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DISCOURSE CONSIDERATIONS IN GENESIS 1:1-2:4a

John E. McLaughlin

Abstract: Traditional, word-for-word translations of the Priestly Source's creation hymn have led to misrepresentations of the primary emphases of the text. An analysis of the event line as determined by the use of the waw-conversive construction clears up the misconceptions and reveals some interesting problems in the Indo-European tradition of biblical translation.

In 586 B.C., one of the most significant crises in the history of religion happened. When the temple in Jerusalem was destroyed by the army of Nebuchadrezzar and the people of Judah were deported to Babylon, an unparalleled transformation of thought came about. Yahweh was transformed in the theology of the people into a god who was no longer tied to a particular piece of land and who could exert dominion even over the gods of foreign lands. He became 'God' and not just 'Yahweh'. This was a new revolution in religious thought arising out of the disaster in Jerusalem. With this revolution, the Hebrew faith was transformed into a religion, Judaism. With the disruption of temple worship also came the need to preserve the order of worship so that it could be restored when the people returned to Jerusalem and rebuilt the temple. This task naturally fell into the hands of those whose responsibility the proper conduct of worship had always been—the priests. The main document which preserved the liturgy (along with the Psalms) has therefore come to be known by Old Testament scholars as the Priestly Source (P). The first edition of P probably dates to about the fifth century B.C. although it went through two centuries of editing before the text of the Pentateuch was finalized about the third century B.C. (the Pentateuch being a compilation of P, the Yahwistic Source (J) from the tenth century B.C., the Elohist Source (E) from the ninth century B.C., and the first book of the Deuteronomistic History (D) from the sixth century B.C.).

Genesis 1:1-2:4a is the P account of the creation of the world (more properly, the universe). The J account of creation begins at 2:4b and continues for the next three chapters. Neither E, which begins with the call of Abraham (E's version being recorded in Genesis 15:1-2), nor D, which begins on the eve of the Conquest in Deuteronomy, records a creation story so P and J remain the only Pentateuchal sources for the primeval history. Outside the Pentateuch, the sources for Hebrew creation theology are Job 38-41; Psalms 8, 33, 93, 104, and 148; and Isaiah 51 and 65.

Genesis 1:1-2:4a is hymnic in character and its origin in the

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cultus probably dates far back in pre-Exilic times. While the best-known parallels to the passage are from Mesopotamia and date back into the second millenium B.C. (the Enuma Elish being the closest parallel in style and substance), recent discoveries at Tell Mardikh in Syria have brought to light similar creation hymns from Ebla dating to the third millenium B.C. Most likely, the Genesis hymn is not a borrowing from either Mesopotamia or Syria, but is simply the Hebrew version of a widespread Near Eastern creation hymn in which one inserted the name of his favorite deity.

The following is a translation of the Hebrew original. The original text can be found in Appendix I. In general, the translation is slavish. Each word of the Hebrew is represented by a translation complex with hyphens binding the English words where a single Hebrew word is represented. Verbs with waw-conversive prefixed are underlined and the conjunction is linked to the complex by a '+' rather than a hyphen. The text is that found in Biblia Hebraica Stuttgartensia (BHS) which is the Leningrad Codex. Textual criticism will be taken up at a later point in this paper as will waw-conversive.

- 1:1) in-beginning he-created God 'eth ('eth means that a definite, direct object follows) the-heavens and-'eth the-earth
- 2) and-the-earth she-was desolate and-empty and-darkness upon faces-of abyss and-wind awesome (literally, God) moving-over upon faces-of the-waters
- 3) and+he-says God he-is (or, let-him-be) light and+he-is light
- 4) and+he-sees God 'eth the-light that good and+he-causes-to-divide God between the-light and-between the-darkness
- 5) and+he-calls God to-light day and-to-darkness he-called night and+he-was evening and+he-was morning day one
- 6) and+he-says God he-is firmament in-midst the-waters and-he-is causing-to-divide between waters to-waters
- 7) and+he-makes God 'eth the-firmament and+he-causes-to-divide between the-waters which from-under to-firmament and-between the-waters which from-upon to-firmament and+he-is thus
- 8) and+he-calls God to-firmament heavens and+he-is evening and+he-is morning day second
- 9) and+he-says God they-are-gathered the-waters from-under the-heavens unto place one and-she-is-seen the-dry-land and+he-is thus
- 10) and+he-calls God to-dry-land earth and-to-gathering the-waters he-called seas and+he-sees God that good
- 11) and+he-says God she-causes-to-grow-green the-earth grass plant causing-to-sow seed tree fruit making fruit to-his-kind which his-seed in-him upon the-earth and+he-is thus

