



## Rocine Lesson 2

וַיִּדְבֹּר אֱלֹהִים אֶל־מֹשֶׁה וַיֹּאמֶר אֵלָיו אֲנִי יְהוָה

Exodus 6:2

# Goals

- Identify and read
  - the **Piel** wayyiqtol 3rd masculine singular verb form
- Identify
  - the **speaker** and **addressee** in speech
- Identify and read
  - a **verbless clause**

# Clauses

- A statement with SUBJECT and PREDICATE
  - PREDICATE is often a verb but not always
- There are three clauses in the lesson verse.

וַיְדַבֵּר אֱלֹהִים אֶל-מֹשֶׁה וַיֹּאמֶר אֵלָיו אֲנִי יְהוָה

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# Piel

- Piel is a stem (or binyan)
- In lesson 1 we saw the Qal stem

# (From Lesson 1)

וַיֹּאמֶר

Root	Stem	Form	Person, Gender, Number	Function	Root meaning
אמר	Qal	Wayyiqtol	3 m s	Historical Narrative Mainline	say

- Stems are variations on the root.
- The Qal stem is the basic stem. It adds nothing.
- Let's see what is added to the root to form other stems.

# (From Lesson 1)      (From Lesson 2)

וַיֹּאמֶר

וַיְדַבֵּר

Root	Stem	Form	Person, Gender, Number	Function	Root meaning
אמר	Qal	Wayyiqtol	3 m s	Historical Narrative Mainline	Say
דבר	Piel				

- What is added to root in the Piel stem?

(Note: if there is a vowel before a dagesh, it's a dagesh forte.)



# (From Lesson 1) (From Lesson 2)

וַיֹּאמֶר

Doubling of the middle root letter is the sign of the Piel.

וַיְדַבֵּר

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וַיֹּאמֶר

וַיִּדְבֹּר

Root	Stem	Form	Person, Gender, Number	Function	Root meaning
אמר	Qal	Wayyiqtol	3 m s	Historical Narrative Mainline	Say
דבר	Piel				

1. Do Rocine 2.2a (fill in blanks).
2. Compete the parsing chart above.

# (From Lesson 1)      (From Lesson 2)

וַיֹּאמֶר

וַיְדַבֵּר

Root	Stem	Form	Person, Gender, Number	Function	Root meaning
אמר	Qal	Wayyiqtol	3 m s	Historical Narrative Mainline	Say
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1. Do Rocine 2.2a (fill in blanks).
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# (From Lesson 1) (From Lesson 2)

וַיֹּאמֶר

Exeption in Piel  
Dagesh missing here.

וַיְדַבֵּר

Root	Stem	Form	Person, Gender, Number	Function	Root meaning
אמר	Qal	Wayyiqtol	3 m s	Historical Narrative Mainline	Say
דבר	Piel	Wayyiqtol	3 m s	Historical Narrative Mainline	Speak

## AN EXCEPTION.

- In the Piel forms with a **yod** prefix, the wayyiqtol dagesh will be missing. “Coalmine” קולמין (or “Qenemlui” קנמלוי) rule.

## Back to our verse - Subject

וַיִּדְבֹּר אֱלֹהִים אֶל-מֹשֶׁה | וַיֹּאמֶר אֵלָיו | אֲנִי יְהוָה

- אֱלֹהִים can mean

1. God
2. gods

# Subject

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- אֱלֹהִים can mean

1. God      בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ: Gen. 1:1
2. gods      לֹא יִהְיֶה-לָּךְ אֱלֹהִים אֲחֵרִים עַל-פָּנַי Ex. 20:3

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- ִים is the masculine plural ending

1. God = “intensification or absolutization or exclusivity”
2. Gods = true plural

# On the plural form of God . . .

“Yet its use in the OT for Israel’s God (always with sing. vbs.) probably means that the pl. has reference to intensification or absolutization or exclusivity (say, God of gods); it is less commonly considered a pl. of majesty. While Trinitarian perspectives are probably not in view, the OT witnesses to a richness and complexity in the divine realm (Gen 1:26; Isa 6:8) such that later Trinitarian developments seem quite natural.”

Source (אֱלֹהִים אֱלֹהֵי NIDOTTE, 1:400.)



