the verb שוף: (2) הוא ישופך ראש[15d] ואתה תשופנו עקב[15c].

2.1   *Gn* 3,15[a-b]

The parallelism of elements, so characteristic of the author, is most evident:

№				
	ך	בינ	(1[a])	ואיבה אשית[15a]
	האשה	ו בין	(2[a])	
	ך	בין זרע	(1[b])	ו[15b]
	זרעה	ו בין	(2[b])	

The opening ו of 3,15[a] connects the verse with 3,14, beginning another series of consequences for כי עשית זאת.... The opening ו of 3,15[b] begins the second set of consequences in this verse. Idiomatically, בין can be repeated twice (№ 1-2), with each ו within the two בין sets contrasting the subjects of each בין. The first set involves two persons, the second the זרע of each.

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construc-tion out of it. The preposition ἐπί, is not repeated either».

[30] Strong imagery of serpents eating or licking the dust (see *Is* 65,25; *Mic* 7,17) does not distract from, but, if anything, only reinforces the analogy of the word-play here.

In 3,14, הנחש alone is affected. 3,15 also refers to others in view of him. יהוה אלהים puts איבה between הנחש and האשה, and then, seemingly one step removed from the punishment of הנחש, between the זרע of הנחש and of האשה.

2.1.1   זרע

זרע does not here refer to any male reproductive semen provided by האדם or any other, nor does the text present האשה as an androgyne[31]. Moreover, הנחש, being non-material, cannot reproduce with any physical זרע. There is no close analogy on this point with, e.g., *En.el.* In *Gn*, each type of נפש חיה is formed between the declaration of יהוה אלהים concerning עזר כנגדו and the building up of האשה from העצם of האדם; each נפש חיה will reproduce *if* this is the way in which each was formed, but הנחש is unique[32]. Other non-material beings are presented later, e.g., הכרבים (see 3,22.24). Non-material beings can come under the influence of הנחש only before the building up of האשה and the reprimand of הנחש here in 3,14-15, for the control retained by יהוה אלהים in 3,14-15 over הנחש preempts further 'conversions', if you will, to הנחש.

Both sides of איבה are not constituted by human זרע. This איבה must be placed by יהוה אלהים for the זרע of האשה *and* of הנחש; the difference between the זרע of האשה and הנחש does not refer to an effect of איבה, but rather to being human or non-material (those affiliated to הנחש). בהמה or עוף השמים or חית השדה do not have the capacity to be morally affiliated to הנחש (see, analogously, *Is* 1,4; 57,3). *Offspring*, the most common usage of זרע, is singular or collective, is not limited (as in a census) to any age group such as men of military age.

2.1.2   איבה אשית

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[31] In *Gn* 16,10, the angel of יהוה speaks to Hagar about *her* זרע. She is not Abram's wife. *Her* זרע is not fully *his*. Isaac must be born from Sarai, his wife. Also, בני־האלהים or הנפלים in *Gn* 6,4 are simply other ways of describing various sons of האדם; the זרע of האשה does not have provenance in a fantastic creature. הֵמָּה, in 6,4[b], may well refer to הנפלים and בני־האלהים, who are, then, simply, הגברים אשר מעולם אנשי השם. If הֵמָּה refers to the children, הנפלים or בני־האלהים are reflected in them, and they are, then, simply men, however spectacular some were (*which is the point*; see, for instance, later commentary: *Wis* 14,6; *Bar* 3,26-29). Testa, *Genesi*, 155-158, is not convincing. זרע אחר in *Gn* 4,25 is discussed below.

[32] See thesis pp. 146-151.

יהוה אלהים establishes איבה[33] equally; any influence of האשה or הנחש in the זרע of either is irrelevant. איבה between people and snakes is not etiological[34]. With איבה, the *status quo* is changed abruptly, supernaturally. האשה accusing הנחש of deception is insufficient[35]. האשה might have had a type of איבה if she did not transgress. הנחש would remain guilty, but האשה would be innocent.

The context determines the 'time' of אשית, a simple imperfect. The same goes for 3,14 with the *qal* passive participle ארור, and for 3,14-19, with simple imperfects describing life for הנחש (תאכל, תלך), and, also with participles and infinitives, for האשה and האדם. The same is true for 3,15[c-d] (תשופנו, ישופך). איבה persists as long as the זרע of האשה persists. הנחש must be present to fulfill his reception of איבה from יהוה אלהים against the זרע of האשה[36].

Solar days (כל ימי חייך) within the continuing יום of formation seem to indicate a limited association for הנחש with this one יום of formation. To fulfill his איבה, he must be present until the זרע of האשה is complete. Formation is necessary for the זרע of האשה in that יהוה אלהים must provide the gift of life concurrently with the provision of נשמת חיים when איש and אשה *become one flesh* in offspring[37]. Moreover, האדם and his *corporate person*, including האשה and their offspring, are representative of ארץ ושמים[38]; it is senseless for ארץ ושמים to continue after the last of the זרע of האשה. Thus, איבה between הנחש and the זרע of האשה endures at least to the end of the יום of formation. This is examined further in the analysis of 3,15[c-d].

The reception of איבה in those concerned is predictably different; otherwise, there could be no איבה. The violence between the זרע of האשה and הנחש is not איבה, but is added to it. הנחש as accursed, also has איבה with יהוה אלהים.

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[33] It is not surprising that איב has a rich spectrum; see RINGGREN, «איב», 228-235.

[34] This has also been pointed out at length by VAL D'EREMAO, *The Serpent*, 52-54.

[35] Instead, B. JACOB, *Das erste Buch*, 114, writes: «Weil es die Mutter ist, die dem Kinde die ersten Antipathien einschärft und es warnt, so wird sich die Feindschaft in ihren Kindern fortsetzen».

[36] This does not justify anti-Semitism: «Scilicet per serpentem [...] diabolum intelligunt [...] per semen serpentis Christi adversarios, infideles, Judæos aliosque fidei et sanctitatis hostes, aut etiam dæmones, Satanæ socios» (LAMY, *Commentarium*, 233).

[37] See thesis p. 54.

[38] See, for instance, thesis p. 74.

The placement of איבה means a change for the better will be brought to האשה and her זרע in relation to יהוה אלהים, a change that is punishing for הנחש. Thus, יהוה אלהים is acting with איבה against הנחש[39]. האשה and her זרע are changed by at least a partial reversal of what made האשה to lack איבה with הנחש in the first place, viz., the corruption brought by eating from עץ הדעת טוב ורע.

The only possibility is the lack of איבה beginning at conception, when איש and אשה become one flesh in their child (see 2,24)[40]. The text excludes a child deciding to commence a lack of איבה with the זרע of הנחש. As mentioned above, no one can *decide* to have a lack of איבה with הנחש, whether at the 'age of reason' or at any other time. יהוה אלהים must place this איבה. Also, the lack of איבה was the decision of האדם for his *corporate person*. The lack of איבה, simultaneous with conception, is consonant with יהוה אלהים giving the gift of life with נשמת חיים[41] *according* to the consequences chosen by האדם for himself, his *corporate person*, viz., not having the capacity to choose what is consonant with עץ החיים over against עץ הדעת טוב ורע. The effects of the transgression[42] of האדם are 'transmitted' simultaneous to physical generation, 'inhering' in his *corporate person* without any transgression of his זרע[43].

The utility of any זרע of האשה comes into question, for though differing from the *corporate person* of האדם, this זרע bears, at least partially, the effects of transgression of האדם – including death from עץ הדעת טוב ורע[44] – for האדם must participate (certainly on a physical level) in bringing forth *his*

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[39] Cassuto, instead, writes for 3,15: «The serpent is not, as the ancient tradition declares, the enemy of God; he is the foe of man» (CASSUTO, *A Commentary*, 160).

[40] See thesis pp. 137-142 in view of thesis pp. 127-132.

[41] See thesis p. 54.

[42] Minissale writes: «Il testo non usa una specifica qualifica teologica, come peccato, colpa ecc.» (MINISSALE, *Alle origini*, 74). Yet, יהוה אלהים Himself gives the command (see 2,17), and, as Minissale adds, «è soprattutto il dialogo della tentazione, condotto con molta finezza psicologica, a porsi su un piano spiccatamente teologico» (*idem*).

[43] Murphy iterates what is said in many courses on Genesis (MURPHY, *Responses,* 18): This famous passage [...] is unusually viewed in terms of original sin. But it should be emphasized that that phrase is not in the biblical text. Indeed, the Hebrew Bible does not again refer to this famous event in Genesis 3. Original sin is a later theological development, based on Romans 5 and especially on the theological explanation of St. Augustine.

[44] See thesis p. 115.

corporate person[45]. This raises many questions, and is discussed below.

Inasmuch as the placement of איבה must be repeated for each member of the זרע of האשה – all who are spoken for by האדם since their conception – that is how much the corruption coming with עץ הדעת טוב ורע is presumed *in the text* to remain. By definition, the strength of that corruption is broken by איבה, to the effect that there is a newly established freedom to choose between עץ החיים and עץ הדעת טוב ורע, a capacity, then, to do the will of יהוה אלהים, even in the midst of the effects of עץ הדעת טוב ורע. By contrast, הנחש, in being accursed, lacks wisdom, the capacity to use his intelligence[46].

Some questions regarding 3,15[a-b] will be answered in 3,15[c-d], e.g., the provenance of the זרע of האשה and how it is that the איבה is brought about.

2.2   *Gn* 3,15[c-d]

ואיבה אשית בינך ובין האשה ובין זרעך ובין זרעה הוא ישופך ראש ואתה תשופנו עקב 3,15, suffers from an unexpected anachronism due to Greek and Latin renditions of זרע, הוא and ‐ֶנּוּ. This is discussed after the exegesis of the Hebrew text of 3,15[c-d]. An excursus of some comments on the LXX and the spectrum of the Latin is offered first, not to aid the exegesis, but so as to put an edge on it.

EXCURSUS: GREEK AND LATIN RENDITIONS OF זרע, הוא and ‐ֶנּוּ

Very little evaluation of the renditions of (1) the LXX, and (2) the Latin is made here, but merely a succinct presentation of what they offer.

(1) The LXX presents: καὶ ἔχθραν θήσω ἀνὰ μέσον σου καὶ ἀνὰ μέσον τῆς γυναικὸς καὶ ἀνὰ μέσον τοῦ σπέρματός σου καὶ ἀνὰ μέσον τοῦ σπέρματος αὐτῆς αὐτός σου τηρήσει κεφαλήν καὶ σὺ τηρήσεις αὐτοῦ πτέρναν. Here, αὐτός refers actually, not grammatically to σπέρμα. It *seems* this requires αὐτός/σπέρμα to be an individual. This is discussed below. Bea cites Theophilus, a second century bishop of Antioch, from Migne, having αὐτό (=*ipsum*)[47]. Other editions have αὐτός (=*ipse*), as do critical editions[48].

(2) For הוא, Latin renditions present: (a) *ipse*, (b) *ipsa*, (c) *ipsum*. Some other, less important variations of the verse are mentioned further below.

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[45] For the precedent structuring of the understanding of such a זרע, see thesis p. 138.

[46] See thesis p. 163.

[47] THEOPHILUS, *Ad Autolycum*, Book II, § 22, 1085. See BEA, «Maria», 11.

[48] E.g., GRANT, *Theophilus*, 62; MARCOVICH, *Theophili*, 69.

Inimicitias ponam inter te et mulierem et semen tuum et semen illius ipse/ipsa/ipsum conteret caput tuum et tu insidiaberis calcaneo eius.

(a) *Ipse* — is the most common Latin pronoun for הוא[49], and refers ungrammatically to *semen* (neuter). Thus, *ipse* seems to refer to a personified, male individual, though *semen* is usually metaphorical and collective.

(b) *Ipsa* — is also common; it refers to *mulier* by *illius*[50]. Comments are impassioned[51]. Kennicott presents incisive notes: «היא 227, 239 — videtur primo היא 516, 612 — primo הוא, forte nunc היא, 155; et forte היא 387»[52].

(c) *Ipsum* — Ceuppens' comment still reflects the consensus: «Quidquid sit de Vulgatae lectione, cum certitudine nobis concludere licet: documentis antiquissimis investigatis, textum originalem et primitivum non admisisse "ipsa" conteret, sed "ipsum" (semen mulieris) conteret caput serpentis»[53].

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[49] For the *Vetus Latina*, see FISCHER, *Vetus Latina*, 67-69. Although originally translated from the LXX, many renditions present *ipsa*, not *ipse*. Most of these, however, were edited from an original *ipse*. Also see the clever article of VACCARI, «Occhio», esp. 36.

[50] Many are attached to *ipsa* due to its usage by, e.g., THOMAS AQUINAS (see *S.T.*, Iᵃ IIᵃᵉ 165, a. 2, ad 4.2). For a brief list, see CORNELIUS A LAPIDE, *Commentaria*, 105b. For a survey of Patristic texts until the 13ᵗʰ century, see LAURENTIN, *L'interprétation*. For a survey of post-Patristic and post-Tridentine commentators (Catholic or not), see GALLUS, *Interpretatio Mariologica Protoevangelii (Gen 3,15)*; *Interpretatio Mariologica Protoevangelii posttridentina*, I-II. It is in the year, significantly, of 1853, that Patritius asks the still asked question (by some) of whether the immaculate conception was necessary for האשה to be mother of the זרע, and whether this necessitates that הוא be read as היא (PATRITIUS, *De* הוא). Instead, methodologically, the text itself must speak.

[51] Smit notes the more dogmatic than scriptural debates of the mid-twentieth century, when there was concern for Mariology, original sin and its transmission, polygenism, etc. Though there are dozens of articles, some vehement, Smit, helpfully, mentions that Roschini made a rebuttal of the often cited LENNERZ, «Duae quaestiones», [1943] 347-366; ROSCHINI, «Sull'interpretazione», [1944] 76-96; SMIT, *De Vulgaat*, [1948] 269. Drewniak's earlier work (DREWNIAK, *Die mariologische Deutung* [1934] 1-96) is summarized by Bea (BEA, «Maria», [1953] 3), who rejects its import. Drewniak categorized authors as non-mariological, non-messianic, naturalistic and moral.

[52] KENNICOTT, *Vetus Testamentum*, 5b. De Rossi describes, for instance, 155 as «*Biblia cum Targ. et masora [...] sec. XIII*» (DE ROSSI, *Variae lectiones*, I, lxvii). No date is given for the 'correction'. For an evaluation of Kennicott, see WÜRTHWEIN, *Der Text*, 34, 80-81. A gloss in 1480-1481 requires at least one manuscript to have היא: «In hebreo habet: Ipsa conteret caput tuũ» (FROEHLICH – GIBSON, *Biblia*, 29a). Bellarmine found only one manuscript with היא; see DE ROSSI, *Variae lectiones*, III, 207a.

[53] CEUPPENS, *De Proto-evangelio*, 15.

The «textum originalem et primitivum» is the Hebrew text. Eberhard & Erwin Nestle present Luther's Latin of 1529: «Inimicitias ponam inter te et mulierem, et *inter* semen tuum et semen illius, Ip*sum* conteret caput tuum, et tu *mordebis* calcan*eum* eius»[54]. Luther's work of 1545 presents «der selb» for «Samen»[55]. Luther's comments are rather animated:

> Et ipsum conteret caput tuum, Et tu conteres Calcaneum eius. Quis non miretur, imo non execretur Satanae malignum consilium, qui hunc locum, plenissimum consola-tionis de Filio Dei, per ineptos Interpretes transtulit ad Mariam virginem? Nam in omnibus latinis Bibliis ponitur pronomen in foeminino genere: 'Et ipsa conteret'[56].

Vercellone counts seven manuscripts, dating from 1533-1566, which have *ipsum*, but notes, then, that 'correctors' under Pius V immediately desired, without success, to replace *ipsa* with *ipsum*[57]. Fischer reports *no* instance of *ipsum*[58]. The revision of the Vulgate – finally the *Nova Vulgata* – presented *ipsum*[59]. *If ipsum* is meant to exclude *any* meaning of *ipse* – based on the 'equation' of Latin (and Greek) and Hebrew grammar – there is a risk to the Hebrew content. Though the translation of הוא has concerned commentators – sometimes by ignoring *ipsa*, and opting for *ipsum* over *ipse*, or otherwise 'solving' what is not actually a problem[60] – the Hebrew must be examined

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[54] NESTLE, Eberhard & Erwin, *D. Martin Luthers Werke*, 16.

[55] See LUTHER, *Biblia*, *in loco*.

[56] KOßMANEM – REICHERT, *Vorlesungen*, 143.

[57] VERCELLONE, *Variae Lectiones*, 13b.

[58] FISCHER, *Vetus Latina*, see 67b-69a. Brugensis pointed out in 1745 that *ipsum* is recent: «V. 15. *Ipsa conteret caput tuum.* Studiose caverunt Correctores, ne feminum *ipsa*, quod a vetere Interprete datum fuit, mutarent cum masculino *ipse*, aut neutro *ipsum*, quamquam clarioribus sensu» (BRUGENSIS, «Genesis», 57).

[59] The pre-Tridentine Vulgate often presented *ipse* (as well as *ipsa*), while thereafter, until recently, *ipsa* prevailed (in reaction to the new *ipsum*). *Ipsa* was presented in *Biblia Sacra iuxta Latinam Vulgatam* by Sodalium Abbatiae Pontificiae Sancti Hieronymi in both 1926 (see 151b) and ²1959 (see 3a). This edition was utilized for the *Nova Vulgata* (changing *ipsa* to *ipsum*) by SCHICK, *Pentateuchus*, in 1977 (see 14), which edition was reissued in *Nova Vulgata*, 1979 (see 6), ²1998 (see 32). However, the *Pro manuscripto* of 1976 for these series of editions had *ipse*; see (under Schick) *Pro manuscripto* (10). The precedent of this latter *ipse* may be dated to 1969, when *ipse* appeared in the critical apparatus of WEBER – FISCHER – GRIBOMONT – SPARKS – THIELE, *Biblia Sacra*, 7.

[60] An anonymous author creates problems: «Per comune consenso il passo è messiani-co: non fu come tale citato da N. Signore e dagli Apostoli, perchè virtualmente la pro-

in itself, not just (ironically) in reaction to an anachronism.

<div align="center">✳   ✳   ✳</div>

Regarding the Hebrew text of Gn 3,15[c-d], the author's characteristic parallelism is firstly noted. The exegesis follows, concluded by an excursus.

№	(4)	(3)	(2)	(1)	
	ראש	י שופ ך	הוא		15c
	עקב	ת שופ נו	אתה	ו	15d

Thus: (№ 1) the adversative conjunction ו brings together 3,15[c] and 3,15[d], contrasting them; (№ 2) the subjects of the verbs (both pronomial adjectives) are contrasted[61]; (№ 3) the verbs (both imperfect) of the same root, both having a pronominal object suffix, are contrasted by violence[62]; (№ 4) the adverbial, locative phrases, ראש and עקב, are contrasted with the violence הנחש and the זרע of האשה wreck upon each other.

A possessive pronominal suffix is not found here in construct to a direct object; there is no crushing "*of* you [the] head" ("your head") or "*of* him [the] heel" ("your heel"). The preceding verb/object-suffix construction means that the substantives *head* and *heel* carry a locative adverbial meaning: "He will crush *you* <u>on</u> the head, but you will crush *him* <u>on</u> the heel"[63]. In 3,15[c-d], actions concern victims, *entire persons*, as indicated by the object pronouns[64]. This is consonant with the *corporate person* of the זרע of האשה and the strength of the moral affiliation of the זרע of הנחש with הנחש. There is no double accusative here, as in both *you* <u>and</u> *your head*, or both

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messa al seme della donna è contenuta, anzi, meglio precisata nella promessa al seme di Abramo, ecc. che Cristo e gli Apostoli citarono» (*Note sulle Profezie*, 4-5).

WOUDSTRA, «Recent Translations», 202, provides arguments for «a milder term such as "strike at"», for שוף, in favor of a *sensus plenior* ignoring *his* Christian זרע of האשה.

[61] See *W-O'C*, 8.3.b and, then, 16.3.2.d: «The referent of the pronoun may be involved in an *explicit antithesis*». Each phrase begins with an explicit verbal subject, הוא or אתה, a pronominal adjective specifying a nominative emphasis given to *this subject*, an emphasis which, however demonstrative, does not carry a necessarily *individualizing* meaning as does זה הוא. Parallel הוא and אתה emphasize a mutually adversative situation.

[62] הוּא and ־נוּ obviously have an appropriate masculine grammatical reference in זרע.

[63] For 3,15, *W-O'C* has «He will crush you *on the head*» (*W-O'C*, 10.2.2.d, despite 8.3.b and 16.3.2.d). Also note Friedman's translation: «He'll strike you at the head, and you'll strike him at the heel» (FRIEDMAN, *The Hidden Book*, 71).

[64] Greek and Latin lose this personalism: αὐτός σου τηρήσει κεφαλήν – *ipse/a/um conteret caput tuum*; σὺ τηρήσεις αὐτοῦ πτέρναν – *tu insidiaberis calcaneo eius*.

him and *his heel*. There are no indirect objects (‎ךְ- and ‎נוּ-) with direct objects (‎ראש and ‎עקב), for such makes the *means* primary and the *ends* secondary.

There is no indication *in the Hebrew* that the root ‎שׁוּף differs for each usage in 3,15[65]. The LXX uses the same verb, τηρέω (τηρήσει; τηρήσεις), but the Latin has *conteret* and *insidiaberis*, perhaps from a cognate[66], and is unintelligible; ‎הנחש cannot do *anything* if he is already crushed on the head.

‎שׁוּף, in Job 9,17, refers to being *crushed* by a storm; the LXX has ἐκτρίβω, a *crushing down* of something, so that τρίβος is a *crushed down path*. The other instance of ‎שׁוּף is in *Ps* 139(138),11; the LXX has καταπατέω, involving *crushing down*. G.R. Driver says that «it would be easy to suggest that the Heb. ‎שׁוּף meant "to trample under foot" in Gen. iii 15; but such a meaning, however suitable to a man who might tread on the head of a snake, is totally inapplicable to a snake which injures a man's heel»[67]. He turns to Syriac for an etymological solution by which ‎שׁוּף means «graze», viz., «rubbed»[68]. For him, both the ‎זרע of ‎האשה and ‎הנחש missed, both are failures, and the text is senseless. Yet, there is no difficulty with, as he calls it, the «easy» meaning of the verb, *if* the action of the text is considered. The initiative belongs to the ‎זרע of ‎האשה; yet, it is not said that ‎הנחש is caught unaware. *After* the heel is raised and is coming down upon ‎הנחש on the head, *then* ‎הנחש clamps down on, viz., crushes the ‎זרע of ‎האשה on the heel just above it. Fatal injuries follow, for such an initiative has deadly intent and the result is similar[69]. Yet,

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[65] See *HALOT*, 1446b; BUHL, *Wilhelm*, 815a, has «am besten paßt die Bed.»; ZORREL, *Lexicon*, 830a, has «‎שׁוּף dicitur serpens mulierem et haec (eius "semen") vicissim serpentem»; KÖNIG, *Hebräisches und aramäisches Wörterbuch*, 490a, has «Gn 3 15 b α β».

[66] *HALOT* presents this possibility: «OSArb. (a cognate or homonymous root?) *šwp* to look at, examine» (*HALOT*, 1446b). Yet, *HALOT* rejects this for 3,15.

[67] G.R. DRIVER, «Some Hebrew Verbs», 375.

