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Linguistic and Thematic Parallels Between Genesis 1 and 3

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Introduction

A superficial glance may give the impression that there are no points of correspondence between Genesis 1 and 3. However, a deeper and more exhaustive analysis from linguistic, literary, and thematic perspectives reveals that there are indeed significant similarities between these two chapters. Generally, scholars have attributed Genesis 1 and 3 to two different literary sources: the Priestly (P) source for the redaction of Genesis 1 and the Jahvist (J) source for the redaction of Genesis 3. The immense majority of the studies on Genesis 1 and 3 sustain this view.[1]

Scholars have analyzed the linguistic and thematic parallels between Genesis 1 and 2, but there are no systematic and deep studies of the linguistic, literary, and thematic correspondences between Genesis 1 and 3.[2] This article will establish that such linguistic and thematic parallels between Genesis 1 and 3 do indeed exist.[3]

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[1]See, for example, C. Westermann, *Genesis 1-11: A Commentary*, trans. J. J. Scullion (Minneapolis: Augsburg, 1984), 74-76, 80-93, 178-81, 186-97; G. J. Wenham, *Genesis 1-15*, WBC (Waco: Word Books, 1987), 1-2, 41-44; Ch. Cohen, "Jewish Medieval Commentary on the Book of Genesis and Modern Biblical Philology. Part I: Gen 1-18," *JQR* 81 (1991): 1-11; J. Kselman, "The Book of Genesis: A Decade of Scholarly Research," *Int* 45 (1991): 38-92.

[2]See, for example, J. B. Doukhan, *The Genesis Creation Story* (Berrien Springs, MI: Andrews UP, 1978); W. H. Shea, "The Unity of the Creation Account," *Origins* 5 (1978): 9-38; idem., "Literary Structural Parallels between Genesis 1 and 2," *Origins* 16 (1989): 49-68; H. P. Santmire, "The Genesis Creation Narratives Revisited: Themes for a Global Age," *Int* 45 (1991): 366-79.

[3]For a detailed study of Genesis 2-3 and its linguistic relationship with Genesis 1, see R. Ouro, *The Garden of Eden Account: The Literary Structure of Genesis 2-3 and its Linguistic Relationship with Genesis 1* (Entre Rios, Argentina: River Plate Adventist UP, 1997) (Spanish); idem., "*The Garden of Eden Account: The Chiastic Structure of Genesis 2-3*," *AUSS* 40 (2002) (forthcoming).

The thesis of this article is that there are nine texts within these two narratives that are parallel in form and content.[4] This suggests that both accounts were written by the same author, resulting in a similar linguistic, literary, and thematic model and establishing a common literary design.

We will analyze what it is objectively fixed and observed (the current Masoretic Text [MT]), rather than what is subjectively supposed and proposed (the Documentary hypothesis). As D. W. Baker urges, we should study the text as a literary unity to find where it is divided into smaller sections, using the mechanisms used to mark the divisions to indicate the unity.[5]

On the other hand, as M. Kessler points out, each passage must be studied in its objective context, its *Sitz im Text* ("text setting") before it can fairly be studied in its vague and subjective *Sitz im Leben* ("vital setting").[6]

Using these considerations and positions, our investigation will proceed as follows. We will analyze the Masoretic Text in its objective *Sitz im Text*, which is the fundamental principle for a sound and rigorous scientific methodology of exegesis. We will observe the linguistic and literary dependence of Genesis 3 on Genesis 1, noticing how different antithetical and synonymous parallels correlate both accounts. We will observe the thematic dependence of Genesis 3 on Genesis 1 at certain levels, based on the linguistic and literary dependence noted in the previous point. Finally, the presence of coherences, consistencies, correspondences, and intertextual parallels between the two accounts will allow us to verify the homogeneity and internal unity of both accounts. This will falsify the presupposition of heterogeneity and internal incoherence based on the subjectivity of *Sitz im Leben* studies.

Taking into account all of the above, we begin our analysis of the correspondences and parallels between Genesis 1 and 3.

1. Gen 1:10 || Gen 3:17: Antithetical Parallelism

Gen 1:10 *wayyiqrāʾ ʾᵉlōhîm layyabāšâ ʾereṣ ûlᵉmiqᵉwēh hammayim qārāʾ yammîm wayyarᵉʾ ʾᵉlohîm kî-ṭob*. And God called the dry land earth, and the gathering together of the waters He called seas. And God saw that it was good.