- 12) and+she-causes-to-go-out the-earth grass plant causing-to-sow seed to-his-kind and-tree making fruit which his-seed in-him to-his-kind and+he-sees God that good
- 13) and+he-is evening and+he-is morning day third
- 14) and+he-says God he-is luminaries in-firmament the-heavens to-cause-to-divide between the-day and-between the-night and+they-were to-signs and-to-seasons and-to-days and-years
- 15) and+they-were to-luminaries in-firmament the-heavens to-cause-to-be-light upon the-earth and+he-is thus
- 16) and+he-makes God 'eth two the-luminaries the-great 'eth the-luminary the-great to-rule the-day and-'eth the-luminary the-small to-rule the-night and-'eth the-stars
- 17) and+he-gives 'eth-them God in-firmament the-heavens to-cause-to-be-light upon the-earth
- 18) and-to-rule in-day and-in-night and to-cause-to-divide between the-light and-between the-darkness and+he-sees God that good
- 19) and+he-is evening and+he-is morning day fourth
- 20) and+he-says God they-swarm the-waters swarming-animals life living and-bird he-flies upon the-earth upon faces-of firmament the-heavens
- 21) and+he-creates God 'eth the-sea-monsters the-great and-'eth all life the-living the-creeping which they-swarmed the-waters to-their-kind
- 22) and+he-blesses 'eth-them God to-say be-fruitful-! and-be-numerous-! and-be-full-! 'eth the-waters in-seas and-the-bird he-is-numerous in-earth
- 23) and+he-is evening and+he-is morning day fifth
- 24) and+he-says God she-causes-to-go-out the-earth life living to-her-kind cow and-creeping-thing and-living-of earth to-her-kind and+he-is thus
- 25) and+he-makes God 'eth living-of the-earth to-her-kind and-'eth the-cow to-her-kind and-'eth all creeping-thing the-ground to-his-kind and+he-sees God that good
- 26) and+he-says God we-make man in-our-image after-our-likeness and-they-rule in-fish-of the-sea and-in-bird the-heavens and-in-cow and-in-all the-earth and-in-all the-creeping-thing the-creeping upon the-earth
- 27) and+he-creates God 'eth the-man in-his-image in-image God he-created 'eth-him male and-female he-created 'eth-them
- 28) and+he-blesses 'eth-them God and+he-says to-them God be-fruitful-! and-be-numerous-! and-be-full-! 'eth the-earth and-subdue-her-! and-rule-! in-fish-of the-sea and-in-bird the-heavens and-in-all

living the-creeping upon the-earth

- 29) and+he-says God behold I-gave to-you 'eth all plant sowing seed which upon faces-of all the-earth and-'eth all the-tree which in-him fruit tree sowing seed to-you he-is to-food
- 30) and-to-all living-of the-earth and-to-all bird the-heavens and-to-all creeping upon the-earth which in-him life living 'eth all green plant to-food and+he-is thus
- 31) and+he-sees God 'eth all which he-made and-behold good very and+he-is evening and+he-is morning day sixth
- 2:1) and+they-are-finished the-heavens and-the-earth and-all their-host
- 2) and+he-finishes God in-day the-seventh his-work which he-made and+he-rests in-day the-seventh from-all his-work which he-made
- 3) and+he-blesses God 'eth day seventh and+he-consecrates 'eth-him that in-him he-rested from-all his-work which he-created God to-make
- 4) these generations the-heavens and-the-earth in-their-be-created...

Below is the translation from the New English Bible.

In the beginning of creation, when God made heaven and earth, the earth was without form and void, with darkness over the face of the abyss, and a mighty wind that swept over the surface of the waters. God said, 'Let there be light', and there was light; and God saw that the light was good, and he separated light from darkness. He called the light day, and the darkness night. So evening came, and morning came, the first day.

God said, 'Let there be a vault between the waters, to separate water from water.' So God made the vault, and separated the water under the vault from the water above it, and so it was; and God called the vault heaven. Evening came, and morning came, a second day.

