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VERB ASPECTS AS A HERMENEUTIC AID TO INTERPRET GENESIS 1:1 - 2:3

Abstract.

The verb selection by the author of Genesis, is more informative for interpretation than generally recognized. It informs readers about the meaning of specific phrases, has implications for beginning subordinate clause theories, Genesis interpretive theories, and even the applicability of some proposed Hebrew verb systems. It is generally understood that the author of Genesis used *yiqtol* verbs prefixed with a *waw* ׀ (termed *wayyiqtol*) at the beginning of clauses to "link" actions into a sequenced 'chain' of events. But also, when the author wished to "pause" the active narrative to elaborate, he used 'perfect' *qatal* verbs within the text. Where the author wished to "extend" the active narrative of a specific event, but not create a new event, the verb selection shifts to a variety of 'imperfect' verb options and infinitives. To reveal these features, Table 1 formats the 34 verse text based solely on the verb 'aspects' to demonstrate their narrative role of "linking, pausing and extending". Unfortunately the varying verb 'aspects' just described are mostly hidden by the dominant *waw*-consecutive theory. The loss arises from 'aspect' harmonization assumed to occur with *wayyiqtol* וַיִּקְטַל, and *weqatal* וְקָטַל verb forms. It obscures the narrative defining role of the unmodified varying 'aspects'. This study reviews all 111 verbs in Genesis 1:1-2:3 and compares the role of these verbs without (Section 3) and with (Section 4) the aspect conversion of the *waw*-consecutive paradigm. An appendix provides a similar analysis for Genesis Chapter 2.

Findings.

An earlier 2023 analysis of parallelism had an unexpected predictive ability for the found verb narrative roles, and the verb analysis gave confirmatory status to the previously found parallelism structure. The separate findings substantiate that the Genesis author's 'unconverted' verb selections reveal a dynamic narrative with gradation between active tense and stative tense verbs that is coordinated with the parallelism. In regard to the dominate *waw*-consecutive paradigm—First, the study finds the conversion shifts 62% of the 'imperfect' *yiqtol* to 'perfect' leaving only 15% of the *yiqtol* verbs as 'imperfect'. This removes nearly all the tense variation in the indirect narrative text. The 'imperfect' active tense narration ("says...is") for example, then becomes preterite ("said... was") making the text have a mostly monolithic and undifferentiated past tense time frame. Second, the reclassification of most *yiqtol* verbs into *wayyiqtol* 'perfect' causes an information loss when the result is to treat *wayyiqtol* as having the same lesser functions of a *qatal* verb. This obscures sequence interludes and tense shifted elaborations evident in the unmodified verb aspects. Those observations are offered with some confidence that they hold true for the first 34 verses of the Bible. No broader claim is made as to how verbs and 'aspects' are used in other biblical texts.

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□ **1.0—What can the Verb Aspects tell us?** In following is a simple presentation of the analysis, insights and interpretive benefits of being attentive to the author's verb selection. At a minimum, it impacts the interpretation of several verses and has implications for Rashi's subordinate clause theory, the Gap Theory, and the applicability of some Hebrew verb systems based on the *waw*-consecutive theory.

1.1 We will begin with a simplistic presentation of a very complex topic. Hebrew verbs do not have tenses (past, present and future) as is common in European languages and English. Instead, Hebrew has two main verb forms with differing 'aspects':

Qatal, which has a '**perfect**' aspect. This indicates an **action having completeness**. *Qatal* is often called "preterite" and characterized as primarily describing past completed events.

Yiqtol, which has an '**imperfect**' aspect. This indicates an **incomplete, extended, or in-progress action**. *Yiqtol* is characterized as "non-past" and is often translated as present or future tense.

1.2 For our present focus, it is important to review the *waw* ו prefix and its effect on a verb's 'aspect'. This is a topic of immense scholarly debate, but the simplicity on the far side of complexity is: the *waw* ו prefix is best understood as "and" or "and then..." when it LINKS sentences in the Genesis narrative. Due to the *active tense* narration of Genesis, the "and" prefix is predominately attached to *Yiqtol* verbs with these prefixed verbs noted as: ו-*Yiqtol*. With a series of "and then..." ו-*Yiqtol* actions the result is a sequenced chain of "main line" events. Here is the beginning ו-*Yiqtol* verb sequence in Genesis 1—a chain of six verbs.

v3 **And-says... and-there-is...** v4 **And-sees... and-separates...** v5 **And-calls... and-there-is...**
 ו-*Yiqtol* ו-*Yiqtol* ו-*Yiqtol* ו-*Yiqtol* ו-*Yiqtol* ו-*Yiqtol*

The chain continues until v2:3 with the last link being "and-sanctifies it" meaning the 7th Day.

1.3 When the author wishes to PAUSE the foreground active narrative to provide background information, that is, to *comment* and *elaborate*, he uses *qatal* verbs which describe completed actions and not ongoing actions. To elaborate on the v5 "And calls" event in the sequence above, a *qatal* verb "he-called" is used:

v5 **"And-calls** God the-light day; and-the-darkness **he-called** night—**and-there-is** evening..."
 ו-*Yiqtol* ו-*Yiqtol* *qatal* ו-*Yiqtol*

By this *qatal* selection we see the author chose to make the day/night naming event a singular event and not two separate sequential naming events. Here the *qatal* is best rendered as past tense since it occurred with the earlier action "And-calls".

1.4 In other circumstances where the author wishes to EXTEND an active ו-*Yiqtol* action, the verb selection is from any of a number of 'imperfect' verb options including *Yiqtol*, *Yiqtol jussive*, *imperative*, *active participle*, and *infinitive construct*. A ו-*Yiqtol* with a *waw* prefix would not be used since it would signal another next action in the chain. Here is an example.

v3 **And-says** God "**Let-there-be** light";
 ו-*Yiqtol* *Yiqtol jussive*

"Let-there-be light" is not a next action or a comment, but the continuation of the creative act of "And-says God". They portray a single and active ongoing event.

Let us now analyse the Genesis verb selection shown in Table 1.

Fig. 1—Sequenced Chain of Actions



Fig. 2—Interlude in Chain of Actions

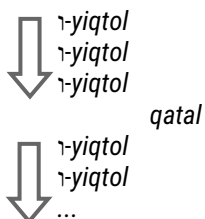


Fig. 3—To Extend an Action, not Extend the Chain of Actions

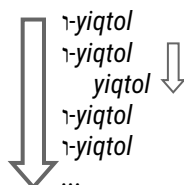


Table 1—Genesis 1:1-2:3 Formatted solely by Verb Forms to demonstrate their Narrative Role

Vr	Main Actions 'Imperfect'		Background and Stative 'Perfect'	
	SEQUENCED י-yiqtol	EXTEND/PARALLEL yiqtol, jussive, imper., active participle, infinitive*	'PERFECT' ASPECT VERBS HALT ACTIVE NARRATION FOR ELABORATIONS OR INTERLUDES	
	**		י-qatal, qatal, infinitive* (*infinitives have no tense and can be in either of the right two columns) (**a yiqtol or qatal may be the initial anchoring verb for a SEQUENCE)	
			(***) "created" is the first SEQUENCED verb as the stative anchor for the chain)	
Of the 111 verbs found, there are 4 main verb forms plus 4 additional conjugations. These are sorted into columns by how they function in Gen 1.				
The initial qatal verbs establish an 'anchor event' in v1 and an 'anchor state' in v2a. Both are best translated as past tense.	1	***	In-beginning created God; the-heavens and the-earth.	qatal
	2		And-the-earth, was desolate and-empty; and-darkness, ^over the-surface-of-the-deep—	qatal
			and-the-spirit-of-God, hovering over the-surface-of-the-waters.	active participle
In v3 "And-says" is a י-yiqtol and thus is in the י-yiqtol column of ACTIONS. It is the first SEQUENTIAL action. Its 'imperfect' aspect is best rendered in present tense.	3	And-says God	" Let-there-be light";	י-yiqtol
			and-there-is light.	י-yiqtol jussive
	4	And-sees God that the-light is-good—		י-yiqtol
		and-separates God; from the-light from the-darkness.		י-yiqtol
	5	And-calls God the-light day;		י-yiqtol
			and-the-darkness he-called night—	qatal
		and-there-is evening		י-yiqtol
		and-there-is morning, one day.		י-yiqtol
The author used a qatal verb for "he-called" as he did at v10. Their 'perfect' aspect indicates a past tense elaboration on the prior active tense "And-calls".	6	Then-says God;	" Let-there-be an-expanse, in-the-midst-of-the-waters—	י-yiqtol
			and-let-it-be	י-yiqtol jussive
			separate , between the-waters to-waters."	active participle
	7	And-makes God the-expanse—		י-yiqtol
		and-separates from the-waters, which-were below the-expanse;		י-yiqtol
		^from the-waters, which-were upon the-expanse—		י-yiqtol
		and-it-is so.		י-yiqtol
	8	and-calls God the-expanse sky—		י-yiqtol
		and-there-is evening		י-yiqtol
		and-there-is morning, a-second day.		י-yiqtol
	9	Then-says God;	" Let-gather the-waters below the-sky, into one place;	י-yiqtol jussive
			and-let-appear the-dry-land"—	י-yiqtol jussive
		and-it-is so.		י-yiqtol
	10	And-calls God the-dry-land Earth;		י-yiqtol
			and-the-gathering-of-the-waters he-called seas—	qatal
		and-sees God that it-is-good.		י-yiqtol
	11	And-says God;	" Let-sprout the-earth vegetation;	י-yiqtol
			plant yielding seed;	י-yiqtol jussive
			fruit tree, making fruit, after-its-kind; with seed in-it on the-earth"—	active participle
		and-it-is so.		י-yiqtol
	12	And-brings-forth the-earth, vegetation,		י-yiqtol
		plant yielding seed, after-its-kind;		active participle
		and-tree making fruit, with seed in-it, after-its-kind—		active participle
		And-sees God that it-is-good.		י-yiqtol
	13	and-there-is evening		י-yiqtol
		and-there-is morning, a-third day.		י-yiqtol
	14	Then-says God;	" Let-there-be lights in-the-expanse-of-the-sky;	י-yiqtol
			to-separate from the-day from the-night—	י-yiqtol jussive
			and-they-are for-signs and-for-seasons; for-days and-years.	י-qatal
	15		And-they-are for-lights in-the-expanse-of-the-sky;	י-qatal
			to-light upon on-the-earth"—	י-yiqtol
		and-it-is so.		י-yiqtol
	16	And-makes God; the-two lights great—the-greater light to-govern the-day;		י-yiqtol
		^and the-lesser light to-govern the-night, and the-stars.		י-yiqtol
	17	and-places them God, in-the-expanse-of-the-sky;		י-yiqtol
			to-light upon the-earth.	י-yiqtol
	18		And-to-govern the-day and-the-night;	י-yiqtol
			and-to-separate from the-light from the-darkness—	י-yiqtol
		and-sees God, that it-is-good.		י-yiqtol
	19	And-there-is evening		י-yiqtol
		and-there-is morning, a-fourth day.		י-yiqtol
The sequential י-yiqtol shows "and-there-is evening and-there-is morning" are two time separated/sequential events. Thus the meaning is "night".				

