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The Exodus

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In this paper I would like to examine the most significant [event](feasts.html) in [Jewish](gen-jew.html) history: The Exodus [from Egypt](thebirth.html) ([Hebrew](hebrew.html): Yetziat Mitzrayim). The Exodus was, arguably, THE seminal [experience](experience.html) in [Jewish](gen-jew.html) history.

Why does the Torah enshrine the Exodus in our collective consciousness with an array of rituals while obscuring the date of Matan Torah[[1]](#footnote-1), the giving of the Torah? Clearly this is designed to indicate the significance and importance of the Exodus. Further, when [HaShem](hashem.html) gave the Torah He introduced Himself as *The* [*One*](one.html) *who took Israel* [*out of Egypt*](thebirth.html), not *The* [*One*](one.html) *who created the* [*world*](worlds.html). For [Jews](gen-jew.html), the recognition of [HaShem](hashem.html)’s mastery, and our obligation to serve Him, comes from the Exodus, for it was then that we saw His omnipotence and became His people.

***Debarim (Deuteronomy) 4:34*** *Or hath God assayed to go and take him a* [*nation*](nations.html) *from the midst of another* [*nation*](nations.html)*, by temptations, by* [*signs*](signs.html)*, and by wonders, and by war, and by a mighty* [*hand*](fourteen.html)*, and by a stretched out arm, and by great terrors, according to all that the* [*HaShem*](hashem.html) *your God did for you in Egypt before your* [*eyes*](body.html)*?*

According to the Ramban, the Exodus [from Egypt](thebirth.html) is the foundation for the entire Torah, because all of the Torah’s principles concerning [HaShem](hashem.html), derive their veracity from it. Because of this, we have [two](two.html) specific [mitzvot](cmds613.html) to remember the Exodus every day and to tell the story on [Pesach](passover.html).

# Remembering The Exodus

Because of the significance of the Exodus, the Torah [commands](cmds613.html) us to remember the Exodus every day *and* to tell the story, in depth, on [Pesach](passover.html).

Chazal[[2]](#footnote-2) [teach](teacher.html) that we are to remember the Exodus every day. There are [two](two.html) Torah pesukim, which form the [mitzva](cmds613.html) of zekhiratYetziat Mitzrayim, the daily remembrance of the Exodus:

***Shemot (Exodus) 13:3*** *And Moshe said unto the people: ‘Remember this day, in which ye came out* [*from Egypt*](thebirth.html)*, out of the house of bondage; for by strength of* [*hand*](fourteen.html)[*HaShem*](hashem.html) *brought you out from this place; there shall no* [*leavened*](chametz.html) *bread be* [*eaten*](eating.html)*.*

***Debarim (Deuteronomy) 16:3*** *Thou shalt* [*eat*](eating.html) *no* [*leavened*](chametz.html) *bread with it;* [*seven*](seven.html) *days shalt thou* [*eat*](eating.html)[*unleavened*](chametz.html) *bread therewith, the bread of affliction; for thou camest forth out of the land of Egypt in haste: that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life.*

We observe this [mitzva](cmds613.html), twice daily, in the blessing of “Emet VeYatziv” of the shacharit (morning) [prayer](prayer.html) and in “Emet VeEmuna” of the arbit (evening) [prayer](prayer.html), both following the recitation of the [Shema](shema.html).

We also have a [mitzva](cmds613.html) to remember the Exodus on the [first](one.html) night of [Pesach](passover.html) and to tell the miraculous story of the Exodus [from Egypt](thebirth.html) (sippur Yetziat Mitzrayim).[[3]](#footnote-3) Rambam tells us that this [mitzva](cmds613.html) is derived from these pesukim:

***Shemot (Exodus) 3:3-8*** *And Moses said unto the people, Remember this day, in which ye came out* [*from Egypt*](thebirth.html)*, out of the house of bondage; for by strength of* [*hand*](fourteen.html)[*HaShem*](hashem.html) *brought you out from this place: there shall no* [*leavened*](chametz.html) *bread be* [*eaten*](eating.html)*. 4 This day came ye out in the month* [*Abib*](feasts.html)*. 5 And it shall be when* [*HaShem*](hashem.html) *shall bring thee into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, which he sware unto thy* [*fathers*](fathers.html) *to give thee, a land flowing with milk and honey, that thou shalt keep this service in this month. 6* [*Seven*](seven.html) *days thou shalt* [*eat*](eating.html)[*unleavened*](chametz.html) *bread, and in the* [*seventh*](seven.html) *day shall be a feast to* [*HaShem*](hashem.html)*. 7* [*Unleavened*](chametz.html) *bread shall be* [*eaten*](eating.html)[*seven*](seven.html) *days; and there shall no* [*leavened*](chametz.html) *bread be seen with thee, neither shall there be* [*leaven*](chametz.html) *seen with thee in all thy quarters. 8 And thou shalt shew thy son in that day, saying, This is done because of that which* [*HaShem*](hashem.html) *did unto me when I came forth* [*out of Egypt*](thebirth.html)*.*

Thus the significance of the Exodus is enshrined in our [prayers](prayer.html) and in the [Haggada](haggada.html) which we follow on [Pesach](passover.html). This makes the Exodus and extremely important [event](feasts.html). However, this is only the beginning, as we shall see.

# The Starting Point

At this point we need to ask a very basic question: When did the Exodus “begin”. While we might suggest that it began with Moshe [standing](mashal.html) before Paro, or when we packed our bags and began [walking](walking.html). The [Haggada](haggada.html), however, suggests that the Exodus began with [Avraham](avraham.html).

“Go and learn what Laban the Aramean planned to do to our father [Yaaqov](jacob.html); for Paro decreed only that the [male](male+female.html) (children) should be put to death, but Laban had planned to uproot all, as it is said: “**The Aramean sought to destroy my father, and the latter went down to Egypt and sojourned there, with a family few in** [**number**](nchart.html)**; and he became there a** [**nation**](nations.html)**, great, mighty, and numerous**.”