[68] *Ibid.*, 377. CAVEDO – RANON, *Le origini*, 74, 76, perhaps influenced by the LXX, think both usages of ‎שׁוּף should mean to look at. ADDIS, *The Documents*, 5, n. 2, is insulting: «The word translated 'bruise' is most uncertain. But the sense of the passage is plain. The serpent is manifestly a literal and ordinary serpent, though it must be remembered that primitive peoples are apt to regard animals, and especially noxious animals like the snake, as demoniacal».

[69] Vawter also understands the text in this manner; see VAWTER, *A Path*, 68. Guillaume has a meaning analogous to this, but thinks that this necessitates two different roots. See GUILLAUME, "Paronomasia", 287. Westermann rejects that the verb can refer to the action of the ‎זרע of ‎האשה *and* that of ‎הנחש, though he admits of a meaning for the verb which

Zobel says: «Dabei wird wie in Gen 49,17 auch auf die List der Schlange oder ihre Hinterhältigkeit angespielt, wenn worausgesetzt wird, daß sie den Menschen von hinten anfällt»[70]. Zobel paraphrases Westermann[71].

יהוה אלהים speaks of the זרע of האשה, *not* of the זרע of האדם, who no longer speaks for his *corporate person.* Analogous to האדם, contrasting with him, is another within the *corporate person* of the זרע of האשה, who is responsible for speaking for her זרע, another *corporate person.* Her זרע cannot be reduced merely to *ipse* (an individual), or *ipsum* (a collective), or *ipsa* (referring to האשה). The *corporate person* of the זרע of האשה acts against הנחש by way of a representative speaking for all. The crushing continues (see the imperfect verbs); yet, it is *one act* of this representative accomplishing this *simultaneously* in his new *corporate person*, whenever, wherever the members are[72]. The effect of this representative speaking for this *corporate person* is (as with האדם) moral and, in this case, re-creative; it is an act of איבה against הנחש.

Again, human איבה is useless here. Yet, artificial placement of איבה seems offensive to justice, for האשה and אישה עמה are as guilty as הנחש. Mortal violence enters, and is consonant with איבה between הנחש and האשה, and between her זרע and that of הנחש. The *initiative of violence* by the זרע of האשה (הוא ישופך ראש) fulfills the justice otherwise lacking to the placement of איבה,

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embraces such an interpretation; see WESTERMANN, *Genesis*, 354. Anyone bitten who survives speaks of the feeling that his heel was being crushed by the snake.

[70] ZOBEL, «עקב», 341.

[71] WESTERMANN, *Genesis*, 353-354.

[72] Bea, after noting that זרע *can* be a collective, states: «Qualora si vuol insistere sul parallelismo fra il "seme del serpente" che è una collettività, e il "semen mulieris", si potrebbe notare, che la lotta cominciata da Cristo, si continuerà fin alla fine del mondo dai membri del suo Corpo mistico. Così, in realtà, collettività sta contro collettività» (BEA, «Maria», 6, n. 10). He rejects such a proposition with what he presents in his main text:

> In nessun modo si potrebbe dire che il genere umano come tale, l'«umanità», abbia vinto Satana; anzi, una grande parte degli uomini soccombe purtroppo alle tentazioni e invidie diaboliche, e il Sacro Autore stesso, poche pagine più sotto, si vedrà costretto a scrivere: «La terra era depravata innanzi a Dio e piena di misfatti... *ogni uomo* aveva depravato la sua condotta sulla terra» (Gen. 6,11s.). [...] L'interpretazione collettiva del «seme della donna» non ha dunque una base nella S. Scrittura stessa e neanche nella storia, e non rimane altra interpretazione del «semen mulieris» che quella *individuale* cui abbiamo sopra accennato: è il Messia, Redentore e Salvatore del genere umano (*ibid.*, 6).

The text, instead, presents the *corporate persons* of האדם and of the representative of the זרע of האשה, that is, with individuals having responsibility, so great is the unity.

and speaks to the placement of איבה. This violent initiative knowingly brings death to the Initiator; the זרע of האשה is acting with איבה, a reversal of the previous lack of איבה for האדם and האשה. This self-sacrifice is as deadly as the deception of הנחש, who is rightly crushed. Since איבה is a reflection of an interior state, its placement in another is impossible unless this action is creative and, therefore, divine, transforming one internally with the effect of איבה.

Again, איבה does not arise from anyone, but is placed by יהוה אלהים. Moreover, in the text, a *corporate person* is represented by an individual. The *corporate person* of the זרע of האשה must also be represented. The dramatic contrast with the *corporate person* of האדם (*his* זרע, as it were) confirms this. Since האדם provided a *lack* of איבה, it would be consonant with this contrast if the representative of the זרע of האשה provided איבה. Only יהוה אלהים is capable of placing איבה in the *corporate person* of the זרע of האשה; He says: איבה אשית. Now, the placement of איבה is concomitant with the initiative of the violence by which the justice of איבה is fulfilled, for it is in the placement of איבה, justly, that the representative of the זרע of האשה speaks for the *corporate person* of האדם, which is, then, no longer that of האדם, but of the representative of the זרע of האשה. Consonant with this fact is that האשה is a recipient of איבה, but does not initiate violence. Her זרע is not subject to the *corporate person* of האדם, and must be divine to initiate this creative action; He is יהוה אלהים[73], who makes the *corporate person* of האדם His own. He must be capable of receiving mortal violence. Anthropomorphistic language in the account, while not anachronistic, is incisively relevant. This is the re-creation, the second generation of האדם (of ארץ ושמים and השמים והארץ) in one יום of formation, reaching back to האדם, to the time of הנחש being accursed. The only way for יהוה אלהים to take the initiative in mutually mortal violence is by being incarnate; *in view of the Hebrew text*, He can be called, for convenience, the *New* אדם[74].

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[73] יהוה אלהים can speak of Himself as the זרע of האשה in the third person since that זרע will include all the members of that *corporate person*.

[74] Although איבה refers to a reflection of an interior state, one has איבה over *something* or *someone*. There are reasons for murdering or killing with or without איבה (באיבה or בלא־איבה in *Nm* 35,21.22). There can be long standing איבה for whatever *reason*, viz., among the Philistines or people of Mount Seir (the Edomites) (איבת עולם in *Ez* 25,15;

It is fitting that the entire זרע of האשה, not only the *New* אדם, is an aspect of the punishment of הנחש. When הנחש deceived האשה, it was not just to deceive her, nor was האדם – *as an individual* – the final target of הנחש, but rather his *corporate person*. As his *corporate person* is built up, as יהוה אלהים provides the gift of life for the offspring according to the decision of האדם for his own *corporate person* to be corrupted by eating from עץ הדעת טוב ורע, the *New* אדם, with His *corporate person*, together crush הנחש on the head, the strength of the newly placed איבה not being that of the members of the *corporate person*, but of the Representative, the *New* אדם. This is a humiliation for הנחש, whose plural days cannot end at least until the last member of the זרע of האשה dies, regardless of when the *New* אדם is crushed on the heel. The *corporate person* of האדם becomes truly כאלהים (more so than before 3,1-6), that is, by victoriously remaining with איבה in the *corporate person* of the *New* אדם[75].

The *New* אדם cannot die for the same reason as others (viz., their fuller connection with האדם); the *New* אדם takes the *initiative* to lay down His own life, the crushing of which is different from what had been threatened before הנחש was formed (see 2,17), and from the death which is described to האדם by יהוה אלהים subsequent to this scene with הנחש (see 3,17-19); the *cause* of the death of האדם is not due to any direct action of הנחש against the members of the זרע of האשה outside of the *New* אדם (who singularly takes the initiative against הנחש), however much the justice of the death of the *New* אדם reverberates in the members of the זרע of האשה, that is, His *corporate person*.

The transformation inferred by איבה against הנחש (and his זרע) provides the integrity of being able not to be coerced by the corruption of עץ הדעת טוב ורע, and the capacity to act in accordance with what is consonant with עץ החיים.

The text mentions איבה between האשה and הנחש before that between הנחש and the זרע of האשה, not because she does not belong to the *corporate person* of the *New* אדם, but since her reception of איבה is special. Her motherhood

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35,5). The verbal usage, אָיַב, *to be inimical* (*Ex* 23,22), or אוֹיֵב, *someone being inimical* (274 instances) presumes that there is איבה over *something* or *someone*. בין can be repeated, viz., *Gn* 13,7: ויהי־ריב בין רעי מקנה־אברם ובין רעי מקנה־לוט, where *something* is *between* the differing parties (pasture and water). In *Gn* 3,15, יהוה אלהים puts איבה *between* those mentioned, an effect of putting Himself in the midst with re-creative power by way of האשה.

[75] Compare BONNEFOY, *Le Mystère*, esp. 55, 127. His overly-complex, lengthy book on 3,15 would be reduced if the text's concept of *corporate person* had been introduced.

builds upon aspects of 2,24, though in a special manner[76]. Though האשה has
איבה, she may seem capable only of passing on the corruption of the
corporate person of האדם; however, the זרע of האשה must, by definition, have
a provenance other than האדם. The conception of the *New* אדם must be
provided without corruption, for only this would be consonant with the *New*
אדם having the moral right – in taking on the justice the זרע of האדם deserves
(death) – to speak for the זרע of האדם, making that זרע His own *corporate
person* (the זרע of האשה). Only in this case would the initiative He takes to lay
down His life be of value, not being redundant to the death He would
otherwise know (see 2,17; 3,19). Given the universal character of the זרע of
האדם, this is impossible without an intervention of יהוה אלהים[77]. Insistence on
having a mother points to the incarnation of the *New* אדם, but this mother
must be suitable; unlike the wife of האדם, she is necessarily in the future for
the author, and must not suffer the effects of transgression. If this mother
receives the effects of איבה from the moment of her conception, then the *New*
אדם is also free of any effects of the transgression of האדם. Only in this
circumstance is the *New* אדם truly, then, *her* זרע. The unity of time necessary
for this retroactive placement of איבה is in the text, where the whole of time
is before יהוה אלהים in one, continuing יום of formation. Instead of the wife of
האדם, it is this mother of the *New* אדם who will be אם כל-חי, mother of the
entire living one (*as will be seen with 3,16.20-21 below*). This mother must
be incapable of passing on, so to speak, the transgression of האדם, *just as the
wife of* האדם *would be incapable of this* before her coming together with
האדם, that is, *if* a special intervention for the conception of the *New* אדם
would have been wrought for the wife of האדם. She was built up from האדם
before 3,1-6 and, regardless of any transgression, she does not, and cannot
speak for any *corporate person*. That the זרע belongs to the mother of the
New אדם does not mean she is the representative of the group opposed by
way of איבה to הנחש and his זרע. In justice, האשה cannot speak for the *New* אדם
for the reason that האשה is to be עזר כנגדו, not האדם, nor anyone who could
take the place of האדם. The *New* אדם speaks for *her* זרע, His *corporate person*.

Receiving איבה by way of being procreated by those with איבה is against

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[76] With a canonical reading, Wifall opines that the זרע of האשה in *Gn* 3,15 *is* the seed of
David; see WIFALL, «Gen 3:15», 362-363.

[77] An analogy with the זרע of Hagar – see *Gn* 16,1-16; 17,16-21 – is insufficient.

the text. What האדם chose for his *corporate person* is effected in them. The *New* אדם is alone regarding the circumstance indicated by the phrase זרעה; the text envisions a representative of a *corporate person* who *places* איבה within that *corporate person*. Even if the mother of the *New* אדם were to have other children by way of האדם, these would belong to האדם until they enjoyed איבה. Other children would be entirely disproportionate, for she is mother of the *entire living one*, as is seen below. The *New* אדם, unlike other members of His זרע, is not unexpectedly unavailable for any reason (see *Gn* 4,25).

Bea argues for another אשה besides the wife of האדם, not from lexographical criteria, but by changing «il supposto»[78], as proposed by Bertelli:

> La parola «donna» mantiene ancora il suo significato proprio, ma cambia il supposto, cioè il soggetto a cui si riferisce. E questo perchè mentre prima parlava nella narrazione l'agiografo, qui nel v. 15 è Dio che pronuncia la sua sentenza contro il serpente-demonio. E quindi anche se i protoparenti non avevano compreso chi fosse quella donna, ciò non importa perchè Dio non a loro parlava, sebbene fossero presenti, ma pronunciava la sua sentenza contro il demonio che con quelle parole apprese l'annuncio della sua rovina[79].

האשה strictly and literally refers to the mother of the *New* אדם, *and* to the wife of האדם inasmuch as she, with האדם, provides for this possibility[80].

EXCURSUS: COMMENTARY IN VIEW OF THE CORPORATE PERSON

«Sacrae Paginae studium sit veluti anima Sacrae Theologiae»[81]. To this end, an appraisal of some popular commentary is made, starting with Dubarle:

> Tra la generazione in senso stretto ed il cattivo esempio ricevuto da una personalità adulta, c'è una massa (che sfugge ad un inventario completo) di influenze sociali, e psicologiche, che si esercitano su un soggetto in formazione, e che sono indispensabili per fornirgli gli strumenti della sua vita psichica (il linguaggio, ad

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[78] BEA, «Maria», 6-9. SPADAFORA, *Maria*, e.g., 1-16, praises Bea for his article, but falls into accommodationism, as does Vawter after him (see VAWTER, *A Path*, 68-69).

[79] BERTELLI, «Il Senso», 383.

[80] CEUPPENS, *Theologia*, 1-23, not in view of a *corporate person*, asks whether: (1) האשה is not the wife of האדם, but only the mother of the זרע in a strict, literal sense; (2) האשה is the wife of האדם in an imperfect literal sense but is truly the mother of the זרע in the full and perfect literal sense; (3) האשה is the wife of האדם in the strict literal sense and the mother of the זרע only in the typical sense; (4) האשה is the wife of האדם in the literal sense, while the mother of the זרע is proven to be designated in 3,15 as another in a typical sense.

[81] *Constitutio*, §24, 829.

esempio). Del risultato interiore di tutto ciò, eredità fisica e patrimonio spirituale, è giusto dire che si trova in ciascuno «propagatione, non imitatione», per riprendere la formula del concilio di Trento, a proposito del peccato originale[82].

Dubarle's rereading of Trent favoring an etiological/psychological/deterministic approach regarding the provenance of evil and the unity of mankind, puts him in favor *not* of propagation, but of a kind of forced imitation «a pro-

posito del peccato originale». Seemingly upset with observations analogous to those of Dubarle, Ratzinger more explicitly points to Scripture:

> Der Bericht sagt uns: Sünde bringt Sünde hervor, und alle Sünden der Geschichte hängen so untereinander zusammen. Die Theologie hat für diesen Sachverhalt das sicher mißverständliche und ungenaue Wort «Erbsünde» gefunden. Was hat es damit auf sich? Nichts erscheint uns heute fremder, ja absurder, als Erbsünde zu behaupten, weil Schuld nach unserer Auffassung ja immer nur das Persönlichste sein kann; weil Gott nicht ein Konzentrationslager beherrscht, in dem es Sippenhaft gibt, sondern der freie Gott der Liebe ist, der jeden bei seinem Namen ruft[83].

But then, Ratzinger applies this to the very moment one's beginning:

> Mit dem Menschsein selbst, das gut ist, fällt ihn zugleich eine von der Sünde gestörte Welt an. Jeder von uns tritt in eine Verflechtung ein, in der die Beziehungen verfälscht sind. Jeder ist deshalb schon von seinem Anfang her in seinen Beziehungen gestört, empfängt sie nicht, wie sie sein sollten. Die Sünde greift nach ihm und er vollzieht sie mit[84].

Mirroring Augustine, Ratzinger's model – «Sünde bringt Sünde hervor» *peccatum originale originans* – is essentially *external*, predicated on aggression from *outside* – from «was nicht mein Ich ist»[85]. It posits an «Erbsünde» by way of imitation. There is no place for the text's presentation of the *corporate person* regarding transgression, which is reduced to an analogy of the transgression of האדם 'imitating', if you will, האשה; her action pursues him with עץ הדעת טוב ורע. Yet, in the text, האדם is still free not to transgress, just as Cain, in 4,7, is free to reject חטאת. Ratzinger, not considering a

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[82] DUBARLE, *Il peccato*, 221.

[83] RATZINGER, *Im Anfang*, 72. The punishment is for the one *corporate person* of האדם.

[84] *Ibid.*, 73. In this case, infants' need of איבה must raise, for him, difficult questions.

[85] *Ibid.*, 72. See AURELIUS AUGUSTINUS, *De nuptiis*, I, XXIIII.27.

corporate person for האדם regarding transgression, must and does present a coerced freedom. Such coercion, for him, comes about because of being constituted relationally (which is actually a *secondary* consequence of the text's presentation of the *corporate person*). While it is devastating that האדם chose עץ הדעת טוב ורע for his *corporate person*, for his «was [...] mein Ich ist», the relationship with the *New* אדם is rehabilitative, for *He* speaks for His *corporate person* as «was [...] mein Ich ist». Lessening the transgression of האדם lessens the latter relationship. Ratzinger speaks of «der freie Gott der Liebe ist, der jeden bei seinem Namen ruft»[86], yet, salvation seems impossible; some reject a relationship, effecting others[87] ...unless he is promoting a 'universal' salvation, leaving intransigent transgressors out of consideration:

> La risurrezione di Cristo [...] è – se possiamo una volta usare il linguaggio della teoria dell'evoluzione – la più grande «mutazione», il salto assolutamente più decisivo verso una dimensione totalmente nuova, che nella lunga storia della vita e dei suoi sviluppi mai si sia avuta: un salto in un ordine completamente nuovo, che riguarda noi e concerne tutta la storia[88].

The transgression of האדם brings an *internal* corruption to his *corporate person*. Individuals, lacking integrity, in איבה, are not guilty of his transgression. The transformation brought with איבה is just as *internal*; it is *not simply a declaration*. The wilful lack of one pursues another, but the other remains free, having איבה; this is presented by 3,16-24, as will be seen below.

White speaks of narcissism, another rejection of the *corporate person*:

> The transgression has [...] led to a mode of existence dominated by the narcissistic imagination which requires that the subjects be continually locked in a relation of narcissistic conflict with their opposites. This may be a relation of humbling inferiority in which they will desire but never attain the superiority of their opposites, as is now the situation of the serpent *vis-à-vis* the other animals. It may be a relation of permanent conflict in which each party will come to resemble the other as seems the case in the serpent's eternal conflict with the

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[86] RATZINGER, *Im Anfang*, 72.

[87] Compare *ibid.*, 73-76.

[88] BENEDICTUS XVI, *Omelia*, 15 aprile 2006, §2. His concept of «Beziehung», with its historical disunity, reaches far into his fundamental theology. For an *intro* to the concept of *corporate person* based entirely on the Hebrew text used in this thesis, see thesis pp. 48-63 (especially p. 54), pp. 127-132 and, finally, pp. 137-139.

seed of woman: "He shall bruise your head, and you will bruise his heel"[89].

Sabourin attacks an aspect of the *corporate person* presented in the text:

> Although the sacred writer describes Adam as the first parent of the whole humanity, he does not intend to affirm that he is so biologically; it is his way of expressing that Adam is in some manner linked to the collectivity which he represents and in which his influence is felt. This interpretation of the monogenism of Gen 2-3 is today quite common among the exegetes[90].

Sabourin's *non sequitur* about «influence» within a «collectivity» (coming, as it may, for him, at any time within that collectivity) does not exactly follow Flick and Alszeghy, though Sabourin's article is a paraphrase/advertisement of their lengthy book. Flick and Alszeghy wrote, instead:

> Sarebbe assurdo che un uomo, che orienta tutta la sua vita psichica verso Dio, perda questo suo atteggiamento esistenziale, senza che lui stesso liberamente revochi la sua autodonazione personale a Dio, dando un'altra struttura alla propria personalità. Sarebbe anche artificioso pensare che tutti gli uomini esistenti sulla terra nella giustizia originale diventino complici nel commettere un peccato collettivo[91].

Flick and Alszeghy, however, push their own brand of polygenism which, nonetheless, must exclude the *corporate person* of האדם presented in the text:

> L'idea della giustizia originale evolutiva, che abbiamo descritta, permette di concepire in modo meno inverosimile l'entrata del peccato nell'umanità poligenistica, per colpa di un solo uomo. In questa ipotesi, il primo uomo arrivato all'uso della ragione, pecca; negli altri, che vivono ancora in uno stato preconscio, non è soltanto bloccata la spinta interna istintiva verso un'evoluzione ulteriore soprannaturale. Ciò non significa che gli altri rami dell'umanità arriverebbero all'uso della ragione, senza alcun aiuto soprannaturale, in ordine alla salvezza. Anche ad essi sarebbe offerta la grazia di Cristo, ma si tratterebbe di un impulso orientato ad una vita soprannaturale, che deve giungere alla sua perfezione attraverso la croce e la morte, non attraverso una fedeltà paradisiaca, e che si ottiene con la mediazione di Cristo, almeno implicitamente accettata[92].

In the end, more importance must be given to the greatness of the *corporate*

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[89] WHITE, *Narration*, 143. This is an utter negation of the text.

[90] SABOURIN, «Original Sin», 66.

[91] FLICK – ALSZEGHY, *Il peccato*, 320.

[92] *Idem.*

person of האדם being formed from עפר מן־האדמה since this greatness is granted to him in the text. Too much emphasis on psychology or a spiritual ontology reduces hope, aside from the text, that the נפש of האדם will again be נפש חיה (which both עפר מן־האדמה and נשמת חיים became). As was said, איבה necessarily transforms האדם, and this by way of the physically extended *corporate per-son* of the זרע of האשה taken over by the זרע of האשה. A long history of com-mentary about the meaning of the Greek and Latin translations, and reaction to these, has been a distraction to the understanding of the Hebrew text.

How well the Greek and Latin αὐτός and *ipse* reflected the Hebraic concept of the *corporate person* is problematic.

Ipsa, while providing truths which can otherwise be derived from the text – the participation of האשה in איבה, for instance – does take away the key by which the text is to be understood in the first place, if taken on its own.

Ipsum also failed to provide the key by which the text is to be understood, and blocks the meaning at least as much as *ipsa*, not because of grammar, but content. *Ipsum* is neuter, as is *semen*. This does not exclude the possibility of an individual (as may be had with *ipse*), but, in that case, *semen* is reduced to an individual and the import of the Hebrew is reduced. But if *ipsum* and *semen* are understood to be plural, the import of the Hebrew text is reduced once again, for, in that case, there is no one to speak for this new *semen*: all are equal. Neither option is consonant with the Hebrew text's presentation of the *corporate person*. Insisting on *ipsum* goes beyond recognizing הוא with זרע over הוא/היא, reading a structure of *content* (or lack thereof) into הוא.

If *ipsum* is understood as a collective with no reference to a *corporate person*, senseless violence is often the interpretation. For instance, Skinner says: «No victory is promised to either party, but only perpetual warfare between them: the order of the clauses making it specially hard to suppose that the victory of man was contemplated»[93]. If the text's concept of *corporate person* is retained, the order of the clauses makes it even clearer that it is precisely in the death of the זרע of האשה, the *corporate person* of the *New* אדם, that the victory of איבה being retained is to be most clearly seen.

Due to a reductionist meaning of the זרע and הוא by way of *ipsum* (in reac-

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[93] SKINNER, *A Critical and Exegetical Commentary*, 81.

tion to *ipsa* and even *ipse*), the meaning of שׁוּף suffers. The Hebrew text, taken on its own, portrays mortal violence. Yet, as G.R. Driver, von Rad says:

> Es muß aber nach dem Sinn der Stelle nicht immer der gleiche Mensch, der die Schlange zertreten hat, auch durch dieselbe Schlange umkommen. Es ist ja ein Kampf der Arten («zwischen deinem Samen und ihrem Samen»), aber als solcher ist er ganz ohne Absehen und ohne die Hoffnung, je durch irgendeinen Heroismus einmal zum Siege geführt werden zu können. Und das eben ist wirklicher Fluch! [...] Die furchtbare Spitze dieses Fluches ist also die Hoffnungslosigkeit dieses Kampfes, in dem sich beide gegenseitig aufreiben werden[94].

