

וְאַחֲרַיִם בָּאוּ מֹשֶׁה וְאַהֲרֹן וַיֹּאמְרוּ אֶל־פַּרְעֹה כֹּה־אָמַר יְהוָה אֱלֹהֵי  
 יִשְׂרָאֵל שְׁלַח אֶת־עַמִּי וַיִּחַגּוּ לִי בַמִּדְבָּר׃ 2 וַיֹּאמֶר פַּרְעֹה מִי יְהוָה  
 אֲשֶׁר אֲשַׁמֵּעַ בְּקוֹלוֹ לְשַׁלַּח אֶת־יִשְׂרָאֵל לֹא יִדְעֹתִי אֶת־יְהוָה וְגַם  
 אֶת־יִשְׂרָאֵל לֹא אֲשַׁלַּח׃ 3 וַיֹּאמְרוּ אֱלֹהֵי הָעִבְרִים נִקְרָא עָלֵינוּ גִלְכָּה  
 נָא דֶרֶךְ שְׁלֹשֶׁת יָמִים בַּמִּדְבָּר וְנִזְבַּחַהּ לַיהוָה אֱלֹהֵינוּ פֶּן־יִפְגְּעֵנוּ  
 בַּדֶּבֶר אִוּ בַּחֲרָב׃ 4 וַיֹּאמֶר אֱלֹהִים מִלֶּךְ מִצְרַיִם לְמֹשֶׁה וְאַהֲרֹן  
 תִּפְרִיעוּ אֶת־הָעָם מִמַּעֲשָׂיו לָכוּ לְסִבְלֵיתֵיכֶם׃ 5 וַיֹּאמֶר פַּרְעֹה הִנְּרַבִּים  
 עִתָּה עַם הָאָרֶץ וְהִשְׁבַּתֶּם אֹתָם מִסִּבְלֵיתֶם׃

### Vocabulary

#### Verse 1

חגג verb: “keep a pilgrim feast” (BDB, 290)

### Syntax & Miscellaneous

- Clause initial, וְאַחֲרַיִם “now later” (“afterwards”), marks a clear temporal break from the last section.
- The formula, כֹּה אָמַר, is used to relay speech of one individual through a mediator to another (cf. Genesis 32:5; 45:9). The prophetic speech pattern of relaying God’s word to the world thusly follows this formula. The ubiquitous pattern, כֹּה אָמַר יְהוָה, is found 493 times in the MT and first in [Exodus 4:22](#).
- The construct phrase, אֱלֹהֵי יִשְׂרָאֵל, is not the beginning of the quotation, but in apposition to the divine name.
- The quotation rather begins with the Piel imperative (\*Piel imperfect, יִשְׁלַח, minus the preformative), שְׁלַח “send out.”
- The final clause connector, waw, should be understood as subordinating “that.”

### Vocabulary

#### Verse 3

קרא verb (Niphal perfect 3ms): “encounter, met”

פגע verb: “fall upon” (BDB, 803)

דבר noun: “plague” (BDB, 184)

#### Verse 4

פרע verb (Hiphil imperfect 2mpl): “refrain” (BDB, 828)

סבלה noun: “burden” (BDB, 688)

#### Verse 5

סבלה noun: “burden” (BDB, 688)

## Exodus 5:1-5

שבת verb (Hiphil perfect 2mpl): “cease, stop”

### Syntax & Misc.

#### **Verse 2**

- Interrogative verbless clause: מִי יְהוָה.
- The verbal construction of שמע plus beth preposition means “to obey.”
- The asyndetic clause, לֹא יִדְעֵתִי אֶת־יְהוָה, is epexegetical. In English, one might use the explanative clause connector, “because.”
- Notice the chiasmic construction being used emphatically: לֹא יִדְעֵתִי אֶת־יְהוָה וְגַם אֶת־יִשְׂרָאֵל לֹא אֲשַׁלַּח out.”

#### **Verse 3**

- The subject of נִקְרָא is אֱלֹהֵי הָעִבְרִים.
- The form and function of גִּלְכָּה is cohortative, “let us go.” As in verse two, this clause is asyndetic and probably explanative/epexegetical.

#### **Verse 4**

- The phrase, מִנְּשָׂה וְאֶהְרֹן, is a vocative.
- The final clause is an emphatic command, לָכוּ לְסַבְּלֹתֵיכֶם “Go (back) to your labors.”

#### **Verse 5**

- The speech formula, וַיֹּאמֶר פְּרַעֲהַ, is repeated even though the speaker and addressee have not changed.
- The enclitic, הֵן, indicates some type of exclamation.
- To whom is the construct phrase, עַם הָאֲרָץ, referring? Israelites or Egyptians?