The [Haggada](haggada.html)’s perspective is echoed by Yehoshua:

***Yehoshua (Joshua) 24:1-5*** *And Joshua* [*gathered*](gather.html) *all the* [*tribes*](tribes.html) *of Israel to* [*Shechem*](city.html)*, and called for the elders of Israel, and for their heads, and for their judges, and for their officers; and they presented themselves before God. 2 And Joshua said unto all the people: ‘Thus saith* [*HaShem*](hashem.html)*, the God of Israel: Your* [*fathers*](fathers.html) *dwelt of old* [*time*](time.html) *beyond the River, even* [*Terah*](stages.html)*, the father of* [*Abraham*](avraham.html)*, and the father of Nahor; and they served other gods. 3 And I took your father* [*Abraham*](avraham.html) *from beyond the River, and led him throughout all the land of Canaan, and multiplied his* [*seed*](flower.html)*, and gave him* [*Isaac*](isaac.html)*. 4 And I gave unto* [*Isaac*](isaac.html)[*Jacob*](israelja.html) *and* [*Esau*](edom.html)*; and I gave unto* [*Esau*](edom.html) *mount Seir, to possess it; and* [*Jacob*](israelja.html) *and his children went down* [*into Egypt*](thebirth.html)*. 5 And I sent Moses and Aaron, and I plagued Egypt, according to that which I did in the midst thereof; and afterward I brought you out.*

Why does the story of Yetziat Mitzrayim begin here?

The answer is simple but fundamental. When [HaShem](hashem.html) chose [Avraham](avraham.html) Abinu, He established a [**covenant**](covenant.html) in which He promised a special Land for [Avraham](avraham.html)’s offspring. However, that [covenant](covenant.html), Brit Bein HaBetarim, the [covenant](covenant.html) between the parts, included an important clause, that before they would [inherit](inherit.html) that land, Bne Yisrael would become enslaved in a foreign land from which [HaShem](hashem.html) would later [redeem](redemption.html) them.

It is important that we understand the starting point so that we can appreciate the next section of our [study](study.html), where we examine the timing of the Exodus.

It is also worth noting that the starting ‘place’ of the Exodus was Machpelah

***Bereshit 37:14*** *And he said to him: 'Go now, see whether it is well with thy brethren, and well with the flock; and bring me back word.' So he sent him out of the* ***valley of*** [***Hebron***](city.html)*, and he came to* [*Shechem*](city.html)*.*

It is worth noting that "the valley of Chevron" is the Machpelah.

***Yehoshua (Joshua)14:13*** *And Joshua blessed him, and gave unto Caleb the son of Jephunneh* [***Hebron***](city.html) *for an* [*inheritance*](inherit.html)*. Cave.*

The [connection](connection.html) between the graves of the Patriarchs and the return from the [exile](galuyot.html) to the [Land of Israel](city.html) finds expression in [Jerusalem](city.html) as well. For this is what Nechemia, the chief butler of the king of Persian and Medea, says to Artachshasta his king when he [wants](needs.html) to return to the [Land of Israel](city.html):

***Nehemiah (Nechemia) 2:5*** *And I said unto the king: “If it please the king, and if your servant has found favor in your sight, that you would send me unto Yehuda, unto the* [*city*](city.html) *of my* [*fathers*](fathers.html)*' graves, that I may build it”.*

# The Timing Of The Exodus

To begin this [study](study.html), we need to see where the Egyptian [exile](galuyot.html) began. The Torah describes a [covenant](covenant.html) with [Avraham](avraham.html) that tells us exactly when the [exile](galuyot.html) began. This is important because there is some confusion regarding the length of the Egyptian [exile](galuyot.html). The Torah tells us in [one](one.html) place that the [exile](galuyot.html) lasted [four](four.html) hundred years, and in another place the Torah tells us that the [exile](galuyot.html) lasted [four](four.html) hundred and [thirty](thirty.html) years. So, which is it: 400 or 430?

To help us begin to unravel this puzzle, let’s see what the Torah says about this [exile](galuyot.html) that lasts [four](four.html) hundred years, at the [Covenant](covenant.html) Between The Parts:

***Bereshit (Genesis) 15:7-16*** *And he said unto him, I am* [*HaShem*](hashem.html) *that brought thee out of Ur of the Chaldees, to give thee this land to* [*inherit*](inherit.html) *it. 8 And he said, Lord* [*HaShem*](hashem.html)*, whereby shall I* [*know*](daat.html) *that I shall* [*inherit*](inherit.html) *it? 9 And he said unto him, Take me an* [*heifer*](heifer.html) *of* [*three*](three.html) *years old, and a she goat of* [*three*](three.html) *years old, and a ram of* [*three*](three.html) *years old, and a turtledove, and a young pigeon. 10 And he took unto him all these, and divided them in the midst, and laid each piece* [*one*](one.html) *against another: but the birds divided he not. 11 And when the fowls came down upon the carcases,* [*Abram*](avraham.html) *drove them away. 12 And when the* [*sun*](hachama.html) *was going down, a deep* [*sleep*](mashal.html) *fell upon* [*Abram*](avraham.html)*; and, lo, an horror of great darkness fell upon him. 13 And he said unto* [*Abram*](avraham.html)*,* [*Know*](daat.html) *of a surety that thy* [*seed*](flower.html) *shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them* [*four*](four.html) *hundred years; 14 And also that* [*nation*](nations.html)*, whom they shall serve, will I judge: and afterward shall they come out with great substance. 15 And thou shalt go to thy* [*fathers*](fathers.html) *in peace; thou shalt be buried in a good old age. 16 But in the* [*fourth*](four.html)[*generation*](toldot.html) *they shall come hither again: for the iniquity of the Amorites is not yet full.*

Rashi indicates that the [four](four.html)-hundred-year [exile](galuyot.html) began when [Avraham](avraham.html)’s [seed](flower.html), [Yitzchak](isaac.html), became a stranger in a strange land. This correlates with what we read previously in the [Haggada](haggada.html) and in sefer Yehoshua, where we see that the Exodus began at the [Covenant](covenant.html) Between The Parts, though the [birth](thebirth.html) of [Yitzchak](isaac.html), [thirty](thirty.html) years later, was a critical part.

