

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 בְּקִלְוֹ 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 אוֹ בַּחֲרָב׃ 4 וַיֹּאמֶר אֲלֵהֶם מִלֶּךְ מִצְרַיִם לָמָּה מֹשֶׁה וְאַהֲרֹן
 תִּפְרִיעוּ אֶת־הָעָם מִמַּעֲשׂוֹי לָכֵן לְסַבְּלֹתֵיכֶם׃ 5 וַיֹּאמֶר פַּרְעֹה הַיּוֹרְדִים
 עִתָּה עִם הָאָרֶץ וְהִשְׁבַּתְתֶּם אֹתָם מִסַּבְּלֹתֵיכֶם׃

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 יִדְעֹתִי אֶת־יְהוָה, is epexegetical. In English, one might use the explanative clause connector, “because.”
- Notice the chiasmic construction being used emphatically: לֹא יִדְעֹתִי אֶת־יְהוָה וְגַם אֶת־יִשְׂרָאֵל לֹא אֲשַׁלַּח out.”

Verse 3

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

Verse 4

- The phrase, מִשֵׁה וְאֶהְרֶן, is a vocative.
- The final clause is an emphatic command, לָכוּ לְסִבְלֹתֵיכֶם “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?

Exodus 5:6-9

וַיֵּצֵא פַרְעֹה בַיּוֹם הַהוּא אֶת־הַנְּגִשִּׁים בָּעַם וְאֶת־שֹׁטְרָיו לֵאמֹר: 7 לֹא תֵאסְפוּן לָתֵת תְּבֹן לָעַם לְלִבָּן הַלְּבָנִים כְּתִמּוֹל שְׁלֹשׁ הַיָּמִים יִלְכוּ וְקִשְׁוּ לָהֶם תְּבֹן: 8 וְאֶת־מִתְכַּנֵּת הַלְּבָנִים אֲשֶׁר יֵם עֲשִׂים תִּמּוֹל שְׁלֹשׁ תְּשִׁימוּ עֲלֵיהֶם לֹא תִגְרְעוּ מִמֶּנּוּ כִּי־נִרְפִים יֵם עַל־כֵּן יֵם צָעֲקִים לֵאמֹר גַּלְכָּה נִזְבַּחַה לֵאלֹהֵינוּ: 9 תִּכְבֵּד הָעֶבְדָּה עַל־הָאֲנָשִׁים וַיַּעֲשׂוּ־בָהּ וְאֶל־יִשְׁעוּ בְּדַבְרֵי־שָׁקֶר:

Vocabulary

Verse 6

נגש noun (mpl with article): “taskmaster” (BDB, 620)

שטר noun: “official” (BDB, 1009)

Syntax & Miscellaneous

- The final *he* of the initial waw-consecutive verb, וַיֵּצֵא (root: צוה), has apocopated because of the retraction of stress.
- The two components of the compound direct object are each marked by אֶת and linked together with the conjunction *waw*.
- The infinitive construct, לֵאמֹר, designates the beginning of Pharaoh’s command (i.e. direct speech).

Vocabulary

Verse 7

תבן noun: “straw” (BDB, 1061)

לבן verb: “make brick” (BDB, 527)

לבנה noun: “brick” (BDB, 527)

תמול “yesterday” (BDB, 1069)

שלושם “three days ago” (BDB, 1026)

קשש verb: “gather stubble” (BDB, 905)

Verse 8

מתכנת “proportion, measurement” (BDB, 167)

לבנה noun: “brick” (BDB, 527)

תמול “yesterday” (BDB, 1069)

שלושם “three days ago” (BDB, 1026)

גרע verb: “diminish” (BDB, 175)

רפה verb (Niphal participle mpl): “be idle” (BDB, 951)

צעק verb: “cry out”

Exodus 5:6-9

נבלה verb (Qal cohortative 1cpl root הלך): “we shall go”

Verse 9

שעה verb (Qal jussive 3mpl): “regard” (BDB, 1043)

שקר “deception, falsehood”

Syntax & Misc.