(Table 1 continued)

This approach where <i>ṯ-yiqtol</i> and <i>yiqtol</i> are both 'imperfect' aspect allows the indirect narration as "Then-says..." and the direct speech as "Let-teem..." to be in the same active (present) tense.	Vr	Main Actions 'Imperfect' SEQUENCED EXTEND/PARALLEL	Background and Stative 'Perfect' 'PERFECT' ASPECT VERBS HALT ACTIVE NARRATION FOR ELABORATIONS OR INTERLUDES
	<i>ṯ-yiqtol</i>	<i>yiqtol</i> , <i>jussive</i> , <i>imper.</i> , <i>active participle</i> , <i>infinitive*</i>	<i>ṯ-qatal</i> , <i>qatal</i> <i>infinitive*</i> (*infinitives have no tense and can be in either of the right two columns)
The <i>qatal</i> verb for "swarmed" is 'perfect' aspect which indicates a past tense elaboration on the prior active tense "And-creates". Similar pattern in v5, 10 and 14.	20	Then-says God; "Let-teem the-waters, with-swarms of-creature living— and-bird let-fly above the-earth; across the-face expanse of-the-sky."	<i>ṯ-yiqtol</i> <i>yiqtol jussive</i> <i>yiqtol jussive</i>
Here a variety of verb forms function to EXTEND the narrative action of "blesses". v22 has four volitive verbs: a jussive and three imperatives, two of which are <i>ṯ-yiqtol</i> imperatives (which are not considered a <i>wayyiqtol</i>).	21	And-creates God; the-monsters great— and all the-living creature that-move , which swarmed the-waters, after-its-kind; and every bird with-wing, after-its-kind;	<i>ṯ-yiqtol</i> <i>active participle</i> <i>qatal</i>
In v24, the use of a <i>yiqtol jussive</i> EXTENDS the "says" action. Also seen in v20, 22, 26, 28, and 29-30. The following verbs after a <i>ṯ-yiqtol</i> EXTEND the action, and is not a separate sequential action: <i>yiqtol</i> , <i>jussive</i> , <i>imperative</i> , <i>active participle</i> , and <i>ṯ infinitive construct</i> .	22	and-sees God that it-is-good. And-blesses them, God, saying— "Be-fruitful and-multiply ; and-fill the-waters in-the-seas; and-the-bird let-multiply on-the-earth."	<i>ṯ-yiqtol</i> <i>ṯ-yiqtol</i> <i>ṯ-infinitive cnstr.</i> <i>yiqtol imperative</i> <i>ṯ-yiqtol imperative</i> <i>ṯ-yiqtol imperative</i> <i>yiqtol jussive</i>
Here a <i>qatal</i> halt in the active narrative allows an INTERLUDE at the climax of creation in v27. These 2 'perfect' aspect clauses are a past tense ELABORATION on the prior active tense creation of man. This verb shift coordinates with a parallelism shift.	23	And-there-is evening and-there-is morning, a-fifth day.	<i>ṯ-yiqtol</i> <i>ṯ-yiqtol</i>
The <i>qatal</i> verb for "I-have-given" is 'perfect' aspect and brings to focus that the plants were given before v29. It was in v26 "and-let-them-rule...and-over-all the-earth." and restated in v28 "and-fill the-earth and-subdue-it". The author's verb usage is exact .	24	Then-says God; "Let-bring-forth the-earth, creature living, after-its-kind; ^ animal and-creeping-thing, and-beast of-the-earth, after-its-kind"— and-it-is so.	<i>ṯ-yiqtol</i> <i>ṯ-yiqtol</i> <i>yiqtol jussive</i>
"And-sees" (active tense) his activities "he-had-made" (past tense). Similar pattern in v2:2-3.	25	And-makes God the-beast of-the-earth, after-its-kind; and the-animal, after-its-kind; ^ and everything that-creeps-on-the-ground, after-its-kind— and-sees God that it-is-good.	<i>ṯ-yiqtol</i> <i>ṯ-yiqtol</i>
In v2:2-3, the three cola with the word "seventh" all have exactly seven Hebrew words. These three also begin with an 'imperfect' verb clause and end with a 'perfect' verb clause, or in the case of colon 3a, is followed by separate 'perfect' verb clauses.	26	And-says God; "Let-us-make man, in-our-image, according-to-our-likeness— and-let-them-rule over-the-fish of-the-sea, and-over-the-bird of-the-sky, ^ and-over-the-animal, and-over-all the-earth; and-over-all the-creeping-thing, that-creeps on-the-earth."	<i>ṯ-yiqtol</i> <i>ṯ-yiqtol</i> <i>yiqtol</i> <i>ṯ-yiqtol jussive</i>
"And-sees" (active tense) his activities "he-had-made" (past tense). Similar pattern in v2:2-3.	27	And-creates God the-man in-his-own-image; in-the-image of-God he-created him— Male and-female he-created them.	<i>active participle</i> <i>ṯ-yiqtol</i> <i>qatal</i> <i>qatal</i>
"And-sees" (active tense) his activities "he-had-made" (past tense). Similar pattern in v2:2-3.	28	And-blessing them God— and-says to-them God; "Be-fruitful and-multiply , and-fill the-earth and-subdue-it— and-rule over-the-fish of-the-sea, and-over-the-bird of-the-sky; and-over-every living-thing, that-moves on-the-earth."	<i>ṯ-yiqtol</i> <i>ṯ-yiqtol</i> <i>yiqtol imperative</i> <i>ṯ-yiqtol imperative</i> <i>ṯ-yiqtol imperative</i> <i>ṯ-yiqtol imperative</i> <i>active participle</i>
"And-sees" (active tense) his activities "he-had-made" (past tense). Similar pattern in v2:2-3.	29	And-says God; "Behold I-have-given you every plant yielding seed, that-is on the-surface of-all the-earth; and all the-tree, which has fruit of-the-tree yielding seed— for-you it-shall-be for-food.	<i>ṯ-yiqtol</i> <i>qatal</i> <i>active participle</i> <i>active participle</i> <i>yiqtol</i>
	30	^ and-to-every beast of-the-earth, and-to-every bird of-the-sky, and-to-every-thing that-moves on-the-earth; which-has in-it breath-of life; ^ every green plant for-food"— and-it-is so.	<i>active participle</i>
	31	And-sees God all that and-there-is evening and-there-is morning, the-sixth day.	<i>ṯ-yiqtol</i> <i>ṯ-yiqtol</i> <i>qatal</i> <i>ṯ-yiqtol</i> <i>ṯ-yiqtol</i>
	1	And-thus-are-finished , the-heavens and-the-earth and-all their-hosts.	<i>ṯ-yiqtol</i>
	2	And-finishes God on-the-day seventh; from-his-work which he-had-done— and-he-stops on-the-day seventh; from-all his-work which he-had-done .	<i>ṯ-yiqtol</i> <i>qatal</i> <i>ṯ-yiqtol</i> <i>qatal</i>
	3	And-blesses God day the-seventh; and-sanctifies it— because in-it he-stopped from-all his-work; which God had-created to-do .	<i>ṯ-yiqtol</i> <i>ṯ-yiqtol</i> <i>qatal</i> <i>qatal</i> <i>ṯ-infinitive cnstr.</i>

1.5 So, is the above table correct? It displays features which suggest it may be. The table above simply indents phrases based on the verb type in the phrase. It is striking how well the resulting format presents the literary flow of the narrative. It even suffices as a format for reading. That is a type of confirmation. But further, the format also has a nice correlation to the parallelism structure—a second stronger type of confirmation. Consider Day 5—compare the parallelism structure format to the verb type format:

Day 5 formatted following the Literary Structure (from Table 2)				Day 5 formatted following Verb Aspect Types (from Table 1)			
A	B	C	<PARALLELISM ELEMENTS (CONCEPT PARALLELS)	1-IMPERFECT	IMPERFECT	PERFECT	<VERB TYPES
√ 20 A:	Then	says	God;	√	Then-says	God;	
√		B:	"Let-teem the-waters, with-swarms of-creature living—		"Let-teem	the-waters, with-swarms of-creature living—	
√		C:	and-bird let-fly above the-earth;		and-bird let-fly	above the-earth;	
			across the-face expanse of-the-sky."		^	across the-face expanse of-the-sky."	
√ 21 A:	And-creates	God;		√	And-creates	God; the-monsters great—	
			> the-monsters great—			and all the-living creature that-move,	
√		B:	and-> all the-living creature that-move,			which swarmed	the-waters, after-its-kind;
		C:	and-> every bird with-wing, after-its-kind;			^	and every bird with-wing, after-its-kind;
n		A":	and-sees God that it-is-good.	√	and-sees	God that it-is-good.	
√ 22 A":	And-blesses	>them, God, saying—		√	And-blesses	them, God, saying—	
					"Be-fruitful		
√		B":	"Be-fruitful and-multiply; and-fill > the-waters in-the-seas;		and-multiply;	and-fill	the-waters in-the-seas;
					and-the-bird let-multiply	on-the-earth."	
√		C":	and-the-bird let-multiply on-the-earth."	√	And-there-is	evening	
√ 23 Z ⁵ :	And-there-is	evening	and-there-is morning, a-fifth day.		and-there-is	morning, a-fifth day.	

Example 1

1-IMPERFECT verbs (1-yiqtol) exactly correspond to the start of parallelism elements.

1.6 In the comparison above, you see a "√" at every 1-IMPERFECT verbs on the right, indicating a 100% correspondence to the A and Z primary parallelism clauses on the left. One would expect differences since parallelism is based on both noun and verb concept parallels, yet all the parallelism elements (noted as A, B, C, and Z on the left) correspond to IMPERFECT verbs clauses on the right except one noted with an "n" since it is a noun clause. The independent analysis of parallelism and verbs confirm each other which suggests these features were crafted into the text by the Genesis author.

□ 2.0—Corroborative Analysis of Parallelism Structure and Verb Sequence

The coordination of parallelism structure to the verb selection demonstrated in Example 1 above, is expanded to all 34 verses in the following Table 2.

On the left of the table, the most significant parallelism elements are noted as A, X and Z.

- "A" starts larger parallelism units;
- "X" notes significant literary pivots and turns; and
- "Z" marks the six end of day phrases.

These are compared to the most significant verb sequence elements which are the 55 verbs in the "1-IMPERFECT" column that sequence the narrative. To make the analysis objective, calculations are done to quantify the level of correspondence between the two differing types of analysis. These are presented following the table.