The «Kampf der Arten "zwischen deinem Samen und ihrem Samen"» is not, as von Rad thinks, in the text; instead, the text speaks of the violence is between הנחש and the זרע of האשה, which has a representative. Reversing the content reverses its meaning. הנחש being accursed is not the cursing of האדם. Westermann, following von Rad, comments with existential frustration:

> Die Feindschaft wird sich in der Weise verwirklichen, daß Mensch und Schlange immer wieder (das imperf. in 15b ist iterativ zu verstehen) sich gegenseitig zu töten versuchen werden: die Menschen, indem sie der Schlange den Kopf zertreten, die Schlangen, indem sie den Menschen von hinten in den Fuß beißen[95].

Westermann, like von Rad, gives some reasons for hopelessness:

> Einmal ist זרע hier zweifellos kollektiv gemeint; der Text meint die Reihe der Nachkommen der Frau wie auch der Schlange. Der andere Grund ist formgeschichtlicher Art: das Wort steht im Zusammenhang eines Strafspruches bzw. Fluchspruches. Es ist nicht möglich, daß dieser der Sinn oder auch den Nebensinn einer Verheißung oder Weissagung haben kann. So ist denn die Deutung von 3 15 im Sinne einer Verheißung fast ausnahmslos aufgegeben worden[96].

The most fitting punishment of הנחש requires that something good, איבה, will bring about this punishment by way of a *corporate person*. The justly ironic punishment of הנחש is good.

Collins cites Barr, who calls Westermann's comment «a crushing rebuttal of all such suggestions»[97], though Collins rejects this[98]. Barr says in the same place: «It is interesting to note that he [Westermann] mentions how, among

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[94] Many follow these comments of VON RAD, *Das erste Buch*, 66.

[95] WESTERMANN, *Genesis*, 353-354.

[96] *Ibid.*, 354.

[97] BARR, *The Garden*, 140, n. 28.

[98] COLLINS, 141, n. 5; 147, n. 22.

older exegetes, Calvin was the most reserved towards the interpretation of this text as christological». *Quite so*[99]. Calvin writes that «le genre humain, que Satan s'est efforcé d'opprimer, sera finalement le plus fort et surmontera»[100]. Calvin eliminates the first הוא, with «luy» being ambiguous: «Si mettray inimitié entre toy & la femme: entre ta semence & la semence d'icelle: ceste semence te poindra la teste, & tu luy poindras le talon»[101]. Also citing Westermann is Preuß, though with his own viewpoint:

> Eine Deutung des Verses als «Protevangelium» scheidet auch deswegen aus, weil *zæra'* hier keine Einzelperson bezeichnen kann und der Kontext ein Fluchwort ist. [...] Entscheidend ist, daß dieser Fluch [...] nicht nur auf die unmittelbar Angesprochenen oder die bzw. den jeweils aktuell von ihm betroffenen, sondern auch auf deren Nachkommenschaft wirken soll[102].

Yet, the curse of הנחש is simultaneously the blessing of the זרע of האשה. It is because the זרע of האשה is not an individual – but is a *corporate person* with a representative having responsibility, like האדם, for his *corporate person* – that the text speaks of a transformation with איבה already having present effect. It is due to the *corporate person* of האדם that the effects of his transgression are transfused in his *corporate person* by intrinsic necessity[103].

Vosté thinks of 3,15 as «une promesse divine de secours dans la lutte»[104] and, after citing many commentators, concludes with comments by Barhebraeus: «*Il t'écrasera la tête*; c'est-à-dire: quand il cherchera et considérera les choses d'en haut, il te confondra. *Et tu le meurtriras au talon;* c'est-à-dire: à la fin il éprouvera la misère, quand il t'aura écouté»[105].

❊   ❊   ❊

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[99] See COLLINS, «A Syntactical Note», 115.

[100] MALET – MARCEL – REVEILLAUD, *Commentaires*, 82.

[101] *Ibid.*, 62.

[102] PREUß, «זֶרַע», 671-672.

[103] Dubarle cites Procksch and Eichrodt about this (see DUBARLE, *Il peccato*, 66, n. 24), but this does not mean he understands this as *intrinsically* necessary. Procksch says «es gilt nach dem Gesetze der Kausalität» (PROCKSCH, *Theologie*, 639), and adds «nicht nach dem der Analogie» (*idem*); yet, causality of one thing to another is essentially *extrinsic*. Eichrodt, though making correct, general comments about the *corporate person*, gleans the concept *not* from this account, but elsewhere (see EICHRODT, *Theologie*, 97-98).

[104] VOSTÉ, «Le Proto-évangile», 314.

[105] *Ibid.*, 320, as cited by Vosté: «BARHEBRAEUS' *Scholia on the O.T.* I (ed. M. SPRENGLING and W.C. GRAHAM; Or. Inst. Publ. XIII; Chicago, 1931) p. 27 (f. 8ᵇ)».

2,4ᵃ, אלה תולדות השמים והארץ בהבראם, spoke of multiple generations. 2,4ᵇ-7 introduced the one יום of formation in which האדם is seen to be the representative of ארץ ושמים. That was the first generation of השמים והארץ בהבראם, which continues (2,4ᵇ–3,24) while the second generation begins in the same אדם with the placement of איבה by יהוה אלהים. The second creation is more far reaching and extensive than the first, transforming the first, as is now further presented by 3,16-24.

SECTION THREE — Disciplining האשה and האדם

The analysis is divided according to the subject whose *punishment* is being described: (1) האשה in 3,16; (2) האדם in 3,17-19. Neither are accursed.

1   *Gn* 3,16

The author's penchant for parallelism is evident again:

№   (4) –B– (3)   (2) –A– (1)

אל־האשה אמר   הרבה ארבה   עצבונך   והרנך
בעצב   תלדי בנים ואל־אישך תשוקתך
והוא   ימשל־בך

Two categories contain two sets of two corresponding elements:

-A- (№ 1) travail; (№ 2) pregnancy/childbirth
-B- (№ 3) הוא/איש; (№ 4) a contrast in the relationship of האשה and איש.

For עצבון and עצב, Meyers excludes mental suffering and physical pain[106], leaving האשה in the distress of, Meyers opines, raising a family: «Elternschaft hatte ihren eigenen besonderen "Schmerz"»[107]. He says: «eine Verbindung zwischen den Nomina "Schmerz" und "Arbeit" [ist] möglich, wenn die semantischen Nuancen des bibl. Vokabulars, das mit körperlicher Arbeit zu tun hat, betrachtet werden (ינע *jg'*; עשׂה *'śh*; עבד *'bd*; עמל *'ml*; פעל *p'l*)»[108]. He adds: «So ist die Bedeutung von *'æsæb* in diesem Text nicht eindeutig: es kann "Mühe" und "Arbeit" bezeichnen und die Aussage des vorhergehenden Satzes intensivieren; es kann auf den psychischen Streß des Familienlebens hinweisen; oder es kann beides bezeichnen»[109]. עצב deals not so much with pain *as such*, but, as Meyers correctly says, with distress, even from mere activity[110].

עצבון and עצב in 3,16 are more precise. עצבון and הרן are merely juxtaposed: הרבה ארבה עצבונך והרנך[111]. *HALOT* presents «MHeb. עִצָּבוֹן II עצב»[112], associat-

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[106] See MEYERS, «עֶצֶב», 299, 301.

[107] *Ibid.*, 301.

[108] *Ibid.*, 300.

[109] *Ibid.*, 301.

[110] *Ibid.*, 299-300.

[111] הֵרָיוֹן/הֵרוֹן; see *HALOT*, 256a-b, 256b; also see *Rut* 4,13; *Hos* 9,11.

[112] *HALOT*, 865.b.

ing עצבון and עצב: whereby «the ending *-ôn* indicates the duration of the condition»[113]. It makes sense that הרנך, in view of the durative quality of עצבונך, refers to pregnancy, and תלדי בנים, in view of בעצב, refers to momentary childbirth, not child-rearing, so that there is a clear successive factor between pregnancy and childbirth, reflecting the grammar[114]. But however closely associated עצבון and עצב are by the second clause – בעצב תלדי בנים (for עצב is parallel with עצבון, and תלדי בנים with הרנך – the text does not present any distress for pregnancy, and rightly so. Besides distress connatural with childbirth, the text presents a five-fold punishment, which, because it is enforced by יהוה אלהים, cannot be avoided. There will be: (1) a great[115] increase in durative distress, עצבון (independent of pregnancy); (2) an increase in pregnancies, with *GKC* saying that «וְ is used to express emphasis (= *and especially*), e.g. in Gn 3[16] »וְהֵרֹנֵךְ«[116]; (3) regardless of any pain connatural to childbirth, there will be something new, distress, עצב, which is not increased (except for its repetition), but is a punishment[117]; (4) as a punishment, האשה will desire her איש without the benefit of the pristine appreciation that they had had (see 2,23.25); (5) איש will rule over האשה in a manner not connatural to him being the head of the *corporate person* to which האשה belongs, but, instead, also in reaction to her, as a punishment.

The key to the verse is not so much what יהוה אלהים does (הרבה ארבה), or what האדם does (משל), but what האשה herself does (ואל־אישך תשוקתך), for it is because of her action that האדם reacts. This ruling over, though it ultimately,

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[113] *HALOT*, 865.b.

[114] Meyers wants to see this second clause as referring to the rearing of children, but this is not necessary for the sense of distress he sees with עצב; see MEYERS, «עֶצֶב», 301.

[115] See *GKC*, 113. *o*; *W-O'C*, 35.2.1.c; 35.3.1.f.1c. Regarding הרבה ארבה of 3,16 (see 16,10; 22,17), REISENBERGER [רייזנברגר], «הַרְבֶּה אַרְבָּה», 80, asks if »הִיא הַרְבֵּה ולֹא הַרְבָּה«; he says that the form is exaggerated, matching the content, almost identical in all cases. Con-sider that וַאֹכֵל, above, is not exaggerated (see 3,12.13); here, the cause may be א of אַרְבֶּה.

[116] *GKC*, 154. *a*, n. 1 (*b*).

[117] That עצבון does not refer to other, unmentioned, for instance, agricultural toiling, is clarified by the usage of עצב in the next clause for the phrase parallel to הרנך, namely, תלדי בנים, which, then, though it could refer to the rearing of children, more probably refers to actual childbirth. Meyers opines regarding the phrase תלדי בנים: «Er sich *nicht notwendig* auf den Geburtsvorgang selber bezieht» [my emphasis] (MEYERS, «עֶצֶב», 301).

ironically refers to the assertion of האדם as the head of his *corporate person*, it not wrought in a positive manner, but, instead, by way of reaction. תשוקה refers to an intense desire (see *Gn* 4,7[118]) and, in this reproductive context, to sexual desire, which here is not healthy[119], but is predictably part of her punishment. האשה similarly saw the fruit of עץ הדעת טוב ורע as a preemptively *desirable thing* (תאוה)[120]. Her desire is frustrated (ו adversative) by her איש. His control (משל) reacts to her desire (תשוקה) a *possessive, egotistic* desire. Her frustration provides a structure in which the distress of עצב and עצבון are understood. Her desire for him is itself a multiplication of עצבון; indeed, his reaction to her exaggerated desire is the multiplication of her pregnancies. In the middle stands not her pain, but her distress in childbirth; this extension of the *corporate person* of האדם, good in itself, is a reminder of her egoism. Like any punishment, this is a blessing, for it brings her back to reality[121]. Every aspect of the punishment of האשה is in view of האדם, defining האשה more precisely as עזר כנגדו. 3,16 is also a blessing since children are promised, especially in view of the איבה that is promised for them in 3,15[122].

The punishments in 3,16 (and 3,17-19) are declared without rebuttal. Considering 3,14-15, this is understandable. They are not cursed as is הנחש.

2 *Gn* 3,17-19

The comment on these verses will also be brief, for they are similar to 3,16. The studied parallelism of the author is notable for 3,17 (see 3,11[c]-12):

<div dir="rtl">

17a ולאדם אמר כי־   שמעת לקול אשתך

</div>

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[118] Parallelism with 4,7 noted by WÉNIN, «Genèse», 5, et al., does not influence 3,16.

[119] See the usage of תשוקה in *Ct* 7,11 according to MCMONAGLE, *Love's Fugue*, 98.

[120] See thesis p. 167. This makes Hauser's conjecture of an עצב/עץ word-play slightly more credible; see HAUSER, «Genesis», 396. Compare CASSUTO, *A Commentary*, 165.

[121] In view of this, Vogels does not tell the whole story; see VOGELS, «Her Man», 159.

[122] Ottoson points out all instances where barrenness is seen as a curse, while pregnancy is viewed as a great blessing, with the cases of Job and Jeremiah being exceptions which prove the rule (see *Job* 3,10; *Jer* 20,17). Yet, for 3,16, he writes: «Die Schwangerschaft wird in der Sündenfallsgeschichte als ein Teil der dem Weib verhängten Strafe betrachtet: 'iṣṣᵉḇônek wᵉheronek, wohl 'deine schmerzliche Schwangerschaft'» (OTTOSSON, «הָרָה», 496). But however much the multiplication of pregnancies result from the reaction of האדם to the egoism of האשה the pregnancies are good (see 2,24; 3,15) and restorative of her *precisely* because they make up part of her punishment.

ארורה האדמה בעבורך } ותאכל מן־העץ אשר צויתיך לאמר לא תאכל ממנו {

m)   המן־העץ אשר צויתיך לבלתי אכל־ממנו

a)   3,11ᶜ   n)   אכלת

A   3,11ᶜ-12   3,12ᵃ ויאמר האדם

u)   האשה אשר נתתה עמדי

p)   v)   הוא נתנה־לי מן־העץ

b)   3,12ᵇ   q)   ואכל

3,17ᵃᵅ ולאדם אמר

q¹)   כי־שמעת

b¹)   3,17ᵃᵝ   v)   לקול

p¹)   u)   אשתך

A¹   3,17ᵃ   n¹)   ותאכל

a¹)   3,17ᵃᵞ   m¹)   [123]מן־העץ אשר צויתיך לאמר לא תאכל ממנו
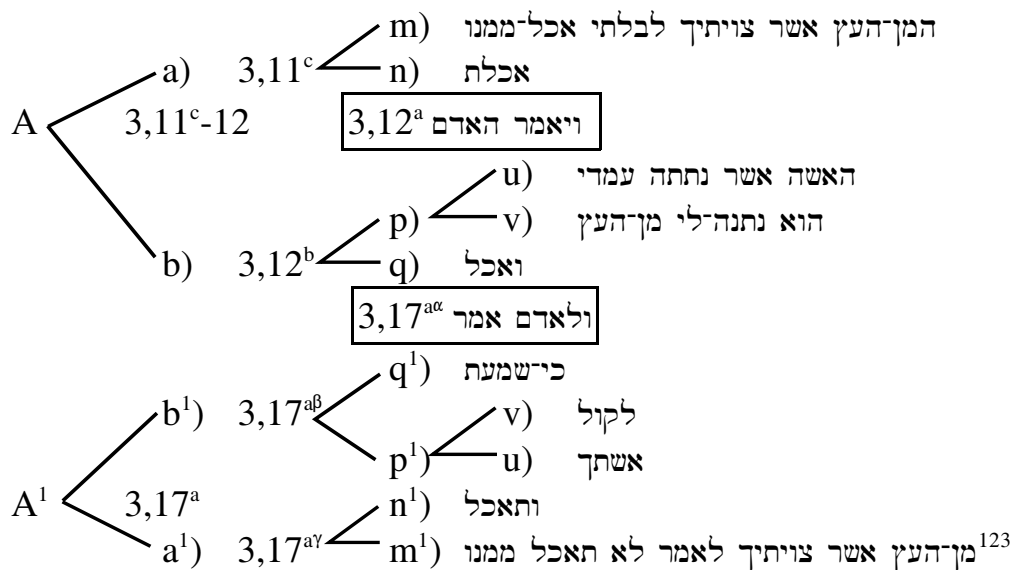
Considering that this textual play is *so characteristic* of this account, it is not helpful to uphold: «der Strafspruch ist deutlich zusammengesetzt»[124].

№   (2)   –A–   (1)

           כל ימי חייך   תאכלנה   [17b]בעצבון

(4) –B– (3)   [----------]   ואכלת את־עשב השדה   [18]וקוץ ודרדר תצמיח לך

לקחת   ממנה   כי   אל־האדמה   שובך   עד   תאכל לחם   [19]בזעת אפיך

אתה   כי־עפר

תשוב   ואל־עפר

There are: (№ 1) forms of distress, (№ 2) duration of eating, (№ 3) האדמה/ עפר, (№ 4) the formation/constitution/end of האדם. Two categories have two sets of three similar elements (with the second of № 2 understood):

-A- (№ 1) (*a*) travail, (*b*) its proximate cause and (*c*) effect;
(№ 2) (*a*) eating: generically (נה-), (*b*) עשב השדה; (*c*) לחם (all of which has a (*a*) duration, (*b*) with repeated drudgery «[---]» and (*c*) an end;
-B- (№ 3) (*a*) provenance from האדמה, and its partitive, (*b*) עפר, (*c*) עפר;
(№ 4) (*a*) what was, (*b*) is, (*c*) will be in relationship to האדם and עפר.

3,17ᵇ-19 is similar to 3,16. There is -A- (№ 1 & 1) distress (№ 2 & 2) in regard to a product; there is -B- (№ 3 & 3) a mention of one's provenance, and (№ 4 & 4) the state of one's relationship with this provenance.

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[123] This latter chart was adapted from the second of five articles written by Savasta on *Gn* 3,1-19; see SAVASTA, «Gen 3,1-19», [II] 82.

[124] WESTERMANN, *Genesis*, 358.

3,17[a] begins the declaration (ולאדם אמר כי־) of the punishment of האדם with two motivations: (1) שמעת לקול אשתך refers to האדם abdicating responsibility for his *corporate person*[125], whereby he followed the conversation of הנחש and האשה to such a degree that he took of the fruit of עץ הדעת טוב ורע without argument; (2) ותאכל מן־העץ אשר צויתיך לאמר לא תאכל ממנו, refers to the disobedience of האדם to an explicit command of יהוה אלהים. His transgression simultaneously brought a death sentence upon him[126]. A method of punishment is now stated, ארורה האדמה, and then explicated in 3,17[b]-19. *Syntactically*, the final phrase בעבורך is superfluous, for ארורה האדמה is the result clause. Yet, *narratively*, this pleonasm is not redundant. It is in this way that the heat of the moment is depicted. Moreover, such a method of punishment, ארורה האדמה, is proclaimed not to be arbitrary, but one which came about *because of* האדם. It is not יהוה אלהים, but האדם who has done this. In the very eating of the fruit of עץ הדעת טוב ורע, it is האדמה which is being accursed. This is a most just sentence, for, as was seen in PART I, 2,4-7 delineated how האדם is representative of ארץ ושמים[127]. Even his own name, האדם, recalls האדמה[128].

Scharbert objects: «Zwischen *qal* und *pi* in Gen 5,29 [האדמה אשר אֵרְרָהּ יהוה] ist kein merklicher Unterschied festzustellen: Subjekt ist Gott und Objekt der Ackerboden; es wird mit dem Satz "der Ackerboden, den JHWH verflucht hat" auf den *'ârûr*-Satz von 3,17 zurückverwiesen»[129]. Yet, 5,29 does not contradict 3,17. Being accursed ultimately depends on יהוה, who enforces justice. יהוה אלהים insistently gives the reason: ארורה האדמה בעבורך.

3,17[b], בעצבון תאכלנה כל ימי חייך, speaks of a plurality of days within the one יום of formation, days האדם will eat with enduring distress (בעצבון) from the accursed האדמה, as described in 3,18: וקוץ ודרדר תצמיח לך ואכלת את־עשב השדה. Eating from האדמה is not, however, the method of his being brought to death any more than pregnancy and child-bearing would necessarily bring האשה to her death. קוץ ודרדר refers to האדם working and watching over הגן with

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[125] See, in summary, for instance, thesis p. 160.

[126] See thesis p. 115 for argumentation. Krašovec, instead, writes: «It is obvious that the fall of Adam and Eve is not something that deserves death, for its cause is human weakness rather than obdurate wickedness» (KRAŠOVEC, «Punishment», 8).

[127] See, in summary, thesis pp. 67-73.

[128] See the preliminary conjectures on word-plays on האדם in thesis pp. 56-59.

[129] SCHARBERT, «ארר», 445.

difficulty, due to his transgression of eating from עץ הדעת טוב ורע. 3,19ᵃ, בזעת אפיך תאכל לחם עד שובך אל־האדמה, is provocative in the description of the distress, בזעת אפיך תאכל לחם, and ties his unnecessarily difficult labor to a reminder, lasting until death, of his eating from עץ הדעת טוב ורע, by which action האדמה came to be accursed, and by which his process of death began.

The opening ו of 3,18 is adversative in the sense of *even though*, thus providing the description of another effect of האדמה being accursed, one recalling when כל שיח השדה טרם יהיה בארץ, when אדם אין לעבד את־האדמה, and when כל־עשב השדה טרם יצמח (2,5). עשב provides food (see לחם, 3,19), but he will be distressed by קוץ ודרדר being made to sprout up with עשב, so much so that יהוה אלהים must insist that האדם will, nevertheless, eat עשב השדה (with ו of ואכלת את־עשב השדה being adversative)[130]. The punishment is highly consonant with the text[131]. Also, no vegetation causes transgression, nor does שיח השדה or עשב השדה anticipate inevitable transgression[132].

Previously, האדמה was subservient to האדם. He is still representative of it, receiving its availability for him to work האדמה. But now, האדמה will claim him. 3,19ᵇ makes this clear with two explanations: (1) כי ממנה לקחת; (2) כי־עפר אתה ואל־עפר תשוב. Both speak to the appropriate, ironic justice, of האדמה being accursed. But there is more than this: האדם is described as עפר.

Clearly, the אתה of the phrase עפר אתה[133] is constituted by more than עפר; otherwise, the very communication עפר אתה could not be received by האדם. In 2,7ᵇ, האדם has נשמת חיים breathed into him (with its concomitant gift of life) by יהוה אלהים, to the effect that האדם, then, becomes נפש חיה[134]. The question regards the disintegration of the formed עפר מן־האדמה (עפר =) and נשמת חיים, for, since יהוה אלהים describes האדם as עפר, it means that his נשמה will no

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[130] Even if one could see an indication of two different accounts, one agricultural and the other, anachronistically, Bedouin (see VON RAD, *Das erste Buch*, 67), the author presents קוץ ודרדר growing *with* עשב השדה.

[131] Diversely, see MAIBERGER, «עֵשֶׂב», 411, whose «Interpolator» redefines עשב.

[132] An increasingly common opinion holds that the creation and formation of ארץ ושמים anticipates punishment consequent to 3,1-7. Sailhamer, for instance, says «the "shrub of the field" and "plant of the field" [...] anticipate the "thorns and thistles" and "plants of the field" that come (in 3:18) as a result of the curse» (SAILHAMER, «Genesis», 6).

[133] *GKC* says the unnatural order of «*predicate–subject* [...] *must* be used when special emphasis is laid on [...] a substantival predicate, e.g. Gn 3¹⁹ «עָפָר אַתָּה» (*GKC*, 141. *l*).

