

## Freedom, Fear, and Time:

### Exodus 11-13 and The Death of the Firstborn

Rachel Sharansky Danziger \* March 8th 2022 \* Exodus: The Ins and Outs of Liberty #4

#### 1: The end in sight

##### Exodus 11:1-8

(1) And יהוה said to Moses, “I will bring but one more plague upon Pharaoh and upon Egypt; after that he shall let you go from here; indeed, when he lets you go, he will drive you out of here one and all. (2) Tell the people to borrow, each man from his neighbor and each woman from hers, objects of silver and gold.” (3) יהוה disposed the Egyptians favorably toward the people. Moreover, Moses himself was much esteemed in the land of Egypt, among Pharaoh’s courtiers and among the people.

(4) Moses said, “Thus says יהוה: Toward midnight I will go forth among the Egyptians, (5) and every [male] first-born in the land of Egypt shall die, from the first-born of Pharaoh who sits on his throne to the first-born of the slave girl who is behind the millstones; and all the first-born of the cattle. (6) And there shall be a loud cry in all the land of Egypt, such as has never been or will ever be again; (7) but not a dog shall snarl at any of the Israelites, at human or beast—in order that you may know that יהוה makes a distinction between Egypt and Israel.

(8) “Then all these courtiers of yours shall come down to me and bow low to me, saying, ‘Depart, you and all the people who follow you!’ After that I will depart.” And he left Pharaoh’s presence in hot anger.

##### שמות י"א:א-ח

(א) וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה עוֹד נֹגַע אֶחָד אָבִיָּא עַל־פְּרַעֲוִה וְעַל־מִצְרָיִם אֶחָר־יָכִן יִשְׁלַח אֶתְכֶם מִזֶּה כְּשִׁלְחוֹ כָּל־הָאֲרָץ יִגְרַשׁ אֶתְכֶם מִזֶּה: (ב) דַּבְּרָנָא בְּאָזְנֵי הָעָם וְיִשְׁאַלּוּ אִישׁ מֵאֵת רֵעֵהוּ וְאִשְׁהָ מֵאֵת רְעוּתָהּ כְּלִי־כֶסֶף וְכִלְיֵי זָהָב: (ג) וַיִּתֵּן יְהוָה אֶת־תֵּן הָעָם בְּעֵינֵי מִצְרָיִם גַּם הָאִישׁ מִשֹּׁה גְדוֹל מְאֹד בְּאֶרֶץ מִצְרָיִם בְּעֵינֵי עַבְדֵי־פְרַעֲוִה וּבְעֵינֵי הָעָם: {ס}

(ד) וַיֹּאמֶר מֹשֶׁה כֹּה אָמַר יְהוָה כַּחֲצֹת הַלַּיְלָה אֲנִי יוֹצֵא בְּתוֹךְ מִצְרָיִם: (ה) וַיָּמָת כָּל־בְּכוֹר בְּאֶרֶץ מִצְרָיִם מִבְּכוֹר פְּרַעֲוִה הַיֹּשֵׁב עַל־כִּסֵּאוֹ עַד בְּכוֹר הַשֹּׁפְחָה אֲשֶׁר אַתָּר הָרִחִים וְכֹל בְּכוֹר בְּהֵמָה: (ו) וְהִיָּתָה צְעָקָה גְדוֹלָה בְּכָל־אֶרֶץ מִצְרָיִם אֲשֶׁר כָּמֹהוּ לֹא נִהְיָתָה וְכָמֹהוּ לֹא תִסְרַף: (ז) וְלִכְלֹ בְּנֵי יִשְׂרָאֵל לֹא יִחְרָץ־כְּלָב לְשׁוֹנוֹ לְמֵאִישׁ וְעַד־בְּהֵמָה לְמַעַן תִּדְעוּן אֲשֶׁר יִפְלֶה יְהוָה בֵּין מִצְרָיִם וּבֵין יִשְׂרָאֵל:

(ח) וַיִּרְדּוּ כָל־עַבְדֵי הָאֱלֹה אֵלָי וְהִשְׁתַּחֲוּוּ־לִי לֵאמֹר צֵא אֶתָּה וְכָל־הָעָם אֲשֶׁר־בְּרַגְלֶיךָ וְאֶחָר־יָכִן אֲצֵא וְיֹצֵא מֵעַם־פְּרַעֲוִה בְּחָרִי־אָף: {ס}

## 2. The seeds of partnership

### Exodus 12:1-13

(1) יהוה said to Moses and Aaron in the land of Egypt:  
 (2) This month shall mark for you the beginning of the months; it shall be the first of the months of the year for you.

(3) Speak to the community leadership of Israel and say that on the tenth of this month each of them shall take a lamb to a family, a lamb to a household... (6) You shall keep watch over it until the fourteenth day of this month; and all the assembled congregation of the Israelites shall slaughter it at twilight. (7) They shall take some of the blood and put it on the two doorposts and the lintel of the houses in which they are to eat it. (8) They shall eat the flesh that same night; they shall eat it roasted over the fire, with unleavened bread and with bitter herbs... (11) This is how you shall eat it: your loins girded, your sandals on your feet, and your staff in your hand; and you shall eat it hurriedly: it is a passover offering to יהוה.

(12) For that night I will go through the land of Egypt and strike down every [male] first-born in the land of Egypt, both human and beast; and I will mete out punishments to all the gods of Egypt, I יהוה. (13) And the blood on the houses where you are staying shall be a sign for you: when I see the blood I will pass over you, so that no plague will destroy you when I strike the land of Egypt.

### Natan Sharansky and Rachel Sharansky Danziger, "Joining the Exodus":

...in reality, every single Jew who wished to make aliyah had to go through his or her own heroic ordeal of defiance. The Soviet Union ruled millions of people by threatening and isolating them. To apply for an emigration visa, each man and woman had to overcome this crippling fear and publicly forsake the Soviet credo. First, applicants had to request an invitation from (real or fake) relatives in Israel. The KGB, monitoring the Soviet mail system, knew about these invitation letters even before their recipients saw them, and summoned the latter for interrogations. Shaken, the would-be applicants then had to declare, repeatedly and in public, their intention to leave for Israel... In short, every applicant had to stand in the metaphorical public square and repudiate the Soviet gods in the name of the "imperialist Zionist" enemy.

### שמות י"ב:א'-י"ג

(א) ויאמר יהוה אל משה ואליהרן בארץ מצרים לאמר: (ב) החודש הזה לכם ראש חדשים ראשון הוא לכם לחדשי השנה.

(ג) דברו אל כל עדת ישראל לאמר בעשר לחודש הזה ויקחו להם איש שנה לבית אבית שנה לבית... (ו) והגה לכם למשמרת עד ארבעה עשר יום לחודש הזה וישחטו אתו כל קהל עדת ישראל בין הערבים: (ז) ולקחו מן הדם ונתנו על שתי המזוזות ועל המשקוף על הבתים אשר יאכלו אתו בזה: (ח) ואכלו את הבשר בלילה הזה צלי אש ומצות על מררים יאכלהו... (יא) וככה תאכלו אתו מתניכם חגרים נעליכם ברגליכם ומקלכם בידכם ואכלתם אתו בחפזון פסח הוא ליהוה.