□ Table 2—Genesis 1:1-2:3 Corroborative Analysis of Parallelism Structure and Verb Sequence Coordination □
Formatted following Literary Parallelism Structure ^{a1} Formatted following Verb Sequence (from Table 1)

A	B	C...	<PARALLELISM ELEMENTS (CONCEPT PARALLELS)	IMPERFECT	IMPERFECT	PERFECT	<VERB ASPECT TYPES
V1-2 – PROLOGUE							
√ 1	A ^G :	In-	beginning <u>created</u> God;				In-beginning <u>created</u> God;
n		B ^G :	> the heavens and-> the earth.				^the-heavens and the-earth.
√ 2		C ^G :	And-the earth, <u>was</u> desolate and-empty;				And-the-earth, <u>was</u> desolate and-empty;
n		D ^G :	and-darkness, over the surface of-the-deep—				^and-darkness over the-surface of-the-deep—
√	(to 2:2, to 2:1, to 2:1)	D ^G :	and-the spirit of-God, <u>hovering</u> over the-surface of-the-waters.				and-the-spirit of-God, <u>hovering</u> over the-surface of-the-waters.
V3-5 – DAY 1							
√ 3	A:	And-	<u>says</u> God "Let-there-be light";	√			And-says God "Let-there-be light";
			and-there-is light.	x			and-there-is light.
√ 4	A':	And-	<u>sees</u> God that-> the light is-good—	√			And-sees God that the-light is-good—
√	A":	and-	<u>separates</u> God; from the light from the-darkness.	√			and-separates God; from the-light from the-darkness.
√ 5	A":	And-	<u>calls</u> God the light day; and-the-darkness he-called night—	√			And-calls God the-light day; and-the-darkness he-called night—
√	Z ¹ :	and-there-	is evening and-there-is morning, one day.	√			and-there-is evening and-there-is morning, one day.
V6-8 – DAY 2							
√ 6	A:	Then-	<u>says</u> God;	√			Then-says God;
√		B:	"Let-there-be an-expanse, in-the-midst of-the-waters—				"Let-there-be an-expanse, in-the-midst of-the-waters—
√		B':	and-let-it-be separate, between the-waters to-waters."				and-let-it-be separate, between the-waters to-waters."
√ 7	A':	And-	<u>makes</u> God > the-expanse—	√			And-makes God the-expanse—
√		B":	and-separates from the-waters, which-were below the-expanse;	B			and-separates from the-waters, which-were below the-expanse;
n		B":	from the-waters, which-were upon the-expanse—				^from the-waters, which-were upon the-expanse—
√		X:	and-it-is so. (Narrative Turn)	√			and-it-is so. (Sub-Sequence Completion)
√ 8	A":	And-	<u>calls</u> God the-expanse sky—	√			and-calls God the-expanse sky—
√	Z ² :	and-there-	is evening and-there-is morning, a-second day.	√			and-there-is evening and-there-is morning, a-second day.
V9-13 – DAY 3							
√ 9	A:	Then-	<u>says</u> God;	√			Then-says God;
√		B:	"Let-gather the-waters below the-sky, into one place;				"Let-gather the-waters below the-sky, into one place;
√		C:	and-let-appear the-dry-land"—				and-let-appear the-dry-land"—
√		X:	and-it-is so. (Chiasm Pivot)	√			and-it-is so. (Sub-Sequence Completion)
√ 10		C':	And-Calls God the-dry-land Earth;	C			And-calls God the-dry-land Earth;
√		B':	and-the-gathering of-the-waters he-called seas—				and-the-gathering of-the-waters he-called seas—
√	A':	and-	<u>sees</u> God that it-is-good.	√			and-sees God that it-is-good.
√ 11	A:	And-	<u>says</u> God;	√			And-says God;
√		B:	"Let-sprout the-earth vegetation; plant yielding seed;				"Let-sprout the-earth vegetation; plant yielding seed;
√		C:	fruit tree, making fruit, after-its-kind; with seed in-it on the-earth"—				fruit tree, making fruit, after-its-kind; with seed in-it on the-earth"—
√		X:	and-it-is so. (Chiasm Pivot)	√			and-it-is so. (Sub-Sequence Completion)
√ 12	B':	And-	<u>brings-forth</u> the-earth, vegetation, plant yielding seed, after-its-kind;	B			And-brings-forth the-earth, vegetation, plant yielding seed, after-its-kind;
√		C':	and-tree making fruit, with seed in-it, after-its-kind—				and-tree making fruit, with seed in-it, after-its-kind—
√	A':	And-	<u>sees</u> God that it-is-good.	√			And-sees God that it-is-good.
√ 13	Z ³ :	And-there-	is evening and-there-is morning, a-third day.	√			and-there-is evening and-there-is morning, a-third day.
V14-19 – DAY 4							
√ 14	A:	Then-	<u>says</u> God;	√			Then-says God;
			"Let-there-be lights in-the-expanse of-the-sky;				"Let-there-be lights in-the-expanse of-the-sky;
√		B:	to-separate from the-day from the-night—				to-separate from the-day from the-night—
√		C:	and-they-are for-signs and-for-seasons; for-days and-years.				and-they-are for-signs and-for-seasons; ^for-days and-years.
√ 15		D:	And-they-are for-lights in-the-expanse of-the-sky; to-light upon on-the-earth"—				And-they-are for-lights in-the-expanse of-the-sky to-light upon on-the-earth"—
√		X:	and-it-is so. (Narrative Turn)	√			and-it-is so. (Sub-Sequence Completion)
√ n16	A':	And-	<u>makes</u> God; E: > the-two lights great—	√			And-makes God; the-two lights great—
nn			F: the-greater > light G': to-govern the-day;				^the-greater light to-govern the-day;
nn			F': and-> the-lesser light G': to-govern the-night,				^and the-lesser light to-govern the-night,
n			E': and-> the-stars.				^and the-stars.
√ 17		D':	And-places >them God, in-the-expanse of-the-sky; to-light upon the-earth.	D			and-places them God, in-the-expanse of-the-sky; to-light upon the-earth.
√ 18	C':	And-	to-govern the-day and-the-night;				And-to-govern the-day and-the-night;
√	B':	and-	to-separate from the-light from the-darkness—				and-to-separate from the-light from the-darkness—
√	A":	and-	<u>sees</u> God, that it-is-good.	√			and-sees God, that it-is-good.
√ 19	Z ⁴ :	And-there-	is evening and-there-is morning, a-fourth day.	√			and-there-is evening and-there-is morning, a-fourth day.

(Table 2 continued)

Formatted following Literary Parallelism Structure ^a

Formatted following Verb Sequence (from Table 1)

A	B	C...	<PARALLELISM ELEMENTS (CONCEPT PARALLELS)	1-IMPERFECT	IMPERFECT	PERFECT	<VERB ASPECT TYPES
V20-23 — DAY 5							
√ 20 A:	Then	says	God;	√	Then-says	God;	
√		B:	"Let- <u>teem</u> the-waters, with-swarms of-creature living—			"Let- <u>teem</u> the-waters, with-swarms of-creature living—	
√		C:	and-bird <u>let-fly</u> above the-earth;			and-bird <u>let-fly</u> above the-earth;	
			across the-face expanse of-the-sky."			across the-face expanse of-the-sky."	
√ 21 A':	And-creates	God;		√	And-creates	God;	the-monsters great—
n			> the-monsters great—				
√		B':	and-> all the-living creature that-move,			and all the-living creature that-move,	
			which <u>swarmed</u> the-waters, after-its-kind;			which <u>swarmed</u> the-waters, after-its-kind;	
n		C':	and-> every bird with-wing, after-its-kind;			and every bird with-wing, after-its-kind;	
√	A":	and-sees	God that it-is-good.	√	and-sees	God that it-is-good.	
√ 22 A":	And-blesses	>them,	God, saying—	√	And-blesses	them,	God, saying—
√		B":	"Be-fruitful and-multiply; and-fill > the-waters in-the-seas;			"Be-fruitful	
						and-multiply;	
						and-fill the-waters in-the-seas;	
						and-the-bird <u>let-multiply</u> on-the-earth."	
√	C":	and-the-bird	<u>let-multiply</u> on-the-earth."	√	And-there-is	evening	
√ 23 Z ⁵ :	And-there-is	evening	and-there-is morning, a-fifth day.	√	and-there-is	morning, a-fifth day.	
V24- 31 — DAY 6							
√ 24 A:	Then	says	God;	√	Then-says	God;	
√		B:	"Let-bring-forth the-earth, creature living, after-its-kind;			"Let-bring-forth the-earth, creature living, after-its-kind;	
			animal and-creeping-thing,			animal and-creeping-thing,	
n		C:	and-beast of-the-earth, after-its-kind"—			and-beast of-the-earth, after-its-kind"—	
√		X:	and-it-is so. (<i>Chiasm Pivot</i>)	√	and-it-is	so. (<i>Sub-Sequence Completion</i>)	
√ n25 A':	And-makes	God	C': > the-beast of-the-earth, after-its-kind;	√	And-makes	God the-beast of-the-earth, after-its-kind;	
n		B':	and-> the-animal, after-its-kind;			and the-animal, after-its-kind;	
			and-> everything that-creeps-on the-ground, after-its-kind—			and everything that-creeps-on the-ground, after-its-kind—	
√	A":	and-sees	God that it-is-good.	√	and-sees	God that it-is-good.	
√ 26 A:	And-says	God;		√	And-says	God;	
√		B:	"Let-us-make man, in-our-image, according-to-our-likeness—			"Let-us-make man, in-our-image, according-to-our-likeness—	
√		C:	and-let-them-rule over-the-fish of-the-sea,			and-let-them-rule over-the-fish of-the-sea,	
n		D:	and-Over-the-bird of-the-sky,			and-over-the-bird of-the-sky,	
			and-Over-the-animal, and-over-all the-earth;			and-over-the-animal, and-over-all the-earth;	
√		E:	and-over-all the-creeping-thing, that-creeps on the-earth."			and-over-all the-creeping-thing, that-creeps on the-earth."	
√ 27 A':	And-creates	God	> the-man in-his-own-image;	√	And-creates	God the-man in-his-own-image;	
√		B':	in-the-image of-God he-created >him—			in-the-image of-God he-created him—	
√		B":	Male and-female he-created >them.			Male and-female he-created them.	
√ 28 A":	And-blessing	>them	God—	√	And-blessing	them	God—
√	A":	and-says	to-them	God;	√	and-says	to-them
√		B":	"Be-fruitful and-multiply, and-fill > the-earth and-subdue-it—			"Be-fruitful	
						and-multiply,	
						and-fill the-earth	
						and-subdue-it—	
						and-rule over-the-fish of-the-sea,	
√	C':	and-rule	over-the-fish of-the-sea,			and-over-the-bird of-the-sky;	
n		D':	and-over-the-bird of-the-sky;			and-over-every living-thing, that-moves on the-earth."	
√	E':	and-over-every	living-thing, that-moves on the-earth."				
√ 29 A:	And-says	God;		√	And-says	God;	
√		(Man) B:	"Behold I-have-given you			"Behold I-have-given you	
			1 > every plant yielding seed,			every plant yielding seed,	
n		(food) C	2 that-is on the-surface of-all the-earth;			^ that-is on the-surface of-all the-earth;	
			3 and-> all the-tree, which has fruit of-the-tree yielding seed—			and all the-tree, which has fruit of-the-tree yielding seed—	
			for-you it-shall-be for-food.			for-you it-shall-be for-food.	
30							
n		(creatures) B'	1 And-to-every beast of-the-earth,			and-to-every beast of-the-earth,	
			2 and-to-every bird of-the-sky,			^ and-to-every bird of-the-sky,	
			3 and-to-every-thing that-moves on the-earth;			and-to-every-thing that-moves on the-earth;	
			which-has in-it breath-of life;			^ which-has in-it breath-of life;	
n		(food) C':	> every green plant for-food"—			^ every green plant for-food"—	
√	X:	and-it-is	so. (<i>Narrative Turn</i>)	√	and-it-is	so. (<i>Sub-Sequence Completion</i>)	
√ 31 A':	And-sees	God	> all that he-had-made; and-behold, it-is-good very—	√	And-sees	God all that	he-had-made; and-behold, it-is-good very—
√	Z ⁶ :	and-there-is	evening and-there-is morning, the-sixth day.	√	And-there-is	evening	
						and-there-is	morning, the-sixth day.