Gen 3:17 *ʾᵃrûrâ hāʾᵃdāmâ baʿbûrekā bᵉʿiṣṣābôn tōʾkᵃlennâ kōl yᵉmê ḥayyeykā*. "Cursed is the ground for your sake; in toil you shall eat of it all the days of your life."[7]

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[4]For a study of biblical parallelism, see, for instance, A. Berlin, *The Dynamics of Biblical Parallelism* (Bloomington, IN: Indiana UP, 1985), 31-102.

[5]D. W. Baker, "Diversity and Unity in the Literary Structure of Genesis," in A. R. Millard & D. J. Wiseman (eds.) *Essays on the Patriarchal Narratives* (Winona Lake, IN: Eisenbrauns, 1983), 197.

[6]M. Kessler, "A Methodological Setting for Rhetorical Criticism," *Semitics* 4 (1974), 22-36.

[7]Scriptural texts are taken from the NKJV.

In this first antithetical parallelism[8] between Genesis 1 and 3, we can see that "the dry land (ground)" [*layyabāšâ*][9] appears in Gen 1:10. This Hebrew term is a noun feminine singular. God called "the dry land (ground)" "earth" [*ʾereṣ*] and saw "that it was good."[10] In Gen 3:17, an antithetical linguistic and thematic parallelism appears with the curse of "the ground" [*hāʾᵃdāma*][11] on account of the man. Where before God, seeing the land/ground, thought "How good!" [*kî-ṭob*], He now said it would be "cursed" [*ʾᵃrûrâ*]. The Hebrew word *hāʾᵃdāma* is also a noun feminine singular, like *layyabāšâ*. There is a synonymous parallelism between *layyabāšâ* ["the dry land (ground)"] (Gen 1:10) and *hāʾᵃdāma* ["the ground"] (Gen 3:17).

2. Gen 1:12 || Gen 3:18: Antithetical Parallelism

Gen 1:12 *watôṣēʾ hāʾāreṣ deše*ʾ *ʿeśeb mazᵉrîaʿ zeraʿ lᵉmînēhû weʿēṣ ʿōśeh-pᵉrî ʾᵃšer zarᵉʿô-bô lᵉmînēhû wayyarᵉʾ ʾᵉlōhîm kî-ṭôb*. And the earth brought forth grass, the herb that yields seed according to its

[8]As Watson points out when referring to the parallel types of words: "*antonymic word-pairs* are made up of words opposite in meaning and are normally used in antithetic parallelism" see W. G. E. Watson, *Classical Hebrew Poetry*, JSOT Supplement Series 26 (Sheffield: JSOT Press, 1986), 131.

[9]The Hebrew term *yabāšâ* means "the dry land," "the dry ground." It appears in Exod 4:9 to refer to "dry land/ground" (close to water): "And it shall be, if they do not believe even these two signs, or listen to your voice, that you shall take water from the river and pour it on the *dry land.* And the water which you take from the river will become blood on the *dry land* (NKJV)." Exodus 14:16, 22, 29; 15:19 refer to the crossing of Israel on the "dry land/ground" of the Red Sea: "But lift up your rod, and stretch out your hand over the sea and divide it. And the children of Israel shall go on *dry ground* through the midst of the sea. . . . So the children of Israel went into the midst of the sea on the *dry ground,* and the waters were a wall to them on their right hand and on their left. . . . But the children of Israel had walked on *dry land* in the midst of the sea, and the waters were a wall to them on their right hand and on their left. . . . For the horses of Pharaoh went with his chariots and his horsemen into the sea, and the Lord brought back the waters of the sea upon them. But the children of Israel went on *dry land* in the midst of the sea (NKJV)." In Josh 4:22 the word refers to crossing of Israel on the "dry land/ground" of the Jordan River: "Then you shall let your children know, saying, 'Israel crossed over this Jordan on *dry land* (NKJV).'" See also Neh 9:11; Ps 66:6 (F. Brown, S. R. Driver & C. A. Briggs, *A Hebrew and English Lexicon of the Old Testament* [Oxford: Clarendon Press, 1951], 387; cf. W. L. Holladay, *A Concise Hebrew and Aramaic Lexicon of the Old Testament* [Grand Rapids, MI: Eerdmans, 1971], 127).