Verse 7

- The final nun on the initial verb form, תִּאֲסֹפֹן, is a ::glossary(paragogic,paragogic nun):: (for more information on the morphology of this verb see GKC 68h).
- The word לָתֵת is the Qal infinitive construct of נָתַן “give.”
- The idiomatic phrase, תְּמוֹל שְׁלֹשׁ, designates a period of time previous to the statement—“formerly, previously.”
- The lack of the typical clause connector, *waw*, with the final clauses (הֵם יִלְכוּ (וְקִשְׁרוּ לָהֶם תָּבֹן) designates an asyndetic clause that functions epexegetically (to give explanation).

Verse 8

- The matrix sentence is אֶת־מִתְכַנֵּן הַלְבִּיִּים תְּשִׂימוּ עָלֵיהֶם with the embedded relative clause, אֲשֶׁר הֵם עֹשִׂים תְּמוֹל שְׁלֹשׁ, modifying the construct phrase (i.e. direct object).
- The verbal idea of the relative clause is periphrastic with only the participle (עֹשִׂים) extant.
- The clause, לֹא תִגְרְעוּ מִמֶּנּוּ, uses asyndeton (see note on verse 7).
- The use of כִּי (temporal “when”) followed by עַל־כֵּן marks an inferential statement.

Verse 9

- The verb in clause initial position is jussive, תִּכְבֶּד “let it be heavy” (GKC 109).
- The final *waw* (וְאֶל־יִשְׁעוּ) functions as a clause connector designating purpose “so that.”
- The negative אַל is used with jussives and not the more frequent לֹא.
- The verb שָׁעָה sequenced with the *beth* preposition means to “have regard for” (see also Psalm 119:117, וְאִשְׁעָה בְּחִקְיָהּ תָּמִיד).

וַיֵּצְאוּ נְגִישֵׁי הָעָם וְשֹׁטְרֵי וַיֹּאמְרוּ אֶל־הָעָם לֵאמֹר כֹּה אָמַר פַּרְעֹה
 אֵינֶנִּי נֹתֵן לָכֶם תְּבֹן: 11 אַתֶּם לָכוּ קָחוּ לָכֶם תְּבֹן מֵאֲשֶׁר תִּמְצְאוּ כִּי
 אֵין נִגְרַע מֵעֲבַדְתְּכֶם דְּבַר: 12 וַיִּפֹּץ הָעָם בְּכָל־אֶרֶץ מִצְרַיִם לְקַשֵּׁשׁ
 קֶשׂ לַתְּבֹן: 13 וְהַנְּגִשִׁים אָצִים לֵאמֹר כָּלוּ מַעֲשֵׂיכֶם דְּבַר־יוֹם בְּיוֹמוֹ
 כַּאֲשֶׁר בִּהְיוֹת הַתְּבֹן: 14 וַיִּכּוּ שֹׁטְרֵי בְנֵי יִשְׂרָאֵל אֲשֶׁר־שָׂמוּ עֲלֵהֶם
 נְגִישֵׁי פַרְעֹה לֵאמֹר מִדּוּעַ לֹא כְלִיתֶם חֻקְכֶם לְלַבֵּן בְּתַמּוּל שְׁלֹשָׁם
 גַּם־תַּמּוּל גַּם־הַיּוֹם:

Vocabulary

Verse 10

נגש "taskmaster" (BDB, 620)

שטר "officer" (BDB, 1009)

תבן "straw" (BDB, 1061)

Syntax & Miscellaneous

- When the second element of a construct phrase is definite, the entire phrase is definite; hence, הָעָם is translated as "the taskmasters of the people" (GKC 127).
- The negative existence predicator, אֵין, (with a 1cs pronominal suffix functioning as the clause subject; GKC 152m) sequenced with the participle, נֹתֵן, is periphrastic. There are more than 200 occurrences of this grammatical construction in the MT (33x in the Pentateuch—Genesis 20:7, 30:1, 41:8, 24, 39, 43:5; Exodus 3:2, 5:10-11, 16, 8:17, 12:30, 22:9, 33:15; Lev. 11:4, 26, 14:21, 26:6, 17, 36; Numbers 27:17; Deuteronomy 1:32, 4:12, 22, 8:15, 21:18, 20, 22:27, 28:26, 29, 31, 68, 32:39).
- The sentence typology of the quotation is S-V_{phrase}-IO-O.