(יב) ועברתי בארץ מצרים בלילה הזה והכיתי כל בכור בארץ מצרים מאדם ועד בהמה ובכל אלהי מצרים אעשה שפטים אני יהוה: (יג) והיה הדם לכם לאת על הבתים אשר אתם שם וראיתי את הדם ופסחתי עלכם ולא יהיה בכם נגף למשחית בהכתי בארץ מצרים:

### 3: Spoilers ahead!

#### Exodus 12:14-20

(14) This day shall be to you one of remembrance: you shall celebrate it as a festival to יהוה throughout the ages; you shall celebrate it as an institution for all time. (15) Seven days you shall eat unleavened bread; on the very first day you shall remove leaven from your houses, for whoever eats leavened bread from the first day to the seventh day, that person shall be cut off from Israel. (16) You shall celebrate a sacred occasion on the first day, and a sacred occasion on the seventh day; no work at all shall be done on them; only what every person is to eat, that alone may be prepared for you. (17) You shall observe the [Feast of] Unleavened Bread, **for on this very day I brought your ranks out of the land of Egypt; you shall observe this day throughout the ages as an institution for all time.** (18) In the first month, from the fourteenth day of the month at evening, you shall eat unleavened bread until the twenty-first day of the month at evening. (19) No leaven shall be found in your houses for seven days. For whoever eats what is leavened, that person—whether a stranger or a citizen of the country—shall be cut off from the community of Israel. (20) You shall eat nothing leavened; in all your settlements you shall eat unleavened bread.

#### Ibn Ezra on Exodus 12:17:2

[HAVE I BROUGHT.] Scripture reads, *have I brought your hosts out of the land of Egypt* although they had not yet left Egypt. This prophecy took place at the beginning of the month. Its meaning is: you will say this in all of your generations.

#### Exodus 12:21-27

(21) Moses then summoned all the elders of Israel and said to them, “Go, pick out lambs for your families, and slaughter the passover offering... (25) And when you enter the land that יהוה will give you, as promised, you shall observe this rite. (26) **And when your children ask you, ‘What do you mean by this rite?’ (27) you shall say, ‘It is the passover sacrifice to יהוה, who passed over the houses of the Israelites in Egypt when smiting the Egyptians, but saved our houses.’**” Those assembled then bowed low in homage.

#### שמות י"ב:י"ד-כ'

(יד) וְהָיָה הַיּוֹם הַזֶּה לָכֶם לְזִכְרוֹן וְחַגְתֶּם אֹתוֹ חַג לַיהוָה לְדֹרֹתֵיכֶם חֻקַּת עוֹלָם תְּחַגְּגוּהוּ: (טו) שִׁבְעַת יָמִים מַצּוֹת תֹּאכְלוּ אֹהַב בַּיּוֹם הָרִאשׁוֹן תִּשְׁבִּיתוּ שָׂאֵר מִבֵּיתֵיכֶם כִּי וְכָל־אֲכָל חֶמֶץ וְנִכְרַתְהָ הַנֶּפֶשׁ הַהוּא מִיִּשְׂרָאֵל מִיּוֹם הָרִאשׁוֹן עַד־יוֹם הַשִּׁבְעִי: (טז) וּבַיּוֹם הָרִאשׁוֹן מִקְרָא־קֹדֶשׁ יִהְיֶה לָכֶם כָּל־מְלֶאכֶה לֹא־יַעֲשֶׂה בָהֶם אֹהַב אֲשֶׁר יֹאכַל לְכָל־נֶפֶשׁ הוּא לְבִדּוֹ יַעֲשֶׂה לָכֶם: (יז) וּשְׁמֵרְתֶם אֶת־הַמַּצּוֹת כִּי־בַעֲצֵם הַיּוֹם הַזֶּה הוֹצֵאתִי אֶת־צְבָאוֹתֵיכֶם מֵאֶרֶץ מִצְרַיִם וּשְׁמֵרְתֶם אֶת־הַיּוֹם הַזֶּה לְדֹרֹתֵיכֶם חֻקַּת עוֹלָם: (יח) בְּרִאשׁוֹן בְּאַרְבַּעַה עָשָׂר יוֹם לַחֹדֶשׁ בְּעָרֵב תֹּאכְלוּ מַצָּת עַד יוֹם הָאֶחָד וְעֶשְׂרִים לַחֹדֶשׁ בְּעָרֵב: (יט) שִׁבְעַת יָמִים שָׂאֵר לֹא יִמָּצֵא בְּבֵיתֵיכֶם כִּי וְכָל־אֲכָל מִחֻמָּצַת וְנִכְרַתְהָ הַנֶּפֶשׁ הַהוּא מֵעֵדֶת יִשְׂרָאֵל בֶּנֶר וּבְאִזְרַח הָאָרֶץ: (כ) כָּל־מִחֻמָּצַת לֹא תֹאכְלוּ בְּכָל־מוֹשְׁבֵיתֵיכֶם תֹּאכְלוּ מַצּוֹת: {פ}