[10] Literally, in Hebrew *kî-ṭob* is a preposition + adjective in exclamative form, giving God's thought on "seeing" the excellence of His work and its fidelity to his intentions, perhaps most adequately translated in Spanish as "Que bueno!" and in English as "How good!" though the formula "and God said" does not occur, so the thought was unspoken.

[11]The "ground" *hāʾᵃdāma* is the area of the arable ground/land that one can work for food production (E. Jenni and C. Westermann (eds.) *Diccionario Teologico del Antiguo Testamento* [Madrid: Cristiandad, 1978], 1:110-15). Originally this word meant the arable red ground/land. Starting from this meaning, it ended up denoting any ground to plant or cultivate and/or goods (R. L. Harris, G. L. Archer and B. K. Waltke (eds.) *Theological Wordbook of the Old Testament* [TWOT] [Chicago: Moody, 1980], 1:10).

kind, and the tree that yields fruit, whose seed is in itself according to its kind. And God saw that it was good.

Gen 3:18 *w^eqôṣ w^edardar taṣmîḥa*. "Both thorns and thistles it shall bring forth for you."[12]

In this second antithetical parallelism between Genesis 1 and 3, we can see that "grass" *dešeʾ* (noun masculine singular) and "herb" *ʿeśeb* (noun masculine singular) appear in Gen 1:12. God looked at them and thought, as we have previously indicated "How good!" [*kî-ṭôb*]. Then, in Gen 3:18, God saw that to these "good" things would by added harmful "plants," such as "thorns and thistles" [*w^eqôṣ w^edardar*] (noun masculine singular + noun masculine singular), harmful to those now doomed to cultivate the land/ground and to the other plants God found to be "good" in the Creation account. This is an antithetical thematic parallelism, because it pertains to the same topic, but with consequences opposite to what had been intended.

3. Gen 1:25 || Gen 3:14: Antithetical Parallelism

Gen 1:25 *wayyaʿaś ʾ^elōhîm ʾet-ḥayyat hāʾāreṣ l^emînāh w^eʾet-hab^ehēmâ l^emînāh w^eʾēt kol-remeś hāʾ^adāmâ l^emînēhû wayyar^eʾ ʾ^elōhîm kî-ṭob*. And God made the beast of the earth according to its kind, cattle according to its kind, and everything that creeps on the earth according to its kind. And God saw that it was good.

Gen 3:14 *wayyōʾmer yhwh ʾ^elōhîm ʾel-hannāḥāš kî ʿāśîtâ zzōʾt ʾārûr ʾatâ mikol-hab^ehēmâ ûmikōl ḥayyat haśśādeh*. So the Lord God said to the serpent: "Because you have done this, you are cursed more than all cattle, and more than every beast of the field.[13]

In this third antithetical parallelism between Genesis 1 and 3, God again saw "How good!" [*kî-ṭob*] as He viewed "the beast of the earth" [*ʾet-ḥayyat hāʾāreṣ*], "the cattle" [*hab^ehēmâ*], and especially "everything that creeps on the earth according to its kind" [*kol-remeś hāʾ^adāmâ l^emînēhû*] that He made in Gen 1:25. Look at the use of the noun masculine singular in the construct state—"everything that creeps" [*kol-remeś*]—referring to all the reptiles in absolute terms.[14] By contrast, in Gen 3:14, God curses one reptile, "the serpent" [*hannāḥāš*], saying to it: "you are cursed more than all cattle, and more than every beast of the field" [*ʾārûr ʾatâ mikol-hab^ehēmâ ûmikōl ḥayyat haśśādeh*]. This is linguistic and thematic parallelism between these texts of Genesis 1 and 3. (There is also reverse parallelism in the order of presentation: beast, cattle, creepers in 1:25, then serpent, cattle, beast in 3:14.) These texts constitute the narrative nucleus of the antithetical parallelism between Genesis 1 and 3.

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[12]NKJV.

[13]NKJV.