When did [Yitzchak](isaac.html) became a stranger in a strange land? Since [Avraham](avraham.html)’s land, his familiar home, was in Ur, then we must understand that [Yitzchak](isaac.html) was born in a strange land because [Avraham](avraham.html) had already been brought out of Ur. Thus we must understand that the [four](four.html) hundred years of the Egyptian [exile](galuyot.html) began with the [birth](thebirth.html) of [Yitzchak](isaac.html).

Now, let’s see where the Torah tells us that the [exile](galuyot.html) lasted [four](four.html) hundred and [thirty](thirty.html) years:

***Shemot (Exodus) 12:41*** *And it came to pass at the end of the* [*four*](four.html) *hundred and* [*thirty*](thirty.html) *years, even the selfsame day it came to pass, that all the hosts of* [*HaShem*](hashem.html) *went out from the land of Egypt.*

This pasuk tells us that the Bne Israel, the Children of Israel, came [out of Egypt](thebirth.html) 430 years to the very day that they went in. How do we reconcile this with the prophesy given to [Avraham](avraham.html)?

Chazal [teach](teacher.html) that the 430-year period began with the [covenant](covenant.html) that [HaShem](hashem.html) made with [Avraham](avraham.html) when He told [Avraham](avraham.html) that his descendants would be [exiled](galuyot.html), in Bereshit 15:13.[[4]](#footnote-4)

[***Midrash***](orallaw.html) ***Rabbah - Exodus XVIII:11*** *AND THE CHILDREN OF ISRAEL JOURNEYED FROM RAMESES (XII, 37). R. Samuel said: As soon as they went out they baked the dough which they had kneaded, for it says: AND THEY BAKED* [*UNLEAVENED*](chametz.html) *CAKES OF THE DOUGH (ib. 39). AND IT CAME TO PASS AT THE END OF* [*FOUR*](four.html) *HUNDRED AND* [*THIRTY*](thirty.html) *YEARS (ib. 41); that is from the* [*time*](time.html) *when the decree was pronounced, for they were only* [*two*](two.html) *hundred and* [*ten*](ten.html) *years in Egypt, and on the day that they descended* [*into Egypt*](thebirth.html) *they departed there from.*

[***Midrash***](orallaw.html) ***Rabbah - Genesis LXIII:3*** *NOW THESE ARE THE* [*GENERATIONS*](toldot.html) *OF* [*ISAAC*](isaac.html)*, etc.* [*Abram*](avraham.html) *was called* [*Abraham*](avraham.html)*, as it is written,* [*Abram*](avraham.html)*-the same is* [*Abraham*](avraham.html) *(I Chron. I, 27).* [*Isaac*](isaac.html) *too was called* [*Abraham*](avraham.html)*, for it is written, AND THESE ARE THE* [*GENERATIONS*](toldot.html) *OF* [*ISAAC*](isaac.html)*,* [*ABRAHAM*](avraham.html)*’S SON:* [*ABRAHAM*](avraham.html)*.4* [*Jacob*](israelja.html) *was called Israel, as it says, Thy* [*name*](name.html) *shall be called no more* [*Jacob*](israelja.html)*, but Israel (Gen. XXXII, 29).* [*Isaac*](isaac.html) *too was called Israel, as it is written, And these are the names of the children of Israel, who came* [*into Egypt*](thebirth.html)*,* [*Jacob*](israelja.html) *and his sons (Gen. XLVI, 8).* [*Abraham*](avraham.html) *was called Israel. R. Nathan said: This is a profound* [*teaching*](teacher.html) *[for it explains the verse], Now the* [*time*](time.html) *that the children of Israel dwelt in Egypt (Ex. XII, 40) and in the land of Canaan and in the land of Goshen was* [*four*](four.html) *hundred and* [*thirty*](thirty.html) *years (ib.).*

This is confirmed in the Nazarean Codicil, when Paul said:

[***Galatians***](galatian.html) ***3:16-17*** *Now to* [*Abraham*](avraham.html) *and his* [*seed*](flower.html) *were the promises made. He saith not, And to* [*seeds*](flower.html)*, as of many; but as of* [*one*](one.html)*, And to thy* [*seed*](flower.html)*, which is Christ. 17 And this I say, that the* [*covenant*](covenant.html)*, that was confirmed before of God in Christ, the* [*law*](law.html)*, which was* [*four*](four.html) *hundred and* [*thirty*](thirty.html) *years after, cannot disannul, that it should make the promise of none effect.*

Paul confirms that the 430 years began with the [covenant](covenant.html) made with [Abraham](avraham.html).

Therefore, the full story of the Exodus really begins with the [Covenant](covenant.html) Between The Parts, and hence [HaShem](hashem.html)’s choice of the Patriarch. Recall that the [Covenant](covenant.html) Between The Parts is not merely a promise of [one](one.html) [event](feasts.html), but rather it defines an eternal relationship between [HaShem](hashem.html) and His people. Therefore, the story of the Exodus is only the initial stage of an everlasting relationship, for which we must thank [HaShem](hashem.html) for every year on [Pesach](passover.html).

