

Exodus 2:11-15

וַיְהִי | בַּיָּמִים הָהֵם וַיִּגְדַּל מֹשֶׁה וַיֵּצֵא אֶל-אֶחָיו וַיֵּרָא בְּסַבְּלָתָם וַיֵּרָא
אִישׁ מִצְרֵי מִכָּה אִישׁ-עֲבָרֵי מֵאֶחָיו: 12 וַיִּפֶן כֹּה וְכֹה וַיֵּרָא כִּי אֵין
אִישׁ וַיֵּד אֶת-הַמִּצְרִי וַיִּטְמְנֵהוּ בַּחֹל: 13 וַיֵּצֵא בַּיּוֹם הַשְּׁנַי וְהִנֵּה
שְׁנַי-אָנָשִׁים עֲבָרִים נֹצִים וַיֹּאמֶר לְרָשָׁע לָמָּה תִכֶּה רֵעִי: 14 וַיֹּאמֶר מִי
שְׂמִיךָ לְאִישׁ שָׂר וְשִׁפְט עָלֵינוּ הֲלִהְרַגְנִי אֶתְּהָ אָמַר כַּאֲשֶׁר הִרְגִּיתָ
אֶת-הַמִּצְרִי וַיֵּרָא מֹשֶׁה וַיֹּאמֶר אֲכֵן נֹדַע הַדָּבָר: 15 וַיִּשְׁמַע פְּרַעֲה
אֶת-הַדָּבָר הַזֶּה וַיִּבְקֶשׁ לַהֲרֹג אֶת-מֹשֶׁה וַיִּבְרַח מֹשֶׁה מִפְּנֵי פְרַעֲה
וַיֵּשֶׁב בְּאֶרֶץ-מִדְיָן וַיֵּשֶׁב עַל-הַבְּאֵר:

Vocabulary

Verse 11

גדל verb: “grow up”

סבלה “burden” (BDB, 688)

מכה “strike, smite” (root נכה)

Verse 12

פנה verb: “turn and look” (BDB, 812)

יד “smite” (root נכה)

טמן verb: “hide” (BDB, 380)

חול “sand” (BDB, 297)

Syntax & Miscellaneous

- Notice the gentilic endings of מִצְרֵי “Egyptians” and עֲבָרֵי “Hebrews.” The English language uses a plethora of gentilic endings, sometimes called [demonyms](#) (e.g. -ian, -ish, -ite, -er, -ese, -s, etc.). The gentilic suffix is a historically long “i” in Hebrew, Arabic, and Aramaic (actually “ay”).
- The idiom, כֹּה וְכֹה, describes how he looked. A common idiom in English would be “he looked ‘both ways’” or “this way and that.”
- The word וַיֵּן is difficult to identify. The root as indicated above is נכה. The *nun* has assimilated and the *he* [apocopated](#). Thus, the only root letter remaining in the form is the *kaf*. (HINT: Hebrew professors enjoy including this word on final exams)

Vocabulary

Verse 13

נצה participle: “struggle with one another” (BDB, 663)

רשע adjective: “wicked, evil”

Verse 14

Exodus 2:11-15

הרג verb: “kill”

אכן “surely, certainly” (BDB, 38)

Verse 15

פרעה name: “Pharaoh”

מדין name: “Midian”

באר noun: “well” (BDB, 91)

Syntax & Misc.

Verse 13

- Notice the difference in the idiom of time. In Hebrew, one refers to the “second day;” whereas, the English idiom is the “next day.” *Today* in the Hebrew understanding of temporality is called day *one*, or the first day, *tomorrow* is called day *two*, or the second day, and the *day after tomorrow* is day *three*, or the third day.
- The adjective, רשע, is used as a denominative.

Verse 14

- The initial *he* of הֲלֹהֶיגְנִי marks an interrogative.
- In the last clause, הַדְּבָר means “matter, thing”

Verse 15

- An adjective must agree in gender, number, and definiteness (cf. הַדְּבָר הַזֶּה).