[14] There is debate over whether *kol-remeś* means reptiles or might include small animals or insects, but the parallel between these two verses suggests at the least that the serpent was among *kol-remeś*, and may even mean that the author understood *kol-remeś* to mean serpent-like reptiles.

4. Gen 1:12 || Gen 3:6: Synonymous Parallelism

Gen 1:12 *watôṣēʾ hāʾāreṣ dešeʾ ʿeśeb mazᵉrîaʿ zeraʿ lᵉmînēhû weʿēṣ ʿōśeh-pᵉrî ʾᵃšer zarᵉʿô-bô lᵉmînēhû wayyarᵉʾ ʾᵉlōhîm kî-ṭob*. And the earth brought forth grass, the herb that yields seed according to its kind, and the tree that yields fruit, whose seed is in itself according to its kind. And God saw that it was good.

Gen 3:6 *watēreʾ hāiššâ kî ṭôb hāʿēṣ lᵉmaʾᵃkol wᵉkî taʾᵃwâ-hûʾ lāʿênayim wᵉneḥᵉmād hāʿēṣ lᵉhaśᵉkîl watiqqaḥ mipiryô watōʾkal watitēn gam-lᵉʾîšāh ʿimmāh wayyōʾkal*. So when the woman saw that the tree was good for food, that it was pleasant to the eyes, and a tree desirable to make one wise, she took of its fruit and ate. She also gave to her husband with her, and he ate.[15]

Another linguistic and thematic parallelism between Genesis 1 and 3 appears in these texts.[16] In Gen 1:12 we find the Hebrew formula "How good!" [*kî-ṭob*].[17] The phrase "and God saw that it was good" [*wayyarᵉʾ ʾᵉlōhîm kî-ṭob*] refers here to all the vegetation He has created. This same formula appears in Gen 3:6, used by the woman to refer to "the tree of the knowledge of good and evil": "So when the woman saw that the tree was good [lit. 'How good!'—*watēreʾ hāiššâ kî ṭôb*] for food." The woman saw "the tree of the knowledge of good and evil" as good, beautiful, pleasant, and desirable much as "God saw that it was good" when He viewed in Gen 1:12 the grass, plants, and trees He had created.[18] Consequently, the woman was in effect pronouncing her judgment on the quality of "the tree of the knowledge of good and evil," just as God had judged the quality of the vegetation He had made.

5. Gen 1:25 || Gen 3:1: Synonymous Parallelism

Gen 1:25 *wayyaʿaś ʾᵉlōhîm ʾet-ḥayyat hāʾāreṣ lᵉmînāh wᵉʾet-habᵉhēmâ lᵉmînāh wᵉʾēt kol-remeś hāʾᵃdāmâ lᵉmînēhû wayyarᵉʾ ʾᵉlōhîm kî-ṭôb*. And God made the beast of the earth according to its kind, cattle according to its kind, and everything that creeps on the earth according to its kind. And God saw that it was good.

Gen 3:1 *wᵉhannāḥāš hāyâ ʿārûm mikōl ḥayyat haśśādeh ʾᵃšer ʿāśâ yhwh ʾᵉlōhîm*. Now the serpent was more cunning than any beast of the field which the Lord God had made.[19]

Again we consider Gen 1:25, but this time in synonymous parallel with another verse, Gen 3:1. This parallelism between Genesis 1 and 3 is highly signifi-

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[15]NKJV.

[16]"*Synonymous word-pairs* comprise a large class with a broad spectrun . . . Its components are synonyms or near-synonyms and therefore almost interchangeable in character" (Watson, 131).

[17]Preposition + adjective masculine singular.

[18]"And God saw that it was good" [*wayyarᵉʾ ʾᵉlōhîm kî-ṭob*] || "So when the woman saw that [it] was good" [*watēreʾ hāiššâ kî ṭôb*]

[19]NKJV.

cant because of the verb used in both passages. In Gen 1:25, the verb "to do (make)" [*ʿāśâ*] appears in the Qal imperfect form *wayyaʿaś*. The same verb appears in Gen 3:1 in the same Qal form, but in the perfect, pointing toward an action concluded. This linguistic parallelism (and as we will also see it is also thematic) is very important, because when the Documentary theory distinguishes between Genesis 1 and 2-3 as being from two separate literary sources (P for the redaction of Genesis 1 and J for the redaction of Genesis 2-3), one of the fundamental arguments is the difference between the two verbs used to describe the divine activity. This difference has been based on the use of the verb *bārāʾ* ["to create"] in Genesis 1 and the verb *ʿāśâ* ["to do (make)"] in Genesis 2-3. But here it is evident that there is a linguistic unity, for the same verb is used in both passages and so in both accounts. There is also a thematic unity marked by the use of the same Hebrew terminology and expressions:

A *wayyaʿaś ʾelōhîm* [God made]

B *ʾet-ḥayyat hāʾāreṣ lᵉmînāh wᵉʾet-habᵉhēmâ lᵉmînāh wᵉʾēt kol-remeś hāʾᵃdāmâ lᵉmînēhû* [the beast of the earth according to its kind, cattle according to its kind, and everything that creeps on the earth according to its kind.] (1:25)

B´ *wᵉhannāḥāš hāyâ ʿārûm mikōl ḥayyat haśśādeh* [Now the serpent was more cunning than any beast of the field]

A´ *ʾᵃšer ʿāśâ yhwh ʾᵉlōhîm*. [which the Lord God had made.] (3:1)

Besides the linguistic relationship already signaled, B||B´ establishes a literary and thematic correspondence by means of the use in B of "beast of the earth" [*ḥayyat hāʾāreṣ*], "cattle" [*habᵉhēmâ*], and "everything that creeps on the earth" [*kol-remeś hāʾᵃdāmâ*] and in B´ of "the serpent" [*hannāḥāš*], as representative of the reptiles of the land/ground, and "any beast of the field" [*kōl ḥayyat haśśādeh*]. By means of the use of the Hebrew term *kōl* ["all/everything"] the author includes both "beast of the earth" and "cattle." Remember that for these animals B does not use the word *kōl*. This way, a precise correspondence and parallelism on all levels between both accounts is established.

6. Gen 1:26-27 || Gen 3:8-9, 12, 17, 20-22, 24: Synonymous Parallelism

Gen 1:26-27 *wayyōʾmer ʾᵉlōhîm naʿᵃśeh ʾādām bᵉṣalᵉmēnû . . . wayyibᵉrāʾ ʾᵉlōhîm ʾet-hāʾādām bᵉṣalᵉmô*. Then God said, "Let us make man in our image" . . . So God created man in His own image.

Gen 3:8-9, 12, 17, 20-22, 24 *wayyitḥabēʾ hāʾādām wᵉʾištô*. And Adam and his wife hid themselves . . . *wayyiqrāʾ yhwh ʾᵉlōhîm ʾel-hāʾādām*. Then the Lord God called to Adam . . . *wayyōʾmer hāʾādām*. Then the man said . . . *ûlᵉʾādām ʾāmar*. Then to Adam He said . . . *wayyiqrāʾ hāʾādām*. And Adam called . . . *wayyaʿaś yhwh ʾᵉlōhîm lᵉʾādām ûlᵉʾištô*. Also for Adam and his wife the Lord God made . . . *wayyōʾmer yhwh ʾᵉlōhîm hēn hāʾādām*. Then the Lord God

said, "behold, the man . . . *waygāreš ʾet-hāʾādām*. So He drove out the man.[20]

In this correspondence and parallelism between Genesis 1 and 3, the noun masculine singular "man" [*ʾādām*] is often used.[21] The same term is used both in Genesis 1 to refer to God's creation of the man (male and female), and in Genesis 3 to refer, in many verses, to the "man" in relationship to God or to the action of "individual man."

7. Gen 1:28 || Gen 3:16: Synonymous Parallelism

Gen 1:28 *wayᵉbārek ʾōtām ʾᵉlōhîm wayyōʾmer lāhem ʾᵉlōhîm pᵉrû ûrᵉbû ûmilʾû ʾet-hāʾāreṣ wᵉkibšuhā ûrᵉdû bidgat hayyām ûbᵉʿôp haššāmayim ûbᵉkol-ḥayyâ hārōmeśet ʿal-hāʾāreṣ*. Then God blessed them, and God said to them, "Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth."