(Table 2 continued)

Formatted following Literary Parallelism Structure ^a				Formatted following Verb Sequence (from Table 1)		
A	B	C...	<PARALLELISM ELEMENTS (CONCEPT PARALLELS)	ו־IMPERFECT	IMPERFECT	PERFECT <VERB ASPECT TYPES
V2:1-3 - DAY 7 (EPILOGUE)						
(to 1:1, to 1:1, to 1:2)						
√ 1			C ^{IG} : And-thus <u>are-finished</u> ,	C	And-thus-are-finished,	the-heavens and-the-earth and-all their-hosts.
n			B ^{IG} : the <u>heavens</u> and-the <u>earth</u> and-all their-hosts.			
√ 2	A ^{IG} :	And- <u>finishes</u> God	on-the <u>day</u> seventh; from-his-work which he-had <u>done</u> —	√	And-finishes God	on-the-day seventh; from-his-work which he-had-done —
√	A ^{NG} :	and-he- <u>stops</u>	on-the <u>day</u> seventh; from-all his-work which he-had <u>done</u> .	√	and-he-stops	on-the-day seventh; from-all his-work which he-had-done .
√ 3	A ^{MG} :	And- <u>blesses</u> God > day	the-seventh; and- <u>sanctifies</u> >it—	√	And-blesses God	day the-seventh; and-sanctifies it—
		because in-it he- <u>stopped</u>	from-all his-work; which God had- <u>created</u> to-do.			because in-it he-stopped from-all his-work; which God had-created to-do .

2.1 Comparative calculations were done to quantify the level of correspondence between the most significant **parallelism elements** on the left noted as A, X and Z; and the most significant **verb sequence** elements shown on the right:

- On the left, **98%** of the significant parallelism clauses (noted as A, X or Z), correspond to ו־IMPERFECT verbs (ו־*yiqtol*) clauses on the right, with the sole exception of the A^G parallelism clause in v1 being a *qatal* verb, which is as expected since the *qatal* is the initial 'anchor' verb for the narrative sequence, which really means **100%** correspondence.
- On the right side, **88%** of the main sequence ו־IMPERFECT verbs (ו־*yiqtol*) correspond to the main parallelism clauses (noted as A, X or Z) on the left (see "√" in center column). **10%** or five instances correspond to secondary elements (B, C, and D). Only one ו־*yiqtol* out of 55 did not correspond to any parallelism element, which is **2%**. This one instance is וְהָיָה אֵשׁ "and-there-is light" which is the precursor completion phrase for the later six וְהָיָה כֵן "and-it-is so" completion phrases discussed below. As a unique phrase, it escapes the parallelism analysis.
- On the right, **100%** of the *completion* phrase וְהָיָה כֵן "and-it-is so" exactly corresponds to their role as *chiasm pivots* or *narrative turns* in the parallelism structure on the left, where they are noted as X.

2.2 The analysis of parallelism was done in 2023 and the separate analysis of verbs was done a year later and were only compared after each was independently complete. The lock and key fit demonstrates that the parallelism structure had predictive merit and the verb 'aspect' analysis has confirmatory status. The separate findings appear to substantiate both features as actually being resident in the text.

^a John Hayden, *The Literary Structure of the Creation Narrative of Genesis 1:1-2:3*, Academia.edu, 2023.

□ **3.0—Preface to Sections 3 and 4.** It is impossible to address the role of verbs in Genesis 1 without addressing the *waw*-conversive (*waw-hippuk*) theory. To impress how pervasive the theory is, the following translations follow this theory in rendering verb states: NIV, ESV, NASB, KJV, NKJV, AKJV, ASV, ERV, NHEB, NLT, WEB, NET, ISV, CSB, Holman CSB, Good News, God's Word, Websters, Geneva, Bishops, Coverdale, Tyndale, Darby, Amplified, Berean, Douray-Rheims, and JPS. Of the more common English translations, only the Literal Standard Version (LSV 2000) seems to have escaped its influence.

The dominance of the theory makes it obligatory to provide an explanation of the paper's alternate approach in Section 3 below. This is then contrasted to the dominant *wayyiqtol* theory in Section 4.

Because the term *wayyiqtol* is associated with the *waw*-consecutive theory, this paper has used a neutral designation of γ -*yiqtol* to note verbs that have a *waw* γ prefix before a *yiqtol* verb with an "a" vocalization of the *waw* (thus the "a" in *wayyiqtol*). Non-*wayyiqtol* verbs with the *waw* prefix (called *waw*-copulative) are discretely marked in the paper's text and Table 1 with *waws* showing niqqud vocalization as γ and γ .

3.1—Verb Aspects in a 2-Verb "Tense" Model. For centuries the Hebrew verb system has been an unresolved issue, seeming to be inscrutable.^a Yet the observations in this paper are offered with some confidence that they hold true for the first 34 verses of the Bible. No broader claim is made as to how verbs and 'aspects' are used in other biblical texts by different authors and at different stages of the Hebrew language.

3.2 As an introduction to what follows and to reduce possible chart confusion (due to using yet another type of chart)—a section of Table 1 is presented to show its relationship to Tables 3 and 4 to be used in the next two sections.

Table 1—Genesis 1:1-2:3 Formatted solely by Verb Forms to demonstrate their Narrative Role

Vr	Actions 'Imperfect'		Stative 'Perfect'	
	SEQUENCED	EXTEND/PARALLEL	'PERFECT' ASPECT VERBS	HALT ACTIVE NARRATION FOR ELABORATIONS OR INTERLUDES
	γ - <i>yiqtol</i>	<i>yiqtol</i> , <i>jussive</i> , <i>imper.</i> , <i>active participle</i> , <i>infinitive*</i>	γ - <i>qatal</i> , <i>qatal</i> , <i>infinitive*</i>	
	**	<i>infinitive*</i>	(* <i>infinitives</i> have no tense and can be in either of the right two columns) (** <i>a yiqtol</i> or <i>qatal</i> may be the initial anchoring verb for a SEQUENCE)	
1	***		(***) " <i>created</i> " is the first SEQUENCED verb as the stative anchor for the chain	
2			In-beginning <u>created</u> God; the-heavens and the-earth.	<i>qatal</i>
			And-the-earth, <u>was</u> desolate and-empty; and-darkness, over the-surface-of-the-deep—	<i>qatal</i>
			and-the-spirit-of-God, <u>hovering</u> over the-surface-of-the-waters.	<i>active participle</i>
3		<u>And-says</u> God	"Let-there-be light";	γ - <i>yiqtol</i>
			<u>and-there-is</u> light.	<i>yiqtol jussive</i>
4		<u>And-sees</u> God that the-light is-good—		γ - <i>yiqtol</i>
		<u>and-separates</u> God; from the-light from the-darkness.		γ - <i>yiqtol</i>
5		<u>And-calls</u> God the-light day;		γ - <i>yiqtol</i>
			and-the-darkness <u>he-called</u> night—	<i>qatal</i>

**Table 3
All Verbs in Genesis 1:1-2:3
with Qatal Verbs underlined**

Vr	VERB	TRANSLATION (LST)
1	בָּרָא	<u>created</u>
2	הָיָה	<u>was</u>
	מְהוֹלֵה	hovering (active prtcl)
3	וַיֹּאמֶר	And-says
	וַיְהִי	let-there-be (imperf jussive)
4	וַיִּרְא	And-sees
	וַיַּבְדִּיל	and-separates
5	וַיִּקְרָא	And-calls
	וַיִּקְרָא	he-called
	וַיְהִי	And-there-is
	וַיֹּאמֶר	Then-says
6	וַיֹּאמֶר	let-there-be (imperf jussive)
	וַיְהִי	and-let-it-be (imperf jussive)

Figure 4

Table 3
All Verbs in Genesis 1:1-2:3
with Qatal Verbs underlined

Vr	VERB	TRANSLATION (LST)
1	ברא	<u>created</u>
2	ותהו	<u>was</u>
3	מרחפת	hovering (active prtcl)
4	ואמר	And-says
5	ותהו	let-there-be and-there-is (imperf jussive)
6	ורא	And-sees
7	ויבדל	and-separates
8	ויקרא	And-calls
9	קרא	<u>he-called</u>
10	ותהו	And-there-is
11	ותהו	and-there-is
12	ויאמר	Then-says
13	ותהו	let-there-be (imperf jussive)
14	ותהו	and-let-it-be (imperf jussive)
15	מבדיל	separate (active prtcl)
16	ועש	And-makes
17	ויבדל	and-separates
18	ותהו	and-it-is
19	ויקרא	And-calls
20	ותהו	And-there-is
21	ותהו	and-there-is
22	ויאמר	Then-says
23	ויקרא	let-gather (imperf jussive)
24	ותראה	and-let-appear (imperf jussive)
25	ותהו	and-it-is
26	ויקרא	And-calls
27	קרא	<u>he-called</u>
28	ורא	And-sees
29	ויאמר	And-says
30	תצא	let-sprout (imperf jussive)
31	מוריע	yielding (active prtcl)
32	עשה	making (active prtcl)
33	ותהו	and-it-is
34	והוצא	And-brings-forth
35	מוריע	yielding (active prtcl)
36	עשה	making (active prtcl)
37	ורא	And-sees
38	ותהו	And-there-is
39	ותהו	and-there-is
40	ויאמר	Then-says
41	ותהו	let-there-be (imperf jussive)
42	להבדיל	to-separate (? infinitive cnstr)
43	ותהו	and-they-are (? infinitive cnstr)
44	ותהו	And-they-are (? qatal)
45	להאיר	to-light (? infinitive cnstr)
46	ותהו	and-it-is
47	ועש	And-makes
48	ותהו	And-places
49	להאיר	to-light (? infinitive cnstr)
50	ולמשל	and-to-govern (? infinitive cnstr)
51	ולתבדל	and-to-separate (? infinitive cnstr)
52	ורא	And-sees
53	ותהו	And-there-is
54	ותהו	and-there-is
55	ויאמר	And-says
56	ישאר	let-teem (imperf jussive)
57	יעופף	let-fly (imperf jussive)
58	ויקרא	And-creates
59	תקמש	that-move (active prtcl)
60	שרצו	<u>swarmed</u>
61	ורא	And-sees
62	ויברך	And-blesses
63	לאמר	saying (? infinitive cnstr)
64	פרו	Be-fruitful (imperative)
65	ורבו	and-multiply (imperative)
66	ומלאו	and-fill (imperative)
67	ותהו	let-multiply (imperf jussive)
68	ותהו	And-there-is
69	ויאמר	Then-says
70	תוצא	let-bring-forth (imperf jussive)
71	ותהו	and-it-is
72	ועש	And-makes
73	ורא	and-sees
74	ויאמר	And-says
75	ועשה	let-us-make
76	ורודו	and-let-them-rule (imperf jus)
77	הרמש	that-creeps (active prtcl)
78	ויקרא	And-creates
79	ברא	<u>he-created</u>
80	ברא	<u>he-created</u>
81	ויברך	And-blesses
82	ויאמר	and-says
83	פרו	Be-fruitful (imperative)
84	ורבו	and-multiply (imperative)
85	ומלאו	and-fill (imperative)
86	וכבדו	and-subdue-it (imperative)
87	ורודו	and-rule (imperative)
88	תקמש	that-moves (active prtcl)
89	ויאמר	And-says
90	נתתי	<u>I-have-given</u>
91	זרע	yielding (active prtcl)
92	זרע	yielding (active prtcl)
93	ותהו	it-shall-be
94	רומש	that-moves (active prtcl)
95	ותהו	and-it-is
96	ורא	And-sees
97	עשה	<u>he-had-made</u>
98	ותהו	And-there-is
99	ותהו	and-there-is
100	ותהו	Thus-are-finished
101	ויקרא	And-finishes
102	ויקרא	<u>he-had-done</u>
103	עשה	<u>he-had-done</u>
104	וישבת	and-he-stops
105	עשה	<u>he-had-done</u>
106	ויברך	And-blesses
107	ויקדש	and-sanctifies
108	עשה	<u>he-stopped</u>
109	ויקרא	<u>had-created</u>
110	לעשות	to-do (? infinitive cnstr)

3.3 In this paper's approach termed a "2-Verb model", Hebrew has two main verb "tense" forms with differing aspects: *qatal*, a bounded 'perfect' aspect, indicates an **action having completeness**; and *yiqtol*, an unbound 'imperfect' aspect indicates an **incomplete, extended, or in-progress action**. *Yiqtol* is described as "non-past" and *qatal* as mostly "preterite" yet both have a tense range when translated of past, present or future.