God said, 'Let the waters under heaven be gathered into one place, so that dry land may appear'; and so it was. God called the dry land earth, and the gathering of the waters he called seas; and God saw that it was good. Then God said, 'Let the earth produce fresh growth, let there be on the earth plants bearing seed, fruit-trees bearing fruit each with seed according to its kind.' So it was; the earth yielded fresh growth, plants bearing seed according to their kind and trees bearing fruit each with seed according to its kind; and God saw that it was good. Evening came, and morning came, a third day.

God said, 'Let there be lights in the vault of heaven to separate day from night, and let them serve as signs both for

festivals and for seasons and years. Let them also shine in the vault of heaven to give light on earth.' So it was; God made the two great lights, the greater to govern the day and the lesser to govern the night; and with them he made the stars. God put these lights in the vault of heaven to give light on earth, to govern day and night, and to separate light from darkness; and God saw that it was good. Evening came, and morning came, a fourth day.

God said, 'Let the waters teem with countless living creatures, and let birds fly above the earth across the vault of heaven.' God then created the great sea-monsters and all living creatures that move and swarm in the waters, according to the kind, and every kind of bird; and God saw that it was good. So he blessed them and said, 'Be fruitful and increase, fill the waters of the seas; and let the birds increase on land.' Evening came, and morning came, a fifth day.

God said, 'Let the earth bring forth living creatures, according to their kind: cattle, reptiles, and wild animals, all according to their kind.' So it was; God made wild animals, cattle, and all reptiles, each according to its kind; and he saw that it was good. Then God said, 'Let us make man in our image and likeness to rule the fish in the sea, the birds of heaven, the cattle, all wild animals on earth, and all reptiles that crawl upon the earth.' So God created man in his own image; in the image of God he created him; male and female he created them. God blessed them and said to them, 'Be fruitful and increase, fill the earth and subdue it, rule over the fish in the sea, the birds of heaven, and every living thing that moves upon the earth.' God also said, 'I give you all plants that bear seed everywhere on earth, and every tree bearing fruit which yields seed: they shall be yours for food. All green plants I give for food to the wild animals, to all the birds of heaven, and to all reptiles on earth, every living creature.' So it was; and God saw all that he had made, and it was very good. Evening came, and morning came, a sixth day.

Thus heaven and earth were completed with all their mighty throng. On the sixth day God completed all the work he had been doing, and on the seventh day he ceased from all his work. God blessed the seventh day and made it holy, because on that day he ceased from all the work he had set himself to do.

This is the story of the making of heaven and earth when they were created.

Any analysis of Hebrew discourse begins with the *waw*-conversive. This is a phonological variant of the normal conjunction *w-* which serves to change the aspect of verbs from perfect to imperfect and vice versa. The time frame of the passage is established by the aspect of the first

finite verb of the passage (although occasionally an adverbial may be used instead). Thereafter, when the waw-conversive is prefixed to the verb, any verb which is morphologically perfect becomes semantically imperfect, while any verb which is morphologically imperfect becomes semantically perfect. (In the above text, waw-conversive is marked by 'and+' while simple conjunctions are marked by 'and-'.) The purpose of waw-conversive in discourse is to mark the main clause verbs which carry forward the action of the narrative. Action in this case is not simply activity by the participants, but also refers to verbs which move the time forward. The following examples illustrate waw-conversive (Davidson n.d.:85):¹

- (1) maca' 'et hæmmaqôm wæyyiškæb
he-found 'eth the-place and+he-lies-down
He found the place and lay down.
- (2) maca' 'et hæmmaqôm wəlo' šakæb
he-found 'eth the-place and-not he-lay-down
He found the place and did not lie down.
- (3) maca' 'et hæmmaqôm wæyyiškæb ha'iš
he-found 'eth the-place and+he-lies-down the-man
He found the place and the man lay down.
- (4) maca' 'et hæmmaqôm wəha'iš šakæb
he-found 'eth the-place and-the-man he-lay-down
He found the place and the man lay down.
- (5) yimca' 'et hæmmaqôm wəšakæb
he-finds 'eth the-place and+he-lay-down
He will find the place and lie down.
- (6) yimca' 'et hæmmaqôm wəlo' yiškæb
he-finds 'eth the-place and-not he-lies-down
He will find the place and will not lie down.