Gen 3:16 *ʾel-hāʾiššâ ʾāmar harbâ ʾarbeh ʿiṣṣbônēk wᵉhērōnēk bᵉʿeṣeb tēldî bānîm wᵉʾel-ʾîšēk tᵉšûqātēk wᵉhûʾ yimšāl-bāk*. To the woman He said: "I will greatly multiply your sorrow and your conception; in pain you shall bring forth children; your desire shall be for your husband, and he shall rule over you."[22]

These texts reveal another very significant synonymous parallel between Genesis 1 and 3. In Gen 1:28 the verb *rābâ* ["to multiply, increase"][23] appears in Qal imperative form, while in Gen 3:16 it appears in Hiphil infinitive absolute—Hiphil imperfect *harbâ*, in a very characteristic form found in Genesis 2-3.[24] But, while in Genesis 1 it is a simple Qal action in imperative form, in Genesis 3 it is a causative verbal form expressing the simple action caused by another.

Consequently, in Genesis 1, God blesses the couple and tells them by means of three Qal imperatives "be fruitful; multiply; fill the earth." Therefore, they have children in abundance. However, in Genesis 3, He tells the woman He

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[20]NKJV.

[21]The Hebrew word ʾādām appears 554 times in the OT. It has the collective meaning of man (as gender), mankind, and men, and it is only used in singular and absolute state, and never with suffixes. The "individual man" is expressed with *ben ʾādām*, and the plural "men" with *bᵉne/bᵉnot (haʾ)ʾādām*. The meaning of the word continues unchanged throughout the OT (Jenni and Westermann, 1:92).

[22]NKJV.

[23]This is a very common form in northwestern Semitic, similar to the Ugaritic *rb* and the Akkadian *rabû*. This is the common suffix of many Assyrian-Babylonian names, e.g. "Hammurabi": "the god Ham (maybe *ʾammu*) is big." The root appears about 200 times in the OT. Two more important differences with relationship to the meaning are related with the appearance in Qal form (60 times) and in Hiphil form (155 times). The first time it appears is in Gen 1:22, where it translates as "to multiply," but other varied translations appear in later texts. In Hiphil, the most common translation is "multiply," but many other translations are also given (TWOT, 2:828).

[24]See, for example, Gen 2:16-17 (Qal verbal form) and Gen 3:16.

"will greatly multiply" not only her conception but her sorrow, and He reiterates it when He tells her "in pain you shall bring forth children." Thus, these verses directly correspond linguistically and thematically with Genesis 1, showing that at the beginning it was not this way. That is to say, bearing children was not meant to be painful (the expression "in pain you shall bring forth children" implies that this had not been so in the past).

8. Gen 1:29-30 || Gen 3:2-3, 6: Synonymous Parallelism

Gen 1:29-30 *wayyōʾmer ʾᵉlōhîm hinnēh nātatî lākem ʾet-hol-ʿēśeb zōrēʿa zeraʿ ʾᵃšer ʿal-pᵉnê kol-hāʾāreṣ ʾᵃšer-bô pᵉrîʿēṣ zōrēʿa zāraʿ lākem yihyeh lᵉʾākᵉlâ. Ulᵉ kol-ḥayyat hāʾāreṣ ûlᵉkol-ʿôp haššāmayim ûlᵉkōl rômēś ʿal-hāʾāreṣ ʾᵃšer-bô nepeš ḥayyâ ʾet-kol-yereq ʿēśeb lᵉʾākᵉlâ wayᵉhî-kēn.* And God said, "See, I have given you every herb that yields seed which is on the face of all the earth, and every tree whose fruit yields seed; to you it shall be for food. Also, to every beast of the earth, to every bird of the air, and to everything that creeps on the earth, in which there is life, I have given every green herb for food." And it was so.