**Thus the 430 years of** [**exile**](galuyot.html) **began when** [**Avraham**](avraham.html) **joined the** [**covenant**](covenant.html) **with** [**HaShem**](hashem.html) **when he made the** [**covenant**](covenant.html) **between the parts.**

**The 400 years of** [**exile**](galuyot.html) **began at the** [**birth**](thebirth.html) **of** [**Yitzchak**](isaac.html)**,** [**thirty**](thirty.html) **years later.**

So far, we have dealt with the [two](two.html) most prominent dates as found in the Torah. Still, we have yet another problem that is not addressed by these [two](two.html) dates. Rashi succinctly states this problem: “It is impossible to say that they spent 400 years in Egypt alone, because Kohath [the grandfather of Moses] was of those who came with [Yaaqov](jacob.html) [to Egypt]. Go and figure all his years [133 years], all the years of his son Amram [137 years], and Moshe’s 80 years [at which age he led the Israelites [out of Egypt](thebirth.html)]; you will not find them [to be] that many, and perforce, Kohath lived many of his years before he descended to Egypt, and many of Amram’s years are included in the years of Kohath, and many of Moses’ years are included in Amram’s years. Hence, you will not find 400 years counting from their arrival in Egypt”.[[5]](#footnote-5)

If we add the years of Kohath [who came to Egypt with his father Levi], plus the years of his son Amram, plus the years of his son Moshe, we find that:

133 years + 137 years + 80 years = 347 years

347 is still less than 400 years. Thus, we realize that the [Jews](gen-jew.html) were in Egypt less than 400 years!

Additionally, if we begin the count of [four](four.html) hundred years from the [birth](thebirth.html) of [Yitzchak](isaac.html), we can come close to counting the years of the actual [exile](galuyot.html) in Egypt. When [Avraham](avraham.html) was [one](one.html) hundred years old, [Yitzchak](isaac.html) was born.[[6]](#footnote-6) We [know](daat.html) that [Yitzchak](isaac.html) was sixty years old at the [birth](thebirth.html) of [Yaaqov](jacob.html),[[7]](#footnote-7) and that [Yaaqov](jacob.html) in turn was [one](one.html) hundred and [thirty](thirty.html) years old at the [time](time.html) of the descent, for so he relates his age to Pharaoh at their audience.[[8]](#footnote-8) Thus, a total of [one](one.html) hundred and ninety (60 + 130 =190) years elapsed from the [birth](thebirth.html) of [Yitzchak](isaac.html), until the descent to Egypt. This would leave [two](two.html) hundred and [ten](ten.html) years (400 - 190 = 210) for the duration of the actual sojourn in Egypt, and could account for the genealogy of Levi, Kohath, Amram, and Moshe mentioned earlier. In addition, it would explain [HaShem](hashem.html)’s promise to [Avraham](avraham.html) that ‘the [fourth](four.html) [generation](toldot.html) shall return to here,’ for that is roughly the [number](nchart.html) of [generations](toldot.html) that actually passed in Egypt from the [time](time.html) of the descent until the Exodus.

According to Bereshit 17:16, the [exile](galuyot.html) of [Avraham](avraham.html)’s descendants would last for [four](four.html) [generations](toldot.html). We [know](daat.html) from Bereshit 46:11 that Kohath went down to Egypt with Levi and [Yaaqov](jacob.html). We [know](daat.html) that Kohath’s son was Amram and that Amram begot Moshe. Moshe, the [fourth](four.html) [generation](toldot.html) did indeed come [out of Egypt](thebirth.html) in the Exodus.

The [two](two.html)-hundred-and-[ten](ten.html)-year [exile](galuyot.html) began when [Yaaqov](jacob.html) and his family descended [into Egypt](thebirth.html) as they were compelled to do by [HaShem](hashem.html). The Bnei Israel were in Mitzrayim, Egypt, for 210 years, according to Chazal. This can be derived as follows:

1. Yocheved, a daughter of Levi, was 130 years of age when Moshe was born.

[***Midrash***](orallaw.html) ***Rabbah - Exodus I:19*** *AND THERE WENT A MAN OF THE HOUSE OF LEVI (II, 1). Where did he go? R. Judah, the son of R. Zebina, said: He followed his daughter’s advice. It was* [*taught*](teacher.html)*: Amram was the leading man of his* [*generation*](toldot.html)*; AND TOOK TO WIFE A DAUGHTER OF LEVI. It does not say ‘he took her back’, but HE TOOK, proving, said R. Judah, the son of Zebina, that he went through a* [*marriage*](mashal.html) *ceremony with her. He placed her on the bridal litter, Miriam and Aaron dancing before them and the* [*angels*](angels.html) *saying: As a joyful mother of children (Ps. CXIII, 9). A DAUGHTER OF LEVI.Is it possible that she was 130 years old and could still be called A DAUGHTER? For did not R. Hama b. Hanina say it was Yocheved; and she was conceived on the way, and was born between the walls, as it is said: And the* [*name*](name.html) *of Amram’s wife was Yocheved, the daughter of Levi, who was born to Levi in Egypt (Num. XXVI, 59), [which we explain to mean that] her* [*birth*](birth.html) *took place in Egypt, but not her conception,[[9]](#footnote-9) and yet she is called DAUGHTER? -This shows, said R. Judah, son of R. Zebina, that the symptoms of youth came back to her.*

***Bamidbar Rabbah 13:20*** *“His* [*offering*](korbanot) *was* [*one*](one.html) *silver bowl weighing 130 shekels” … This alludes to the fact that [Yocheved] was 130 years of age when Moshe was born. How do we* [*know*](daat.html) *this? Yocheved was born ‘between the walls’ [at the border] when Israel came down to Egypt. She was therefore included among those who went down to Egypt, as it is written, “All the souls [born of Leah]... were* [*thirty*](thirty.html)*-*[*three*](three.html)*” (Bereshit 46:15). The sum total is given as* [*thirty*](thirty.html)*-*[*three*](three.html)*, whereas in the detailed account you only find* [*thirty*](thirty.html)*-*[*two*](two.html)*. Why? Because Yocheved was born ‘between the walls’ and was therefore counted among those who came to Egypt… Go and calculate: From the day when our ancestors came down to Egypt until the day when Moshe was born, a period of 130 years elapsed, Israel having spent 210 in Egypt. How do we* [*know*](daat.html) *this? Because it says, “Redu shamah - Go down there” (Bereshit 42:2) [Redu = reish (200), dalet (4), vav (6) = 210]. Deduct from this 80 years, the age of Moshe when Israel left Egypt, and the remainder is 130. Thus we learn that Yocheved was 130 years old when Moshe was born.*