Davidson (n.d.:84) follows the general trend of traditional grammarians when he states that waw-conversive has 'a certain subordinating power, so as to indicate that what is now added is the result or sequence of the preceding'. This is quite close to the actual use of waw-conversive, especially with regard to the sequencing of the events, but the emphasis on result or subordinating power masks the purely sequencing nature of the construction. Andersen (1974:64) makes a more usable distinction when he writes of successive and contemporaneous staging--waw-conversive being successive and other constructions being contemporaneous. The oft-repeated phrase wəyhi šerəb wəyhi boqer 'and+he-is evening and+he-is morning' illustrates the sequencing or successive nature of waw-conversive. Evening occurs first followed by morning. Morning is not dependent on evening, nor is it the result of evening. Morning simply happens after evening (the Hebrew day begins at sundown). The

following events are marked by waw-conversive in Genesis 1:1-2:4a:

- 1:3) God said, 'Let there be light.' There was light.
- 4) God saw the light. God divided light from darkness.
- 5) God named the light. There was evening. There was morning.
- 6) God said, 'Let there be a firmament.'
- 7) God made the firmament and divided the waters. It was so.
- 8) God named the firmament. There was evening. There was morning.
- 9) God said, 'Let the waters be gathered.' It was so.
- 10) God named the dry land. God saw it.
- 11) God said, 'Let the earth bring forth plants.' It was so.
- 12) The earth produced plants. God saw it.
- 13) There was evening. There was morning.
- 14) God said, 'Let there be lights.'
- 15) It was so.
- 16) God made two lights.
- 17) God placed them.
- 18) God saw it.
- 19) There was evening. There was morning.
- 20) God said, 'Let the waters swarm with life.'
- 21) God created sea life. God saw it.
- 22) God blessed them.
- 23) There was evening. There was morning.
- 24) God said, 'Let the earth produce life.' It was so.
- 25) God made animals. God saw it.
- 26) God said, 'Let us make man.'
- 27) God created man.
- 28) God blessed them. God said to them, 'Be fertile.'
- 29) God said, 'I give you plants for food.'
- 30) It was so.
- 31) God saw everything. There was evening. There was morning.
- 2:1) The heavens and earth were finished.
- 2) God finished and rested on the seventh day.
- 3) God blessed and sanctified the seventh day.

All the verbs in the above phrases are morphologically imperfect forms, but they are all prefixed by the waw-conversive so their semantic meaning is perfect. The first finite verb in the passage is found in 1:1—bara' 'he-created'—a perfect form so the passage is in the perfective aspect and waw-conversive is used with imperfect forms. The separation of this passage from the creation narrative which begins in 2:4b is aided by the fact that the succession of waw-conversive verbs ends at 2:3 and a new succession begins in 2:7 (with a new statement of time in 2:4b—bayôm řăšôt yhw 'ēlohim 'erēc wəšamayim 'In the day of Yahweh God's making earth and heaven').

A second element in the text is the use of variant word orders (other than the normal VSO) to keep information that is contemporaneous and not successive out of the waw-conversive line. Waw-conversive cannot be prefixed to the verb when any other element in the clause precedes the verb (see example sentences (2) and (4) above). By moving the subject or a prepositional phrase in front of the verb, the clause is kept out of the chain of events and is made a contemporaneous action with the preceding verb. In the passage under consideration, the following clauses are SVO or XVS0 in the text (excluding quotations and relative clauses):

- 1:1) In the beginning, when God created heaven and earth...
- 2) The earth was desolate and empty...
(A contemporaneous state with 1:1)
- 5) ...and the darkness he named night.
(A contemporaneous event with the naming of the light)
- 10) ...and the gathered waters he named seas.
(A contemporaneous event with the naming of the dry land)
- 27) In the image of God he created them. Male and female he created them.
(Contemporaneous (actually synonymous) events with the creation of man)

One final differentiation can be made in the waw-conversive event line—the difference between active and stative/passive verbs. The active waw-conversive verbs are the main skeleton of the text—the real event line (somebody doing something)—while the stative/passive verbs form the hymnic affirmations of the events and the enumeration of the days of creation. Thus we are left with the following clauses (deleting the stative/passive verbs):

- 1:3) God said, 'Let there be light.'
- 4) God saw the light. God divided light from darkness.
- 5) God named the light.
- 6) God said, 'Let there be a firmament.'