Gen 3:2-3, 6 *watōʾmer hāʾiššâ ʾel-hannāḥāš miprî ʿēṣ-hagān nōʾkēl ûmiprî hāʿēṣ ʾᵃšer bᵉtôk-hagān ʾāmar ʾᵉlōhîm lōʾ tōʾkᵉlû mimmennû wᵉlōʾ tinnʿû bô pen-tᵉmutûn . . . watēreʾ hāʾiššâ kî ṭôb hāʿēṣ lᵉmaʾᵃkol wᵉkî taʾᵃwâ-hûʾ lāʿênayim wᵉneḥᵉmād hāʿēṣ lᵉhaśᵉkîl watiqqaḥ mipiryô watōʾkal watitēn gam-lᵉʾîšāh ʿimmāh wayyōʾkal.* And the woman said to the serpent, "We may eat the fruit of the trees of the garden; but of the fruit of the tree which is in the midst of the garden, God has said, 'You shall not eat it, nor shall you touch it, lest you die.'" . . . So when the woman saw that the tree was good for food, that it was pleasant to the eyes, and a tree desirable to make one wise, she took of its fruit and ate. She also gave to her husband with her, and he ate.[25]

In these passages, we have several linguistic, literary, and thematic correspondences. The most significant parallels between Genesis 1 and 3 are the use of three similar Hebrew words: "tree" [*ʿēṣ*], "fruit" [*pᵉrî*], and "to eat" [*ʾākᵉlâ*] (the antecedent of Gen 1:29-30 is found in Gen 1:11-12, where the terms "tree" and "fruit" appear twice). These are repeated several times in Gen 3:2-3, 6: "We may 'eat' [*nōʾkēl*] the 'fruit' [*miprî*]of the 'trees' [*ʿēṣ*] of the garden; but of the 'fruit' [*ûmiprî*] of the 'tree' [*ʿēṣ*] which is in the midst of the garden, God has said "'You shall not 'eat' [*tōʾkᵉlû*] it'" . . . So when the woman saw that the 'tree' [*ʿēṣ*] was good for 'food' [*maʾᵃkol*], . . . and a 'tree' [*ʿēṣ*] desirable to make one wise, she took of its 'fruit' [*mipiryô*] and 'ate' [*tōʾkal*]. She also gave to her husband with her, and he 'ate' [*yōʾkal*]." Therefore, we can see that there is a linguistic, literary, and thematic unity, because both chapters take into account

[25]NKJV.

vegetation, food/diet, and human attitude regarding the divine command of not eating of the fruit of a tree.

9. Gen 1:29-30 || Gen 3:18: Synonymous Parallelism

> **Gen 1:29-30** *wayyōʾmer ʾᵉlōhîm hinnēh nātatî lākem ʾet-hol-ʿēśeb zōrēʿa zeraʿ ʾᵃšer ʿal-pᵉnê kol-hāʾāreṣ ʾᵃšer-bô pᵉrîʿēṣ zōrēʿa zāraʿ lākem yihyeh lᵉʾākᵉlâ. Ulᵉ kol-ḥayyat hāʾāreṣ ûlᵉkol-ʿôp haššāmayim ûlᵉkōl rômēś ʿal-hāʾāreṣ ʾᵃšer-bô nepeš ḥayyâ ʾet-kol-yereq ʿēśeb lᵉʾākᵉlâ wayᵉhî-kēn.* And God said, "See, I have given you every herb that yields seed which is on the face of all the earth, and every tree whose fruit yields seed; to you it shall be for food. Also, to every beast of the earth, to every bird of the air, and to everything that creeps on the earth, in which there is life, I have given every green herb for food." And it was so.
>
> **Gen 3:18** *wᵉqôṣ wᵉdardar taṣmîḥa lāk wᵉʾākaltā ʾet-ʿēśeb haśśādeh.* "Both thorns and thistles it shall bring forth for you, and you shall eat the herb of the field."[26]

In this synonymous parallelism, we find both linguistic and thematic levels, marked by the appearance of the Hebrew words "herb" [*ʿēśeb*; twice] and "for 'food'" [*ʾākᵉla*; twice] in Gen 1:29-30. We find the same Hebrew words in Gen 3:18: "you shall 'eat' the 'herb'" [*ʾākaltā ʿēśeb*], with the added term "of the 'field'" [*haśśādeh*]. This points to an alteration of the diet specified in Gen 1:29, adding the "[wild and cultivated] herb of the field" for the man as a consequence of his disobeying the divine command to not eat from "the tree of the knowledge of good and evil." Now "the ground" [*hāᵃdāmâ*; Gen 3:17] will provide him with other plants God had not included in his original diet, establishing a precise and exact correspondence between Genesis 1 and 3.