Yocheved was the [one](one.html) recorded in Tanach[[10]](#footnote-10) as born ‘between the walls.’ She was 130 years old when Moshe was born. Moshe was 80 years old when [HaShem](hashem.html) delivered Bne Israel from Mitzrayim. {210 = 130 + 80} This we see that the Bne Israel were in Egypt for [two](two.html) hundred and [ten](ten.html) (210) years.

The [Talmud](orallaw.html) also speaks of this 210-year period:

***Nedarim 32a*** *R. Abbahu said in R. Eleazar’s* [*name*](name.html)*: Why was our Father* [*Abraham*](avraham.html) *punished and his children doomed to Egyptian servitude for* [*two*](two.html) *hundred and* [*ten*](ten.html) *years? Because he pressed scholars into his service, as it is written, He armed his dedicated servants born in his own house. Samuel said: Because he went too far in testing the attributes [i.e., the promises] of the Lord, as it is written, [And he sand, Lord God,] whereby shall I* [*know*](daat.html) *that I shall* [*inherit*](inherit.html) *it? R. Johanan sand: Because he prevented men from entering beneath the wings of the Shechinah, as it is written, [And the king of Sodom said it to* [*Abraham*](avraham.html)*,] Give me the persons, and take the goods to thyself.*

The following table details what we have learned so far:

|  |  |  |
| --- | --- | --- |
| **Start** | **End** | **Duration** |
| [Covenant](covenant.html) between the parts | The Exodus | 430 years |
| [Birth](birth.html) of [Yitzchak](isaac.html) | The Exodus | 400 years |
| [Yaaqov](jacob.html) and his family enter Egypt | The Exodus | 210 years |

Now that we understand how long the Egyptian [exile](galuyot.html) was to last, let us examine the centrality of the [events](feasts.html) that ended that [exile](galuyot.html), as linked to the [mitzvot](cmds613.html).

# The Centrality of The Exodus

I would like to begin by just listing some of the [mitzvot](cmds613.html) that are linked to the Exodus. Then, I would like to see what links the Nazarean Codicil[[11]](#footnote-11) makes with the Exodus. Afterwards, perhaps we shall have [time](time.html) to explore some of these [mitzvot](cmds613.html) in more detail.

A [mitzva](cmds613.html) occurs in the Torah at a specific place to allude to its [*sod*](sod.html). If the [mitzva](cmds613.html) of *the* [*ingathering*](gather.html) *of the* [*exiles*](galuyot.html)*[[12]](#footnote-12)* occurs in the Torah *juxtaposed with the Exodus*, it is because inherent in that [*mitzva*](cmds613.html) is the [*sod*](sod.html) of Yetziat Mitzrayim, the Exodus [from Egypt](thebirth.html).

The centrality of the Exodus in the Torah is so absolute that its memory is linked with the following [commands](cmds613.html):

Oppression is forbidden (Shemot 22:21),

[idolatry](idolatry.html) forbidden (Vayikra 18:3),

forbidden reptiles (Vayikra 11:44-45),

Love the [ger](aliens.html) toshav[[13]](#footnote-13) (Vayikra 19:35),

Just balances (Vayikra 19:36),

Priesthood of the firstborn (Bamidbar 8:16-17),

Aaronic priesthood (Shemot 29:46),

His [Name](name.html) not to be profaned (Vayikra 22:32),

kosher [food](food.html) (Vayikra 11:45),

the [command](cmds613.html) against usury (Vayikra 25:36-38),

Land [Shabbat](sabbath.html) (Vayikra 26:42-45),

Joshua’s smikha (Devarim 34:9-12),

Peah and Leket[[14]](#footnote-14) (Devarim 24:17-24),

Remember [Amalek](amalek.html) (Devarim 25:17),

No Ammonites or Moabites (Devarim 23:3-4),

The entire messianic genealogy (Devarim 23:3-4),

Cure for Lashon HaRa[[15]](#footnote-15) (Devarim 24:8-9),

Birchat Hamazon[[16]](#footnote-16) (Devarim 8:10-14),

Kill false prophets (Devarim 13:5)

The [Ten](ten.html) [Commandments](cmds613.html) (Shemot 20:1),

The Promised Land (Shemot 33:1),

the [Mishkan](mikdash.html) (Shemot 29:46),

[Shabbat](sabbath.html) (Devarim 5:15),

Hallel (Tehillim 114:1-8),

[Pesach](passover.html) (Shemot 23:15),

the [seder](haggada.html) (Bamidbar 9:1-3),

[Lag B’Omer](omer.html),

Bikkurim (Devarim 26:8-10),

the Mosaic [covenant](covenant.html) (Devarim 29:1-2),

[Shavuot](shavuot.html) (Devarim 16:10-12),

[Succoth](succoth.html) (Vayikra 23:43),

manna (Shemot 16:6),

[tefillin](tefillin.html) (Shemot 13:1-10),

[Tzitzith](tzitzith.html) (Bamidbar 15:39-41).

the [Yovel](yovel.html) ([Jubilee](yovel.html)) [command](cmds613.html) (Vayikra 25:42),

[Shmita](shmita.html) [freedom](freedom.html) (Devarim 15:12-15),

[mezuzah](mezuzah.html) (Devarim 6:4-9),

[Mashiach](mashiach.html) ben [Yosef](joseph.html) (Matityahu 2:15),

The [calendar](calendar.html) (Shemot 12:1-17),

The [New](new.html) [Covenant](covenant.html) (Yirmiyahu 31:31ff),

[Freedom](freedom.html) to serve [HaShem](hashem.html) ([Galatians](galatian.html) 5:1),

The [redemption](redemption.html) of the firstborn (Bamidbar 9:1),

the [ingathering](gather.html) of the [exiles](galuyot.html) (Vayikra 26:44-45),

The Messianic age (Yirmiyahu 23:1-8),

and the [future](future.html) [redemption](redemption.html) (Micah 7:15).