- 7) God made the firmament and divided the waters.
- 8) God named the firmament.
- 9) God said, 'Let the waters be gathered.'
- 10) God named the dry land. God saw it.
- 11) God said, 'Let the earth bring forth plants.'
- 12) The earth produced plants. God saw it.
- 14) God said, 'Let there be lights.'
- 16) God made two lights.
- 17) God placed them.
- 18) God saw it.
- 20) God said, 'Let the waters swarm with life.'
- 21) God created sea life. God saw it.
- 22) God blessed them.
- 24) God said, 'Let the earth produce life.'
- 25) God made animals. God saw it.
- 26) God said, 'Let us make man.'
- 27) God created man.
- 28) God blessed them. God said to them, 'Be fertile.'
- 29) God said, 'I give you plants for food.'
- 31) God saw everything.
- 2:2) God finished and rested on the seventh day.
- 3) God blessed and sanctified the seventh day.

The passage can now be structurally segmented as follows:

Setting (1-2)	Creative Fiat (14-15a)
Creative Fiat (3a)	Hymnic Declaration (15b)
Hymnic Declaration (3b)	Further Acts (16-18)
Further Acts (4-5a)	The Fourth Day (19)
The First Day (5b)	Creative Fiat (20)
Creative Fiat (6)	Further Acts (21-22)
Further Acts (7a)	The Fifth Day (23)
Hymnic Declaration (7b)	Creative Fiat (24a)
Further Acts (8a)	Hymnic Declaration (24b)
The Second Day (8b)	Further Acts (25)
Creative Fiat (9a)	Creative Fiat (26)
Hymnic Declaration (9b)	Further Acts (27-30a)
Further Acts (10)	Hymnic Declaration (30b)
Creative Fiat (11a)	Final Act (31a)
Hymnic Declaration (11b)	The Sixth Day (31b)
Further Events and Acts (12)	Concluding Events (2:1-3)
The Third Day (13)	Concluding Declaration (4a)

One item which must now be discussed is the nature of the first verse in the passage. Traditionally, this has been translated 'In the beginning God created the heaven and the earth' (KJV). This translation implies an action or event—somebody doing something. Is this the function in the Hebrew text? In order to answer that question, one needs to look at the entire waw-conversive structuring pattern in Hebrew narrative. This structuring requires some type of time indication in the first clause so the remaining actions can occur in the opposite time aspect with waw-conversive prefixed. This time indication can take the form of a simple finite verb stating some action either in the past or non-past or it can take the form of a time adverbial. The normal word order for simple declarative sentences in Hebrew is VSO, but this order can be varied to keep verbs away from initial position and waw-conversive. The first verse in Genesis is XVSO, so the implication is that it is not located within the event line as an activity. This makes the first verse an adverbial of time rather than an event at a particular time. The New English Bible translation, 'In the beginning of creation, when God made heaven and earth...', fits this analysis perfectly.

Additional evidence for the time adverbial nature of Genesis 1:1 comes from the Near Eastern parallels and the other Old Testament parallels. The Enuma Elish begins (Heidel 1951:18) 'When above the heaven had not (yet) been named, (and) below the earth had not (yet) been called by a name...(At that time) were the gods created within them.' Other Mesopotamian creation stories and hymns begin with similar adverbial clauses (Heidel 1951:passim). The other major creation narrative in Genesis (2:4b ff.) begins 'In the day of Yahweh God's making earth and heaven...'. These parallels indicate the general Near Eastern habit of beginning creation accounts with a time adverbial, not an event.

The third argument for assigning 1:1 to the position of setting rather than event is the theological problem which arises due to the rapid collapse of heaven and earth into the chaos described in verse 2. Could a perfect and all-powerful God create an imperfect and unbalanced world which immediately collapsed? The other alternative is to state that the original creation was one of chaos rather than having a good one go bad. Neither possibility is consistent with a belief in an omnipotent God.

Admittedly, a literal, word-for-word translation of Genesis 1:1 without reference to parallels, theology, or discourse details is the one which has graced the first page of English translations since the days of Wycliffe, but literalness has never been an easy proposition when translating from a non-Indo-European language into English, or any other Indo-European tongue. The first attempts at translation from the Hebrew into another language were in the third century B.C. when the Old Testament was translated into Greek.