[134] See thesis pp. 49-56.

longer be integrated with עפר מן־האדמה by way of נפש, that is, after a fitting period of ironic punishment. With the information previously provided in the text, it was said that נפש is not necessarily נפש חיה[135] (to which חיה the gift of life concomitant with נשמת חיים refers). The text indicates at this point that האדם (viz., אתה) is greater than עפר, regardless of the (future lack of) the contingent presence of any נשמה; האדם is more than עפר *and* נשמה; he has become נפש חיה, *necessarily retaining the gift of life even after the disintegration of* עפר *and* נשמה[136]. This is the force of the *communication* עפר אתה. It is significant that, in the context of it being an explanation for an ongoing situation (כי־), this phrase עפר אתה cannot be translated in the future tense exclusive of the present, for האדם returns to עפר already being עפר. This is significant, for the food of הנחש is עפר. Since האדם is עפר *before* he returns to עפר, he is food for הנחש even while the punishment of האדם proceeds. הנחש is frustrated, utterly. In the imagery of the text, he crushes the זרע of האשה on the heel (to which the cursed האדמה clings?), an attack on the *New* אדם, but inclusive, necessarily of the *corporate person* of the *New* אדם.

עפר is a partitive of האדמה (see עפר מן־האדמה in 2,7). It can be put into parallel with האדמה without affecting the meaning of either, as in 3,19. There is no indication of a textual or other history here. Plöger, citing part of the large bibliography rallying around such a history, thinks that «עפר par. אדמה»[137] in 2,7 and that this is different from 3,19 (though they *are* parallel there as well). For many, emphasis on dust indicates the «Hinfälligkeit des Menschen»[138]. Seybold says: the «Seinsanspruch im Sinne der Identifikation (k^e) stößt an das anthropologische Axiom: "Staub bist du..."»[139]. Yet, anachronistic preconceptions of the value of עפר מן־האדמה should not rule out that it is this very עפר מן־האדמה which speaks to the greatness of האדם, instead of any imagined weakness, not only in 2,4b-7 but here with the punishment; indeed, it is wondrous that, though עפר, האדם can live איבה (as will be seen). Wächter, in his complementary article on עפר, has the same opinion about

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[135] See, for instance, comments in thesis p. 56, in the context of the analysis of 2,7.

[136] For the case of animals, see, with varying terms, e.g., *Gn* 6,17; 7,15.22.

[137] See PLÖGER, «אֲדָמָה», 102.

[138] PLÖGER, «אֲדָמָה», 102.

[139] SEYBOLD, «כִּ», 5.

«die Vergänglichkeit des Menschen»[140] as does Westermann, whose main argument is that it is «eine weisheitliche Sentenz, die das gleiche sagt»[141]. The dating of such a 'wisdom saying' is disputable. Moreover, עפר, though repeated, has contexts irreducible to 'repetition'.

Soggin writes: «E a conclusione di una vita siffatta l'attendeva infine, ineluttabile, la morte, vera e propria spada di Damocle che, allora molto più di oggi, sovrastava la vita umana, pronta ad interromperla anche in quei pochi casi nei quali fosse piacevole e coronata da successo»[142]. The sycophantic mockery foisted upon Dionysius by Damocles in Syracuse – however pedagogic it was to hang a sword over the tyrant's head by one hair while they enjoyed a banquet – fades into insignificance compared to this text. האדם is *already* dropping dead into dust from the moment he ate of עץ הדעת טוב ורע. The return into dust is extended for pedagogic punishment.

יהוה אלהים describes the transgression as a past event (see the perfect, שמעת, in 3,17), which is consonant with the preceding declaration concerning איבה. האדם and האשה suffer from the effects of knowing by way of עץ הדעת טוב ורע, and will struggle to cooperate with איבה, as is evident in 3,16-19, wherein, *after* the declaration about איבה, יהוה אלהים describes ironic effects of the transgression. One is that האדמה is accursed. Indirectly citing B. Jacob, Magonet[143] agrees that *Gn* 5,29, regarding the birth of Noah, reverses the fact that האדמה is accursed[144]. Yet, the phrase מעצבון ידינו in 5,29 does not refer to being liberated, but to being consoled while עצבון continues. A word-play in 5,29 is made with נֹחַ, who provides consolation (יְנַחֲמֵנוּ from נָחַם).

SECTION FOUR — The way to עץ החיים

The analysis is divided according to the two scenes showing the providence of יהוה אלהים for האדם and האשה – (1) 3,20-21, (2) 3,22-24 – showing how the promise of 3,15 is *brought to* and then effected within האדם ואשתו.

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[140] WÄCHTER, «עָפָר», 282 (also see 277).

[141] WESTERMANN, *Genesis*, 362.

[142] SOGGIN, *Genesi*, 88.

[143] MAGONET, «The Themes», 41, cites E. & W. JACOB, *The First Book*, 30.

[144] B. Jacob more completely says: «Nur so lange Adam lebt, ist die adama verflucht. Der erste Mann und Fromme, der nach ihm geboren wird, Noah, befreit sie davon (s.z. 2₁₅ 5₂₉ 8₄ ₉ ₂₁ 9₂₀)» (JACOB, *Das erste Buch*, 118-119).

1   *Gn 3,20-21*

On the superficial level of parallel words and phrases of these verses, 3,20, ויקרא האדם שם אשתו חוה כי הוא היתה אם כל־חי, may not seem related to 3,21, ויעש יהוה אלהים לאדם ולאשתו כתנות עור וילבשם. This seems to be confirmed by the syntax of the narration, whereby the opening *waw*-consecutive imperfects seem to portray two separate scenes. These verses are, in fact, studied separately below. But with this, the pedagogy of the author becomes evident.

1.1   *Gn 3,20*

In 3,20, ויקרא האדם שם אשתו חוה כי הוא היתה אם כל־חי, another name is used to call האשה. A large bibliography is available for each conjecture concerning חַוָּה[145], *the living one*. Kapelrud mentions rejection of the verb חָיָה as a mere «Volksetymologie», since there seems to be no reason to change י to ו[146]. Of course, this is not beyond a word-play, nor is חויא (Aramaic for *serpent*) – whether because האשה was deceived by הנחש, or because האשה is mother of the זרע who crushes the head of הנחש – though Kapelrud does not seriously consider חויא as an etymological possibility, even if one could imagine a questionably relevant different myth, even with חַוָּה as «phön. Göttin Ḥawat», even as «eine Schlangengöttin und eine Göttin der Unterwelt»[147]. Kapelrud also dismisses attempts to connect חַוָּה with חַוּת (whatever meaning one wants to imagine for this grouping of tents as an otherwise non-extant singular), or with an imaginary חִוָּה (as the equally anachronistic mother of חִוִּי)[148]. Finally,

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[145] Williams is incorrect to say that when האדם calls his wife חוה, he does so with irony (referring to *2,20* and *3,16*). Williams disregards 2,24, and posits that the necessity of children came with the transgression, and so 'concludes': «So the woman is "cursed" *by* bearing children» [my emphasis] (WILLIAMS, «The Relationship», 373).

Lucci has a different view, also mistaken, thinking of נשמת חיים of 2,7 as a kind of transponder of a share of divinity: «La *neŝâmâh* non sarà più direttamente insufflata da Dio stesso, ma sarà comunicata attraverso la generazione umana. [...] La fede di Israele attribuisce alla coppia dei progenitori quanto nel mito era appannaggio della *Madre Universale* e conferisce loro la dignità del tutto particolare di un compito "sacerdotale" mutuato dalla stessa divinità» (LUCCI, «La biblica e la mitica "madre"», 206).

The citation of *Sir* 40,1 by WESTERMANN, *Genesis*, 365, is important for *Sir*, not *Gn*.

[146] See KAPELRUD, «חַוָּה», 795.

[147] *Idem.*

[148] *Idem.*

Kapelrud says that חַוָּה is not an alternative feminine form of חַי avoiding חַיָּה (referring especially to animals), but is, he says, taken from Ugaritic «ḥwt»; this is «nicht nur eine Parallele zu hebr. *ḥawwâh*, sondern ganz identisch mit ihm und gibt so dem alten Erzähler recht in seiner Deutung»[149]. He reckens that «außerhalb der Schöpfungs- und Paradies-Erzählung findet er sich nicht im AT, was verdeutlicht, daß *ḥawwâh* im alten Israel ein Fremdelement war»[150]. More recently, Layton brings the philological discussion full circle:

> The proposed Canaanite origin of the name, specifically, the shift *-at > *-â is attested in both Hebrew inscriptions and Biblical Hebrew. [...] The biblical writer or one of his sources constructed this *qattâl* form using the archaic root *ḥwy. [...] The etiology of Gen 3:20 whereby *ḥawwâ* is explained by, or derived from, (*’çm kol-*)*ḥây* is firmly grounded in the use of the two related roots *ḥwy* and *ḥyy* in Amorite, Ugaritic, Phoenician-Punic, and even Hebrew[151].

Layton, as so many, insists on etiology: «Though the biblical writer saw no need to explain the name Adam to his readers, the name of the woman, *ḥawwâ*, is immediately followed by an etiology»[152]. Yet, the reasoning (כִּי־) modifies, as a purpose, the action of האדם, who has a history of giving a motivation for the name she would be called: לזאת יקרא אשה כי מאיש לקחה־זאת (2,23). Because this is a second naming, a motivation is essential, especially since it is a personal action (ויקרא). The phrase cannot be nominal, as in הוא אם כל־חי, *she* is *the mother* or *she* will become *the mother.* The past tense is excluded since the first child which the wife of האדם has is in 4,1. The author uses a verb, which, as a simple perfect, היתה, must, in context, have an anticipated sense of fulfilment from the perspective of האדם: *for she was to become mother...* (a change in aspect[153]). As Marks says, such things are not «incidental embellishments [...] curious residua [...] or responses to so-

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[149] KAPELRUD, חַוָּה, 796.

[150] *Ibid*., 798. Compare WESTERMANN, *Genesis*, 365-366.

[151] LAYTON, «Remarks», 31-32.

[152] *Ibid*., 22-23.

[153] Instead, VON RAD, *Das erste Buch*, 69, asks: «Setzt er nicht außerdem voraus, daß sie schon geboren hat?», CASSUTO, *A Commentary*, 170, writes: «*Because she was the mother of all living* [...] It is not Adam's own reason, for in that case he should have said: 'because she *shall be* the mother of all living'». Yet, היתה refers to aspect; see היה in 2,22. See n. 177 in this chapter. In 3,16 (הוא ימשל־בך), naming is *not* «an indication of lordship» (diversely, see: *idem*), but is, instead, an abuse of office because of the reasoning האדם has.

called *Kinderfragen*»[154]. The author makes the motivation of האדם explicit, not to agree with it (as if it were a confession of faith), but to correct it[155].

Consider that חי following כל must either have a distributive sense, *every living one* (which, in this context, is impossible), or an integral sense, as in *the entire living one*. חי with כל cannot have a collective sense: *all collectivities*, or *each collectivity* or *every collectivity*. *Entire collectivity* is redundant. If כל is understood as a substantive, as in the *entirety of those who are living*, where the phrase *those who are living* must be understood as a collective, then we are back to *the entire living one*, the only sense כל־חי in the phrase אם כל־חי can have. *BDB* notes that חי (as a singular adjective) may be used for «animals and man, phrases for either or both: כל חי Gn 3²⁰ 8²¹ (J)»[156]. In 8,21, חי must refer to *every living one*. This distributive sense of כל is not appropriate for 3,20. האשה cannot be the mother of all individual living ones. To understand אם כל־חי as *mother of the first in a mere series of living ones* does violence to the text according to its grammar, syntax and context.

Thus, the motivation for האדם to call his wife חוה is *because she was to become mother of the entire living one* in reference to the זרע of האשה in 3,15. האדם knows that such an *entire living one* is a *corporate person* other than his own, for she is not his own mother; yet, he will belong to this *entire living one*. If the wife of האדם – by way of a miraculous intervention of יהוה אלהים (as discussed above) – were to be the mother of the זרע who was to crush הנחש on the head, she could have done this without passing on, so to speak, the corruption of the *corporate person* of האדם. Although she was built up from him, belonging to his *corporate person*, this was previous to his transgression which she alone cannot pass on. If האדם were correct, he would have to refrain from participating in the conception of a child with his wife, waiting for the *New* אדם to be born, for it is not the זרע of האדם, but the representative of *her* זרע who is important. In context, it is known that the *New* אדם will not soon be born. האדם, not exercising positive dominion in renaming his wife חוה[157], needs severe correction, which is now given.

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[154] MARKS, «Biblical Naming», 22.

[155] Phillips, instead, says the opposite; see PHILLIPS, *Exploring*, 62.

[156] *BDB*, 312a.

[157] See, for instance, thesis p. 137.

1.2   *Gn 3,21*

Though 3,21, ויעש יהוה אלהים לאדם ולאשתו כתנות עור וילבשם, has heavy anthropo-
morphic imagery, the text does not speak of יהוה אלהים spending months in
tanning processes. ויעש is followed by וילבשם, as if the making took as little
time as יהוה אלהים causing them to be clothed. 3,7 simply mentions the
process of sewing fig-leaves. Their own efforts were insufficient because of
the material used and the motivation. The material is insufficient not because
vegetative material is inadequate for covering the body, but because it is not
skin. Had האשה and אישה עמה used skin instead of leaves, their efforts to save
themselves from themselves would still have fallen short, as seen above[158].

Clothing with skin reminds them of their own attempts to save themselves
from themselves. כתנת refers not just to a kind of loin covering (as opposed
to חגורה in 3,7), but to a much fuller garment almost invariably made from
flax throughout the ancient world[159]. The drastic change in the dimensions
of the clothing more adequately speak to the overall lack of integrity known
after eating from עץ הדעת טוב ורע, a nakedness which cannot be limited to
bodily parts, but must refer to who they now are in the presence of יהוה אלהים.

To obtain skin, animals must be killed. האדם and האשה are presented with
physical death, horrific when such violence had not been witnessed before
in ארץ ושמים. If the skins were not tanned (which is not mentioned in the text),
the skins, with blood everywhere, would be disgusting. Whether or not Cas-
suto correctly interprets the *hiphil*: «He enabled them to clothe them-
selves»[160], the violence is not creative atonement, which awaits the *New* אדם.
The animals should not die, nor the *New* אדם; it is the latter's initiative.

Their reason to use fig leaves was for a kind of self-recovery by way of
repression, a vortex of self-destruction much more violent than any physical
violence wrought against animals to obtain skins. The beasts are stripped of
their skin in order to clothe the guilty, though the beasts are innocent. They
are being of service (עזר), the opposite of what האשה was in the transgression.
She should have been עזר כנגדו. The skins are symbolic of the violence which
the זרע of האשה of 3,15 takes the initiative to take upon Himself for them.

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[158] See thesis pp. 173, 182.

[159] For an overview, see FREEDMAN – O'CONNOR (– FABRY), «כָּתֹנֶת», 397-401.
HALOT, 505, gives the best overall translation: «shirt-like tunic».

[160] CASSUTO, *A Commentary*, 171.

יהוה אלהים 'clothes' them with the results of such violence. Since the initiative to die for them is reason for hope, being clothed with skins is not repression, but a provision of hope, looking to the *New* אדם. The sacrifice of any non-human נפש חיה so as to obtain its skin is not sufficient, for any skin does not crush הנחש on the head. Ratner says that «the writer shocks his reader by using the verbal form [...] ויעש from a root which is elsewhere reserved for God's great creative acts»[161]; this is true for יהוה אלהים (see 2,4.18; 3,1), but not for others (3,7.13.14). They should live by איבה.

Freedman and O'Connor mention a possible עור/'wr/'rm word-play in 2,25; 3,1.7.10.11[162]. There may be another: אור, *light*. Many implications can be gleaned from the text: עור reminds them of their own skin, of nakedness, wanting to hide, to darken themselves[163]. This fact is, pedagogically, *light* to them, אור. This is true whether or not there is any word-play intended[164].

1.3 *Gn 3,20-21*

האשה did conceive, and by האדם, but she says, following the import of the name חוה given her: קניתי איש את־יהוה (4,1). However true it is that she participated in procreation, for which יהוה אלהים provided the gift of life concomitant to the provision of נשמת חיים wrought by the physical extension of the *corporate person* of האדם, she seems to forget the participation of האדם, as if קין were *her* זרע, not his. The author himself uses the name חוה once, in 4,1, not confirming the usage of האדם, but using it with sarcasm. He must go out of his way to point out that he is speaking not of the future mother of the זרע who will crush הנחש on the head but of the wife of האדם. She is proved wrong when sin is stretching out, and קין, not keeping possible transgression in check (see 4,7) falls, abandoning איבה (see 4,8). This may be a reason why חוה does not otherwise appear in the תנ״ך. The clothing with the skins was appropriate, but the message did not sink in that they had to be in continual reception of איבה, so much were they still given over to the effects of their transgressions. They must look to the representative of the זרע of האשה of 3,15. Since יהוה אלהים bothers to do all this for them, this is a

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[161] RATNER, «Garments», 78. See WESTERMANN, *Genesis*, 366.

[162] See FREEDMAN – O'CONNOR (– FABRY), «כְּתֹנֶת», 399.

[163] See the description of the usage of חָבָא in 3,10 in thesis p. 182, with relevant notes.

[164] WILDER, «Illumination», 68, thinks that עור for אור is a «much diminished meaning».

confirmation of what was said about the identity of האדם in 3,19: עפר אתה.
Though he returns to עפר, he will live beyond his disintegration, his death.

2 Gn 3,22-24

The analysis of 3,22-24 is divided into the three constitutive moments:

(1) an observation and motivation given by יהוה אלהים to those with Him:

ויאמר יהוה אלהים הן האדם היה כאחד ממנו לדעת טוב ורע [22a]

ועתה פן־ישלח ידו ולקח גם מעץ החיים ואכל וחי לעלם [22b]

(2) the commissioning of האדם coupled with his being driven out of גן־עדן:

וישלחהו יהוה אלהים מגן־עדן לעבד את־האדמה אשר לקח משם [23]

וינרש את־האדם [24a]

(3) the establishment of the protection of עץ החיים:

וישכן מקדם לגן־עדן את־הכרבים ואת להט החרב המתהפכת לשמר את־דרך עץ החיים [24b]

Similar to 3,20-21, there are no appreciable superficial parallel elements.

2.1 Gn 3,22

The analysis is two-fold: (1) the observation and (2) motivation of יהוה אלהים.

2.1.1 Gn 3,22ª – The observation of יהוה אלהים

Previously, הנחש was speaking about האדם and האשה being like gods (or like
God), כאלהים. After they ate from עץ הדעת טוב ורע, they found themselves,
instead, in the corruption of simultaneously knowing good *and* evil by
experience, by way of a choice over against עץ החיים, and not just by way of
a possibility in comparison with that which was consonant with עץ החיים.

The corruption of knowing טוב ורע provided a vision only of what seems
to be טוב ורע in the eyes of the beholder, *even if what is seen is not corrupt*,
but טוב alone. This explains why, after the transgression but before איבה is
provided, no mention of עץ החיים is made. Vision was corrupted to such an
extent that עץ הדעת טוב ורע was described as תאוה־הוא לעינים[165]. Now, with איבה,
עץ החיים can be discerned once again[166]. Consonant with the *reception* of איבה
as a gift, the fruit of עץ החיים cannot be grasped, but only received as a

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[165] See thesis p. 167.

[166] Also see thesis p. 199.

gratuitous gift[167]. Yet, עץ החיים is not far away; it helps to constitute both האשה and האדם[168]. Though the loss of the clarity of vision is disastrous, some think that the account is anti-sapiential[169]. Waldman writes: «The verse, I suggest, is intended ironically. [...] The emptiness of Adam and Eve's pursuit of knowledge, according to the view of the writer of Gen. 2-3, is underscored»[170]. Instead, יהוה אלהים speaks plainly. That האדם has become *like* one of *them* in knowing טוב ורע is good; the author does not have יהוה אלהים pronounce self-deprecating words. The manner in which יהוה אלהים knows טוב ורע must be good, and the fact that האדם knows טוב ורע in a similar manner must be good. יהוה אלהים knows טוב ורע by way of His having brought about עץ הדעת טוב ורע, instead of by a choice of עץ הדעת טוב ורע and עץ החיים over against עץ החיים. האדם (before transgressing) did not know טוב ורע by way of personal experience; יהוה אלהים could not. With the corruption of האדם in knowing טוב ורע, he is not כאלהים; yet, האדם is precisely such *after* receiving איבה. For *this* reason יהוה אלהים says: הן האדם היה כאחד ממנו לדעת טוב ורע[171]. לדעת, as a *qal* inf. construct with ל, here acts like a gerund qualifying the statement האדם היה כאחד ממנו[172], thus

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[167] WESTERMANN, *Genesis*, 370, is right to say that «beim Baum des Lebens ein ausdrückliches Verbot aus den Andeutungen nicht erkennbar ist», but exaggerates in saying: «Gott will verhindern, daß der Mensch für immer lebe» and «der Ton liegt auf der Unerreichbarkeit der Früchte». האדם is still capable of *receiving*.

[168] See, especially, thesis pp. 91, with pp. 106-110 and pp. 110-114.

[169] Thus, Whybray writes the opposite of what the text presents:

The themes of knowledge and of immortality have in common the fact that the attempt to attain either is an attempt to obtain what God has not given to mankind and so to encroach on the divine prerogative. In the Old Testament wisdom is an ambiguous quality, which may be used either for good purposes or for evil ones. In 3:1 for example, the wisdom possessed by the snake (said to be *arum*, "shrewd") is not presented as admirable. Indeed, the whole of this story could be interpreted as a warning that the acquisition of knowledge leads to disaster – a kind of counterblast to the optimistic teaching of the book of Proverbs, for which the acquisition of wisdom is essential to human happiness (WHYBRAY, *Introduction*, 44).

[170] WALDMAN, «What Was the Actual Effect?», 113.

[171] Diversely, see GUNKEL, *Genesis*, 24.

[172] «As a *gerundive, explanatory or epexegetical*, the construction ל + *infinitive* often explains the circumstances or nature of a preceding action. In developing the thought of a finite verb it resembles the Latin gerundive (e.g., *faciendo* 'doing'), the English 'in [do]ing something" [...] *Hâ'âdâm* has become as one of us *in knowing* good and evil» (W-O'C, 36.2.3.e.3.31); also see *GKC*, 114. *o*.

speaking to the *manner* in which there is similarity (כאחד ממנו)[173]. There is no irony, no fear, no protection of any prerogatives[174], as if האדם were Gilgamesh *redivivus*[175]. In 3,11, יהוה אלהים does ask with sarcasm: המן־העץ אשר צויתיך לבלתי אכל־ממנו אכלת. In 3,22, יהוה אלהים did not suddenly notice that האדם ate from עץ הדעת טוב ורע. After the interrogation, איבה was placed and punishments complementary to איבה were given. האדם called his wife חוה, and יהוה אלהים caused them to be clothed with skin. 3,22ᵃ is a recognition of conversion; though האדם suffers from the effects of knowing טוב ורע (for עץ הדעת טוב ורע grows from the accursed אדמה, though in האדם) this is concomitant with the goodness of איבה, and can correspond to that which is consonant with עץ החיים[176]. האדם is able to see עץ החיים once again, distinguishing it from עץ הדעת טוב ורע. The preposition כְּ requires not an equation, but an analogy. Neither יהוה אלהים nor those with Him presently suffer any adverse effects of עץ הדעת טוב ורע, which they did not choose over against עץ החיים, as had האדם[177]. The כרבים, for instance, also know טוב ורע as

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[173] «The genitive function comprehends [...] the object of a preposition [...] preceded by construct forms [...] כְּאַחַד מִמֶּנּוּ like one *of us*» (*W-O'C*, 9.3.a). Indeed, «אַ֫חַד regularly go-verns a partitive phrase in מִן» (*W-O'C*, 9.6.b and n. 35, which cites 3,22). Also see *GKC*, 96. *REMARKS*. Thus, מן, in view of the preposition כ, the partitive indicator אחד, and the pronominal suffix נו-, does indicate a partitive, so that האדם is «*e numero*» (*GKC*, 119. *w*).