From this list we see that the centrality of the Exodus is so absolute that much of the Torah and the [Mashiach](mashiach.html) are based on the Exodus. Do not think that there is any other [event](feasts.html) that even comes close to the importance of the Exodus. This is the central focus of history and the central point from [HaShem](hashem.html)’s perspective. While Christians believe that the death of [Yeshua](yeshua.html) was the critical [event](feasts.html) of history, this [event](feasts.html) does not even come close to the centrality of the Exodus. Indeed, even [Yeshua](yeshua.html)’s claim to be [Mashiach](mashiach.html) is dependent and focused on the Exodus!

According to the Ramban, the Exodus [from Egypt](thebirth.html) is the foundation for the entire Torah, because all of the principles concerning [HaShem](hashem.html), upon which the Torah’s moral and ritual [laws](law.html) are based, derive their veracity from it. Insofar as human beings are concerned, there is little difference between no G-d and a G-d who is ineffectual, unaware or unconcerned. In all of the above cases, the impact on human life is negligible. If G-d not only exists, but also is aware, able and concerned, then life can have a higher meaning and the [law](law.html) can possess a transcendent source. But if He is unaware, uninvolved or impotent, then serving Him is futile.

## The [Calendar](calendar.html)

See Shemot (Exodus) 12:1-17 where [HaShem](hashem.html) declares that [Nisan](feasts.html) is to be the [first](one.html) month, from now on.

The Ramban sees the [mitzva](cmds613.html) of the making of the [calendar](calendar.html) as marking the centrality of the Exodus [experience](experience.html) in the [Jewish](gen-jew.html) mindset. The months are simply a pointer to the month of miracles and [redemption](redemption.html).

The Ramban said it this way:

“The children of Israel should mark this month as the [first](one.html), and should count months in relation to this [one](one.html); the second, the [third](three.html), to the [twelfth](twelve.html) month. This is to ensure that we remember the great miracle (of the Exodus) for whenever we mention the month, we will (effectively) be mentioning the miracle. That is why there are no names of months in the Torah, but the Torah will say (for example) : “And it came to pass in the [third](three.html) month”(19:1) or “In the second month of the second year”.[[17]](#footnote-17) This is the same notion as our counting the days of the week in relation to [Shabbat](sabbath.html). And this is why it says in the verse ‘it shall be the [first](one.html) of the months of the year FOR YOU’. In truth it is not the [first](one.html) month of the year (as the [world](worlds.html) was created in Tishre), but it is the [first](one.html) month for you as it is a remembrance of our [redemption](redemption.html).”

Indeed, the establishment of a [calendar](calendar.html) should be seen as a significant step in our march to [freedom](freedom.html). A slave is not master of his own [time](time.html). When I create a [calendar](calendar.html), I am implicitly stating that I DO control my [time](time.html), my rest days and holidays, my work days and solemn times. I am in control of my life. In this sense, the establishment of a [Jewish](gen-jew.html) month system at the verge of national [freedom](freedom.html) is most significant in all senses and the Ramban’s comment that our [calendar](calendar.html) begins at, and points to, our month of release and [redemption](redemption.html) is most appropriate.

## Forbidden Reptiles

***Vayikra (Leviticus) 11:44*** *For I am* [*HaShem*](hashem.html) *your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth. 45 For I am* [*HaShem*](hashem.html) *that bringeth you up out of the land of Egypt, to be your God: ye shall therefore be holy, for I am holy.*

The [Talmud](orallaw.html) also speaks of this [mitzva](cmds613.html):

***Baba Metzia 61b*** *Rabina happened to be in Sura on the Euphrates. Said R. Hanina of Sura on the Euphrates: Why did Scripture mention the exodus* [*from Egypt*](thebirth.html) *in* [*connection*](connection.html) *with [forbidden] reptiles? — He replied: The Holy* [*One*](one.html)*, blessed be He, said, I who distinguished between the* [*first*](one.html)*-born and* [*one*](one.html) *who was not a* [*first*](one.html)*-born, [even] I will mete out punishment to him who mingles the entrails of unclean fish with those of* [*clean*](purity.html) *fish and sells them to an Israelite. Said he: My difficulty is ‘that bringeth you up’! Why did the Divine* [*Law*](law.html) *write ‘that bringeth you up’ here? — [To intimate] the* [*teaching*](teacher.html) *of the School of R. Ishmael, he replied. Viz., The Holy* [*One*](one.html)*, blessed be He, declared, ‘Had I brought up Israel* [*from Egypt*](thebirth.html) *for no other purpose but this, that they should not defile themselves with reptiles, it would be sufficient for me.’ But, he objected, is their reward [for abstaining from them] greater than [the reward for obeying the precepts on] interest,* [*fringes*](tzitzith.html) *and weights? — Though their reward is no greater, he rejoined, it is more loathsome to* [*eat*](eating.html) *them [than to engage in the other malpractices].*

## [Shavuot](shavuot.html)

What is the [connection](connection.html) between the Exodus and the giving of the Torah, on [Shavuot](shavuot.html)?