#### שמות י"ב:כ"א-כ"ז

(כא) וַיִּקְרָא מֹשֶׁה לְכָל־זִקְנֵי יִשְׂרָאֵל וַיֹּאמֶר אֲלֵהֶם מִשְׁכוּ וּקְחוּ לָכֶם צֹאן לְמִשְׁפַּחְתֵיכֶם וּשְׁחַטוּ הַפֶּסַח... (כה) וְהָיָה כִּי־תִבְּאוּ אֶל־הָאָרֶץ אֲשֶׁר יָתַן יְהוָה לָכֶם כְּאֲשֶׁר דִּבֶּר וּשְׁמֵרְתֶם אֶת־הָעֲבֹדָה הַזֹּאת: (כו) וְהָיָה כִּי־יֹאמְרוּ אֲלֵיכֶם בְּנֵיכֶם מָה הָעֲבֹדָה הַזֹּאת לָכֶם: (כז) וַאֲמַרְתֶּם זְבַח־פֶּסַח הוּא לַיהוָה אֲשֶׁר פָּסַח עַל־בְּתֵי בְנֵי־יִשְׂרָאֵל בְּמִצְרַיִם בְּנִגְפוֹ אֶת־מִצְרַיִם וְאֶת־בְּתֵינּוּ הַצִּיל וַיִּקַּד הָעָם וַיִּשְׁתַּחֲוּוּ:

## 4. Narrative-shaping

**Exodus 13:1-16**

(1) יהוה spoke further to Moses, saying, (2) “Consecrate to Me every male first-born; human and beast, the first [male] issue of every womb among the Israelites is Mine.”

(3) And Moses said to the people, “Remember this day, on which you went free from Egypt, the house of bondage, how יהוה freed you from it with a mighty hand: no leavened bread shall be eaten. (4) You go free on this day, in the month of Abib. (5) So, when יהוה has brought you into the land of the Canaanites, the Hittites, the Amorites, the Hivites, and the Jebusites, which was sworn to your fathers to be given you, a land flowing with milk and honey, you shall observe in this month the following practice: (6) “Seven days you shall eat unleavened bread, and on the seventh day there shall be a festival of יהוה... (8) **And you shall explain to your child on that day, ‘It is because of what יהוה did for me when I went free from Egypt.’** (9) “And this shall serve you as a sign on your hand and as a reminder on your forehead—in order that the Teaching of יהוה may be in your mouth—that with a mighty hand יהוה freed you from Egypt. (10) You shall keep this institution at its set time from year to year.

(11) “And when יהוה has brought you into the land of the Canaanites, as [God] swore to you and to your fathers, and has given it to you, (12) you shall set apart for יהוה every first issue of the womb: every male firstling that your cattle drop shall be יהוה’s.. (14) **And when, in time to come, a child of yours asks you, saying, ‘What does this mean?’** you shall reply, ‘It was with a mighty hand that יהוה brought us out from Egypt, the house of bondage. (15) When Pharaoh stubbornly refused to let us go, יהוה slew every [male] first-born in the land of Egypt, the first-born of both human and beast. Therefore I sacrifice to יהוה every first male issue of the womb, but redeem every male first-born among my children.’ (16) “And so it shall be as a sign upon your hand and as a symbol on your forehead that with a mighty hand יהוה freed us from Egypt.”