[174] Gunkel, instead, insists very strongly on fear and imminent concern; see GUNKEL, *Genesis*, 23. Similarly, see HENDEL, «Tangled Plots», 40; et al.

[175] WESTERMANN, *Genesis*, 291-292, Nielson (RINGGREN – NIELSEN – FABRY, «עץ», 292), HAUSER, «Genesis», 397, et al., see a parallel with, not a parody of *Gilgamesh*. Yet, האדם wants to live his version of 'forever', but יהוה אלהים wants something better for him.

[176] It is not 'האדם *was* כאחד ממנו', but 'האדם *has become* כאחד ממנו'.

GKC compares this היה with the perfect in Latin and English (see *GKC*, 106. *b*), but *W-O'C* refines this: «Traditionally the perfect has been characterized as a tense. In fact, however, it represents a state flowing from an earlier situation, and it therefore seems better to think of it as a nuance that may be related to aspect» (*W-O'C*, 30.3.b). This is asserted after having used *Gn* 3,22 as an example – «הָאָדָם הָיָה כְּאַחַד מִמֶּנּוּ Adam *has become* as one of us...» – so that it is not true that «a single situation is in view» but that «there are two things in view, both an earlier situation and the resulting state. It would change the sense of both verses radically if we interpreted them vice versa» (*W-O'C*, 30.3.a)

[177] The *many* comments such as those of Arenhoevel are, then, out of place: «Und die Schlange behält recht. Dem Menschen gehen die Augen auf, er gewinnt die Erkenntnis, Gott selbst gibt zu, er sei "geworden wie unsereins"» (ARENHOEVEL, *Ur-Geschichte*, 59).

does יהוה אלהים, and help constitute the plural with יהוה אלהים in the phrase
כאחד ממנו. 3,22 *pedagogically provides the motivation* to guard the way of
עץ החיים[178]. האדם is still at risk of misunderstanding עץ החיים[179].

2.1.2   *Gn 3,22ᵇ – The motivation of* יהוה אלהים

3,22ᵇ, ועתה פן־ישלח ידו ולקח גם מעץ החיים ואכל וחי לעלם, ironically, justly recalls
the action of האשה in 3,6, and speaks of the motivation of the commissioning
of האדם coupled with his being driven out of גן־עדן. An urgency is underlined
by הן in 3,22ᵃ, by ועתה here, and by the wrenching, dramatic transition from
3,22 to 3,23: פן־ישלח... וישלחהו...[180]. This is analogous to 2,20: «but for אדם...
He [האדם] did not find an עזר כנגדו»; the text moved *from the observation of
the narrator to the action of* האדם[181]. Here, the movement is *from the speech
of* יהוה אלהים *to the observation of the narrator* (פן־ישלח... וישלחהו.).

The urgency refers – with the imperfect and the consecutive perfects[182] –
to the fact that האדם *may* reach out his hand *so as* to take also from עץ החיים
so as to eat *so as* to live 'forever'[183]. There is no implication that if האדם were
to reach forth his hand, etc., that his intention would find fulfillment.

האדם is forbidden to reach out not because he would be successful but
because this would be a transgression. What is spoken by יהוה אלהים is

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[178] If this point is not seen, controversy over this plurality is inevitable. *GKC*, 124. *g*
with n. 2, opts against a «communicative» sense of «the *pluralis excellentiae or
maiestatis*» for «the attendant angels [...] Gn 3²²», even as «an indication of *the fullness
of power and might*», understanding instead what *GKC* calls a 'plural' «of *self-
deliberation*». Cassuto admits the presence of הכרבים; see CASSUTO, *A Commentary*, 172.

[179] The תנ״ך has many references to such a theme, viz., *Dt* 29,4; *Is* 6,9-10; *Ez* 12,2.

[180] *GKC*, instead, understands 3,22 as an example of «aposiopesis», viz., «the conceal-
ment or suppression of entire sentences or clauses, which are of themselves necessary to
complete the sense, and therefore must be supplied from the context» (*GKC*, 167. *a*).
Elsewhere, *GKC* speaks of the verbs: «In Gn 3²² *and now, lest he put forth his hand,* &c.,
פֶּן is to be regarded as virtually dependent on a cohortative, which immediately afterwards
(verse 23) is changed into an historic tense; cf. Also Gn 26⁷, 31³¹» (*GKC*, 152. *w*).

[181] See thesis p. 126.

[182] After פֶּן־, this provides a future sense; see *GKC*, 112. *p*.α.

[183] In speaking of the *relative waw + suffix conjugation after prefix-conjugation forms*,
W-O'C says that «the (con)sequential *wqtl* usually takes on the sense of the preceding non-
perfective, which may be [...] telic [...] ...lest he reach out his hand *and take... and eat...*»
(*W-O'C*, 32.2.1.d.29).

merely   a   comment   on   the   *motivation*   of   האדם:
ישלח ידו ולקח גם מעץ החיים ואכל וחי לעלם. Each successive purpose clause
refines its predecessor. האדם discerns the presence of עץ החיים, but does not
control it. If he were able to do so, there would be no effects of eating from
עץ הדעת טוב ורע, and he would not need איבה. Yet, איבה alone provides האדם
with his new vision of עץ החיים. He cannot live 'forever' on his own terms,
making himself כאלהים under his own power.

   האדם and האשה were supposed to eat of עץ החיים, doing what is consonant
with the living ones[184]. This eating was not meant to be a unique event,
gaining heavenly paradise for them. Living 'forever' in the limited vision of
האדם, does not refer to heaven, but to earth, viz., instead of disintegrating
into עפר. That is the immediate contrast with his punishment just iterated in
3,17-19[185]. The author envisions that האדם was to live 'forever' on earth *be-
fore* his transgression, though not afterward[186]. It would be incongruent that
האדם would not, originally, live 'forever', for he was a kind of god, a reflec-
tion, analogously (as a representative of ארץ ושמים), of יהוה אלהים, the Former.

   Life continues after death (as seen above). Life in this world involves the
consequences of the transgression. האדם wants to live *his kind* of 'forever
– continuing to live in this world on his own terms – demonstrating the
extent to which he suffers the effects of עץ הדעת טוב ורע, a living death.
יהוה אלהים wants something better for האדם than האדם does for himself. The
duration of living after death (by way of נפש, even without עפר or נשמה), that
is, when האדם retains איבה, has any tie to this world, לעולם, removed. In other
words, the limitation, so to speak, of living 'forever' in this world (לעולם) is
removed for האדם if he remains with איבה until death. If האדם remains with
איבה until death, demonstrating that he is a member of the *corporate person*

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[184] See, for instance, thesis pp. 111, 169.

[185] A precise definition of the phrase לעולם is elusive, and so is quite dependent on the
context in which it is found. For an overview, see PREUß, עוֹלָם, 1144-1159. The LXX is not
helpful in this matter, since its translation – εἰς τὸν αἰῶνα – has analogous difficulties.
Thus, Sasse, too bravely writes: «in der Bibel das Wort αἰών zur Bezeichnung der beiden
Begriffe gebraucht wird, die eigentlich im tiefsten Gegensatz zueinander stehen, der
Ewigkeit Gottes und der Zeit der Welt. Diese doppelte Bedeutung, die αἰών mit dem hebr
עוֹלָם teilt, weist auf einen Ewigkeitsbegriff zurück, in dem die Ewigkeit mit der Weltdauer
identifiziert wurde» (SASSE, αἰών, 202). An end will come about because of *Gn* 3,15.

[186] Diversely, see DODS, *The Book*, 18.

of the זרע of האשה, then האדם, after death, cannot but remain a member of this *corporate person* of the זרע of האשה. After death, as in life in this world, האדם, with איבה, lives not just as נפש, but as נפש חיה, with the One who has taken the initiative to lay down His life, viz., the *New* אדם, who has a claim on those who, again, by איבה, belong to His *corporate person*. In view of this, the perduring אתה in the phrase עפר אתה (as described above) hints at an eventual physical resurrection, for the *New* אדם is not defined as עפר, and cannot be kept down by ארץ ושמים, which, instead, He represents, though He is much more. He claims what belonged to האדם, and then to הנחש.

Though האדם must eat from עץ החיים to retain איבה, the risk remains that he will stretch out his hand and take from עץ החיים. Any good action consonant with עץ החיים is the fruit of עץ החיים, but cannot be posited except in view of the איבה *received*. האדם is to receive, as it were, the good actions he will do, primarily, assenting to the will of יהוה אלהים. The price of this is the death of the זרע of האשה, who takes the initiative (הוא ישופך ראש) to lay down His life (ואתה תשופנו עקב). The very risk of האדם reaching out his hand shows he does not *fully* appreciate the nature of the fruit of עץ החיים, and would not do so if he could grasp and eat it. It is not the action of האדם, but that of יהוה אלהים with איבה which has האדם live לעלם, but not living the 'forever' of האדם in this world, which would not be fitting after receiving איבה.

When innocent, האדם knew טוב ורע analogous to how יהוה אלהים knows it[187]. האדם now knows איבה, which is better, but this is no maturation theme[188]. איבה is a gift; האדם cannot grasp after it in his darkness (see ואהבא in 3,10).

2.2   *Gn* 3,23-24[a]

The commissioning of האדם is coupled with his being driven. The first action, וישלחהו יהוה אלהים מגן־עדן לעבד את־האדמה אשר לקח משם, is followed by the second, ויגרש את־האדם, with any sense of mere repetition being ruled out. Consider that שלח has a sense of commissioning. גרש may hint at an unwillingness of האדם, or a pedagogical roughness of יהוה אלהים, or both. Yet, in speaking of these two verbs, Westermann insists on two narratives, 3,22.24 and 3,23, and then adds: «sie ist vielmehr nach den Regeln der alten Erzählkunst ein sicheres Zeichen dafür, daß zwei ursprünglich

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[187] See thesis p. 162.
[188] See thesis pp. 174-177.

selbständige Darstellungen der Vertreibung aus dem Garten zusammen-kamen»[189]. *HALOT* cites Westermann (as well as Humbert) giving the definition of the usage of שלח in 3,23 as «to send away, expel»[190], but contradicts this, citing analogous usage of שלח and גרש in *Ex* 6,1; 11,1: «it [שלח] must therefore be distinguished in meaning from the second verb meaning to drive away [גרש]; the second term amplifies and defines more precisely the action of the first»[191]. Note that שלח is modified by the purpose clause לעבד את־האדמה אשר לקח משם. This is not just a *sending forth*, but a *sending forth to do something*. The syntax is inescapable, even if the many hundreds of instances of שלח in the sense of commissioning (its most common meaning) occur in *qal*[192], whereas this is *piel*. גרש in 3,24 is a commencement at the initiative of יהוה אלהים, providing insight into the perspective of האדם. None of this negates, but must involve a close relationship, for, in this case, the gift of איבה brings האדם into the *corporate person* of the זרע of האשה, who is doing the will of יהוה אלהים. האדם must learn. Yet, Ringgren understands there to be a dichotomy:

> Das Wort bezeichnet zunächst ein Fortjagen oder Wegtreiben, ohne daß etwas anderes impliziert wird als das Abbrechen einer bestehenden Verbindung. [...] Besondere Nebentöne erhält das Verbum aus dem Kontext. Adam und Eva werden aus dem Paradies getrieben (Gen 3,24), aus der ursprünglichen Gottesnähe ausgeschlossen und in das jetzige Menschendasein versetzt»[193].

Only האדם appears; what is important concerns the *corporate person* of האדם. הנחש is with האדם. הנחש is accursed, in איבה, in עפר of הגן (not גן־עדן).

Though having איבה, האדם is driven out of גן־עדן to suffer the effects of his transgression. He is in גן, just not גן־עדן. He can drink from the rivers[194]. He

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[189] WESTERMANN, *Genesis*, 373. Gunkel writes: «Nach 17 [...] hat Gott bereits beschlossen, den Menschen auf den Acker zu verstoßen, und führt diesen Entschluß in 23 aus, damit der Mensch den Acker bebaue und dessen Fluch koste» (GUNKEL, *Genesis*, 24). Yet, as was said, האדם is not removed from הגן.

[190] *HALOT*, 1515a.

[191] *HALOT*, 1514b.

[192] DELCOR – JENNI, «שלח», 912.

[193] RINGGREN, «גָּרַשׁ», 72-73.

[194] See thesis pp. 92-102. For Blenkinsopp, the necessity of hypothesizing about «the somewhat inept intervention of a later editor» concerning the special trees rests on whether he understands the narrative logic; see BLENKINSOPP, *The Pentateuch*, 64.

is to work the same אדמה (even where the special trees are, though he cannot reach עץ החיים, which remains in גן־עדן, not merely in גן). There is no mere repetition of a mandate, for האדם is to work האדמה from which he was taken and to which he will return, reminding him of his mortal punishment. The definition of עדן, then, includes the non-suffering of the effects of the transgression[195].

2.3 *Gn* 3,24ᵇ

3,24ᵇ, וישכן מקדם לגן־עדן את־הכרבים ואת להט החרב המתהפכת לשמר את־דרך עץ החיים, describes the establishment of the protection of the way to עץ החיים.

יהוה אלהים is the one who causes this protection to be established (וישכן), with the *hiphil* emphasizing the delegation of activity. Those delegated for protecting were formed after האדם and before האשה – and were thus to be at the service of האדם[196] – they are ready to frustrate any *initiative* of האדם to attain *to* עץ החיים, viz., פן־ישלח ידו ולקח גם מעץ החיים ואכל וחי לעלם[197]. What יהוה אלהים said became their motivation, viz., האדם היה כאחד ממנו לדעת טוב ורע.

The protectors are caused to be established מקדם לגן־עדן, *in front of* גן־עדן[198] (where האדם is). It is גן־עדן, not גן, for עץ החיים and דרך עץ החיים are in גן־עדן, even while האדם, thrown out of גן־עדן, remains in הגן to work האדמה. האדם is removed from the *aspect* of עדן belonging to הגן, from the pristine integrity by which he *clearly* knows that which is consonant with עץ החיים. The spatial

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[195] Narrowe, instead, holds that «Adam and Eve are not guilty of an original sin, but only of a childish act of disobedience» (NARROWE, «Another Look», 188) since, he says, not only was there no actual content of knowledge regarding עץ הדעת טוב ורע, but that «the knowledge gained by Adam and Eve was restricted to propriety and devoid of ethics» (*Ibid.*, 187). Since the punishment is, then, incongruous, he simply blames God, who, he says, «is apparently looking for a reason to change a status quo», in this case, «to drive Adam and Eve from a stuffy, spiritually stifling paradise» (*Ibid.*, 188).

[196] See thesis p. 152.

[197] Grammarians agree. *W-O'C* writes: «לִשְׁמֹר אֶת־דֶּרֶךְ עֵץ הַחַיִּים to guard *the way* (CONSTRUCT: ACCUSATIVE) of [i.e., leading to] *the tree* (CONSTRUCT: GENITIVE) of life» (*W-O'C*, 9.2.b); *GKC* has: «*the way of* (i.e. *to*) *the tree of life*» (*GKC*, 128. *h*); etc. *W-O'C* calls this an adverbial genitive, saying: «If the phrase refers to a goal, there is a verb of motion, either explicit or implicit [...] the way *to the tree* of life» (*W-O'C*, 9.5.2.f).

[198] See thesis pp. 86-87. Wenham asks: «Could not the expelled couple re-enter the garden from some other direction?» (WENHAM, «Sanctuary», 399). Yet, he also speaks much of the cherubim flanked entrance of Jerusalem's Temple (*ibid.* 401).

sense of מקדם לגן־עדן refers to the 'distance' of what is and is not עדן.

The method of the protection of the way to עץ החיים is inferred by its running counter to the action of האדם, that is, should he reach out his hand *so as* to take even from עץ החיים *so as* to eat from it *so as* to live 'forever'. Just how האדם is frustrated is understood better by way of a description of the protectors of the way to עץ החיים.

Freedman and O'Connor conjecture that the etymology of כרוב may point primarily to «akk. *karâbu*, "segnen"», and the Hebrew «*brk*, "segnen"»[199]. Indeed, «karâbu», as a substantive, is also found in the names of gods and personal names[200]. This is consonant with the imagery of הכרבים for the Ark and the Temple, e.g., *Ex* 25,19; *1 Kgs* 6,23, with emphasis on protection, as in *Ez* 28,14.16. In *Gn* 3,22.24, reference is made to living beings. Testa writes: «Il fatto che Gen. 3,24 usi la parola *hakkerubîm* con l'articolo, benché siano nominati per la prima volta, denota che per l'agiografo e per i suoi lettori essi erano già un simbolo ben noto da altre fonti»[201]. Whatever can be said of הכרבים in 3,24, it is that they are a multiplicity, that they are placed there by יהוה אלהים, that they are capable of and do follow the will of יהוה אלהים, that they are not against האדם as such, but do protect the way to עץ החיים so as to benefit האדם, lest he hurt himself. Even if כרב does not etymologically refer to any blessing, there are as many blessings coming to האדם by way of הכרבים as there are כרבים established here by יהוה אלהים.

להט החרב המתהפכת, instead, may not be a reference to any living being or beings, though one may call to mind, with irony, the fiery serpents which kill as if they were the 'sword' of יהוה (see *Num* 21,6-7), that is, in view of the bronze-serpent, נחשתן, which Moses made (*2 Kgs* 18,4). This latter imagery is weak, even though, in the Temple (where there are so many כרבים), there may be mention of שרפים, who have something to do with fire, viz., *Is* 6,2.6-

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[199] See FREEDMAN – O'CONNOR, «כְּרוּב», 323.

[200] For «karâbu s» and «karâbu v», see *CAD*, VIII, 192b-198b.

[201] TESTA, *Genesi*, 101. *En.el.* may be a significant source for understanding הכרבים. *CAD* presents ᴰ*Laḫmu* and ᴰ*Laḫamu* under the same heading of «laḫmu»: «apart from the theogonic pair ᵈ*laḫmu* and ᵈ*laḫamu* [...], there exists a generic term *laḫmu* (in Sum. la.ḫa.ma) for beings associated with *apsû* (or engur) [...]. Both in Sum. and in later texts, the *laḫmu*'s are used as apotropaic figures at the gates» (*CAD*, IX, 42b), i.e., «among representations of mythological creatures [including «lions»] decorated with precious stones on the gate of the Marduk temple» (*CAD*, IX, 42a).

7. Hendel asks: «Why is the "flame" connected to the genitival phrase "of the whirling sword"? A satisfactory answer can be found in a parallel expression attached to the West Semitic god Rešep [...] "flame"»[202]. He then cites an inscription: «Rešep of the Arrow»[203]. But while arrows are set on fire and shot, no sword is set alight. Moreover, the flame would belong controlled by the arrow, not *vice versa*. His statement, then, is dubious: «The "flame of the whirling sword", I propose, is an independent fiery being, a divine being in service of Yahweh, in precisely the same mythological category as the cherubim»[204]. Gunkel goes so far as to claim that להט החרב המתהפכת is an «Art Dämon»[205]. *HALOT* presents «להט [...] flame; metaph. [...] blade (of חֶרֶב) Gn 3₂₄»[206]. This seems especially redundant. Westermann presents his own syntax: «Das zuckende Flammenschwert»[207]. Citing Westermann, Hausmann admits this as a possible analogy, but insists on a «Cstr.-Verbindung *laḥaṭ haḥæræb*»[208]. Seybold, at first recognizing the importance of the *hithpael* participle מתהפכת, then reduces it to an adjective devoid of any verbal sense, or has it disappear into the images of imagined substantives: «Besondere Prägung lassen die ein Hin und Her der Bewegung *hpk* ausdrückenden *hitp*-Stellen erkennen: [...] Gen 3,24: "die Flamme des gezackten Schwertes" (Dolch mit zickzackförmigen Klinge, Blitzgabel oder Dreizack)»[209]. This is surprising, for he also writes: «Es [הפך] bezeichnet eine Handlung, die einen Umschwung bringt, somit einen Vorgang, der abrupt und ruckartig eine umstürzende Veränderung eines Ereignisablaufs oder Zustands – vielfach ins Gegenteil»[210]. Indeed, he is aware that in *Hos* 11,8, the *niphal* perfect of הפך, viz., נֶהְפַּךְ, describes the anthropomorphically perceived change of יהוה.

Now, החרב המתהפכת is an indivisible phrase consisting of an articular substantive and an articular participle which acts as an attributive adjective

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[202] HENDEL, «The Flame», 673.

[203] *Ibid.*

[204] *Ibid.*, 672. Kaiser is right to see this «als problematisch» (KAISER, «חֶרֶב», 172).

[205] GUNKEL, *Genesis*, 25.

[206] *HALOT*, 521a.

[207] WESTERMANN, *Genesis*, 374.

[208] HAUSMANN, «לָהַט», 489.

[209] SEYBOLD, «הָפַךְ», 457. KAISER, «חֶרֶב», 170, is similar, citing many others.

[210] SEYBOLD, *Ibid.*, 455.

even while retaining its verbal content. מתהפכת, precisely in its *hithpael* morphology, is, again, primarily understood as a «double-status (reflexive-reciprocal) counterpart of the *Piel* and secondarily as a passive form»[211]. The literal meaning of החרב המתהפכת is *the causing-a-transformation sword*. This seems to be particularly redundant. A sword put into action surely does cause a transformation, e.g., something living is caused to transform into that which is something dead. However, the action of the verb is not to intensify but to change, and not everything, but that which it receives as an object; since the action that risks being posited by האדם would be negative, the change to take place would be positive. Thus, חרב, in the phrase החרב המתהפכת, is a metaphoric description of the violence necessary to bring about the transformation required for the good of האדם.

The establishment of להט is done as a preemption. The פן clause is contingent upon the action of האדם, who still suffers from the effects of עץ הדעת טוב ורע, as is clear from 3,16-24[a]. Because of his non-integral vision of reality – knowing טוב ורע, and, if he tries to avoid איבה, with immense frustration – it is not a question of *if* but *when* האדם will make a move to reach out his hand. *Before* this, יהוה אלהים is already establishing a preventative measure. Indeed, the *hithpael* participle denotes a continuing action which is not possible unless האדם is, in an ongoing process, learning not to grasp by being burnt by להט. While להט may be rejected, it cannot be ignored; the way to עץ החיים remains protected.

Syntactically, להט is directly established (וישכן) by יהוה אלהים, while החרב המתהפכת only indirectly. הכרבים are also established directly, and their action only indirectly. There is no methodology of action of הכרבים spoken of in the text, viz., how they to go about protecting the way to עץ החיים, that is, outside of the possible reference to providing blessings in their name, and outside of the possible wielding of *the-causing-a-transformation violence*. This would be a reason for הכרבים to come before להט החרב המתהפכת in the text. That the ubiquitous כרבים of mythology are not otherwise depicted as wielding weapons is not an indication that they cannot do so here. Instead, this would demand that the ancient reader note well the unexpected office being conferred upon הכרבים. The violent transformation they encourage is, in effect, a blessing. While it makes sense for הכרבים to use this weapon to

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[211] *W-O'C*, 26.1.1.a; also see 26.2.a; 26.3.a.

protect the way to עץ החיים, this merely provides the structure within which the flame will have its efficacy. The flame is not brought about by violence, but is, again, directly established by יהוה אלהים. It is the flame which effects the transformation. The *hithpael* action mirrors by reaction the action of האדם. In other words, it is the force of להט being in construct to החרב המתהפכת which results in the fact that להט must be that which actually brings about a transformation, while החרב המתהפכת is that which provides the structure for this transformation to be effected. Fire is warmth and light, but also a means of transforming what is set alight, whether to destruction or renewal.