The Sefer HaChinuch[[18]](#footnote-18) explains, “For the main point and reason that Israel was [redeemed](redemption.html) and taken [out of Egypt](thebirth.html) was so that they should accept the Torah at [Sinai](stages.html) and keep its [mitzvot](cmds613.html)”.

The Sefat Emet*[[19]](#footnote-19)* explains that the culmination of the Exodus was actually at Mount[Sinai](stages.html), for only at that point was the [freedom](freedom.html) complete. It was as if the Torah itself was the document of the declaration of our [freedom](freedom.html) from slavery, for as Chazal state in Avot*[[20]](#footnote-20)* “There is no greater ‘free person’ than [one](one.html) who is involved in Torah [study](study.html).”

This principal can also be found in the Ramban.[[21]](#footnote-21) Sefer Shemot was designed to document the history of the [first](one.html) [exile](galuyot.html), the Egyptian [exile](galuyot.html), and the [redemption](redemption.html) from it. Therefore, it begins with repeating the names and [numbers](nchart.html) of those who went down to Egypt, for this was the “beginning” of the [exile](galuyot.html). The Egyptian [exile](galuyot.html), though, did not end until the day they returned to their original state of spirituality and to the level of greatness of their forefathers. Therefore, when they left Egypt, even though ([physically](physical.html)) they left and ended their slavery, they still were not considered [redeemed](redemption.html) and freed. But when they came to Mt. [Sinai](stages.html) and built the [Mishkan](mikdash.html) and [HaShem](hashem.html) returned to [dwell](dwelling.html) his Shechinah amongst them, then, and only then, were they considered [redeemed](redemption.html) and free. Therefore, sefer Shemot (Exodus) ends with the commencement of the building of the [Mishkan](mikdash.html) with [HaShem](hashem.html) resting His Shechinah there.

This is the [connection](connection.html) between [Shavuot](shavuot.html), with the giving of the Torah, and the Exodus [from Egypt](thebirth.html).

## Tzitzit and usury

***Bamidbar (***[***Numbers***](nchart.html)***) 15:38***[*Speak*](mashal.html) *unto the children of Israel, and bid them that they make them* [*fringes*](tzitzith.html) *in the borders of their garments throughout their* [*generations*](toldot.html)*, and that they put upon the fringe of the borders a ribband of blue: 39 And it shall be unto you for a fringe, that ye may look upon it, and remember all the* [*commandments*](cmds613.html) *of* [*HaShem*](hashem.html)*, and do them; and that ye seek not after your own* [*heart*](body.html) *and your own* [*eyes*](body.html)*, after which ye use to go a whoring: 40 That ye may remember, and do all my* [*commandments*](cmds613.html)*, and be holy unto your God. 41 I am* [*HaShem*](hashem.html) *your God, which brought you out of the land of Egypt, to be your God: I am* [*HaShem*](hashem.html) *your God.*

***Vayikra (Leviticus) 25:36-38*** *Take thou no usury of him, or increase: but* [*fear*](fear.html) *thy God; that thy brother may live with thee. 37 Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase. 38 I am* [*HaShem*](hashem.html) *your God, which brought you forth out of the land of Egypt, to give you the land of Canaan, and to be your God.*

The [Talmud](orallaw.html) also speaks about this [mitzva](cmds613.html):

***Baba Metzia 61b*** *Raba said: Why did the Divine* [*Law*](law.html) *mention the exodus* [*from Egypt*](thebirth.html) *in* [*connection*](connection.html) *with interest,* [*fringes*](tzitzith.html) *and weights? The Holy* [*One*](one.html)*, blessed be He, declared, ‘It is I who distinguished in Egypt between the* [*first*](one.html)*-born and* [*one*](one.html) *who was not a* [*first*](one.html)*-born; even so, it is I who will exact vengeance from him who ascribes his money to a* [*Gentile*](gen-jew.html) *and lends it to an Israelite on interest, or who steeps his weights in salt, or who [attaches to his* [*garment*](garment.html) *threads dyed with] vegetable blue and maintains that it is [real] blue.’*

## The [Shema](shema.html)

Twice a day observant [Jews](gen-jew.html) observe the [command](cmds613.html) to declare the [Oneness](oneness.html) of [HaShem](hashem.html) with the following words:

***Debarim (Deuteronomy) 6:4-12*** *HEAR, O ISRAEL:* [*HASHEM*](hashem.html) *OUR GOD,* [*HASHEM*](hashem.html) *IS* [*ONE*](one.html)*. 5 And thou shalt love* [*HaShem*](hashem.html) *thy God with all thy* [*heart*](body.html)*, and with all thy soul, and with all thy might. 6 And these words, which I* [*command*](cmds613.html) *thee this day, shall be upon thy* [*heart*](body.html)*; 7 and thou shalt* [*teach*](teacher.html) *them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up. 8 And thou shalt bind them for a* [*sign*](signs.html) *upon thy* [*hand*](fourteen.html)*, and they shall be for frontlets between thine* [*eyes*](body.html)*. 9 And thou shalt write them upon the door-posts of thy house, and upon thy gates. 10 And it shall be, when* [*HaShem*](hashem.html) *thy God shall bring thee into the land which He swore unto thy* [*fathers*](fathers.html)*, to* [*Abraham*](avraham.html)*, to* [*Isaac*](isaac.html)*, and to* [*Jacob*](israelja.html)*, to give thee—great and goodly cities, which thou didst not build, 11 and houses full of all good things, which thou didst not fill, and cisterns hewn out, which thou the didst not hew, vineyards and olive-trees, which thou didst not plant, and thou shalt* [*eat*](eating.html) *and be satisfied— 12 then beware lest thou forget* [*HaShem*](hashem.html)*, who brought thee forth out of the land of Egypt, out of the house of bondage.*

The [Talmud](orallaw.html) also speaks about this [mitzva](cmds613.html):