Summary

A detailed outline of the linguistic and thematic parallels between Genesis 1 and 3 may now be presented:

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LINGUISTIC AND THEMATIC PARALLELS BETWEEN GENESIS 1 AND 3 (I)		
1. Gen 1:10 - "the dry land (ground)" *layya-bāšâ* - "that it was good" *kî-ṭôb*	**Antithetical Parallelism**	**1. Gen 3:17** - "the ground" *hāʾᵃdāmâ* - "cursed" ʾᵃrûrâ
2. Gen 1:12 - "grass" *dešeʾ* - "herb" *ʿeśeb* - "that it was good" *kî-ṭôb*	**Antithetical Parallelism**	**2. Gen 3:18** - "thorns" *wᵉqôṣ* - "thistles" *wᵉdardar*
3. Gen 1:25 - "everything that creeps" *kol-remeś* - "the beast of the earth" *ḥayyat hāʾāreṣ* - "cattle" *habᵉhēmâ* - "that it was good" *kî-ṭob*	**Antithetical Parallelism**	**3. Gen 3:14** - "the serpent" *hannāḥāš* - "beast of the field" *ḥayyat haśśādeh* - "cattle" *habᵉhēmâ* - "cursed" *ʾārûr*
4. Gen 1:12 - "the tree" *weʿēṣ* - "fruit" *pᵉrî* - "And God saw that it was good" *wayyarᵉʾ ʾelōhîm kî-ṭôb*	**Synonymous Parallelism**	**4. Gen 3:6** - "the tree" *hāʿēṣ* - "fruit" *piryô* - "So the woman saw that [it] was good" *watēreʾ hāʾiššâ kî ṭôb*
5. Gen 1:25 - "made" *wayyaʿaś* - "beast of the earth" *ḥayyat hāʾāreṣ* - "everything that creeps" *kol-remeś*	**Synonymous Parallelism**	**5. Gen 3:1** - "had made" *ʿāśâ* - "beast of the field" *ḥayyat haśśādeh* - "the serpent" *hannāḥaš*
6. Gen 1:26-27 - "man" *ʾādām*	**Synonymous Parallelism**	**6. Gen 3:8-9, 12, 17, 20-22, 24** - "man" *ʾādām*
7. Gen 1:28 - "multiply" *ûrᵉbû*	**Synonymous Parallelism**	**7. Gen 3:16** - "multiply" *harbâ*

LINGUISTIC AND THEMATIC PARALLELS BETWEEN GENESIS 1 AND 3 (II)		
8. Gen 1:29-30 - "tree" *ʿēṣ* - "fruit" *pᵉrî* - "eat" *ʾākᵉlâ*	**Synonymous Parallelism**	**8. Gen 3:2-3, 6** - "tree" *ʿēṣ* (4 times) - "fruit" *miprî, ûmiprî, mipiryô* - "eat" *nōʾkēl, tōʾkᵉlû, maʾᵃkol, tōʾkal, yōʾkal*
9. Gen 1:29-30 - "herb" *ʿēśeb* - "eat" *ʾākᵉlâ*	**Synonymous Parallelism**	**9. Gen 3:18** - "herb" *ʿēśeb* - "eat" *ʾākaltā*

Conclusion

This analysis, we think, has shown clearly that there are linguistic, literary, and thematic similarities between Genesis 1 and 3. Baker claims that nothing in the structure of the book of Genesis indicates that it was *originally a heterogeneous amalgam of separate sources* as has been announced, apart from the evidence of rough unions some have proposed. In support of the ideas discussed in his article, this article shows that Genesis [or at the least, Genesis 1 and 3] seems to be a well-structured literary document.[27]

At least nine fundamental Hebrew texts of contact exist between the two narratives. These texts present very similar linguistic, literary, and thematic forms in many aspects. These contact points suggest that Genesis 3 was modeled after Genesis 1. The comparison of linguistic and thematic parallels provides strong evidence of intentional design in the forms found in the passages analyzed previously and suggests that both accounts were written by the same hand, for the same author, following a similar linguistic, literary, and thematic model, and establishing a common literary design. It is difficult to exclude the possibility that there could have been two authors, with the second author deliberately paralleling the first, but it seems unlikely that P would try to parallel J in these ways, or vice versa. There are enough details in common between Genesis 1 and 3 to point toward both chapters being written by the same author.

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[27]Baker, 214.