



Rocine Lesson 2

וַיִּדְבֹר אֱלֹהִים אֶל־מֹשֶׁה וַיֹּאמֶר אֵלָיו אֲנִי יְהוָה

Exodus 6:2

Goal

- 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

אֲנִי יְהוָה וַיֹּאמֶר אֵלָיו וַיְדַבֵּר אֱלֹהִים אֶל-מֹשֶׁה

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וַיֹּאמֶר אֵלָיו

וַיְדַבֵּר אֱלֹהִים אֶל־מֹשֶׁה

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

וַיְדַבֵּר

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. Complete the parsing chart above.

(From Lesson 1) (From Lesson 2)

וַיֹּאמֶר

וַיְדַבֵּר

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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

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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 rule.

Back to our verse - Subject

וַיִּדְבֹר אֱלֹהִים אֶל־מֹשֶׁה | וַיֹּאמֶר אֱלֹהִים | 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־לְךָ אֱלֹהִים אֲחֵרִים עַל־פְּנֵי Ex. 20:3

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- יִם 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 : אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ Gen. 1:1

2. gods : לֹא יִהְיֶה־לְךָ אֱלֹהִים אֲחֵרִים עַל־פְּנֵי Ex. 20:3

3. divine ones

וּתְחַסְּרֵהוּ מֵעַט מֵאַלְהִים וְכָבוֹד וְהָדָר תַּעֲטִירֵהוּ: 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

וַיְדַבֵּר אֱלֹהִים אֶל-מֹשֶׁה | וַיֹּאמֶר אֵלָיו | אֲנִי יְהוָה

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

Addressee

אֲנִי יְהוָה | וַיֹּאמֶר אֵלָיו | וַיְדַבֵּר אֱלֹהִים אֶל-מֹשֶׁה

- 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

אֲנִי יְהוָה

|

וַיֹּאמֶר אֵלָיו

|

וַיְדַבֵּר אֱלֹהִים אֶל־מֹשֶׁה

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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 2)
- Direct speech common in HB

The Verbless Clause

אֲנִי יְהוָה

וַיֹּאמֶר אֱלֹהִים

וַיְדַבֵּר 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.
 - e.g. “I am YHWH”

The Verbless Clause

אֲנִי יְהוָה

וַיֹּאמֶר אֱלֹהִים

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”

The Verbless Clause

אֲנִי יְהוּה

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

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Subject is the existing **Topic**.

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

The Verbless Clause

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וַיֹּאמֶר אֱלֹהִים

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A subject pronoun is always the subject.

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