# Subject

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- אֱלֹהִים can mean

1. God                      בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ: Gen. 1:1

2. gods                      לֹא יִהְיֶה-לָּךְ אֱלֹהִים אֲחֵרִים עַל-פָּנַי Ex. 20:3

3. divine ones

וְתַחֲסִירָהוּ מֵעַט מֵאֱלֹהִים וְכְבוֹד וְהָדָר תַּעֲטִירָהוּ: Psal. 8:6

ESV Psalm 8:5 Yet you have made him a little lower than the heavenly beings and crowned him with glory and honor.

KJV Psalm 8:5 For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.

LXX Psalm 8:6 ἡλάττωσας αὐτὸν βραχύ τι παρ' ἀγγέλους δόξῃ καὶ τιμῇ ἐστεφάνωσας αὐτόν

ESV Hebrews 2:7 You made him for a little while lower than the angels; you have crowned him with glory and honor

# Addressee

וַיִּדְבֹּר אֱלֹהִים אֶל-**מֹשֶׁה** | וַיֹּאמֶר אֵלָיו | אֲנִי יְהוָה

- **אֶל** “to, unto”
- Can be used to indicate the addressee
- Who is the addressee in the first clause?

# Addressee

וַיִּדְבֹּר אֱלֹהִים אֶל-מֹשֶׁה | וַיֹּאמֶר אֵלָיו | אֲנִי יְהוָה

- אֶל “to, unto”
- Can be used to indicate the addressee
- Who is the addressee in the first clause?
- In the second clause, the **waw** means “him.”

# Do Rocine 2.5 (p. 9)

וַיֹּאמֶר

Root	Stem	Form	Person, Gender, Number	Function	Root meaning

וַיֹּאמֶר אֱלֹהִים אֶל-מֹשֶׁה | וַיֹּאמֶר אֱלֹהִים | אֲנִי יְהוָה

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- What stem (binyan) is the first verb?

# Direct Speech

אֲנִי יְהוָה

וַיֹּאמֶר אֱלֹהִים

וַיְדַבֵּר אֱלֹהִים אֶל-מֹשֶׁה

- No quotation marks
- Introduced by verbs of speaking (often two)
- Direct speech common in HB

# The Verbless Clause

אֲנִי יְהוָה

וַיֹּאמֶר אֱלֹהִים

וַיִּדְבַּר אֱלֹהִים אֶל-מֹשֶׁה

- No verb here
- There is a predicate (the bit that tells us something about the subject) but it's not a verb
- English requires that we add the “to be” verb, for example, “I am YHWH” (the “to be” verb will always be present tense).



# The Verbless Clause

אֲנִי יְהוָה

וַיֹּאמֶר אֱלֹהִים

וַיִּדְבַּר אֱלֹהִים אֶל-מֹשֶׁה

**RULE: The verbless clause gives scene-setting information in Historical Narrative.**

“it labels or describes rather than moves forward the plot of a story”

# The Verbless Clause

אֲנִי יְהוָה

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וַיְדַבֵּר אֱלֹהִים אֶל-מֹשֶׁה

**RULE: The verbless clause gives scene-setting information in Historical Narrative.**

“it labels or describes rather than moves forward the plot of a story”

... or, more concisely: “initiates background”

# The Verbless Clause

אֲנִי יְהוָה

וַיֹּאמֶר אֱלֹהִים

וַיְדַבֵּר אֱלֹהִים אֶל-מֹשֶׁה

**RULE: The verbless clause gives scene-setting information in Historical Narrative.**

**RULE: Standard word order for a verbless clause is S-P.**  
Any deviation from this standard word order will move some element to the first position in the clause, thereby creating a focus on the “fronted” element.

# The Verbless Clause

אֲנִי יְהוָה | וַיֹּאמֶר אֱלֹהִים | וַיִּדְבֹּר אֱלֹהִים אֶל-מֹשֶׁה

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**Subject** is the existing **Topic**.

**Predicate** is the new information, or **Comment**, about the subject.

# The Verbless Clause

אֲנִי יְהוָה

וַיֹּאמֶר אֱלֹהִים

וַיִּדְבַּר אֱלֹהִים אֶל-מֹשֶׁה

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A subject pronoun is always the subject.

E.g. אֲנִי = I; אַתָּה = you (ms); הֵם = they (masc or fem)