Thus, להט, working against mistaken actions of האדם, is purgative, making האדם no longer reach out his hand. עץ החיים is not being protected, just the way to it. The freedom to eat in 2,16 (now by way of reception) was not rescinded. The presence of הכרבים confirms the sacredness of what is already a sacred context with the action of יהוה אלהים. The transformation of האדם is to be such that he is to learn willingly to accept the very thing which 3,16-24ª insist he has difficulty accepting, namely, איבה. He is not to save himself by his grasping. He is to learn to receive איבה willingly.

With איבה and, now, להט, האדם may participate with the זרע of האשה (as a member of this *corporate body*) in crushing הנחש on the head[212]. Protecting the way to עץ החיים is thus meant to *help* האדם eat from עץ החיים in the correct manner[213], now by reception, and always by positing actions consonant with the *living ones*, to whom עץ החיים belongs, especially with assent to יהוה אלהים. The *original* vocation of הנחש is redirected to הכרבים. This ending of the account is positive. The punishment itself is a positive process, a 'way', viz., דרך[214]. As K. Koch, in his analysis of the *status quo* of research into the lexeme דרך, comments, drawing a distinction between the 'literal'

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[212] MARSHALL, *Genesis*, 14, thinks that there cannot have been a «fall» if one is still expected to choose the good. However, this ignores the placement of איבה.

[213] Wright says that «Yahweh [...] expressly forbids consuming fruit from the Tree of Life» (WRIGHT, «Holiness», 319), but this interpretation cannot be drawn from the text.

[214] Murphy, instead, does not see punishment of any kind. He asks: «What is the result? Not punishment. The curse is leveled at the serpent and the ground, not at the man and woman. [...] The ground is cursed; it is an explanation giving the aetiology of the ancient Near Eastern peasant who must struggle with the soil to make a living. [...] Finally, the mortality of the couple who could have enjoyed the fruit of the tree of life (3,22, 24) is indicated by the final words, "to dust you shall return"» (MURPHY, *Responses,* 18).

and 'figurative' uses of דרך: «führt dazu, die kultische, weisheitliche und prophetische Rede von *dæræk* [...] zu einem erbaulich-blumigen Jargon zu depravieren und die anthropologischen sowie geschichtstheologischen Implikationen dieser Substantive für hebräisches Selbstverständnis [...] zu verdecken»[215]. In other words, while להט speaks to the transformation of האדם, his very returning to עפר is used in this process, this way, this דרך. The reason why there is no fear of eating from עץ הדעת טוב ורע is not that eating from it over against עץ החיים would not be another transgression, but because האדם already carries the consequences of his transgression, and is still knowing with the weakness, the corruption inherent in knowing by way of the fruit of עץ הדעת טוב ורע. Thus, the pressing problem is how to go about eating from עץ החיים in the correct manner. The זרע of האשה has victory in His initiative to lay down His own life, to instill איבה for the benefit of האדם, bringing him into contact with עדן in a manner by which he can, in fact, benefit from it[216].

Since the *corporate person* of האדם is taken over by the *corporate person* of the *New* אדם, the representative of the זרע of האשה of 3,15, any member of the *corporate person* of האדם who is also a member of the *corporate person* of the *New* אדם, is to live, then, with much reality, with much hope, in intimate unity with יהוה אלהים, truly being subject to all that which is presented in the account of...

GENESIS 2,4–3,24
TWO GENERATIONS IN ONE DAY

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[215] BERGMAN – HALDAR – RINGGREN – K. KOCH, «דֶּרֶךְ», 289.

[216] GORDON, «Eblaitica», 25, offers the following about עדן:

> The deified [d]EDEN = *wa-pi₅-um* may be considered cosmographic, designating personified Eden or Paradise. [...] Biblical 'Eden' [...] is borrowed from Sumerian. That [d]Eden is personified at Ebla makes it possible that for the author of Genesis גן עדן did not necessasrily mean only 'the garden of the place Eden' but also the 'garden of the god Eden.'

If he is correct about «[d]EDEN», this would only be one more word-play confirming the usage in the Hebrew text as appraised in this thesis. There is no indication that the author of the Hebrew text intended to refer to any «garden of the god Eden», except by way of a rejection of such a god, even while extracting the good points for usage in his own context. Gordon is correct to say that the word is «borrowed from Sumerian».

Ressourcement

Review and Preview

The account in *Gn* 2,4–3,24 built up its content step by step. The exegesis followed this pattern, so that CHAPTER V, dealing with 3,8-24, includes dozens of cross-references pointing to 2,4–3,7, analyzed from CHAPTER I to CHAPTER IV. In this way, CHAPTER V acted as a summary of the exegesis and a proof of its own viability. Nevertheless, it is, perhaps, useful to list some of the points which have been brought out in the thesis by way of a kind of subject index. The drawback is that someone may try to use it as a subject index, for each subject in each part of its presentation is dependent on the arguments made in individual contexts, which, in turn, depend on others. The thesis, as the text, is, again, a presentation that is made step by step. At any rate, after this, a few words are offered in regard to the historicity of the account and the overall structure of 2,4–3,24, along with a note on some mythology and 'where to go from here'.

1 A few of the points in the thesis

It was stated in the INTRODUCTION that the purpose of the thesis is to avoid what is new, to emphasize, instead, what the text itself has presented:

(a) There is a recognition of some of the literary characteristics of the author, especially his penchant for parallelism; see, esp., pp. 7, 38, 40, 48, 69, 80, 95, 103, 105, 120, 122, 146, 165, 166, 180, 188, 195, 208 (with 211), 211.

(b) 2,4^a belongs to 2,4–3,24 in view of the seemingly peculiar תולדות formula in 2,4^a referring to a complete generation and re-generation of השמים והארץ; see CHAPTER I.

(c) 2,4^b-7 is one sentence, which, in view of אד referring to a precipitation-cloud, has an unforeseen exegetical import; see PART I.

(d) The indestructible constitution of האדם as נפש חיה (despite usage of עפר מן־האדמה and נשמה) is diverse from other נפש חיה; see pp. 48-63 in view of pp. 63-67 (esp. 54: *life* is given with *breath*) and, then, e.g., pp. 213-215; 226. In view of this point with these references, note that the mortal

consequences of eating from עץ הדעת טוב ורע are immediate, there being a pedagogic punishment of האדם notwithstanding; also see pp. 114-118.

(e) האדם represents ארץ ושמים, meaning that, they are created for him and are subservient to him; see pp. 67-78 and, then, e.g., p. 213.

(f) The location of עדן and גן־עדן is different to גן alone. They are all coextensive with האדמה; see esp. pp. 80-89 and, then, e.g., pp. 228-229.

(g) The rivers most probably refer to the four rivers which are important to the history of the Chosen People; see pp. 92-102.

(h) The special trees in the midst of הגן, viz., עץ החיים and עץ הדעת טוב ורע, are metaphorically intended (not merely allegorically understood) by their identification with the epistemological capacity of האדם in view of his *libero arbitrio*; see esp. pp. 90-91; 105-114; *passim.*

(i) The reasoning for the timing of the formation of non-humans being between the announcement of the building up an עזר כנגדו from the צלע of האדם and the actual building up of her is that (besides any pedagogic psychology a this point; see pp. 132-133 and 135-137) they are to be a help to האדם, even הנחש; see pp. 119-127, and, then, e.g., pp. 148-149.

(j) The building up of האשה is an extension of the *corporate person* of האדם; see pp. 127-132.

(k) The text presents primary and secondary ends of marriage; see pp. 137-142.

(l) האדם is a *corporate person*, so that not only are האשה and any offspring an extension of himself, but האדם can and does speak for them; see esp., e.g., pp. 165-168 and 185-186, in view of, for instance, (b, e, h, i, j) above.

(m) The identity of הנחש is a non-material being who acts as an oracle for האדם; see pp. 147-152; 184; 185-188 (in view of 123-125); 188-190; et al.

(n) The sequence of the deception of האשה is tied to the description of the trees in 2,9; see pp. 165-168 in view of the entire deception.

(o) The effects of the transgression of האדם inhere in his *corporate person* by way of propagation, though he alone is personally guilty; see pp. 189-192; et al.

(p) There is a promise of איבה, and it is fulfilled by the representative of another *corporate person*, the זרע of האשה; see esp. pp. 197-200; et al.

(q) האשה of 3,15 refers to the wife of האדם inasmuch as she, with him, provides for the possibility of there being the mother of the representative of the זרע of האשה on another strictly literal level; see pp. 189-192; 199-200; 216-219.

(r) The ironic anachronism regarding 3,15 is that of making reactionary comments to other anachronistic commentary, especially regarding *ipse, ipsa, ipsum*; see pp. 192-194 and, then, 201-207.

(s) The punishments of האדם and האשה are ironic, with one similar to the other

and, yet, appropriate to their particular vocations as האדם and עזר כנגדו; because they are also pedagogical, they are a blessing; see pp. 208-215.

(t)   The meaning of the naming of האשה as חוה confirms the intent of 3,15, though only ironically, so that their being caused to be clothed with skin is pedagogically ironic; see pp. 216-221.

(u)   האדם being commissioned *and* driven out of גן־עדן is not repetitive; see pp. 226-228.

(v)   The use of the הכרבים and להט החרב המתהפכת (as *the flame of the-causing-a-transformation sword*) so as to protect the way to עץ החיים is of great benefit to האדם; see pp. 228-233.

(w)   There is but one יום of formation, but two generations of האדם in that same יום; see, e.g., pp. 198 in view of (b) above.

(x)   The intelligence of the author of the account has been made evident throughout the thesis. The only regret is that the fullness of this demonstration will have to await a future volume commenting on his usage of mythology, which, in a brilliant appropriation, correction and amplification of it, provided reasons to join with, or return to the Chosen People, or not to apostasize in the first place. See number **3** below for hints of this.

(y)   A foundation is offered for the appraisal of any usage of mythology and, similarly, there is a basis for continuing with other exegetical steps, as outlined in number **4** below.

(z)   The understanding of the historicity of the account is unique, depending, as it does, on what the text itself presents as being the *corporate person* of האדם and that of the *New* אדם (see **2** immediately below).

2   The historicity of the account

A representation of the spectrum of opinions is made here, and is followed by a comment on the author's perspective. Westermann tentatively presented a sketchy reporting of some events through the ages[1]; Heinisch only tentatively rejected this kind of 'tradition'[2]. He spoke not only of mythology[3], but also of «*Inspiration*» and «*besondere göttliche Erleuchtung*»[4]. Renckens emphasized faith and a sense of salvation history[5]. Similarly, Dubarle

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[1] See n. 92 of CHAPTER II.

[2] HEINISCH, *Probleme*, 101-104.

[3] *Ibid.*, e.g., 44-15.

[4] *Ibid.*, 102.

[5] RENCKENS, *Preistoria*, *passim*.

insisted on the author being a sage, who makes a prophetic journey, instead of just gleaning his account from many places[6]. Dus proposed a redactional/ inductive approach involving labyrinthine strata created by a long tradition and a comprehensive and multiple reworking of the text[7].

As is evidenced by the *Settimane bibliche* (1947-1948) at the Pontifical Biblical Institute, Catholics, though especially nervous about the historicity of the account, played with the idea of genre, and wondered just how many details *must* be called historical, that is, in view of scientific anthropology, dogma and statements of the *Pontificia Commissio de re biblica*, though not everyone mentioned all these things. Articles relevant to *Gn* 2,4–3,24 include those of Eufrasio di Cristo Re[8], Castellino[9], Salvoni[10], Rinaldi[11], Vaccari[12] and Bea[13]. *Generally speaking*, the conference, like the *Pontificia*

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[6] Dubarle admits starting with his own opinion concerning sin, and goes from there:

> Sin is passed on from one generation to another, either in a certain family, in a certain people or in the whole of mankind. This disposes the believer to proceed from determined historical faults to the very origins of the human race, to look for a series of successive faults, one conditioning the other from the beginning to the end, and hence to make a mental reconstruction of the first sin (DUBARLE, *The Biblical Doctrine*, 222).

He admits (*ibid*, 222, n. 1) that he follows Renckens' as well as Rahner's «Ätiologie». Also, see DUBARLE, «Le péché», 30-34.

[7] DUS, «Zwei Schichten», 97-113.

[8] EUFRASIO DI CRISTO RE, «I generi», 1-30, esp. 3; he appeals to LAGRANGE, «L'inspiration», 496-518 (esp. 510*ff*), about inspiration and *genre*. Lagrange's *La Genèse* was not available – even at the *Pontifical Biblical Institute* – until the 1980's.

[9] CASTELLINO, «Generi», 31-61. He emotionally speaks of evolution, but *not Gn* 1–3.

[10] SALVONI, «Il problema», 141-168. See, especially, 154-157, where he rejects that 2,4–3,24 is inseparably related either to 1,1–2,3 or to *En.el.*, whose first nine lines he quotes, asserting, instead, that 2,4–3,24 is «una nuova tradizione cosmogonica».

[11] RINALDI, «Osservazioni», 169-183. See, especially, 179-183, where, although he states regarding the writing of *Gn* 2,4–3,24, «nessuna arte, nessuna speculazione poteva elevarsi fino a quelle altezze» (*ibid*., 183), he also says that «tradizione esegetica [è] interprete dell'intenzione dell'autore, per non rifiutarsi di riconoscere nei cap. 2-3 della Genesi, anzichè un generico "racconto delle origini", con intendimento religioso, una "storia"» (*ibid*., 183), the historical nature of which «sarebbe occupazione meritevole di assorbire l'attività di uno studioso una ricerca, che con altrettanta probità, quanto coraggio e acribia stabilisse che cosa nella materia che ci occupa è veramente dato di tradizione (in senso critico-storico)» (*ibid*., 182).

[12] VACCARI, «Il soprannaturale», 184-201. After considering some mythology, he insists that «la mente ebraica abbandonata a sè, lasciata alle sue forze naturali, non sarebbe

Commissio de re biblica of 1909, asked *what* and *how* regarding the account, while not vigorously asking *why* the account is written the way it is.

Other Jesuits began to debate the issue a few years later, starting with McKenzie's lengthy hypotheses that eclectic usage of mythological allusion may amount to stripping it of polytheism and anything inappropriate to Jewish faith, that is, while proceeding in a sapiential manner[14]. Meanwhile, Rahner attempted to add epistemological clarity to the issue[15], which Alonso Schökel placed within the biblical ambit with his «ascenso triangular», i.e., «*el supuesto material mítico, la mentalidad sapiencial, la experiencia de "historia salutis"*»[16]. For Rahner, the biblical text was itself virtually irrelevant, for there is an historical cause for what the author perceives to be an effect, and that effect is not to be explained by facts historically transmitted, but by an *ad hoc*, fictive, *geschichtliche Ätiologie*, which is guaranteed by inspiration[17] and is, therefore, to be distinguished from the entirely fictive *mythologische Ätiologie*[18]. Lohfink points out that Alonso

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giunta ad una concezione così diversa, così opposta a quella di tutti gli altri popoli [...]; in altri termini senza un intervento soprannaturale della Provvidenza non si spiega l'episodio biblico del paradiso terrestre» (*ibid.*, 191). Vaccari's methodology concerning historicity was like that of the *Pontificia Commissio de re biblica* (see VIGOUROUX – JANSSENS, «De charactere», 306-310), namely, setting out to decide what *must* be viewed as historical (in view of dogmatic assertions), and what may be viewed as figurative.

[13] BEA, «Il problema», 1-70, studied evolution and *Gn* 2,7 in view of Vosté's letter to Card. Suhard (VOSTÉ, *Epistola*, esp. 47-48), sent when Vosté was Secretary of *Commissio Pontificia de Re Biblica*.

[14] See MCKENZIE, «Myth» [1959], 265-282, esp. 275; *ibid.*, «The Literary Characteristics» [1954], 541-572; *ibid.*, «Mythological Allusions» [1956], 322-327.

[15] RAHNER, «Ätiologie» [1957], 1011-1012. Rahner leaned upon dogmatic statements, the guarantee of inspiration, as well as the interior and exterior situation of the author (see ALONSO SCHÖKEL, «Motivos» [1962], 295-296).

[16] *Ibid.*, 299. This is quite different, of course, from Dubarle and Renckens. Starting with Alonso Schökel, Husser attempted to discern various strata of the account by means of mythology, wisdom and, then, some contrary themes which he insists must be from an age of late wisdom, viz., philosophical reflection. See HUSSER, «Entre mythe», 232-259.

[17] «Ferner kann der Grad der Sicherheit dieser geschichtl. Ä. dadurch wachsen, daß der Schluß der Inspiration gemacht wird, wie es ja auch bei der Erkenntnis v. genaueren Sätzen des natürlichl. Sittengesetzes geschieht» (RAHNER, *ibid.*, 1012).

[18] Lohfink summarizes Rahner: «Das Mythologische fingiert ein Faktum am Anfang der Menschheitsgeschichte, erreicht es aber in Wirklichkeit nicht, selbst da, wo es das Faktum erreicht zu haben glaubt. Die "geschichtliche Ätiologie" ist in ihrem Versuch,

Schökel's improvement of Rahner's approach does not demonstrate that the knowledge coming to the author – from pre-existing sources or cultural attitudes favorable to the formation of such an account – has anything to do with actual, primordial history[19]. Lohfink agrees with this method if the *intention* of the author to write "history" is proven (which is important to Alonso Schökel as well). Indeed, Lohfink says: «man muß darüber hinaus-zeigen, daß der urgeschichtliche Vorbau ebenfalls noch dem Bereich der echt historischen Aussageintention eingegliedert ist»[20]. In a later work, Lohfink expressed his own approach: «Was hat der Jahwist aus seinen mythisch-epischen Motivzitaten gemacht? Wenn wir die Frage so stellen, haben wir den legitimen Ausgangspunkt für einen altorientalischen Vergleich»[21]. Husser succinctly presents the answer of Lohfink, who «retrouve dans le récit du Paradis le schéma théologique et narratif mis en œuvre dans l'Histoire deutéronomiste»[22].

A paradigmatic shift has occurred in recent years, for many doctoral students have simply avoided the problem of *why* the author wrote the account the way he did, imposing, instead, synchronic methodologies in such a way that what is first of all to be gained by an historical understanding of the text is pre-empted, that is, despite any historical material they may happen to mention. Examples include van Wolde[23], Navarro Puerto[24], Stratton[25], dos Santos Vaz[26], Gilboa[27] and Stordalen[28].

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geschichtlichen Grund zu erreichen, "erfolgreich", die "mythologische" dagegen ist es nicht» (LOHFINK, «Genesis 2 f.» [1963], 329).

[19] *Ibid.*, 332-333.

[20] *Ibid.*, 334.

[21] *Ibid.*, *Das Siegeslied*, 85, also, 81-101.

[22] HUSSER, «Entre mythe», 244. Lohfink's work helps to confirm a late date for the account. Also, see VAN SETERS, *The Theology*, 220; SPARKS, «The Problem», 279.

[23] In her semiotic model [Tilburg University, 1989] the student *subjectively* notes those who «work together» or «obstruct each other» (VAN WOLDE, *A Semiotic Analysis*, 60).

[24] His thesis [Pontifical Gregorian University, 1993] claims to use the narratology popular in the *Pontifical Biblical Institute* (but see Ska's comments, thesis p. 2). 2,4ª was cut off from 2,4ᵇ–3,24, (and added to 1,1–2,3): «Nuestra opción por el método narratológi-co condiciona también estas divisiones» (NAVARRO PUERTO, *Barro y aliento*, 16, n. 5).

[25] Her dissertation [Augsburg College, 1995] is a feminist interpretation cut off from «historical scholarship», so that «interpretation of any text functions in relation to the aims and methods of interpretive communities» (STRATTON, *Out of Eden*, 12, n. 1.).

[26] His doctoral work [Pontifical Gregorian University, 1995], subtitled as «*coerência*

Though there is an overwhelming wealth of information, results can be quite arbitrary.

Some of the best statements are still those of Lagrange: «Les critiques modernes urgent très volontiers l'invraisemblance de ces détails en eux-mêmes, et l'impossibilité de leur transmission. Puis ils refusent à l'auteur toute conscience de ce double fait»[29]. He also writes: «Si cette naïveté est le fait des sauvages – il faudrait voir – elle n'était nullement le fait des écrivains de l'Orient ancien»[30]. He provides a principle which was misinterpreted: «Il importe de distinguer le fond et la forme. Le fond, c'est la substance de l'enseignement; la forme c'est le genre adopté par l'auteur pour l'exprimer»[31]. Lagrange rejects any direct tradition (from Adam and his children), a popular concept in his days. Nevertheless, he does extract from the text the existence of an historical «premier homme» and «un fait purement spirituel» (tied to that historical first man): «La transmission historique est impossible entre le premier homme et l'auteur hébreu. Les hommes ont complètement oublié le souvenir de leurs origines historiques; comment auraient-il conservé dans ce détail la mémoire d'un fait purement spirituel?»[32]. He concludes many similar comments, including those on usage of Mesopotamian mythology, with this most remarkable statement:

> L'allégorie, sous toutes ses formes, philosophique, morale, religieuse, est donc incapable de donner la clef du récit. L'enseignement de l'auteur n'est point indépendant du fait qu'il raconte, il croit à la réalité du fait, il le transmet à cause de sa gravité et de son importance religieuse. Sur ce

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temática e unidade literária» (DOS SANTOS VAZ, *A visão das origens*), never gives 2,4ᵃ a mention.

[27] Her thesis [University of Manchester, 1998] proffered Freud as the bearer of mythic motifs applicable to «a universal state of affairs regardless of culture or era» (GILBOA, *Intercourses*, 60), so that the mythic motifs are *not* any actual myths to which the text refers, but rather those clinically found, so to speak, by Freud and his followers.

[28] His work [Norwegian Lutheran School of Theology, 1998, ²2000] presented 2,4ᵃ⁻ᵇ as that which «could be seen as a chiastic redactional unit connecting Gen 2:5–3:24 and 1:1–2:3. *The question is of remote significance here*» [my emphasis] (STORDALEN, *Echoes*, 214). He wants to generalize *genre* (see *ibid.*, e.g., 139), even apart from the text.

[29] LAGRANGE, *La Genèse*, 87.

[30] *Idem.*

[31] *Ibid.*, 65.

[32] *Ibid.*, 77.

point l'accord est donc presque absolu[33].

Lagrange recognizes the account to be historical[34]. Beyond this, it can be said that the author of the Hebrew text considers himself to have the right to assert what he does since he considers himself to belong to both the *corporate person* of האדם and that of the *New* אדם, utterly; what he writes is, for him, *not* an etiology, but a reality he is living as much as anyone ever did, including האדם. For him, האדם is an historical reality, the effects of whose action enter all historical reality as much in the present as in the past. The author of the Hebrew text was a spiritual and intellectual giant, and, indeed, a missionary apologist (as will be hinted at in number 3 below). This, along with religious tradition, helps to solve the 'problem' as to the provenance of the information used. This makes his contribution all the more humanly possible, and eliminates much of the labyrinthine source-critical, redactional, theological, sapiential, socio-political, existential, psychological (e.g., Freudian), attempts to understand the provenance of the text. What is simple, human, comprehensive, and less mysterious regarding the provenance and intention of the passage is better.

For the author, there is real hope, in that, in his view, the Lord of history is יהוה אלהים, who is still guiding history. The author is not so disgusted with the transgression of האדם that he makes this the central, pivotal point of history. It is the ongoing intervention of יהוה אלהים that is important. Some make too much of the transgression of האדם, as if history revolved around it,

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[33] LAGRANGE, *La Genèse*, 76.