## שמות י"ג:א'-ט"ז

(א) וידבר יהוה אל-מֹשֶׁה לֵאמֹר: (ב) קִדְשִׁי לִי כָל-בְּכוֹר פֶּטֶר כָּל-רֶחֶם בְּבִנֵי יִשְׂרָאֵל בְּאָדָם וּבַבְּהֵמָה לִי הוּא:

(ג) ויאמר מֹשֶׁה אל-הָעָם זְכוֹר אֶת-הַיּוֹם הַזֶּה אֲשֶׁר יֵצְאתֶם מִמִּצְרַיִם מִבְּיַת עֲבָדִים כִּי בַחֲזֶק יָד הוֹצִיא יְהוָה אֶתְכֶם מִזֶּה וְלֹא יֵאָכֵל חֻמֵּץ: (ד) הַיּוֹם אַתֶּם יֹצְאִים בַּחֲדָשׁ הָאֶבִּיב: (ה) וְהָיָה כִּי-יְבִיאֶךָ יְהוָה אֶל-אֶרֶץ הַכְּנַעֲנִי וְהַחִתִּי וְהָאֱמֹרִי וְהַחִוִּי וְהַיְבוּסִי אֲשֶׁר נִשְׁבַּע לְאַבְרָהָם לֵאמֹר לְךָ אֶרֶץ זָבַת חֶלֶב וְדָבָשׁ וְעַבַדְתָּ אֶת-הָעַבְדָּה הַזֹּאת בַּחֲדָשׁ הַזֶּה: (ו) שִׁבְעַת יָמִים תֹּאכַל מִצֶּת וּבַיּוֹם הַשְּׂבִיעִי חַג לַיהוָה... (ח) וְהַגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר בְּעָבוּר זֶה עָשָׂה יְהוָה לִי בְּיֹצְאֹתִי מִמִּצְרָיִם: (ט) וְהָיָה לְךָ לְאוֹת עַל-יָדְךָ וּלְזִכְרוֹן בֵּין עֵינֶיךָ לְמַעַן תִּהְיֶה תּוֹרַת יְהוָה בְּפִיךָ כִּי בֵּינְךָ חֻקָּה הוֹצֵאתָ יְהוָה מִמִּצְרָיִם: (י) וְשִׁמַּרְתָּ אֶת-הַחֻקָּה הַזֹּאת לְמוֹעֲדָה מִיָּמִים מִיָּמָה: {פ}

(יא) וְהָיָה כִּי-יְבִיאֶךָ יְהוָה אֶל-אֶרֶץ הַכְּנַעֲנִי כַאֲשֶׁר נִשְׁבַּע לְךָ וּלְאַבְרָהָם וְנָתַנָּה לְךָ: (יב) וְהָעַבְדָּת כָּל-פֶּטֶר רֶחֶם לַיהוָה וְכָל-פֶּטֶר וּשְׁגֵר בַּהֵמָה אֲשֶׁר יִהְיֶה לְךָ הַזֹּכְרִים לַיהוָה.. (יד) וְהָיָה כִּי-יִשְׁאֶלֶךָ בֶּנְךָ מָחָר לֵאמֹר מַה-זֹּאת וְאָמַרְתָּ אֵלָיו בַּחֲזֶק יָד הוֹצִיאָנוּ יְהוָה מִמִּצְרַיִם מִבְּיַת עֲבָדִים: (טו) וְהָיָה כִּי-הִקְשָׁה פְרַעֲוֹ לְשַׁלְּחָנוּ וַיַּהַרְג יְהוָה כָּל-בְּכוֹר בְּאֶרֶץ מִצְרָיִם מִבְּכֹר אָדָם וְעַד-בְּכוֹר בַּהֵמָה עַל-כֵּן אֲנִי זֹבֵחַ לַיהוָה כָּל-פֶּטֶר רֶחֶם הַזֹּכְרִים וְכָל-בְּכוֹר בְּנֵי אִפְדָּה: (טז) וְהָיָה לְאוֹת עַל-יָדְכֶם וּלְטוֹטְפֹת בֵּין עֵינֶיךָ כִּי בַחֲזֶק יָד הוֹצִיאָנוּ יְהוָה מִמִּצְרָיִם: {ס}

## 5: Stories and identity

**Rabbi Jonathan Sacks, “Writing my own chapters” (<https://rabbisacks.org/bo-5780/>):**

The Israelites had not yet left Egypt, and yet already Moses was telling them how to tell the story. That is the extraordinary fact. Why so? Why this obsession with storytelling?