In this approach the *waw* ו prefix is only conjunctive^b in *wayyiqtol* and *weqatal* and thus to make this distinction are renamed here ו-*yiqtol* and ו-*qatal*. The ו-*yiqtol* can link clauses into "semantic units with roughly the same function as paragraphs"^c but does *not* 'convert' a verb's aspect,^d (thus ו-verbs are not separate verb forms). This **sequence chain of verbs starts with an anchoring action and state which constructs a reference tense**. This is similar to Hebrew having a 'relative tense'.^e In Genesis 1:3 to 2:3, *qatal* is a relative past and *yiqtol* / ו-*yiqtol* a relative present^d or perhaps better termed a historic present. The sequence chain is typically chronological but can also be a thematic sequence as in Genesis 2.

3.4 In Table 3 on the left, there are 7 *lamed* ל infinitive constructs (which are outside this discussion on aspect) and 15 *qatal* verbs shown underlined. All other verbs shown are the 69 'imperfect' aspect *yiqtol* verbs, 12 of which are jussive, plus 12 active participles (expressing similar imminent or continuous action) and 8 imperative volitives. The ו-*yiqtol* verb can indicate a parallel statement (as in Genesis 2:21a), but typically indicates an action that follows the previous action in the text. Each ו-*yiqtol* is a sequential step after the anchoring action and state are established.

VERB TYPES	TABLE 3 2 VERB MODEL
<u>Qatal</u>	15 (14%)
<u>Yiqtol</u>	69 (62%)
Imperative	8
Participle	12
Infinitive Cnst	7
TOTAL	111

Verses 1-4 are illustrative:

- | | | | |
|---|--|----------------------------|--------------------------|
| 1 | In-beginning created God; the-heavens and the-earth. | <i>Anchoring action</i> | <i>qatal verb</i> |
| 2 | And-the-earth, was desolate and-empty; and-darkness, over the-surface of-the-deep— and-the-spirit of-God, hovering over the-surface of-the-waters. | <i>Anchoring state</i> | <i>qatal verb</i> |
| 3 | And-says God "Let-there-be light"; and-there-is light. | <i>First linked action</i> | <i>active participle</i> |
| | | <i>Extended action</i> | <i>yiqtol jussive</i> |
| | | <i>Next linked action</i> | <i>yiqtol verb</i> |
| 4 | And-sees God that the-light is-good— and-separates God; from the-light from the-darkness. | <i>Next linked action</i> | <i>yiqtol verb</i> |

This shows how a series of 'imperfect' ו-*yiqtol* verbs can indicate a series of actions occurring one after another. As seen above, the LST renders *yiqtol* in an *active present tense*.

3.5 The two *qatal* 'perfect' aspect verbs in v1 and 2 above indicate a previous *completed* action (v1) and its state (v2) in past tense. The *qatal* 'perfect' can also describe a *completed* result of a previous action in a present tense *yiqtol* 'imperfect' narration, where they are appropriately still rendered past tense concurrent with the previous act, as In Genesis 1:5.

- | | | | |
|---|---|-----------------------------------|--------------------------------|
| 5 | And-calls God the-light day; and-the-darkness he-called night— and-there-is evening | <i>Next linked action</i> | <i>yiqtol verb</i> |
| | | <i>Concurrent/parallel action</i> | <i>qatal verb</i> ^f |
| | | <i>Next linked action</i> | <i>yiqtol verb</i> |
| | and-there-is morning, one day. | <i>Next linked action</i> | <i>yiqtol verb</i> |

A matching example occurs in v10-11 where we see "calls" and "called" was a single event.

Example 2

Example 3

Table 3

All Verbs in Genesis 1:1-2:3 with Qatal Verbs underlined

VR	VERB	TRANSLATION (LST)
1	קרא	created
2	ותה	was
3	מרחפת	hovering (active prtclpl)
4	ויאמר	And-says
5	והיה	let-there-be and-there-is (imperf jussive)
6	ויבדל	And-sees and-separates
7	ויקרא	And-calls
8	קרא	he-called
9	והיה	And-there-is and-there-is
10	והיה	Then-says
11	ויאמר	let-there-be (imperf jussive)
12	והיה	and-let-it-be (imperf jussive)
13	קבול	separate (active prtclpl)
14	ויבדל	And-makes and-separates and-it-is
15	ויקרא	And-calls
16	והיה	And-there-is and-there-is
17	והיה	Then-says
18	ויאמר	let-gather (imperf jussive)
19	ויקרא	let-and-appear (imperf jussive)
20	והיה	and-it-is
21	ויקרא	And-calls
22	קרא	he-called
23	ויבדל	And-sees
24	ויאמר	let-sprout (imperf jussive)
25	תדשא	yielding (active prtclpl)
26	מוריע	making (active prtclpl)
27	עשה	and-it-is
28	והיה	And-brings-forth
29	ותה	yielding (active prtclpl)
30	עשה	making (active prtclpl)
31	ויבדל	and-sees
32	והיה	And-there-is and-there-is
33	והיה	And-there-is and-there-is
34	ויאמר	Then-says
35	והיה	let-there-be (imperf jussive)
36	קבול	to-separate (? infinitive cnstr)
37	והיה	and-they-are (? qatal)
38	והיה	And-they-are (? qatal)
39	קבול	to-light (? infinitive cnstr)
40	והיה	and-it-is
41	ויעש	And-makes
42	ויתן	And-places
43	לקבול	to-light (? infinitive cnstr)
44	לקבול	and-to-govern (? infinitive cnstr)
45	לקבול	and-to-separate (? infinitive cnstr)
46	ויבדל	And-sees
47	והיה	And-there-is and-there-is
48	והיה	And-says
49	ויאמר	let-team (imperf jussive)
50	ויפוש	let-fly (imperf jussive)
51	ויברא	And-creates
52	והיה	that-move (active prtclpl)
53	והיה	swarmed
54	ויבדל	And-sees
55	ויברך	And-blesses
56	ויאמר	saying (? infinitive cnstr)
57	ויברך	Be-fruitful (imperative)
58	ויברך	and-multiply (imperative)
59	וימלא	and-fill (imperative)
60	ויברך	and-subdue-it (imperative)
61	ויברך	and-rule (imperative)
62	ויברך	that-moves (active prtclpl)
63	ויאמר	And-says
64	והיה	I-have-given
65	והיה	yielding (active prtclpl)
66	והיה	yielding (active prtclpl)
67	והיה	it-shall-be
68	והיה	that-moves (active prtclpl)
69	והיה	and-it-is
70	והיה	And-sees
71	והיה	he-had-made
72	והיה	And-there-is and-there-is
73	והיה	And-there-is and-there-is
74	והיה	Thus-are-finished
75	והיה	And-finishes
76	והיה	he-had-done
77	והיה	and-he-stops
78	והיה	he-had-done
79	והיה	And-blesses and-sanctifies
80	והיה	he-stopped
81	והיה	had-created
82	והיה	to-do (? infinitive cnstr)

10 **And-calls** God the-dry-land Earth; and-the-gathering-of-the-waters **he-called** seas— **and-sees** God that it-is-good.
 11a **And-says** God; ...

Next linked action
 Concurrent/parallel action
 Next linked action
 Next linked action
 1-yiqtol verb
 qatal verb
 1-yiqtol verb
 1-yiqtol verb

Example 4

As seen above, the 'perfect' aspect *qatal* indicates the action is parallel and concurrent with the preceding action and halts the narrative time sequence. A *qatal* halt may also be to elaborate or reflect on a previous action as seen below with a narrative interlude in v27-28a. This is true whether a *qatal* follows another *qatal* or a *yiqtol* verb. A 1-*qatal* does not extend the narrative chain but is a transition to provide elaboration⁹ as we see in Genesis 1:14-15.

14 **Then-says** God; **"Let-there-be** lights in-the-expanse-of-the-sky; **to-separate** from the-day from the-night— **and-they-are** for-signs and-for-seasons; for-days and-years.
 15 **And-they-are** for-lights in-the-expanse-of-the-sky; **to-light** upon-on-the-earth" **and-it-is** so.

Next linked action
 Extended action
 Extended action
 Sequence interlude to elaborate on
 previous action
 Return to ongoing action
 Next: sequence completion
 1-yiqtol verb
 yiqtol jussive
 1-yiqtol verb
 1-yiqtol verb
 1-yiqtol verb
 1-yiqtol verb

Example 5

27 **And-creates** God the-man in-his-own-image; in-the-image-of-God **he-created** him— Male and-female **he-created** them.
 28a **And-blessing** them God—...

Next linked action
 Interlude to elaborate on previous action
 Next linked action
 1-yiqtol verb
 qatal verb
 qatal verb
 1-yiqtol verb

Example 6

3.6 This knowledge is very useful in interpreting the text. In the previous v5 example, one sees "and-there-is evening and-there-is morning" are two time separated/sequential events. That simple observation clearly establishes the meaning as "night" and affects interpretation.

3.7 The approach also gives clarity to v1-2 that are otherwise subject to wildly varying interpretations. In the clearly seen verb use of Genesis 1, the lack of an 'imperfect' linking action between two 'perfect' *qatal* clauses and the lack of any discontinuity between the clauses indicates these are concurrent initial conditions prior to God's first command in v3.

1 In-beginning **created** God;the-heavens and the-earth. Anchoring action qatal verb
 2a And-the-earth, **was** desolate and-empty; Anchoring state qatal verb

Example 7

This is a difficulty for several interpretations such as Rashi's subordinate clause theory that v3 is the first event prior to v1-2. Also the adjacent *qatal* verb clauses do not accommodate a time gap with an intervening ruin for the Gap Theory. Nor do they suggest v1 as a summary statement of a completed creation with v2 being a separated first event in a re-telling.