[34] His perspective falls in line with subsequent responses of the *Pontificia Commissio de Re Biblica*: FLEMING, *De narrationibus* [23 iunii 1905], 124-125; VIGOUROUX – JANSSENS, *De charactere* [30 iunii 1909], 567-569, and *De Mosaica authentia* [27 iunii 1906] 377-378. These responses go out of their way to agree with Lagrange, especially that of 1909, point after point. This should be noted.

VOSTÉ, *Epistola*, 45-48, has some good points, and was mentioned earlier, in n. 1 of CHAPTER I, though in reference to a rather negative point. It should be added here that that particular point was *not* by any means a quotation of §VII of the 1909 response. At any rate, Vosté did not repeal the previous decisions, but simply said that the one who wants to understand and interpret the three responses well will concede that they are not at all opposed to a further examination which is truly scientific. All the responses are extremely carefully phrased; they do promote free investigation *if* each individual response is read within its own group of responses (as is intended by the way they have been constructed).

and this is reflected in the structure they see in the text[35].

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3   Hints of ties of *Gn* 2,4-7 with *Enûma eliš* I:1-10

Smith, the first to publish *En.el.* (1876)[36], referred to *Gn* 1, delaying recognition of ties with *Gn* 2,4-7[37]. Other mythological influence is not studied here. This is a first glance at *Gn* 2,4-7 and *En.el.* I:1-10[38] made possible by PART I (and, indeed, the whole) of the thesis, *which is presumed here*. It is enough to indicate that *Gn* 2,4-7 leans upon *En.el.* I:1-10. A motivation for partial dependence could be that anyone familiar with *En.el.* would note this, taking interest in *Gn* 2,4–3,24. A demonstration of this requires another volume. Any dependence could be significant for the dating of *Gn* 2,4–3,24.

In *En.el.* I:1-10, there are two overlapping, yet progressive descriptions

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of the same events: (1) I:1-2 with I:3-5, (2) I:6-8 with I:9-10.

[1] *When upward   there is not a name for the heavens,*

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[35] Although CAPPELLETTO, *La persona*, 74, speaks of God's ongoing care for man, his idea of a concentric structure of *Gn* 2,4b–3,24 suggests one must keep looking to the catastrophe as to what is important. CARR, «The Politics», 586, has a complicated concentric schema of the verses with the «crime scene» as he calls it, at the center. Others follow.

[36] See SMITH, *The Chaldean Account*, 61-64.

[37] Batto ties *En.el.* to *Gn* 1,1, claiming «the typology of *Atrahasis*» for Gn 2–3 (see BATTO, *Slaying the Dragon*, 48). Clifford and Collins hold that «whether Enuma elish has influenced the Bible directly is controverted» (CLIFFORD – COLLINS, «Introduction», 5).

Many superficially note some similarity of *Gn* 2,4-7 and *En.el.* For instance, Loisy compares *En.el.* and *Gn* 1, having found only one similarity between the first lines of *En.el.* and *Gn* 2,4-7, «l'absence de végétation» (LOISY, *Les Mythes*, 5, n. 4). Werner, who, though almost correct in his understanding of the syntax of *Gn* 2,4ᵇ-7 (not translating את and cutting off 2,7ᶜ), copies out *En.el.* I:1-9 without drawing conclusions (see WERNER, *Uraspekte*, 11-13). Also, see TESTA, *Genesi*, 51-52; he prints *En.el.* I:1-10 with fragmentary citations of other myths. It seems that his aim (and that of other commentators he cites, and others) is to demonstrate a common literary *genre* (or even some common words or themes), but not to show a point by point dependence of *Gn* on *En.el.*

[38] A. Franken's unpublished transcription (Rome, 2005), partially used here, is based on LAMBERT – PARKER, *Enûma eliš*, *in loco*:

[1] *e-nu-ma e-liš la na-bu-ú ša-ma-mu* [2] *šap-liš am-ma-tum šu-ma la zak-rat* [3]ZU.AB-*ma riš-tu-ú za-ru-šu-un* [4] *mu-um-mu ti-amat mu-al-li-da-at gim-ri-šú-un* [5] A MEŠ-*šú-nu iš-te-niš i-hi-qu-ú-ma* [6] *gi-pa-ru la ki-iṣ-ṣu-ra su-sa-a la še-e-un* [7] *e-nu-ma* DINGIR DINGIR *la šu-pu-ú ma-na-ma* [8] *šu-ma la ṣuk-kur₄-ru ši-ma-tú la ši-i-mu* [9] *ib-ba-nu-ú-ma* DINGIR DINGIR *qé-reb-sú-un* [10] ᴰ*lah-mu* ᴰ*la-ha-mu uš-ta-pu-ú šu-mu iz-zak-ru.*

[2]   *downward*   *the earth is not named with a name,*
   [3] *then*   ZU.AB,   *the First, the Begetter,*
   [4]   *and the Creatrix,*   *the Life-Slave, intensely life-giving to all of them,*
   [5] *mixed their waters together.*

[6] *The stalks are not yet tied together, the scrub is not yet seen;*
[7] *when there are not any gods visible,* [8] *no name is named, no destiny is fixed,*

   [9]   *then are the gods built up in the midst of them:*
   [10] D*Laḫmu* and D*Laḫamu have made apparition;*
        they were named with a name.

The adverbial *upward* and *downward*[39] of I:1-2 depicts a time which, how-
ever unspecific, definitively ended with the subsequently described events
of I:5 and I:9-10. ZU.AB and his consort are alone, and are identified later in
En.el. with the yet unnamed entirety of heavens and of earth (see *En.el.*
I:1-2; IV:138.142), however 'watery' ZU.AB and TI.*âmat* are. With the
mixing of waters, ZU.AB is described as the First, the Begetter[40], and his
consort as a Creatrix[41], a Life-Slave[42], intensely life-giving to the gods.

   In I:6-8 the *status quo* of the previous indefinite period is described. There
is the common reference to two types of vegetation, not yet extant, as well
as a mention of the lack of any gods, of any names and destinies. In I:9-10
the results of the mixing of the waters in I:5 are depicted: D*Laḫmu* and
D*Laḫamu* are built up within «them». «Them» refers to the "waters" mixed
together, reinforcing that both ZU.AB and *Mummu-Tiâmat* are "waters".

   In extracting a sequence of events from these two overlapping, yet
progressive descriptions of the same events in *En.el.* I:1-10, a comparison

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[39] For the sense of a directional of *e-liš*, «upward», see *AHw*, 201b-202a. For *šapliš*,
«downward», see *AHw*, 1174a. The logograms in *En.el.* I:1-2 and VI:40, viz., the gods
who are *upward* and *downward* (regarding heavens and earth), are repeated for the
ziggurat (see *En.el.* V:125-128; VI:52.54), whence one looks *upward* and *downward*.

[40] See *AHw*, 973b and 1516b. A word-play may be ZU.*ab*: *to know - father* (Father of
Knowing); for «ZU [...] savoir» (see LABAT – MALBRAN-LABAT, *Manuel*, 44-45 (1st row).

[41] Since *mummu* is an «epithet of Tiâmat» (*CAD*, X-2, 197b), it is not a pronoun (*CAD*,
X-2, 197a). Thus, *mummu* in this context means *Creatrix*.

[42] The pseudo-logogram TI.*âmat* literally refers to a female TI(*Life*).*âmat*(*Slave*),
whereby TI refers to *rib* or *life*, and *âmat* refers to a (female) slave (as in *amtu*; see *CAD*,
I-2, 28a-29a and 80a-85a). This fits the context of *En.el.* perfectly. With TI.*âmat*, see *tâmtu*
(sea); see LABAT – MALBRAN-LABAT, *ibid.*, 68-69 (4th row). *Amat/amtu* = GEME$_2$, which
is used for *âmat* of TI.*âmat* «par jeu idéogr. *amûtu* [...] présage»; see *ibid.*, 230-231 (2nd
row). See the word-play ZU.*ab* above.

can be made with *Gn* 2,4-7, with the caveat that *Gn*, in using *En.el.*, has the right to appropriate, correct and amplify the material, which is done brilliantly (not naively), extracting water from the Divinity, who is but One.

En.el. depicts an indefinite 'time', when what is upward and downward is not named (and are eventually concretized only with the dead ZU.AB and TI.*âmat*). For *Gn*, instead, there is not any 'time before' which has a relation to whatever *En.el.* holds to be upward or downward. This is not an arbitrary difference, but one which distinguishes *Gn* from the pantheism of *En.el.*; there is no 'otherness' for יהוה אלהים in *Gn* until He creates/forms ארץ ושמים /השמים והארץ. Also, ZU.AB, TI.*âmat* and יהוה אלהים are not presented as having any beginning, but unlike ZU.AB and TI.*âmat*, יהוה אלהים brings about time as a consequence of creating. Westermann, citing *En.el.* I:38 (where ZU.AB has difficulty reposing during the day and sleeping at night), holds the words *enûma eliš* to be an *exact* parallel for ביום in 2,4^b (so that ZU.AB, TI.*âmat*, and יהוה אלהים were all subject to time)[43]. However, differing theological motivation for time is certain (as seen in PART I of the thesis). In *Gn* 2,4^a, there is not a name for the One creating השמים והארץ, but in *Gn* 2,4^b the name יהוה אלהים is provided. Similarly (in its own way) *En.el.* provides no name for the heavens and earth, but then uses the terms ZU.AB and *Mummu*-TI.*âmat*.

[1] *When upward there is not a name for the heavens,*   אלה תולדות השמים והארץ בהבראם
[2] *downward the earth is not named with a name,*
[3] *then*   ZU.AB, *the First, the Begetter,*   ביום עשות יהוה אלהים ארץ ושמים
[4] *and the Creatrix, the Life-Slave, intensely life-giving to all of them*

The non-transcendence and vulnerability of ZU.AB and TI.*âmat*, necessitated by evolutionary, pantheistic polytheism, demand that they be subject to time, the passage of days and nights (see *En.el.* I:38), extant in a period which,

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[43] See WESTERMANN, *Genesis*, 270 (see also 130):

Das ביום am Anfang der Einleitung hat die Funktion einer temporalen Konjunktion: «Zur Zeit, da...» (wie Ex 6^{28} Nu 3^1 Jes 11^{16} Ez 28^{13}). Sie entspricht damit exakt den ersten Worten, nach denen das Epos Enuma eliš benannt wird: «Als droben der Himmel nicht genannt war...» (s.o. 38). Mit dieser Erklärung der Herkunft des einleitenden ביום entfällt die Frage, ob es den ersten Schöpfung oder die unbestimmte Anfangszeit bedeute oder ob nach J Welt und Mensch am gleichen Tage geschaffen sein sollen.

CAGNI, «La destinazione», 40, n. 40, says that «*inûma* deriva da *ina ûmi* "nel giorno in cui"», but this is uncertain in lexicons. See the comment of VON SODEN, *Grundriss*, §116 b. All told, *En.el.* I:1 and 2,4^b are not identical, including contextual usage.

though without a beginning, has an end: ZU.AB is killed (see *En.el.* I:69), and his corpse is used, along with the corpse of TI.*âmat*, by the artful ᴰ*Marduk* (see *En.el.* IV:138.142). Though TI.*âmat* was killed (*En.el.* IV:103), she is still a risk, not because she will arise, but because ᴰ*Marduk* may lose control of her waters (see *En.el.* V:50-58 and VII:132-134). In *Gn*, יהוה אלהים is not controlled by time; even for האדם, life goes on after death, as has been seen in the exegesis.

There is no distinction between creation and formation wrought by ZU.AB, TI.*âmat* and the gods; whether by way of generation or the fashioning of ᴰ*Éa* and ᴰ*Marduk*, a creative/formative power is necessary. ZU.AB, TI.*âmat* and their offspring *must give more than they have*, a concept necessitated by the polytheistic, evolutionary polytheism of *En.el.*: all participate in ZU.AB and TI.*âmat* (alive or dead) commencing with the mixing of 'waters'. In other words, there is *always* that which is above and below: (*a*) ZU.AB and TI.*âmat* (early in *En.el*), or (*b*) ZU.AB and TI.*âmat along with* the gods participating in their existence (from ᴰ*Laḥmu* and ᴰ*Laḥamu* onwards), or (*c*) the gods, especially ᴰ*Marduk* (though still with the corpses of ZU.AB and TI.*âmat*). In *Gn*, השמים והארץ and ארץ ושמים are also comprehensive, but are not identified with יהוה אלהים; they are represented by האדם and, then, the *New* אדם. Because of the evolutionary pantheism of *En.el*, creation and formation are blurred. In *Gn*, ברא and עשה are almost equated for the opposite reason.

Since (*a*) ZU.AB is «the First, the Begetter», and (*b*) *mummu*-TI.*âmat* is the «*life-giving Slave-Girl (intensely life-giving to all of them)*», and (*c*) ZU.AB and TI.*âmat* are representative of that which is below and above, and (*d*) ZU.AB and TI.*âmat* do mix their "waters" together, providing a concretization, the generating of the heavens and the earth by way of the gods, their children, *then* there is a comparison to be made with *Gn* 2,4ᵃ-7 (and 2,8–3,24), where multiple תולדות of השמים והארץ are represented by האדם and, then, the *New* אדם.

That האדם is godlike is not prejudicial to the Generator in *Gn* 2,4ᵃ being a monotheistic Deity, who is prior to and greater than what is created in an absolute manner, and who keeps that creation in existence, even furthering it by His omnipotence. The תולדות formula in *Gn* 2,4ᵃ, similar to *En.el.*, provides divine reproductive imagery[44] appropriate for האדם, the representa-

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[44] Van Seters says that «the theogony in antiquity was often structured as a genealogy of the birth of the gods», and recognizes 2,4ᵃ «as a prologue to what follows», i.e., «the

tive of השמים והארץ / השמים והארץ, for he is a kind of god, a reflection, analogously, of יהוה אלהים, the Former. Since the gods of *En.el.* are *inherently* weak, האדם is more of a god than they, even [D]*Marduk*, though (*a*) האדם is not יהוה אלהים, and (*b*) [D]*Marduk* is the god of gods. Note that both אדם and the gods of *En.el.* were formed at the *end* of the passages: see *En.el.* I:9-10 and *Gn* 2,7. Previously, they were *not yet* (see *En.el.* I:7-8; *Gn* 2,5[d]).

If any word-play is understood with ZU.AB as "to know – father", viz., Father of Knowing (as noted above) and/or with TI.*âmat* «par jeu idéogr. *amûtu* [...] présage» (as noted above) – whether or not this knowing concerns the intellect or reproduction – then, to have יהוה אלהים bring about and know עץ הדעת טוב ורע (כאחד ממנו :Gn 3,22), in contrast to עץ החיים, indicates other ties with *En.el.*, as does creation, for, in the phrase תולדות השמים והארץ בהבראם, the word תולדות is derived from ילד. In *Gn*, יהוה אלהים is very much the First, the Begetter, the Creator, One who intensely 'works' to bring life to all.

Note that ZU.AB and TI.*âmat* are not equal themselves; TI.*âmat*'s name indicates that she has a utilitarian usage, providing children. As said above, the Akkadian reading of the Sumerian GEME$_2$ is *tiâmat*, with GEME$_2$ referring to a slave-girl brought across the mountains: [45]. *Ti* (≈TI) refers, again, to *flesh/life* and *âmat* to *slave-girl* . *Gn*, instead, provides a rigorous complementarity for האדם and האשה, however diverse their roles happen to be.

The *status quo* does not change in *En.el.* or *Gn* until the 'waters' are *mixed*, or, in *Gn,* sent (המטיר) within the אד: והשקה מן־הארץ אד יעלה.

A striking six-fold *status quo* is presented in both *En.el.* I: 6-8 and *Gn* 2,5, a manifold similarity which should be more widely known. Thus:

[6] *The stalks are not yet tied together,*   וכל שיח השדה טרם יהיה בארץ
     the scrub is not yet seen,   וכל־עשב השדה טרם יצמח
     [time before I:5 – *mixed their waters together*]   כי לא המטיר יהוה אלהים על־הארץ
[7] *when there are not any gods visible,* [8] *no name is named,*   ואדם אין
     no destiny is fixed,   לעבד את־האדמה

It is not enough with Loisy (see above) to note a similar lack of vegetation. There is a common lack (*a*) of *stalks* compared to עשב, (*b*) of *scrub* compared to שיח, (*c*) of *gods* compared to אדם אין, (*d*) of a name for the *gods* compared

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"genealogy" (*tôlĕdôt*) of the heavens and the earth» (VAN SETERS, *The Pentateuch*, 164-165), but does not see the close connection of the תולדות with האדם. He thinks 2,4[a] is "P".

[45] See LABAT – MALBRAN-LABAT, *Manuel*, 230-231 (2nd row).

to האדם effectively being named by way of האדמה, (*e*) of a destiny for the *gods* compared to a named destiny of האדם, viz., לעבד את־האדמה. Note (*f*) the 'time' when a mixing of 'waters' lacked compared to that of *Gn*, in which לא המטיר יהוה אלהים. The diverse introduction of this point is due to the overlapping, progressive descriptions[46] in *En.el.*

After the 'waters' are mixed by ZU.AB and TI.*âmat*, and the rain is sent by יהוה אלהים, the gods are built up in their midst or האדם is formed, the criterion for the timing being the decision to build up the gods or to form האדם. It is in this way that [D]*Laḫmu* and [D]*Laḫamu*, and, indeed, AN.ŠAR and [D]KI.ŠAR, et al, are named with a name, and the way in which האדם is effectively named.

The ideograms ZU.AB and TI.*âmat* do not bear determinatives of divinity, viz., [D]ZU.AB and [D]TI.*âmat*: *at first*, they are superior to the mere gods in that it is they who are responsible for causing the gods to be; *later*, they are the most despised personalities in *En.el.* compared to the gods led by [D]*Marduk*. ZU.AB and TI.*âmat* have a *strength-by-default* in not being named: there are no challengers, who will only come from among their children. Naming ZU.AB and TI.*âmat* is the beginning of their end. The story begins coming full circle with irony: the polytheistic weakness of ZU.AB and TI.*âmat* is highlighted by the increasing presence of named gods until [D]*Marduk* (=[D]AMAR.UTU) usurps the names and prerogatives of the pantheon. At first, the evolutionary pantheism of *En.el.* is not a "spiritual" progression. Yet, in the end, what are most concrete – the heavens and earth (and men formed from Kingu's blood) – are again the least powerful. *Gn*, by contrast, plays with כאלהים / אלהים / יהוה אלהים[sg./pl.]. Though אלהים is an appellative, it should, in this non-anachronistic setting, be used only for יהוה אלהים, who is not threatened by misappropriation of this appellative, nor, on another level, by the usage of יהוה אלהים in the narration. Naming is not equivalent to ברא.

When [D]*Laḫmu* and [D]*Laḫamu* make apparition, it seems ambiguous as to whether [D]*Laḫmu* and [D]*Laḫamu* are named with a name by ZU.AB and TI.*âmat*, or whether ZU.AB and TI.*âmat* are named with a name by [D]*Laḫmu* and [D]*Laḫamu*. *CAD* presents [D]*Laḫmu* and [D]*Laḫamu* under «laḫmu»: «apart from the theogonic pair [d]*laḫmu* and [d]*laḫamu* [...], there exists a generic term *laḫmu* (in Sum. la.ḫa.ma) for beings associated with *apsû* »[47]. Note that

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[46] Hiebert notices similar syntax between the opening phrases of *En.el.* and *Gn* 2,4-7, but does not elaborate (see HIEBERT, *The Yahwist's Landscape*, 34).

[47] *CAD*, IX, 42b.

le texte de Damascius porte Δαχὴν καὶ Δαχόν, qui sont évidemment une mauvaise transcription de Λαχὴν καὶ Λαχόν. [...] Λαχή est la forme féminine de Λαχός. Il est possible que *laḫamu* ne soit que le dédoublement de *laḫmu*, dédoublement exigé pour faire naître les premiers dieux par couples sortant du couple primitif Apsou-Tiamat[48].

Tasker also presents «♂ Laḫmu Laḫamu ♀»[49]. It is not so much that [D]*Laḫmu* and [D]*Laḫamu* are named with a name, or that ZU.AB and TI.*âmat* are named by [D]*Laḫmu* and [D]*Laḫamu*, *as if* they are clearly separate from one another. [D]*Laḫmu* and [D]*Laḫamu* are a noticeable (i.e., *visible*) development of ZU.AB and TI.*âmat*. [D]*Laḫmu* and [D]*Laḫamu* become visible, grow and increase (see *En.el.* I:11[50] *Even while they do grow up, they do increase in size*), only to be sucessively surpassed by AN.ŠAR and [D]KI.ŠAR (see *En.el.* I:12[51] AN.ŠAR *and* [D]KI.ŠAR[52] *have been built up*[53] *superior to them*[54]). AN.ŠAR and [D]KI.ŠAR are «"totalité du ciel" et "totalité du la terre"»[55], i.e., «"Totalité des éléments supérieurs" et "totalité des éléments inférieurs"»[56]. What is upward and downward reaches concrete fulfillment when the corpses of TI.*âmat* and ZU.AB are utilized by [D]*Marduk* (*En.el.* IV:135-145 with V:47-65). [D]*Laḫmu* and [D]*Laḫamu* are named (*En.el.* I:10), but in view of ZU.AB and TI.*âmat*. Man is named in *En.el.* VI:6-7, but is alone in not participating in the divinity that is shared by the gods by way of their progression from ZU.AB and TI.*âmat*.

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[48] DHORME, *Choix*, 4-5, n. 10.

[49] TASKER, *Ancient Near Eastern Literature*, 31.

[50] *En.el.* I:11 *a-di ir-bu-ú i-ši-hu(-ú)*. See n. 38 (RESSOURCEMENT).

[51] *En.el.* I:12 AN.ŠAR [D]KI.ŠAR *ib-ba-nu-ú e-li-sú–nu*. See n. 38 (RESSOURCEMENT).

[52] ŠAR means «totality» and AN and KI mean «heaven» and «earth» (see LANGDON, *A Sumerian Grammar*, 236); also see Friedrich DELITZSCH, *Sumerisches Glossar*, 12-13. AN.ŠAR has no determinative; [D]KI.ŠAR does. This is not haplography. [D]⊭ and A⊮ . AN.ŠAR must suffice, for if [D]AN.ŠAR were to be written, the phrase would mean that ŠAR is a multiplicity of gods⊭⊮ .ŠAR. That AN.ŠAR is a god is confirmed by AN.ŠAR's inclusion in a grouping of gods while [D]KI.ŠAR is not, viz., in *En.el.* VI:158.

[53] This verb of creation, *banû* A, also in I:9, has the sense of causing anything to come into being (see *CAD*, II, 83b-90b). These usages are staggered with another verb for creation in *En.el.* I:7 and I:10 (from *wapû*), which has the sense of causing something to become visible, viz., «sichtbar machen» (see *AHw*, 1459b).

[54] *E-li-sú–nu* refers to extension and, perhaps, a kind of moral superiority.

[55] GARELLI – LEIBOVICI, «La naissance», 121.

[56] *Ibid.*, n. 16.