The Septuagint (LXX), as the Greek translation is called, is a very literal translation from the Hebrew. In the first chapter of Genesis, the translation even preserves the Hebrew word order fairly exactly. This may have been so that the Greek speakers could read along during synagogue services while the speaker read in Hebrew.² Thus, what was possibly just a read-along text for non-Hebrew speakers became the pattern for translation into other languages. The Greek en archē epoiēsen ho theos ton ouranon kai tēn gēn was followed by the Latin in principio creavit Deus caelum et terram. Indo-European languages in general have no sophisticated means of distinguishing between setting and event other than the use of verb tenses and conjunctions. The distinguishing factors are usually subtle and not so well marked as the Hebrew distinction is. The Greek aorist tense is the main marker of activities in the past and this is, unfortunately, the form used in the translation of Genesis 1:1. Thus the first verse is no longer setting, but event. Although the translation of the consonantal text is accurate from the syntactic and morphological point of view, discourse analysis of the Hebrew shows it to be incorrect. A time adverbial clause in the Greek would have been far more appropriate as a translation for 1:1. This is the shortcoming of a literal translation of berē'šit bara' 'ēlohim 'et haššamayim wə'et ha'arec into an Indo-European language.

The translation of the New English Bible captures the time framing of the Hebrew text with an adverbial of time. Although most interpreters prefer to write their commentaries using the simple statement of event as their text (e.g., R. Davidson 1973:12-15 whose commentary is supposed to be on the New English text), there are notable exceptions (Speiser 1964:8-13 who translates 'When God set about to create heaven and earth...'). The text itself should be the measure of the commentary and not the commentary the measure of the text. Despite the theologically grandiose statements which can be made if the text reads 'In the beginning God created', and the consequent problems with the existence of a primeval chaos which can be avoided thereby, this is not the function of the statement in the Hebrew discourse pattern. The first verse of Genesis cannot be extracted from the pattern simply because of the literalness of most Indo-European translations. The account of creation contained in 1:1-2:4a therefore begins not with creation ex nihilo as tradition and literal translation have dictated, but with an ordering of primeval chaos.

The whole creation theology of the Priestly School needs to be thought of now not in the light of a strict creation ex nihilo (which doctrine was always based on Genesis 1:1), but in terms of the power of God bringing order to a chaos whose natural state is disorder. With this in mind, the liturgical nature of Genesis 1 becomes more apparent. The created order at any minute is capable of slipping back into the chaos from which it sprang, but the present and continuing power of God keeps it from doing so (von Rad 1972:50-51). The poles, as von Rad (51) atates, are therefore chaos and cosmos, not nothingness and creation. This theological framework brings the creation theology to the point of

being a present reality of faith rather than a belief in a historical act or event buried in the past and subject to scientific-historical verification or repudiation. This is the implication of the creation Psalms (8, 33, 93, 104, and 148) in addition to the creation theology of Job (38-41) and Second Isaiah (Isaiah 51 and 65). Traditional interpretation has robbed the creation theology of its present reality and relegated it to a place on the shelf with other historical writings. Darwin's theory disproved only the traditional interpretation of creation and literal translations of Genesis 1:1. The theory of evolution is totally compatible with a creation theology which asserts the continuing reality of the power of God bringing order to chaos.

One important field in which discourse analyses could play a role is in textual criticism. While a detailed discussion of the methods and possibilities is not within the scope of this paper, a brief examination of its use in this passage may be of help in defining future goals. The Hebrew text underlying the Septuagint differs in a few points from the Massoretic text. There are four major places in Genesis 1:1-2:4a where differences occur. First, the phrase 'and it was so' in 7b is transferred to the end of 6. Second, 'God saw that it was good' follows 'and God named the firmament Heaven' in 8. Third, 'the waters below the heavens were gathered into one place and the dry land appeared' is added at the end of 9. Fourth, 'and it was so' is added after 20. Which of these variants might be original and which not is the problem of the textual critic and in this instance, the above analysis can be of help.