§3 Footnotes: a) The following historical summaries demonstrate the confused state of Hebrew Verb theories: Leslie McFall, *The Enigma of the Hebrew Verbal System*, the Almond Press, Sheffield England, 1982; B.K. Waltke & M. O'Conner, *An Introduction to Biblical Hebrew Syntax*, Eisenbrauns, Winona Lake, Indiana, 1990, p458-478; Bo Isaksson, *The Verb in Classical Hebrew, The Linguistic Reality behind the Consecutive Tenses*, Cambridge, UK: Open Book Publishers, 2024, Sec 1.3; b) The contrarian position that the *waw* prefix does not create additional verb forms presented in Section 3, was/is held by: Johannes Simonis, 1753; William H. Barker, 1773; Robert Lowth, 1753; N. W. Schroder, 1766; John Bellamy, 1818-1841; Samuel Lee, 1827; Robert Young, 1862 (translator of YLT); Oswald. L. Barnes, 1965; William Turner, 1876; Leslie McFall, 1982; Josef Tropper, 1996; Rolf J. Furuli, 2005; Van de Sande, 2008; Elizabeth Robar 2013; and this paper. c) *Wayyiqtol* behaviours also include: elaboration and parallelism: §2.2.1. and 2.3.2.1.; elaboration with break: §2.3.3.1.; narrative linking: §2.3.4 and 2.3.5.2. Bo Isaksson, *Ibid*, p21. d) "The evidence... indicates *wayyiqtol* was never a preterite, but only a narrative present." Elizabeth Robar, 2013, *Wayyiqtol as an Unlikely Preterite*, Journal of Semantic Studies, Vol 58 Issue 1, p21-42. e) N. W. Schorder, Philip Gell and Samuel Lee have similar concepts or a 'relative tense' but differing terms. f) Isaksson has an identical analysis of v5: "While the *wa(y)-yiqtol* signals discourse continuity and a succession in relation to the preceding clause, the *qatal* clause describes an action that can be regarded as parallel or complementary in relation to the *wa(y)-yiqtol*. No temporal succession is signalled by the *qatal*"; and of v27 he writes: "the two *qatal* clauses repeat with different word order the same action as in the initial *wa(y)-yiqtol* clause and supply further details about this event" Isaksson, *Ibid*, p376-7, 493. g) Behaviour of *weqatal*: elaboration: p107, 111; narrative break: §2.3.1.1.; transition to background: §2.3.3.2 and 2.3.3.4.; consequence/result (usually future): §2.3.5.2, 2.3.6.2 and 2.3.7.2. Isaksson, *Ibid*. h) In v9 וַיְהִי is a conjunctive jussive with a ventive suffix. Isaksson, *Ibid*, p235.

Table 4

All Verbs in Genesis 1:1-2:3:
Yiqtol, Qatal, Wayyiqtol & Weqatal

VR	VERB	TRANSLATION (NASB)
1	ברא	created
2	היתה	was
3	מרחפת	moving (active prtcl)
3	ויאמר	Then...said
4	והי	Let there be
4	והיה	and there was
4	וירא	[And]...saw
5	ויבדל	and...separated
5	ויקרא	And...called
6	קרא	he called
6	והיה	And there was
6	והיה	and there was
6	ויאמר	Then...said
7	והי	let there be (imperf jussive)
7	והיה	and let it (imperf jussive)
7	מבדיל	separate (active prtcl)
8	ויש	And...made
8	ויבדל	and separated
8	והיה	and it was so
8	ויקרא	And...called
9	והיה	And there was
9	והיה	and there was
9	ויאמר	Then...said
10	והי	Let...be gathered (imperf jus)
10	והיה	and let...appear (imperf jussive)
10	ויקרא	And...called
11	קרא	He called
11	וירא	and...saw
11	ויאמר	Then...said
12	תלוש	let...sprout (imperf jussive)
12	מיריע	yielding (active prtcl)
12	עשה	bearing (active prtcl)
12	והיה	and it was so
12	והיה	And...brought forth
13	והיה	yielding (active prtcl)
13	והיה	bearing (active prtcl)
13	וירא	and...saw
13	והיה	And there was
13	והיה	and there was
13	ויאמר	Then...said
14	והי	let there be (imperf jussive)
14	להבדיל	to separate (infinitive cnstr)
15	והי	and let them be
15	והי	and let them be
15	להאר	to give light (infinitive cnstr)
16	והיה	and it was so
16	ויש	And...made
17	והיה	And...placed
17	להאר	to give light (infinitive cnstr)
18	וקמשל	and to govern (infinitive cnstr)
18	להבדיל	and to separate (infinitive cnstr)
19	וירא	and...saw
19	והיה	And there was
19	והיה	and there was
19	ויאמר	Then...said
20	ישרצו	let...teem (imperf jussive)
20	יעופו	let...fly (imperf jussive)
21	ויברא	And...created
21	הימשות	that move (active prtcl)
21	שרצו	swarmed
21	וירא	and...saw
22	ויברך	And...blessed
22	לאמר	saying (infinitive cnstr)
22	פרו	Be fruitful (imperative)
22	ורבו	and multiply (imperative)
22	ומלאו	and fill (imperative)
22	ורבו	let...multiply (imperf jussive)
23	והיה	And there was
23	והיה	and there was
23	ויאמר	Then...said
24	והיה	let...bring forth (imperf jus)
24	והיה	and it was so
25	ויש	And...made
25	וירא	and...saw
25	ויאמר	Then...said
26	והיה	Let Us make
26	והיה	and let them rule (imperf jus)
26	והיה	that creeps (active prtcl)
27	ויברא	And...created
27	קרא	he created
27	קרא	he created
28	ויברך	And...blessed
28	ויאמר	and...said
28	פרו	Be fruitful (imperative)
28	ורבו	and multiply (imperative)
28	ומלאו	and fill (imperative)
28	ויבדלו	and subdue it (imperative)
28	והיה	and rule (imperative)
28	והיה	that moves (active prtcl)
29	ויאמר	Then...said
29	נתתי	I have given
29	זרע	yielding (active prtcl)
29	זרע	yielding (active prtcl)
29	יהיה	it shall be
30	רומש	that moves (active prtcl)
30	והיה	and it was
31	וירא	And...saw
31	עשה	He had made
31	והיה	And there was
31	והיה	and there was
2.1	ויש	Thus...were completed
2.2	והיה	And...completed
2.2	עשה	He had done
2.2	ויש	and He rested
2.2	ויש	He had done
2.3	ויברך	Then...blessed
2.3	ויקדש	and sanctified
2.3	שבת	He rested
2.3	קרא	had created
2.3	לעשות	and made (infinitive cnstr)

□ **4.0—Verb Aspects and the Waw-Consecutive Theory.** The verb aspect analysis can be extended to a critique of the **four (or five) verb model** which is taught in the majority of the Biblical Hebrew grammars: *qatal* קטל, *yiqtol* יקטל, *wayyiqtol* וַיִּקְטַל, and *weqatal* וַקְטַל.^a Again, the critique is limited to the *waw*-consecutive theory's "fit" with the text of Genesis 1:1 to 2:3.

4.1 The majority of Genesis 1 verbs are third person masculine singular (3ms) and display an initial *yod* ך indicating the *yiqtol* 'imperfect' aspect. The prevailing *waw*-consecutive (or *waw*-conversive) theory, proposes the *waw* ך prefix converts these *yiqtol* 'imperfect' verbs to 'perfect' aspect due to following the two 'perfect' *qatal* verbs in v1-2. At verses 14b and 15a, the *waw* prefix at the two *qatal* 'perfect' aspect verbs converts them to 'imperfect'—in other words, it reverses the aspect of both Hebrew verb forms, thus "*wayyiqtol* 'equals' *qatal*, and *wə-qatal* 'equals' long *yiqtol*."^b This occurs even though the verbs retain the appearance and form of the opposite aspect as illustrated in the two instances of *hayah* in v6, both 3ms:

root verb form of *hayah*: הָיָה
 'imperfect' *yiqtol* form: יִהְיֶה *initial yod* ך indicates the 3ms 'imperfect' aspect *yiqtol*
 'perfect' *wayyiqtol* form: וַיְהִי *waw* ך prefix and vowel changes = functions as *qatal* verb

Example 8

Curiously, at some verbs the *waw* ך prefix functions only as a 'conjunctive' without affecting the verb aspect. This is often indicated by a *shewa* vocalization of the *waw* ך and the lack of gemination (a *dagesh forte*) in the following letter, but not always. The aspect conversion can depend on the context, position or text genre. The *waw*-conversive primarily applies to historical and narrative genres having consecutive actions as in Genesis.

The *wayyiqtol* and *weqatal* modified forms are considered by many to be the third and fourth verb forms (some add *weyiqtol* as a fifth) and has been the dominant theory for centuries.

4.2 The table at left shows the *waw*-consecutive paradigm applied to Genesis 1 with the 'converted' verbs in **bold red** showing where a *wayyiqtol* converts an 'imperfect' to 'perfect' verb. Verbs in **bold blue** are the two *weqatal* that convert two 'perfect' verbs to 'imperfect'. Let us now examine the impact.

4.3 First, Hebrew is a VSO (Verb-Subject-Object) language and beginning clause conjunctives ("and") would naturally fall mostly on verbs. As seen at left by the numerous *wayyiqtol*s at left and in the table on the right, the 4-verb paradigm changes most of the predominate 69 *yiqtol* verbs into 55 *wayyiqtol* verbs reducing the *yiqtol* to 13 and shifting the text from 62%

VERB TYPES	TABLE 3	TABLE 4
	2 VERB MODEL	4 VERB MODEL
<i>Qatal</i>	15	13
<i>Wayyiqtol</i>	0	55
PERFECT TTL	15	68
	(14%)	(61%)
<i>Yiqtol</i>	69	14
<i>Weqatal</i>	0	2
IMPERFECT TTL	69	16
	(62%)	(15%)
Imperative	8	8
Participle	12	12
Infinitive Cnstr	7	7
TOTAL	111	111

'imperfect' to 61% being 'perfect' aspect, thus making *wayyiqtol* the predominate "verb form" in Genesis and in the OT.^c This shifts the entire canon to 'perfect' aspect dominance.

4.4 Second is the impact on tense translation. To respond to the resulting assigned 'perfect' aspect noted above, English translations render *wayyiqtol* verbs as past tense.^d For example וַיֵּאמֶר in v3 was rendered as "...said" in the NASB and ESV reflecting the *wayyiqtol* 'perfect' aspect of the 4-verb paradigm, but is "and says" in the LST reflecting the 2-verb paradigm. The rendering of וַיְהִי also shifts to 'perfect' in the 4-verb paradigm to "was" from "is". The 2-

Table 4

All Verbs in Genesis 1:1-2:3:

Yiqtol, Qatal, Wayyiqtol & Weqatal

VR	VERB	TRANSLATION (NASB)
1	ברא	created
2	היה	was
	מתהלך	moving (active prtclpl)
3	ויאמר	Then...said
	יהי	Let there be (imperf jussive)
	וליהי	and there was
4	ויראה	[And]...saw
	ויבדל	and...separated
5	ויקרא	And...called
	קרא	he called
	ויהי	And there was
	ויהי	and there was
6	ויאמר	Then...said
	יהי	let there be (imperf jussive)
	וייהי	and let it (imperf jussive)
	מבדיל	separate (active prtclpl)
7	ועש	And...made
	ויבדל	and separated
	ויהי	and it was so
8	ויקרא	And...called
	ויהי	And there was
	ויהי	and there was
9	ויאמר	Then...said
	יקו	Let...be gathered (imperf jus)
	ויתראה	and let...appear
	ויהי	and it was so
10	ויקרא	And...called
	קרא	He called
	וירא	and...saw
11	ויאמר	Then...said
	תצא	let...sprout (imperf jussive)
	מריע	yielding (active prtclpl)
	עשה	bearing (active prtclpl)
	ויהי	and it was so
12	ויאמר	And...brought forth
	מריע	yielding (active prtclpl)
	עשה	bearing (active prtclpl)
	וירא	and...saw
	ויהי	And there was
	ויהי	and there was
14	ויאמר	Then...said
	יהי	let there be (imperf jussive)
	למבדיל	to separate (l infinitive cnstr)
	ועש	and let them be
	ועש	and let them be
15	להאיר	to give light (l infinitive cnstr)
	ויהי	and it was so
16	ועש	And...made
17	ויטע	And...placed
	להאיר	to give light (l infinitive cnstr)
	למשל	and to govern (l infinitive cnstr)
	ולמבדיל	and to separate (l infinitive cnstr)
	וירא	and...saw
	ויהי	And there was
	ויהי	and there was
20	ויאמר	Then...said
	ישרצו	let...teem (imperf jussive)
	יעופו	let...fly (imperf jussive)
21	ויקרא	And...created
	הששת	that move (active prtclpl)
	שרצו	swarmed
	וירא	and...saw
22	ויבך	And...blessed
	לאמר	saying (l infinitive cnstr)
	פרי	Be fruitful (imperative)
	ורבו	and multiply (imperative)
	וימלאו	and fill (imperative)
	וימלאו	and fill (imperative)
	רב	let...multiply (imperf jussive)
23	ויהי	And there was
	ויהי	and there was
24	ויאמר	Then...said
	הוצא	let...bring forth (imperf jus)
	ויהי	and it was so
25	ועש	And...made
	וירא	and...saw
26	ויאמר	Then...said
	נעשה	Let Us make
	ורדו	and let them rule (imperf jus)
	ורמש	that creeps (active prtclpl)
27	ויקרא	And...created
	קרא	he created
	קרא	he created
28	ויבך	And...blessed
	ויאמר	and...said
	פרי	Be fruitful (imperative)
	ורבו	and multiply (imperative)
	וימלאו	and fill (imperative)
	וכששו	and subdue it (imperative)
	ורדו	and rule (imperative)
	ורמש	that moves (active prtclpl)
29	ויאמר	Then...said
	נתתי	I have given
	ורע	yielding (active prtclpl)
	ורע	yielding (active prtclpl)
	יהיה	it shall be
30	ורמש	that moves (active prtclpl)
	ויהי	and it was
31	וירא	And...saw
	עשה	He had made
	ויהי	And there was
2.1	ויבן	Thus...were completed
2.2	ויקם	And...completed
	עשה	He had done
	ויקם	and He rested
	עשה	He had done
2.3	ויקם	Then...blessed
	ויקם	and sanctified
	עשה	He rested
	קרא	had created
	לעשות	and made (l infinitive cnstr)

verb and 4-verb aspect renderings for Genesis 1:3 are compared below.

4-Verb paradigm:	wayyiqtol 'perfect'	yiqtol jussive 'imperfect'	wayyiqtol (ויאמר) 'perfect'
	Then God said ,	"Let there be light";	and there was light. (NASB)
	And God said ,	"Let there be light";	and there was light. (ESV)
<hr/>			
2-Verb paradigm:	'imperfect'	'imperfect'	'imperfect'
	Then says God	"Let-there-be light";	and-there-is light. (LST)
	and God says ,	"Let light be";	and light is . (LSV-Literal Standard Version 2000)

Thus an active tense narration ("says...is") becomes past tense ("said...was") making v3 an undifferentiated tense from the scene setting verses of 1 and 2. The active tense of v3 "and God says...and light is" becomes lost in the 4-verb model.

4.5 Third, the *yiqtol* verb has the widest variety of functions, so the reclassification of most *yiqtol* verbs into *wayyiqtol* 'perfect' causes an information loss when the result is to treat *wayyiqtol* as having the same lesser functions of a *qatal* verb. Let us first see a verse without the paradigm applied, where the *wayyiqtol* is rendered as a mere conjunctive-*yiqtol* (as in §2) retaining the 'imperfect' aspect. Genesis 1:27-28a is the climax of creation and is formatted here to display its parallelism structure.

A': **and-creates** God man in-his-own-image; <'Imperfect' aspect verb: non-past active tense
 B': in-the-image of-god he **created** him— <'Perfect' aspect verbs in verses 26-28 are only
 B'': male and-female he **created** them. in the B' & B'' which is the climax of creation.
 A'': **And-blessing** them God—... <'Imperfect' aspect verb returns narrative to active tense

The verb *bara* "create" appears three times above, but only the first is 'imperfect' aspect indicating an in-progress action. The second and third are 'perfect' aspect which stop the narrative to restatement the event described by the first *bara*. "Thus the storyline stops advancing, and the reader is allowed to dwell on this event." x The B'-B' cola in 'perfect' aspect (past tense) creates an interlude at the pinnacle of the creation narrative. Here in v27 the author steps out of the active tense narrative with dual 'perfect' aspect statements.

4.6 Let us re-examine the same passage rendered consistent with *wayyiqtol* verb paradigm.

27	God created man in His own image, in the image of God He created him; male and female He created them.	Next linked action	wayyiqtol verb ('perfect' aspect)
		Next linked action	qatal verb ('perfect' aspect)
		Next linked action	qatal verb ('perfect' aspect)
28	God blessed them; ...	Next linked action	wayyiqtol verb ('perfect' aspect)

With all verbs being 'perfect' the author's crafted coordination of verbs to parallelism structure is lost. But also lost is the gradation between active tense and past tense verbs. Gone is the reflective narrative interlude outside of the active tense narration. All that remains are tense-indistinct sequential steps. The loss is clear and significant enough that v27 should be a litmus test for any proposed Hebrew verb system to be applied to Genesis 1.

4.7 These defects are overcome in some four/five verb *waw*-consecutive models where *wayyiqtol* retains some *yiqtol* features or has a flexible aspect such as defining it as a relative "narrative present" or some non-preterite variations of a "waw-relative" (see the work of D. Michel 1960; P. Kustar 1972; B. Comrie 1976, Prokopenko 2020, E. Robar 2013,14). But in all majority English translations and most scholarly writings, we are left with a preterite (past tense) *wayyiqtol* that misdirects readers of Genesis 1 and obscures interpretation.

Example 9

Example 10

Example 11

4.8 Fourth in the list of impacts, the often subjective determination of the aspect/tense of *wayyiqtol* verbs, permits manipulation of the text for interpretive goals. For example a few verses further in Genesis 2, we find verses 7 and 19 use the identical verb וַיַּצְרֵם in an identical conjugation with the identical te'amim accent and in an identical beginning-of-verse position. Yet the NIV, ESV, Douay-Rheims, CPSV, Darby, Faithful Version, God's Word, Coverdale, and Tyndale all render v2:7 as a preterite "formed" but v2:19 as "had formed" which is a pluperfect tense. Why? The argument is that the *wayyiqtol* 'aspect' conversion allows this flexibility.^e The real reason is harmonistic exegesis to make the creation of animals in Genesis 2 conform to the chronology in Genesis 1, or stated more bluntly, to correct the text (!) as enabled by the *waw*-conversive theory. The motivation to harm Scripture would be removed by understanding that Genesis 2 is not in chronological order.^f

4.9 Fifth, a rigid application of the *waw-consecutive* theory sees *wayyiqtol* linked narrative text as a "consecutive" chronological. This theory does not allow *wayyiqtol* linked clauses to be understood as a possible logical/thematic sequence which *blinds* many from seeing that Genesis 2 is not chronological. An easy example: Adam is placed in the garden twice, first in 2:8 and again in 2:15 both using *wayyiqtol* verbs. A more instructive example are verses 2:7, 8 and 9 which all begin with *wayyiqtol* verbs—v7 "And-forms...man" precedes v9 "And-causes -to-grow...every tree". Similarly verses 2:18 "I-will-make him a-helper" and v19 "And-forms the-YHWH God...every beast...every bird" also both begin with *wayyiqtol* verbs. Thus we get the misguided "corrective" translation of the verb tense in v2:19 noted above to remove perceived chronological conflict—which confounds the author's choice to order events to serve the narrative theme. This paper concurs with Cassuto^g that chronology is a nonexistent problem—the conflict only exists with the perception of two competing chronological creation narratives. Those who believe clauses that begin with *wayyiqtol* verbs always indicate a time sequential narrative will unfortunately see competing chronologies.

4.10 This present study is limited to Genesis' first 35 verses and appendix information on Genesis 2, but could it be that much of the OT is inappropriately rendered as past tense^h in English? An alternate is offered in the LSV (Literal Standard Translation 2000, lsvbible.com) which provides an updated English translation of the Young's Literal Translation which uniquely does not follow the *waw*-conversive theory in rendering verb states. Its rendering of Genesis 1:1-2:3 is completely consistent with the LST and this paper in Sections 1, 2 and 3.

§4 Footnotes: **a**) "Out of the idea of a conversive *waw* emerged the conception of a 'system' of four basic verb forms ('tenses') in Biblical Hebrew grammar, of which two were intrinsically combined with the 'conversive *waw*': *qatal*, *yiqtol*, *weqatal*, and *wayyiqtol*. This is a conception from which Hebrew scholarship has never entirely recovered." Bo Isaksson, *The Verb in Classical Hebrew: The Linguistic Reality behind the Consecutive Tenses*. Cambridge, UK: Open Book Publishers, 2024, p46. **b**) Isaksson, *Ibid*, p1. **c**) OT usage, most to least: *wayyiqtol* 14,972 (29%), *yiqtol* 14,299 (28%), *qatal* 13,874 (27%), *weqatal* 6,378 (13%), *weyiqtol* 1,335 (3%). Leslie McFall, *The Enigma of the Hebrew Verbal System*, the Almond Press, Sheffield England, 1982, Appendix 1; also noted in B.K. Waltke & M. O'Conner, *An Introduction to Biblical Hebrew Syntax*, Eisenbrauns, Winona Lake, Indiana, 1990, p456. **d**) "The theory has, however, tremendous weaknesses. While it may be true that *wayyqtal* [*wayyiqtol*] most often designates past time, it does not always have this value...Clearly the RSV translators needed all three principal tenses in English..." Waltke & M. O'Conner, *Ibid*, p 459-460. **e**) C. John Collins, *The Wayyiqtol as 'Pluperfect': When and Why*, Tyndale Bulletin 46.1, 1995, p135-140. **f**) Cassuto, *A Commentary on the Book of Genesis* (Varda Books, Skokie, Illinois, 1944 / 2005, English translation by Israel Abrahams 1961), p90. **g**) *Ibid*. **h**) Oswald L. Barnes, *A New Approach to the Problem of the Hebrew Tenses and its Solution Without Recourse to Waw-consecutive*, J. Thornton & Son, Oxford, 1965.

□ **5.0—Final Verb Insight—How can the 'eth' aid Interpretation?** The Hebrew word *eth* אֵת is an untranslatable mark of the accusative case indicating the object of a verb. It is not used with every verb, but when the author is intent on making clear what the verb is acting on, what its object is. For example, in v16 *eth* is used four times to identify four objects of the beginning verb וַיַּעַשׂ "And-made..." as seen below:

וַיַּעַשׂ אֱלֹהִים אֵת־שְׁנֵי הַמְּאֹרֹת הַגְּדֹלִים אֵת־הַמְּאֹר הַגָּדֹל לְמַשְׁקֶלֶת הַיּוֹם וְאֵת־הַמְּאֹר הַקָּטָן לְמַשְׁקֶלֶת הַלַּיְלָה וְאֵת הַכּוֹכָבִים:

- b) **and-eth** stars
- a2) **and-eth** light lesser
- a1) **eth** light greater
- a) **eth** two lights

Example 12

Since *eth* is dropped in translation, English readers never see their location. However, they are located by an ">" in the full LST translation as seen below (and on the left in Table 2):

16 **And-makes** God; > the-two lights great—the-greater > light to-govern the-day;
and-> the-lesser light to-govern the-night, and-> the-stars.