In *Gn*, יהוה אלהים is the absolute Creator/Former of השמים והארץ / ארץ ושמים. There is no direct participation in the divinity of יהוה אלהים by האדם, even though האדם represents all that is created. האדם, effectively named by way of האדמה (created in view of האדם) surpasses the gods, representing all there is outside of יהוה אלהים, without direct participation in the divinity of יהוה אלהים by way of evolutionary, polytheistic pantheism. The monogenism of *Gn* is fitting[57]. The generations of *En.el.* and of *Gn* 2,4[a] (as depicted, then, in 2,4[b]–3,24), are contrasted to each other: though האדם is part of the *corporate person* of the *New* אדם, he does not represent the *New* אדם, but *vice versa.*

Also subsequent to the 'waters' being mixed by ZU.AB and TI.*âmat*, or the rains being sent by יהוה אלהים, is the appearance in *En.el.* I:6 of *gipara*, the stalks≈ עשב, and *suṣû*, the taller growth bearing fruit, viz., scrub≈שיח[58]. *Gn* 2,5 and *En.el.* I:6 both present of a universal lack of growth previous to any gods. יהוה אלהים is a "remote" cause, while ZU.AB and TI.*âmat* play the same role. Though water in *Gn* is to be sent (המטיר) within the אד by יהוה אלהים, going up with the אד (יעלה) to be poured down (אד יעלה מן־הארץ והשקה), יהוה אלהים is not water. Water is merely part of what is created. This is contrasted with *En.el.* Thus, *En.el.* I:5 in view of I:9[59] indicates that ZU.AB and TI.*âmat* supply "waters" for generating. ZU.AB's identity as «First» and «Begetter» indicates an *originating fatherhood.* The meaning of "water" for TI.*âmat* is derived from [D]*Marduk*'s use of her corpse (see *En.el.* V:50-58; VII:121-122; 132-134). As was said, *Mummu*, in this context, means *creatrix*, while ZU.AB has the non-material nature of «cosmic subterranean water»[60]. Here, ZU.AB is that which is below. (*Mummu*-)TI.*âmat*, who, though

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[57] For a brief discussion, see WALTON, *Ancient Israelite Literature*, 28-29.

[58] The determinative *gi-* points to dense vegetation. *gi-pa-ra* may be a «pasture, meadow» (see *CAD*, V, 84b), but can also be tied together. Here, *gi-pa-ra* is contrasted with other growth, mentioned immediately, having to do with taller growth, «"Rohrdickicht"» (see *AHw*, 1115b) *or anything which grows and provides produce* in a moist area (see *CAD*, I-2, 181b, for «*suṣû* is used as a poetic term for *apparu*»: *AHw*, 262b). In context, this taller growth is something that is to be seen (or sought). Most probably, *En.el.* I:6a refers to stalks of grain (which are to be bound together for threshing, as a sheaf, viz., *gi-pa-ra*), with *En.el.* I:6b referring to "scrub" (with produce or fruit, viz., *suṣû(m)*).

[59] Also see LABAT – MALBRAN-LABAT, *Manuel*, 44-45 (1st row).

[60] See *CAD*, I-2, 194b. «The mythological reference seems plain [...] ואד יעלה מן־הארץ, 'and ground-water (?) used to rise out of the underworld'» (HOLLADAY, «*'Ereṣ*», 123). Dockx exaggerates: «la terre [...] est semblable à un désert. Ceci est nettement en opposi-

dead and through [D]*Marduk*, provides the precipitation-cloud for rain (see *En.el.* V:50-58 and VII:121-122[61]) benefitting stalks and scrub: [D]*Marduk* does «make mists steam, to pile up her spittle»[62], as mentioned earlier. This would confirm אד as a divinely instigated precipitation-cloud[63]. The first action for *En.el.* (see I:5) and *Gn* (see 2,6) regards water. The stalks and scrub predict-ed in *En.el.* I:6 appear later, as does עשב and שיח in *Gn*. After [D]*Marduk*'s victory, the stalks and scrub grow from the corpses of ZU.AB and TI.*âmat*. עץ החיים and עץ הדעת טוב ורע grow within האדם, and האדמה and הארץ.

Whether for *Gn* or *En.el.*, what is primordial does not refer to that which is chaotic[64] or sterile[65]. The two are synonymous only by way of *a priori* presuppositions. For *Gn*, it was shown that the pre-garden stage of עדן has nothing to do with chaos. For *En.el.*, Dhorme sees *mummu* as an adjective: «la tumultueuse»[66]. Previously, Jensen, after much discussion, more soberly

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tion avec la conception traditionnelle qu'à l'origine tout était de l'eau» (DOCKX, *Le recit*, 6). Vawter did not need to deny any influence of *En.el.*; see VAWTER, «A Note», 72.

[61] After discussion, Speiser renders *En.el.* VII:121-122 as «May he [Marduk as ADDU] as Mummu, diminish the clouds; Below, for the people, may he furnish sustenance» (SPEISER, «The Creation Epic», 72a, esp. n. 146). *CAD* has «let the clouds *m.* .... and give sustenance to the people below [*En.el.* VII:121-122]» (*CAD*, X-2, 198b). This *mummu* of *En.el.* VII:121-122 is not ZU.AB's vizier, who (except for the word-play as in *En.el.* I:48) bears the determinative ⤚ (lacking in *En.el.* VII:121). The *mummu* of *En.el.* VII:121-122 is the [*mummu-*]TI.*âmat* of *En.el.* V:50-51).

[62] FOSTER, «Epic of Creation», 399a. *N.b.*: this differs from the rivers (*En.el.* V:55).

[63] Lagrange did not see a close connection between *Gn* 2,4-7 and *En.el.* because: (1) the text of *En.el.* was then more fragmentary; (2) he accepted the source-criticism of his day, viz., making 2,4[a] into a subscript of 1,1-2,3 (see LAGRANGE, *La Genèse*, 36); (3) he understood the sentence to be constituted by 2,4[b] and 2,7, with 2,5-6 as a parenthesis (*idem*); (4) he understood אד as «*flot*», though with the admission that «peut-être *nuage* dans Job xxxvi, 27». Following the philology of the time, he asserts that «la racine est probablement la même que celle de l'ass. *edû*, "flot", "inondation", mais avec une nuance différente, car *edû* ne signifie pas un arrosage utile, mais une redoutable inondation» (*ibid.*, 44). In regard to this point, he considered the area to be watered as a delimited area, not the whole earth (*ibid.*, 44; also see MINISSALE, *Alle origini*, 20, for similar ideas).

[64] Such descriptions are profound, refined, concise. Instead, von Rad says «ist es für das naive Denken das Nächstliegende, auf dem Weg einfacher Subtraktionen des Gege-benen einen Begriff von dem Urzustand zu vermitteln» (VON RAD, *Das erste Buch*, 52).

[65] Diversely, see BENJAMIN, «Stories», 39: «sterility affidavit» and organizing «chaos».

[66] DHORME, *Choix*, 3.

sees this as a «Form» from which things come[67]. Von Soden's more recent hypothesis is similar, viz., «etwa "lebenwirkende Kraft"?»[68], which is best understood in this context as meaning «life-giving».

Instead of chaos, there is willful rebellion in both *En.el.* and *Gn*; however much chaos follows this rebellion, it presupposes previous non-rebellion.

Now, in *En.el.*, the gods are built up, while in *Gn*, האדם is formed while האשה and, by analogy, any children, are built up (with *banû* in *En.el.* being equivalent to בנה in *Gn*). In *Gn*, only האדם has a *corporate person* (which is then taken by the *New* אדם). Diversely, in *En.el.*, there are any number of those who have an overwhelming influence on others. For instance, that which comes from TI.*âmat* is horrific (including serpents). The whole of mankind coming from the blood of Kingu is forever in difficulty because of this corrupt origin. The desperation of mankind in *En.el.* is different from the hopeful situation presented in *Gn*.

Men, by divinely mandated destiny (see *En.el.* VI:8.12.34.36)[69], are formed from the blood of Kingu (see *En.el.* VI:5.32-33) to be slaves. Kingu was TI.*âmat*'s consort, a type of slave-boy (see *En.el.* III:96-106), a coward (see *En.el.* IV:66-70), and "un-manly" in *En.el.*, where it is urgent to assert a woman's inferiority (see *En.el.* II:92.116.145). If TI.*âmat* is a slave-girl, then Kingu is doubly a slave. That ^D*Ea* forms mankind from Kingu's blood (see *En.el.* VI:33) is not an evolution; men are forever destined to be slaves as expressions of Kingu's blood/*dâmu* (≈«ADAMA – *adamatu* sang noir»[70]); but אדם is formed from עפר of the אדמה. The word-play regarding אדם and דם was seen earlier. יהוה אלהים destines אדם *before* his formation (see *Gn* 2,5^d), a power beyond ZU.AB, TI.*âmat* (see *En.el.* I:8) and even ^D*Marduk*, who, having victory over the usurpation of giving destinies on the part of Kingu (see *En.el.* III:108), will only later declare the destinies of others (see *En.el.* V:69), especially when his own destiny is established by the *other* gods (see *En.el.* VI:96). In *Gn*, יהוה אלהים works, so to speak, for האדם, creating/forming ארץ ושמים / השמים והארץ for his sake, and then providing איבה to him when he

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[67] JENSEN, *Assyrisch-babylonische Mythen*, 303.

[68] See *AHw*, 672a.

[69] Foster mentions the possible word-play of Qingu≈Kingu≈Kengir=Sumer (see FOSTER, «Epic of Creation», 392, n. 4). Citing any possible reference of enslavement of Sumerians is not important for the usage of *En.el.* by *Gn*.

[70] LABAT – MALBRAN-LABAT, *Manuel*, 66-67 (2nd row).

needs it. הארם, though free, is destined to work (see 2,5ᵈ, etc.). Later, a misery similar to slavery will be his; see *Gn* 3,17-19, where the work of הארם both before and after the transgression is contrasted. Yet, even this is a blessing.

<div align="center">✳   ✳   ✳</div>

It is most probable that *Gn* 2,4-7 leans upon the first lines of *En.el.*, which may confirm the exegesis of *Gn* 2,4-7 (הוא פרת!). (Post-)exilic dating[71] would make of *Gn* 2,4–3,24 an example of apologetics, even for the exiles (especially those delaying their return, or not returning). It would similarly be an *encouragement* for those who returned and saw the devastation, indeed, *goodness and kindness*, an example of interreligious dialogue bringing hope.

4   Where to go from here

It was already mentioned in the INTRODUCTION just what the next steps would be, e.g., regarding mythology (as hinted at above), an exegesis of and analysis with the LXX, comparison with *Gn* 1,1–2,3 and any continuation in 4,1*ff*, *Ez* 28, the letters of Saint Paul, Rabbinic and Patristic commentary, etc. Besides these projects, there is an enormous wealth still to be drawn out of the Hebrew text, which could well be put to use in, for instance, spiritual direction, the practical summit in the direct application of the study of the Sacred Page as it becomes the soul of Sacred Theology. It is at this point, where we, carrying the corruption of עץ הדעת טוב ורע, still able to receive and eat from עץ החיים, need help from הכרבים and החרב המתהפכת להט. We do not easily realize, as we look to עץ החיים, that we cannot get there from here, that we cannot be successful in reaching out our hands to grasp at עץ החיים so as to take and eat of its fruit so as to live a private version of 'forever'; instead, we must be given of עץ החיים, receiving the transformation of איבה, thus knowing, in a union with יהוה אלהים, hope and joy, for יהוה אלהים creates השמים והארץ, and forms ארץ ושמים for the *New* אדם (and ourselves in Him), what is presented in...

<div align="center">GENESIS 2,4–3,24: TWO GENERATIONS IN ONE DAY.</div>

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[71] See, e.g., SKA, *Introduzione*, 163 and, with less certainty, «The Yahwist», 1-2, 23.

NAMES

ABBREVIATIONS

AAS	*Acta Apostolicae Sedis*
ABRL	The Anchor Bible Reference Library
AJSLL	*The American Journal of Semitic Languages and Literatures*
ALBO	Analecta Lovaniensia Biblica et Orientalia (Ser.II)
AnBib	Analecta Biblica. Investigationes scientificae in res biblicas
AncB	The Anchor Bible
AO	Analecta Orientalia
AHw	W. VON SODEN, *Akkadisches Handwörterbuch*, Wiesbaden 1965-1981.
ANET	*Ancient Near Eastern Texts Relating to the Old Testament*, ed. J.B. Pritchard, Princeton 1950, ³1969.
AOAT	Alter Orient und Altes Testament
APPP	Abhandlungen zur Philosophie, Psychologie und Pädagogik
ASJLL	*The American Journal of Semitic Languages and Literatures*
ATD	Das Alte Testament Deutsch
AThANT	Abhandlungen zur Theologie des Alten und Neuen Testaments
AUSS	*Andrews University Seminary Studies*
BAC.1.AT	Biblioteca de autores cristianos. La Sagrada Escritura. Antiguo Testamento
BBC.N	The Broadman Bible Commentary. Nashville
BC	Biblischer Commentar über das Alte Testament
BDB	F. BROWN – S.R. DRIVER – C.A. BRIGGS, ed., *The Brown-Driver-Briggs Hebrew and English Lexicon*, Boston 1906, Peabody 1996.
BeO	*Bibbia e Oriente*
BEThL	Bibliotheca Ephemeridum Theologicarum Lovaniensium
BHAW	Blackwell History of the Ancient World
Bib	*Biblica*
BibB	Biblica (Bologna)
BibOr	Biblica et Orientalia
BibT	Biblioteca de Teologia
BijM	Bijbelse Monographieën

BiJS	Biblical and Judaic Studies
BiKi	*Bibel und Kirche*
BIOSCS	*Bulletin of the International Organization for Septuagint and Cognate Studies*
BiSe	The Biblical Seminar
BISer	Biblical Interpretation Series
BiTr	*The Bible Translator*
BJSt	Brown Judaic Studies
BK	Biblischer Kommentar. Altes Testament
BKC	The Bible Knowledge Commentary
במ	בית מקרא
BN	*Biblische Notizen*
BNM	La Bibbia nelle nostre mani
BST	The Bible Speaks Today
BTB	*Biblical Theology Bulletin*
BTCon	Biblioteca di teologia contemporanea
BThSt	Biblisch-theologische Studien
BTod	*The Bible Today*
BWANT	Beiträge zur Wissenschaft vom Alten und Neuen Testament
BZ	*Biblische Zeitschrift*
BZAW	Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft
CAD	I.J. GELB – et al., ed., *The Assyrian Dictionary of the Oriental Institute of the University of Chicago*, Chicago – Glückstadt 1956-.
CBET	Contributions to Biblical Exegesis and Theology
CB.OT	Coniectanea Biblica. Old Testament Series
CBQ	*The Catholic Biblical Quarterly*
CBQ.MS	The Catholic Biblical Quarterly. Monograph Series
CDios	*La Ciudad de Dios*
CeB	The Century Bible
CFund	Colecção Fundamenta
CIL.am	Convegno Internazionale di Linguistica dell'area mediterranea
CSANT	Commentario Storico ed Esegetico all'Antico e al Nuovo Testamento
CSEL	Corpus Scriptorum Ecclesiasticorum Latinorum, Pragae – Vindobonae – Lipsiae 1863-.
CSCO	Corpus Scriptorum Christianorum Orientalium
CTh	Cahiers Théologiques
CThH	Collection théologique Ḥokhma
CTJ	*Calvin Theological Journal*
דלד	דור לדור
DLP.AT	Dabar-Logos-Parola. Antico Testamento

DP	De Pastoral
EBC.A	Expositor's Bible Commentary. Abridged Edition
EtB	Études Bibliques
EDB	*Encyclopedic Dictionary of the Bible*, ed. L.F. Hartman, New York – Toronto – London 1963 [adapted from: VAN DEN BORN, A., *Bijbels Woordenboek*, Roermond 1954, [2]1957]
EeT(O)	*Église et Théologie (Ottawa)*
EHPhR	Études d'histoire et de philosophie religieuses
EThL	*Ephemerides Theologicae Lovanienses*
EX	*Eccelesiastica Xaveriana*
ExBib	Exempla Biblica
ExpT	*The Expository Times*
FOTL	The Forms of the Old Testament Literature
FQTP	*Firmana – Quaderni di Teologia e Pastorale*
GKC	A.E. COWLEY, ed., *Gesenius' Hebrew Grammar as Edited and Enlarged by the Late E. Kautzsch*, Oxford 1898, [2]1910, [19]1988; trans. from E. KAUTZSCH, ed., *Wilhelm Gesenius' Hebräische Grammatik*, Leipzig 1813, [28]1909.
Gr	*Gregorianum*
HALOT	L. KOEHLER – W. BAUMGARTNER, *The Hebrew and Aramaic Lexicon of the Old Testament*, revised by W. Baumgartner – J.J. Stamm, and again by M.E.J. Richardson, Leiden 1994-2000.
HK	Handkommentar zum Alten Testament. Die historischen Bücher
HoTh	Ho Theológos. Nuova Serie
HSAT	Die heilige Schrift des Alten Testamentes
HSM	Harvard Semitic Monographs
HSS	Harvard Semitic Museum Publications. [Harvard Semitic] Studies
HUCA	*Hebrew Union College Annual*
IBS	*Irish Biblical Studies*
IBSA	Institutiones Biblicae Scholis Accommodatae
ICC	International Critical Commentary
ION.A	*Istituto Orientale di Napoli. Annali*
ITS	*Indian Theological Studies*
JBL	*Journal of Biblical Literature*
JBQ	*Jewish Bible Quarterly*
JCS	*Journal of Cuneiform Studies*
JNES	*Journal of Near Eastern Studies*
JQR	*The Jewish Quarterly Review*
JSOT	*Journal for the Study of the Old Testament*
JSOT.S	Journal for the Study of the Old Testament. Supplement Series

JSSt	*The Journal for Semitic Studies*
JTS	*Journal of Theological Studies* (New Series)
KB	Keilinschriftliche Bibliothek
KEH	Kurzgefaßtes exegetisches Handbuch zum Alten Testament
KHC	Kurzer Hand-Commentar zum Alten Testament
KK	Kurzgefasster Kommentar zu den heiligen Schriften Alten und Neuen Testamentes sowie zu den Apokryphen
KlBB	Kleine Biblische Bibliothek
LASBF	*Liber Annuus Studii Biblici Franciscani*
LBI	Library of Biblical Interpretation
LCBI	Literary Currents in Biblical Interpretation
LeDiv	Lectio Divina
LPBib	Lettura Pastorale della Bibbia. Bibbia e spiritualità. Parola-Missione
LThK	*Lexikon für Theologie und Kirche*, ed. J. Höfer – K. Rahner, Freiburg ²1957-1967.
Lu.Ma	*Lumen. Madrid*
Mar	*Marianum. Ephemerides Mariologiae*
MBib	Le Monde de la Bible
MLW.KG	Martin Luthers Werke. Kritische Gesamtausgabe
MUN	Mémoires de l'Université de Neuchatel
NAC	The New American Commentary
NBl	*The New Blackfriars*
NEB.AT	Die Neue Echter Bibel. Kommentar zum Alten Testament
NeBC	A New Biblical Commentary
NRTh	*La Nouvelle Revue Théologique. Louvain*
OECT	Oxford Early Christian Texts
OLA	Orientalia Lovaniensia Analecta
OTR	Old Testament Readings
PalCl	*Palestra del Clero*
PaVi	*Parole di Vita*
PCM.SB	Piccola Collana Moderna. Serie biblica
PCom	Proclamation Commentaries
PG	Patrologiæ cursus completus. Series Græca. ed. J.-P. Migne, Parisiis 1857-1903.
PTS	Patristische Texte und Studien
QB	*Quaderni Biblici*
RB	*Revue Biblique*
RCB	*Revista de cultura bíblica*
RivB	*Rivista Biblica*
RR	*The Review of Religion*

R.RRCT	Ressourcement. Retrieval & Renewal in Catholic Thought
RSom	*Rivista della Congregazone di Somasca*
RSR	*Revue des Sciences Religieuses*
SB.AT	La Sacra Bibbia. Antico Testamento
SBB	Stuttgarter Biblische Beiträge
SBFA	Studium Biblicum Franciscanum. Analecta
SBL.ABS	The Society of Biblical Literature. Archaeology and Biblical Studies
SBL.SCSt	The Society of Biblical Literature. Septuagint and Cognate Studies Series
SBOT	The Sacred Books of the Old Testament
SBS	Stuttgarter Bibelstudien
SBThSt	Sources for Biblical and Theological Study
Schol.	*Scholastik*
Sc(Mel)	Scientia (Melitæ)
SHistJ	Studies in the History of Judaism
Sjn	*Sijon. Rivista ta' l-Istitut għall-Kultura Biblika*
SJT	*Scottish Journal of Theology*
SJOT	*Scandinavian Journal of the Old Testament*
SMSR	*Studi e materiali di storia delle religioni*
SOr	Sources Orientales
SPIB	Scripta Pontificii Instituti Biblici
SSN	Studia Semitica Neerlandica
STAR	Studies in Theology and Religion
StBiL	Studies in Biblical Literature
StMor	*Studia Moralia*
SubBi	Subsidia Biblica
THAT	*Theologisches Handwörterbuch zum Alten Testament*, I-II, ed. E. Jenni – C. Westermann, München – Zürich 1971, 1976.
ThPQ	*Theologisch-Praktische Quartalschrift*
ThTh	Themen der Theologie
ThWAT	*Theologisches Wörterbuch zum Alten Testament*, I-X, ed. G.J. Botterweck – H. Ringgren, Stuttgart – Berlin – Köln – Mainz 1970-2000.
ThWNT	*Theologisches Wörterbuch zum Neuen Testament*, I-X.2, ed. G. Kittel – G. Friedrich, Stuttgart – Berlin – Köln – Mainz, 1933-1979.
Traj	Trajectories
TS	*Theological Studies*
TThSt	Trierer Theologische Studien
TU	Texte und Untersuchungen zur Geschichte der Altchristlichen Literatur
TUMSR	Trinity University Monograph Series in Religion

TynB	*Tyndale Bulletin*
TynHS	Tyndale House Studies
VT	*Vetus Testamentum*
VT.S	Supplements to Vetus Testamentum
WAW	Writings from the Ancient World
WBC	Word Bible Commentary
WMANT	Wissenschaftliche Monographien zum Alten und Neuen Testament
W-O'C	B.K. WALTKE – M. O'CONNOR, *An Introduction to Biblical Hebrew Syntax*, Winona Lake 1990.
WThJ	*The Westminster Theological Journal*
WW.S	Word and World. Supplement Series
YOS.R	Yale Oriental Series. Researches
ZAW	*Zeitschrift für die alttestamentliche Wissenschaft*
ZBK	Zürcher Bibel Kommentare

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This literary, historical critical exegesis emerges from a frequently groundbreaking analysis of the grammar, syntax and philology of the Hebrew text of Genesis 2,4–3,24. An entirely new *ressourcement* is seen in the text's brilliant usage of *Enûma eliš*, using it, reversing it, and then lifting the reader into the very revelation of God for all of us. The simple, though unapologetically relentless scientific method, suggested by the text itself, is fruitful beyond measure.

The Hebrew text offers its own premises and conclusions, which, in turn, should help to shape today's discussion on evolution, polygenism, actions disruptive of one's relationship with God and neighbor and, not least, on THE HOPE ONE MAY HAVE IN THE FACE OF SUFFERING. Genesis 2,4–3,24 has a theme best described as two generations in one day, the Old Adam and the New.

One study cannot do everything. This is not a canonical exegesis. Pedagogically ignored are the sometimes heavily anachronistic perspectives of later rabbinic or patristic commentators, or that which can be described not as *ex*egesis but as *eis*egesis, such as is had with commentaries written with Freudian, ultra-feminist, or Marxist perspectives. Saint Paul, Saint Augustine and the Council of Trent are not considered to be sources of the Scriptural inspiration of Genesis 2,4–3,24. No spiritualized, allegorical, typological or any other interpretation of the text other than literal is important here. A few recent authors are not included in these pages since many repeat the words of others, or are excluded by the serious nature of the methodology.

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