As detailed above, the structure of the discourse in this particular hymn is Creative Fiat, Hymnic Declaration, Further Acts, and Day Enumeration. This sequence is broken however in the Second Day (where the Hymnic Declaration comes in the middle of the Further Acts), the Fifth Day (where there is no Hymnic Declaration), and the Sixth Day (where the Hymnic Declaration follows the Further Acts). Two of the Septuagint textual variants solve the first two Hebrew misplacements so that the Septuagint sequence is as follows:

First Act (1) ³	Hymnic Declaration (15b)
Result (2)	Further Acts (16-18)
Creative Fiat (3a)	The Fourth Day (19)
Hymnic Declaration (3b)	Creative Fiat (20a)
Further Acts (4-5a)	Hymnic Declaration (20b)
The First Day (5b)	Further Acts (21-22)
Creative Fiat (6a)	The Fifth Day (23)
Hymnic Declaration (6b)	Creative Fiat (24a)
Further Acts (7-8a)	Hymnic Declaration (24b)
The Second Day (8b)	Further Acts (25)
Creative Fiat (9a)	Creative Fiat (26)
Hymnic Declaration (9b)	Further Acts (27-30a)
Further Events and Acts (9c-10)	Hymnic Declaration (30b)

Creative Fiat (11a)	Final Act (31a)
Hymnic Declaration (11b)	The Sixth Day (31b)
Further Events and Acts (12)	Concluding Events (2:1-3)
The Third Day (13)	Concluding Declaration (4a)
Creative Fiat (14-15a)	

The conclusion to be reached on the basis of the discourse data is that the Septuagint preserves the original text as far as these two variants are concerned. The Hebrew deletion in 20b and misplacement from 6b to 7b can easily be explained as resulting from a scribe losing his place amid the tangle of similar words and phrases (I lost my place several times during the early transcriptions of the passage leaving out phrases and repeating others although early scribal tradition was much more careful than I was). This now leaves only one hole in the pattern, but a very explainable one. The hole is in the lack of a Hymnic Declaration directly after the last Creative Fiat on the Sixth Day, viz., the creation of man. The reason behind the lack of the Hymnic Declaration here is very simple—the Priestly writer here wanted to emphasize the importance and special nature of man within the created world order. Man was not just spoken into existence, but was fashioned by God's own hands into being. There is no Hymnic Declaration here now in either the Septuagint or the Massoretic text because in all probability there was never one there.

The phrase added at the end of verse 9 presents a similar problem in terms of position within the discourse, but the question of whether the Septuagint addition is more original or the Hebrew deletion is not as clear as in the above case although reasons for deletion are the same as those stated above. In the course of the days, the Further Acts take on certain features in terms of what they include. The First Day simply states that light came into being. Light is the only item included in the Hymnic Declaration so its creation was less of a making or a doing than the other acts seem to have been in the writer's mind. On the Second, Fourth, Fifth and Sixth Days God is actually said to have made things—heaven, sun, moon, stars, sea life, animals, and finally man. On the Third Day however, the earth is said to have produced plants on its own. The textual variant under question would broaden the Third Day's 'non-acts' to include the gathering of the waters under heaven and the appearance of dry land. Whether it is a better text with the Septuagint variant or without it is not certain, but the discourse structure is not seriously affected either way. The insertion of the LXX reading lends some parallelism however, with the other acts.

The final variant completes the picture of the inspection motif to include all the acts of God. Without the phrase 'and God saw that it was good' in verse 8, the firmament is left without inspection and thus a hole is left in the textual structure.

NOTES

1 As the topic of this paper does not deal with phonology, the transliteration of Hebrew has been simplified to the following so as to allow the use of a Camwil 113m ball on an IBM Selectric typewriter:

א	'	ו	w	כ	k	ג	g	ד	ś	ה	o	ו	י	ו
ב	b	ז	z	ח	l	ט	p	ק	š	א	א	ע	י	י
ל	g	ה	h	מ	m	נ	c	ת	ט	א	א	א	א	א
ד	d	ט	t	נ	n	ק	q	א	א	א	א	א	א	א
ה	h	'	y	ס	s	ר	r	א	א					

2 I am indebted to Professor W. Keith Percival for this observation.

3 The Septuagint beginning differs from the Hebrew in that 1:1 is made an act rather than part of the setting. The second verse begins with the adversative de so the implication is that creation either fell into chaos or was surprisingly made that way.