5.1 So how do we make sense of this information? First, note that the latter two *eth* have a *waw* connective prefix which is typically rendered "and" indicating they are part of a list when associated with nouns as they are here. We now can see an inner hierarchy within the sentence of two groups: the two types of created items (lights and stars), with the first type having two specific creations listed (greater and lesser lights). Below the verse is formatted to reflect this hierarchy defined by being attentive to *eth*:

16 **And-makes** God;
a) > the-two lights great—
a1) the-greater > light to-govern the-day;
a2) and-> the-lesser light to-govern the-night,
b) and-> the-stars.

Example 13

The "stars" cannot be added as third in the list after the "lesser light" clause since the list is defined as "two" not three. The above verb information coordinates exactly with the parallelism structure as seen below, so there is confidence in the shown hierarchy.

16 **A':** And-makes God; **E:** > the-two lights great—
| **F:** the-greater > light **G:** to-govern the-day;
| **F:** and-> the-lesser light **G:** to-govern the-night,
E: and-> the-stars.

Example 14

This detailed analysis remedies some interpretive errors. It prevents stars from being interpreted as co-rulers of "the-night" since clause b) is a dependent clause of "And-makes God" and not to the moon clause a2). It also prevents the following downward spiral: English translations lack the clarity of *eth*, and most make an addition to the text "[He made] the stars also" in an effort to link "stars" to the initial remote verb. Some translations do further damage to the original syntactic structure by separating the clause from the rest of the verse and making it a separate sentence (NIV, NLT, CEV, NET, NKJV and WEB). This results in an impression of a tagged on sentence fragment "He made the stars also." This has grown into theories of the sentence being a later addition to the text. Now confidence in the text is undermined due to inaccurate translation.

□ Appendix

Table 5—Genesis 2:4-25 Formatted solely by Verb Forms to demonstrate their Narrative Role

Vr	Main Actions 'Imperfect'		Background and Stative 'Perfect'	
	SEQUENCED	EXTEND/PARALLEL	'PERFECT' ASPECT	VERBS HALT ACTIVE NARRATION FOR ELABORATIONS OR INTERLUDES
	וַיִּקְטֹל	יִקְטֹל, jussive, imper., active participle, infinitive*	וַיִּקְטֹל, וַיִּקְטֹל, infinitive*	(*infinitives have no tense and can be in either of the right two columns) (**a <i>yiqtol</i> or <i>qatal</i> may be the initial anchoring verb for a SEQUENCE)
	**			
			TOLDOTH	
4		This-is-the-generations-of-the-heavens-and-the-earth when-they-were-created ; in-the-day that-made YHWH God earth and-heavens.		וַיִּקְטֹל <i>infinitive cnstr.</i> <i>infinitive</i>
			PERICOPE 1 STARTING STATE	
5		And-no shrub-of-the-field yet is in-the-land; and-no plant-of-the-field yet sprouts — for [he]-has-not sent-rain YHWH God on the-land; and-man did-not-exist to-work the-ground.		<i>yiqtol</i> <i>yiqtol</i> <i>qatal</i> וַיִּקְטֹל <i>infinitive cnstr.</i>
			PERICOPE 1 ACTIVE NARRATION	
6		And-a-flow wells-up from the-land— and-watered all the-surface-of-the-ground.		<i>yiqtol**</i> וַיִּקְטֹל
7		And-forms YHWH God man, of-dust from the-ground; and-breathes into-his-nostrils the-breath-of-life— and-became the-man a-living being.		וַיִּקְטֹל וַיִּקְטֹל וַיִּקְטֹל
8		And-plants YHWH God a-garden in-Eden toward-the-east— and-places there, the-man whom he-had-formed .		וַיִּקְטֹל וַיִּקְטֹל <i>qatal</i>
9		And-causes-to-grow YHWH God from the-ground; every tree that-is-pleasing to-the-sight and-good for-food— and-the-tree-of life in-the-midst-of-the-garden; and-the-tree-of the-knowledge-of good and-evil.		וַיִּקְטֹל <i>active participle</i>
			RIVERS INTERLUDE	
10		And-a-river flows-out of-Eden, to-water the-garden— and-from-there it-divides , and-became four head-rivers.		<i>active participle</i> וַיִּקְטֹל <i>infinitive cnstr.</i> <i>yiqtol</i> וַיִּקְטֹל
11		The-name-of-the-first: Pishon— it flows-around the-whole land-of-Havilah, where there [is]-gold.		<i>active participle</i>
12		And-gold-of the-land that-[is] good— there-[is] bdellium and-the-stone shoham.		
13		The-name-of the-river that-is-second: Gihon— it flows-around the-whole land-of Cush.		<i>active participle</i>
14		And-the-name the-river that-is-third: Hiddekel; it flows east-of Assyria—And-the-river that-is-fourth is Perat.		<i>active participle</i>
			PERICOPE 1 ENDING STATE	
15		And-takes YHWH God the-man— and-puts-him into-the-garden-of Eden, to-work-it and-keep-it .		וַיִּקְטֹל וַיִּקְטֹל וַיִּקְטֹל <i>infinitive cnstr.</i> וַיִּקְטֹל <i>infinitive cnstr.</i>
16		And-commands YHWH God, to the-man saying —"From-any tree-of the-garden freely-eat you-may-eat . But-from-the-tree of-the-knowledge-of good and-evil, not-it shall-you-eat from— for in-the-day that-you-eat from-it dying you-will-die ."		וַיִּקְטֹל <i>infinitive cnstr.</i> <i>infinitive abs.</i> <i>yiqtol</i>
17				<i>yiqtol</i> <i>infinitive cnstr.</i> <i>infinitive abs.</i> <i>yiqtol</i>

There are 4 main verb forms plus 4 additional conjugations. These are sorted into columns by how they function in Gen 2.

Division markers show the literary structure of Genesis 2:
TOLDOTH
PERICOPE 1 STARTING STATE
PERICOPE 1—Adamah to Adam
INTERLUDE—Rivers from Eden
PERICOPE 2—Adam's Covenant
PERICOPE 3—Adam to Woman
RESOLUTION ENDING STATE

The וַיִּקְטֹל SEQUENCED narrative begins in v6 with "wells-up" as the initial SEQUENCE anchor verb on which the וַיִּקְטֹל verbs build.

The v7 to 9a series of six 'imperfect' וַיִּקְטֹל verbs indicate a 'chain' of actions arranged in a thematic order which is often misunderstood as time sequential actions.

The v10 initial starting noun stops the SEQUENCED verb chain and introduces the INTERLUDE topic. The following four verses of the interlude, v11, 12, 13 and 14, all begin with nouns.

The *qatal* verb for "and-became" is 'perfect' aspect which indicates a past tense elaboration on the prior active tense "it-divides". Similar pattern in v8.

God places man in the garden twice: first in v8 and again here in v15. Verse 15 is a *resumptive repetition* to reestablish the time and place setting for PERICOPE 2 after the rivers INTERLUDE. Thus this וַיִּקְטֹל is not a *wayyiqtol* consecutive step but a signifies a narrative continuance.

In v16-17, the use of a infinitives and *yiqtol* verbs EXTEND the "And-commands" action without adding to the sequence chain. As seen in v9 and 15-17, the following verbs after a וַיִּקְטֹל EXTEND the action, and is not a separate sequential action: *yiqtol*, *active participle*, *infinitive construct* and *absolute*.

Many find the creation of animals in v19 after the creation of man in v18, deeply perplexing. This is easily explained. The author of Genesis 1 and 2 begins his narrative units with a problem to be resolved and ends the narrative with its resolution. Thus PERICOPE 3 begins in v18 with "the-man alone" and ends with v25 "the-man and-his-wife" together. Those unaware of this literary pattern or believe a wayyiqtol chain always indicates events that are sequential in time, are needlessly confused.

Though "there-was-not a-helper" could have been a SEQUENTIAL *yiqtol* event, the author chose a 'perfect' *qatal* verb to make it a elaboration on the prior action.

Here is the one exception in Genesis 2 to the general rule of each *yiqtol* adding to the chain of "main line" events. "and-he-sleeps" is not in a clause initial position but extends and completes "And-causes-to-fall". The 2 *yiqtol* verbs form one action.

Here a *qatal* 'perfect' verb "she-was-taken" provides an ELABORATION on the prior 'imperfect' active tense "shall-be-called".

Here two *yiqtol* verbs halt the active narrative and allow an ELABORATION on the prior active tense 'imperfect verb "leaves".

In v25, the use of a *yiqtol* verb EXTENDS the "And-they-were" event. As seen in v18 and 19b the following verbs after a *yiqtol* EXTEND the action, and is not a separate sequential action: *yiqtol*, *jussive*, *imperative*, *active participle*, *infinitive construct* and *absolute*.

(Table 5 continued)

Vr	Main Actions 'Imperfect'	Background and Stative 'Perfect'
	SEQUENCED <i>yiqtol</i>	EXTEND/PARALLEL <i>yiqtol</i> , <i>jussive</i> , <i>imper.</i> , <i>active participle</i> , <i>infinitive*</i>
		'PERFECT' ASPECT VERBS HALT ACTIVE NARRATION FOR ELABORATIONS OR INTERLUDES <i>yiqtol</i> , <i>qatal</i> , <i>infinitive*</i> (*infinitives have no tense and can be in either of the right two columns)
PERICOPE 2		
18	And-says YHWH God, "It-is-not good to-have the-man alone— I-will-make him a-helper as-his-counterpart."	<i>yiqtol</i> <i>infinitive cnstr.</i>
19	And-forms YHWH God from the-ground, and-brings [them] to the-man, to-see what he-calls them— and whatever the-man calls each living creature, that is-its-name.	<i>yiqtol</i> <i>yiqtol</i> <i>yiqtol</i> <i>infinitive cnstr.</i> <i>yiqtol</i>
20	And-gives the-man names to-all the-cattle, and-to-the-birds-of-the-sky, ^and-to-every beast of-the-field— but-for-Adam, ^there-was-not found a-helper as-his-counterpart.	<i>yiqtol</i> <i>yiqtol</i> <i>yiqtol</i> <i>yiqtol</i>
21	And-causes-to-fall YHWH God a-deep-sleep upon the-man and-he-sleeps — and-he-takes one-of-his-ribs, and-closes-up the-flesh at-that-place.	<i>qatal</i> <i>yiqtol</i> <i>yiqtol</i> <i>yiqtol</i> <i>yiqtol</i> <i>yiqtol</i> (<i>yiqtol</i> SEQUENCE exception)
22	And-fashions YHWH God the-rib and-brings-her to the-man. which he-had-taken from the-man, into-a-woman—	<i>yiqtol</i> <i>yiqtol</i> <i>qatal</i> <i>yiqtol</i>
23	And-says the-man, "This is-now bone-of-my-bones, and-flesh-of-my-flesh— She shall-be-called woman, because from-man she-was-taken out."	<i>yiqtol</i> <i>yiqtol</i> <i>qatal</i> <i>yiqtol</i> <i>qatal</i>
MARRAIGE INTERLUDE		
24	For this-reason a-man leaves his-father and his-mother— and-be-joined to-his-wife; and-they-become one flesh.	<i>yiqtol</i> <i>yiqtol</i> <i>yiqtol</i>
PERICOPE 2 ENDING STATE STATE		
25	And-they-were both naked, the-man and-his-wife— and-were-not ashamed.	<i>yiqtol</i> <i>yiqtol</i>