The simplest answer is that we are the story we tell about ourselves. There is an intrinsic, perhaps necessary, link between narrative and identity. In the words of the thinker who did more than most to place this idea at the centre of contemporary thought, Alasdair MacIntyre, “man is in his actions and practice, as well as in his fictions, essentially a story-telling animal.” We come to know who we are by discovering of which story or stories we are a part.

Jerome Bruner has persuasively argued that narrative is central to the construction of meaning, and meaning is what makes the human condition human. No computer needs to be persuaded of its purpose in life before it does what it is supposed to do. Genes need no motivational encouragement. No virus needs a coach. We do not have to enter their mindset to understand what they do and how they do it, because they do not have a mindset to enter. But humans do. We act in the present because of things we did or that happened to us in the past, and in order to realise a sought-for future. Even minimally to explain what we are doing is already to tell a story....

Rousseau is talking about the greatest of political leaders. First of these, he says, was Moses who “formed and executed the astonishing enterprise of instituting as a national body a swarm of wretched fugitives who had no arts, no weapons, no talents, no virtues, no courage, and who, since they had not an inch of territory of their own, were a troop of strangers upon the face of the earth.”

Moses, he says, “dared to make out of this wandering and servile troop a body politic, a free people, and while it wandered in the wilderness without so much as a stone on which to rest its head, gave it the lasting institution, proof against time, fortune and conquerors, which 5000 years have not been able to destroy or even to weaken.” This singular nation, he says, so often subjugated and scattered, “has nevertheless maintained itself down to our days, scattered among the other nations without ever merging with them.”[5]

Moses’ genius, he says, lay in the nature of the laws that kept Jews as a people apart. But that is only half the story. The other half lies in this week’s parsha, in the institution of storytelling as a fundamental religious duty, recalling and re-enacting the events of the Exodus every year, and in particular, making children central to the story. Noting that in three of the four storytelling passages (three in our parsha, the fourth in Va’etchanan) children are referred to as asking questions, the Sages held that the narrative of Seder night should be told in response to a question asked by a child wherever possible. If we are the story we tell about ourselves, then as long as we never lose the story, we will never lose our identity.

## 6: Stories and freedom

**Rabbi Jonathan Sacks, "The Story We Tell", (<https://rabbisacks.org/story-tell-bo-5778/>):**

Why was this the most important thing he could do in this intense moment of redemption? Because freedom is the work of a nation, nations need identity, identity needs memory, and memory is encoded in the stories we tell. Without narrative, there is no memory, and without memory, we have no identity. The most powerful link between the generations is the tale of those who came before us – a tale that becomes ours, and that we hand on as a sacred heritage to those who will come after us. We are the story we tell ourselves about ourselves, and identity begins in the story parents tell their children.

That narrative provides the answer to the three fundamental questions every reflective individual must ask at some stage in their lives: Who am I? Why am I here? How then shall I live? There are many answers to these questions, but the Jewish ones are: I am a member of the people whom God rescued from slavery to freedom. I am here to build a society that honors the freedom of others, not just my own. And I must live in conscious knowledge that freedom is the gift of God, honored by keeping His covenant of law and love.

## 7: Time and freedom

**Robert Grudin, *Time and the Art of Living*:**

Like a machine which sorts out a great variety of objects into individually homogeneous bundles, time sorts and garners up our various productions. We smoke only one cigarette at a time, but in a few years our lungs look as though we had inhaled a volcano. We experience isolated moments of affection and delight, and find in a few weeks that we are in love... Yet we seldom think of the specific phenomena as parts of a coherent whole. Time plays the big arpeggios of victory and defeat, achievement, disaffection, the whole gamut; but we hear only the single tones. And in missing the incremental structure, the temporal coherence of our lives, we miss the truth about ourselves.