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APPENDIX

The Hebrew Text of Genesis 1:1-2:4a
Biblia Hebraica Stuttgartensia

- 1:1 בראשית ברא אלהים את השמים ואת הארץ: 2 והארץ היתה
תהו ובהו וחשך על פני תהום ורוח אלהים מרחפת על פני המים: 3
ויאמר אלהים יהי אור ויהי אור: 4 וירא אלהים את האור כי טוב
ויבדל אלהים בין האור ובין החשך: 5 ויקרא אלהים לאור יום ולחשך
קרא לילה ויהי ערב ויהי בקר יום אחד:
- 6 ויאמר אלהים יהי רקיע בתוך המים ויהי מבדיל בין מים למים:
7 ויעש אלהים את הרקיע ויבדל בין המים אשר מתחת לרקיע ובין המים
אשר מעל לרקיע ויהי כן: 8 ויקרא אלהים לרקיע שמים ויהי ערב ויהי
בקר יום שני:
- 9 ויאמר אלהים יקוו המים מתחת השמים אל מקום אחד ותראה היבשה
ויהי כן: 10 ויקרא אלהים ליבשה ארץ ולמקוה המים קרא ימים וירא
אלהים כי טוב: 11 ויאמר אלהים תדשא הארץ דשא עשב מזריע זרע ועץ פרי
עשה פרי למיננו אשר זרעו בו על הארץ ויהי כן: 12 ותוצא הארץ דשא
עשב מזריע זרע למינהו ועץ עשה פרי אשר זרעו בו למינהו וירא אלהים
כי טוב: 13 ויהי ערב ויהי בקר יום שלישי:
- 14 ויאמר אלהים יהי מארת ברקיע השמים להבדיל בין היום ובין
הלילה והיין לאתת ולמועדים ולימים ושנים: 15 והיו למאורת ברקיע
השמים להאיר על הארץ ויהי כן: 16 ויעש אלהים את שני המארת הגדלים
את המאור הגדל לממשלת היום ואת המאור הקטן לממשלת הלילה ואת הכוכבים:
17 ויתן אתם אלהים ברקיע השמים להאיר על הארץ: 18 ולמשל ביום
ובלילה ולהבדיל בין האור ובין החשך וירא אלהים כי טוב: 19 ויהי
ערב ויהי בקר יום רביעי:
- 20 ויאמר אלהים ישרצו המים שרץ נפש חיה ועוף יעופף על הארץ
על פני רקיע השמים: 21 ויברא אלהים את התניננס הגדלים ואת כל נפש
החיה הרמשת אשר שרצו המים למינהם ואת כל עוף כנף למינהו וירא אלהים
כי טוב: 22 ויברך אתם אלהים לאמר פרו ורבו ומלאו את המים בימים
והעוף ירב בארץ: 23 ויהי ערב ויהי בקר יום חמישי:
- 24 ויאמר אלהים תוצא הארץ נפש חיה למינה בהמה ורמש וחיתו ארץ
למינה ויהי כן: 25 ויעש אלהים את חית הארץ למינה ואת הבהמה למינה
ואת כל רמש האדמה למינהו וירא אלהים כי טוב: 26 ויאמר אלהים נעשה
אדם בצלמנו כדמותנו וירדו בדגת הים ובעוף השמים ובבהמה ובכל הארץ
ובכל הרמש הרמש על הארץ: 27 ויברא אלהים את האדם בצלמו בצלם אלהים
ברא אתו זכר ונקבה ברא אתם: 28 ויברך אתם אלהים ויאמר להם אלהים
פרו ורבו ומלאו את הארץ וכבשה ורדו בדגת הים ובעוף השמים ובכל חיה
הרמשת על הארץ: 29 ויאמר אלהים הנה נתתי לכם את כל עשב זרע זרע
אשר על פני כל הארץ ואת כל העץ אשר בו פרי עץ זרע זרע לגם יהיה
לאכלה: 30 ולכל חית הארץ ולכל עוף השמים ולכל רומש על הארץ אשר בו
נפש חיה את כל ירק עשב לאכלה ויהי כן: 31 וירא אלהים את כל אשר

עשה והנה טוב מאד ויהי ערב ויהי בקר יום הששי:

1:2 ויכלו השמים והארץ וכל צבאם: 2 ויכל אלהים ביום השביעי מלאכתו אשר עשה וישבת ביום השביעי מכל מלאכתו אשר עשה: 3 ויברך אלהים את יום השביעי ויקדש אתו כי בו שבת מכל מלאכתו אשר ברא אלהים לעשות:

4 אלה תולדות השמים והארץ בהבראם...