Vocabulary

Verse 11

תבן "straw" (BDB, 1061)

מאשר "from wherever" (BDB, 84; GKC 138e)

גרע verb (*Niphal* participle ms): "be withdrawn" (BDB, 175)

Verse 12

פּוֹץ verb (*Hiphil waw*-consecutive imperfect 3ms): "scatter"

קשש verb (*Po'el* infinitive construct): "gather stubble" (BDB, 905)

קש "stubble" (BDB, 905)

תבן "straw" (BDB, 1061)

Verse 13

Exodus 5:10-14

נגש "taskmaster" (BDB, 620)

אֹץ verb (*Qal* participle ms): "press" (BDB, 21)

תבן "straw" (BDB, 1061)

Verse 14

שטר "officer" (BDB, 1009)

ויכו verb (*Hophal waw*-consecutive imperfect 3mpl from נכה): "be beaten"

נגש "taskmaster" (BDB, 620)

חק noun: "amount due, prescribed duty"

לבן verb: "make brick" (BDB, 527)

תמול "yesterday, formerly" (BDB, 1069)

שלושם "three days ago" (BDB, 1026)

Syntax & Misc.

Verse 11

- The common grammatical construction—double imperatives without intervening *waw*—usually links a verb of motion (e.g. הֵלֵךְ, בּוֹא, קוּם, יֵרֵד) with another command to express durative action. Also found in Exodus 4:19, 5:18; 6:11, 8:21, 9:19, 10:8, 24, 12:31, 17:9, 19:21, 24, 32:1, 7, 34, 33:1 (more than 250x in MT).
- A negative particle sequenced with דְּבַר means "nothing" (regularly with negative לֹא cf. 1 Kings 5:7, 10:3; Isaiah 39:2; Jeremiah 42:4 or with אֵין cf. Numbers 20:19; 1 Samuel 20:21).

Verse 12

- The *Po'el* (or *Poel*) verbal stem occurs as a replacement for the causative Piel with geminate and hollow roots (original ו). The passive is *Po'al* and reflexive *Hithpo'el*. GKC 55c states: "[*Po'el*] expresses an aim or endeavour to perform the action."

Verse 13

- The idiom, דְּבַר־יּוֹם בְּיוֹמוֹ, means "daily work" or possibly "daily amount."
- The *beth* preposition, בְּהַיּוֹת, is temporal "when."

Verse 14

- The relative clause, אֲשֶׁר־שָׂמוּ עֲלֵהֶם נִגְשֵׁי פִרְעֹה, modifies the clause subject, שטר.
- The idiom, תְּמוֹל שְׁלֹשָׁם "three days ago," refers to the day before yesterday.
- Two phrases sequencing גַּם ... גַּם should be understood as "either ... or" (BDB, 168).

Exodus 5:15-19

וַיָּבֹאוּ שָׂטְרֵי בְנֵי יִשְׂרָאֵל וַיִּצְעֲקוּ אֶל־פַּרְעֹה לֵאמֹר לְמָה תַעֲשֶׂה כֹה
לְעַבְדֶּיךָ: 16 תָּבֵן אֵין נָתַן לְעַבְדֶּיךָ וּלְבָנִים אֹמְרִים לָנוּ עֲשׂוּ וְהִנֵּה
עַבְדֶּיךָ מְכִים וְחֹטְאֵת עִמָּךְ: 17 וַיֹּאמֶר נְרָפִים אַתֶּם נְרָפִים עַל־כֵּן
אַתֶּם אֹמְרִים גְּלָכָה גְּזַבְחָה לִיהוָה: 18 וְעַתָּה לָכוּ עֲבָדוּ וְתָבֵן לֹא־יִנָּתֵן
לָכֶם וְתָכֵן לְבָנִים תִּתְּנוּ: 19 וַיֵּרְאוּ שָׂטְרֵי בְנֵי־יִשְׂרָאֵל אֶתֶם בָּרַע
לֵאמֹר לֹא־תִגְרַעוּ מִלְּבַנֵיכֶם דְּבַר־יוֹם בְּיוֹמוֹ:

Vocabulary

Verse 15

שטר "officer" (BDB, 1009)

צעק verb (*Qal waw*-consecutive imperfect 3mpl): "cry out"

Syntax & Miscellaneous

- The verb, בוא, can refer to movement away ("go") or movement to ("come") a locality.
- The adverb, כה, functions as a ::glossary(demonstrative):: referring to the previous actions of Pharaoh.

Vocabulary

Verse 16

תבן "straw" (BDB, 1061)

לבנה "brick" (BDB, 527)

מכים verb (*Hophal* participle mpl from נכה): "be beaten"

Verse 17

רפה verb (*Niphal* participle mpl): "be lazy" (BDB, 951)

על-כן "therefore"

Verse 18

לבנה "brick" (BDB, 527)

תבן "measurement, quota, capacity" (BDB, 1067)

לבנה noun: "brick" (BDB, 527)

Verse 19

שטר "officer" (BDB, 1009)

גרע verb: "diminish" (BDB, 175)

לבנה noun: "brick" (BDB, 527)

Syntax & Misc.

Verse 16

Exodus 5:15-19

- The first clause serves as an explanation of the wrong done to the Hebrews. ::glossary(asyndeton,Asyndeton)::, the lack of a clause connector, indicates such an explanative clause.
- Notice the highlighting of the first elements of the clauses—תבן “straw” and לבנה “brick.”
- The direct speech marker, אמרים לנו, is interjected in the middle of the command: עשו לבנים “Make bricks!”

Verse 17

- The final quotation begins with גלכה, a cohortative form of הלך.

Verse 18

- The object of the clause, תבן, is ::glossary(fronting,fronted):: for emphasis (cf. verse 16).

Verse 19

- The phrase, דבר־יום בְּיוֹמוֹ, serves as an ::glossary(idiom):: meaning “daily amount.”

Exodus 5:20-23

וַיִּפְגְּעוּ אֶת־מֹשֶׁה וְאֶת־אַהֲרֹן נְצֻבִים לְקִרְאתָם בְּצֵאתָם מֵאֵת פְּרַעֲהַ:
21 וַיֹּאמְרוּ אֲלֵהֶם יְרֵא יְהוָה עֲלֵיכֶם וַיִּשְׁפֹּט אֲשֶׁר הִבְאִשְׁתֶּם
אֶת־רִיחֹנוּ בְּעֵינַי פְּרַעֲהַ וּבְעֵינַי עֲבָדָיו לְתִת־חֶרֶב בְּיָדָם לְהַרְגֵנוּ:
22 וַיֵּשֶׁב מֹשֶׁה אֶל־יְהוָה וַיֹּאמֶר אֲדֹנָי לְמָה הִרְעַתָּה לְעַם הַזֶּה לְמָה
זֶה שְׁלַחְתָּנִי: 23 וּמֵאֵז בְּאֵתִי אֶל־פְּרַעֲהַ לְדַבֵּר בְּשִׁמְךָ הֲרַע לְעַם הַזֶּה
וְהֵצֵל לֹא־הֵצַלְתָּ אֶת־עַמְּךָ:

Vocabulary

Verse 20

פגע verb: "meet; light upon" (BDB, 803)

Syntax & Miscellaneous

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Vocabulary

Verse 21

באש verb (Hiphil): "cause to stink" (BDB, 92)

Verse 22

Verse 23

מאז "since" (BDB, 23)

Syntax & Misc.

Verse 21

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Verse 22

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Verse 23

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Exodus,