Free men and women, on the other hand, can think across time, viewing their own lives, inclusive of past, present and future, as architectural wholes, static in mental space. They can therefore see, as others cannot, the cracks and buttresses of repeated action, the points of stress, the established framework. (8)

Enclosures look small until we are within them. Cottages look tiny from the outside; and newly framed houses, in the absurdly limitless context of outdoor space, seem puny and shrunken. But once they are properly walled in and we are properly inside them, they no longer seem small. Through the eye, the mind has adjusted from vacant space to human space – from a context in which human nature is meaningless to one in which it has significance; and the rooms seem large enough. A similar metamorphosis is possible in time. If we view time as amorphous and homogeneous, we simply swim our way through days and weeks; we barely exist in time, for our wayfaring awareness is lost in its huge scale. But if we roof and wall time into chambers of expectation, plan and commitment, our days become memorable. Time takes on significance when we frame it on a human scale. (3-4)

## 8: The exodus

**Exodus 12:29-51**

(29) In the middle of the night יהוה struck down all the [male] first-born in the land of Egypt, from the first-born of Pharaoh who sat on the throne to the first-born of the captive who was in the dungeon, and all the first-born of the cattle. (30) And Pharaoh arose in the night, with all his courtiers and all the Egyptians—because there was a loud cry in Egypt; for there was no house where there was not someone dead. (31) He summoned Moses and Aaron in the night and said, “Up, depart from among my people, you and the Israelites with you! Go, worship יהוה as you said! (32) Take also your flocks and your herds, as you said, and begone! And may you bring a blessing upon me also!” (33) The Egyptians urged the people on, impatient to have them leave the country, for they said, “We shall all be dead.”

(34) So the people took their dough before it was leavened, their kneading bowls wrapped in their cloaks upon their shoulders. (35) The Israelites had done Moses' bidding and borrowed from the Egyptians objects of silver and gold, and clothing. (36) And יהוה had disposed the Egyptians favorably toward the people, and they let them have their request; thus they stripped the Egyptians. (37) The Israelites journeyed from Rameses to Succoth, about six hundred thousand fighting men on foot, aside from noncombatants. (38) Moreover, a mixed multitude went up with them, and very much livestock, both flocks and herds. (39) And they baked unleavened cakes of the dough that they had taken out of Egypt, for it was not leavened, since they had been driven out of Egypt and could not delay; nor had they prepared any provisions for themselves. (40) The length of time that the Israelites lived in Egypt was four hundred and thirty years; (41) at the end of the four hundred and thirtieth year, to the very day, all the ranks of יהוה departed from the land of Egypt. (42) That was for יהוה a night of vigil to bring them out of the land of Egypt; that same night is יהוה's, one of vigil for all the children of Israel throughout the ages... (51) That very day יהוה freed the Israelites from the land of Egypt, troop by troop.

**שמות י"ב:כ"ט-נ"א**

(כט) וַיְהִי וּבַחֲצֵי הַלַּיְלָה וַיַּהַרְגֵם יְהוָה כָּל־בְּכוֹרֵי מִצְרָיִם מִבְּכוֹר פַּרְעֹה הַיֹּשֵׁב עַל־כִּסֵּאֹו עַד בְּכוֹר הַשְּׂבִי אֲשֶׁר בְּבֵית הַבּוֹר וְכָל בְּכוֹר בְּהֵמָה: (ל) וַיָּקָם פַּרְעֹה לַיְלָה הוּא וְכָל־עַבְדָּיו וְכָל־מִצְרָיִם וַתְּהִי צַעֲקָה גְדֹלָה בְּמִצְרָיִם כִּי־אִין בַּיִת אֲשֶׁר אִין־שָׁם מֵת: (לא) וַיִּקְרָא לְמֹשֶׁה וְלְאַהֲרֹן לַיְלָה וַיֹּאמְרוּ קוּמוּ צְאוּ מִתּוֹךְ עַמִּי גַם־אַתֶּם גַּם־בְּנֵי יִשְׂרָאֵל וּלְכוּ עַבְדוּ אֶת־יְהוָה כְּדַבְרֵכֶם: (לב) גַּם־צֹאנֵכֶם גַּם־בְּקָרְכֶם קָחוּ כְּאֲשֶׁר דִּבַּרְתֶּם וּלְכוּ וּבִרְכַתֶּם גַּם־אֹתִי: (לג) וַתַּחֲזֹק מִצְרָיִם עַל־הָעָם לְמַהֵר לְשַׁלְּחָם מִדֶּ־הָאָרֶץ כִּי אָמְרוּ כָלֵנוּ מֵתִים: (לד) וַיִּשָּׂא הָעָם אֶת־בָּצֵקוֹ טָרֵם יַחֲמֹץ מִשְׁאַרְתָּם צָרְרַת בְּשִׁמְלַתָּם עַל־שִׁכְמָם: (לה) וּבְנֵי־יִשְׂרָאֵל עָשׂוּ כְּדַבַּר מֹשֶׁה וַיִּשְׁאַלוּ מִמִּצְרָיִם כְּלֵי־כֶסֶף וְכֵלֵי זָהָב וּשְׁמֹלֹת: (לו) וַיַּהַרְגֵם יְהוָה אֶת־חַוֵּי הָעָם בְּעֵינֵי מִצְרָיִם וַיִּשְׁאַלוּם וַיִּנְצְלוּ אֶת־מִצְרָיִם: {פ} (לז) וַיִּסְעוּ בְנֵי־יִשְׂרָאֵל מִרַעַמְסֵס סִכְתָּה כְּשֵׁש־מֵאוֹת אֶלֶף רַגְלֵי הַגְּבָרִים לְבַד מִטָּף: (לח) וְגַם־עָרַב רַב עָלָה אִתָּם וַצֹּאן וּבְקָר מְקַנָּה כְּבֵד מְאֹד: (לט) וַיֹּאפּוּ אֶת־הַבָּצֵק אֲשֶׁר הוֹצִיאוּ מִמִּצְרָיִם עִגְת מִצּוֹת כִּי לֹא חָמֵץ כִּי־גִרְשׁוּ מִמִּצְרָיִם וְלֹא יִכְלוּ לְהִתְמַהֵמֶה וְגַם־צָדָה לֹא־עָשׂוּ לָהֶם: (מ) וּמוֹשֵׁב בְּנֵי יִשְׂרָאֵל אֲשֶׁר יָשְׁבוּ בְּמִצְרָיִם שְׁלֹשִׁים שָׁנָה וָאַרְבַּע מֵאוֹת שָׁנָה: (מא) וַיְהִי מִקֵּץ שְׁלֹשִׁים שָׁנָה וָאַרְבַּע מֵאוֹת שָׁנָה וַיְהִי בְּעֶצְם הַיּוֹם הַזֶּה נִצְאוּ כָל־צְבָאוֹת יְהוָה הַזֶּה מִמִּצְרָיִם: (מב) לֵי לִי שְׁמֵרִים הוּא לְיְהוָה לְהוֹצִיאָם מִמִּצְרָיִם מִצְרָיִם הוּא־הַלַּיְלָה הַזֶּה לְיְהוָה שְׁמֵרִים לְכָל־בְּנֵי יִשְׂרָאֵל לְדוֹרֹתָם: .. (נא) וַיְהִי בְּעֶצְם הַיּוֹם הַזֶּה הוֹצִיא יְהוָה אֶת־בְּנֵי יִשְׂרָאֵל מִמִּצְרָיִם עַל־צְבָאוֹתָם: {פ}