***Berachoth 12b*** *THE EXODUS* [*FROM EGYPT*](thebirth.html) *IS TO BE MENTIONED [IN THE* [*SHEMA*](shema.html)*’] AT NIGHT-*[*TIME*](time.html)*. SAID R. ELEAZAR B. AZARIAH: BEHOLD I AM ABOUT* [*SEVENTY*](seventy.html) *YEARS OLD, AND I HAVE NEVER BEEN WORTHY TO [FIND A REASON] WHY THE EXODUS* [*FROM EGYPT*](thebirth.html) *SHOULD BE MENTIONED AT NIGHTTIME UNTIL BEN ZOMA EXPOUNDED IT: FOR IT SAYS: THAT THOU MAYEST REMEMBER THE DAY WHEN THOU CAMEST FORTH OUT OF THE LAND OF EGYPT ALL THE DAYS OF THY LIFE. [HAD THE TEXT SAID,] ‘THE DAYS OF THY LIFE’ IT WOULD HAVE MEANT [ONLY] THE DAYS; BUT ‘ALL THE DAYS OF THY LIFE’ INCLUDES THE NIGHTS AS WELL. THE SAGES, HOWEVER, SAY: ‘THE DAYS OF THY LIFE REFERS TO THIS* [*WORLD*](worlds.html)*; ALL THE DAYS OF THY LIFE’ IS TO ADD THE DAYS OF THE* [*MESSIAH*](mashiach.html)*.*

## Friday Night Kiddush

The Friday night Kiddush is where we declare that the purpose of [Shabbat](sabbath.html) is “to remember [creation](bara.html) **and** to remember the Exodus.” Because while [HaShem](hashem.html) created the entire [world](worlds.html), it was through the Exodus [from Egypt](thebirth.html) that mankind came to appreciate [HaShem](hashem.html) as the guiding [hand](fourteen.html) of history. Here is the text of the Friday night kiddush:

*Blessed are You* [*HaShem*](hashem.html)*, King of the Universe, who made us holy with his* [*commandments*](cmds613.html) *and favored us, and gave us His holy* [*Shabbat*](sabbath.html)*, in love and favor, to be our heritage, as a reminder of the* [*Creation*](bara.html)*. It is the foremost day of the holy* [*festivals*](festivals.html) *marking the Exodus* [*from Egypt*](thebirth.html)*. For out of all the* [*nations*](nations.html) *You chose us and made us holy, and You gave us Your holy* [*Shabbat*](sabbath.html)*, in love and favor, as our heritage. Blessed are you* [*HaShem*](hashem.html)*, Who sanctifies* [*Shabbat*](sabbath.html)*. (“Amen”)*

Thus we see that the Exodus is linked to the [creation](bara.html) of the [World](worlds.html).

## The Hallel (Tehillim 114)

***Tehillim (***[***Psalms***](psalms1.html)***) 114:1****-****8*** *When Israel went* [*out of Egypt*](thebirth.html)*, the house of* [*Jacob*](israelja.html) *from a people of strange language; 2 Judah was his* [*sanctuary*](mikdash.html)*, and Israel his dominion. 3 The sea saw it, and fled:* [*Jordan*](stages.html) *was driven back. 4 The mountains skipped like rams, and the little hills like lambs. 5 What ailed thee, O thou sea, that thou fleddest? thou* [*Jordan*](stages.html)*, that thou wast driven back? 6 Ye mountains, that ye skipped like rams; and ye little hills, like lambs? 7 Tremble, thou earth, at the presence of the Lord, at the presence of the God of* [*Jacob*](israelja.html)*; 8 Which turned the* [*rock*](rock.html) *into a* [*standing*](mashal.html) *water, the flint into a fountain of waters.*

The [Talmud](orallaw.html) also speaks about the Hallel:

***Pesachim 118a*** *Now since there is the great Hallel, why do we recite this* [*one*](one.html)*? Because it includes [a mention of] the following* [*five*](five.html) *things: The exodus* [*from Egypt*](thebirth.html)*, the dividing of the* [*Red Sea*](stages.html)*, the giving of the Torah [Revelation], the* [*resurrection*](techiyat.html) *of the dead, and the pangs of* [*Messiah*](mashiach.html)*. The exodus* [*from Egypt*](thebirth.html)*, as it is written, When Israel came forth* [*out of Egypt*](thebirth.html)*; as the dividing of the* [*Red Sea*](stages.html)*: The sea saw it, and fled; the giving of the Torah: The mountains skipped like rams;* [*resurrection*](techiyat.html) *of the dead: I shall* [*walk*](walking.html) *before the Lord [in the land of the living]; the pangs of* [*Messiah*](mashiach.html)*: Not unto us, O Lord, not unto us.*

## The Messianic Age

The Messianic age will [speak](mashal.html) of the Exodus in reference to the [ingathering](gather.html) of the [exiles](galuyot.html).

***Yirmiyahu (Jeremiah) 23:1-8*** *Woe unto the shepherds that destroy and scatter the sheep of My pasture! saith* [*HaShem*](hashem.html)*. 2 Therefore thus saith* [*HaShem*](hashem.html)*, the God of Israel, against the shepherds that feed My people: Ye have scattered My flock, and driven them away, and have not taken care of them; behold, I will visit upon you the evil of your doings, saith* [*HaShem*](hashem.html)*. 3 And I will* [*gather*](gather.html) *the remnant of My flock out of all the countries whither I have driven them, and will bring them back to their folds; and they shall be fruitful and multiply. 4 And I will set up shepherds over them, who shall feed them; and they shall* [*fear*](fear.html) *no more, nor be dismayed, neither shall any be lacking, saith* [*HaShem*](hashem.html)*. 5 Behold, the days come, saith* [*HaShem*](hashem.html)*, that I will raise unto David a righteous shoot, and he shall reign as king and prosper, and shall execute justice and righteousness in the land. 6 In his days Judah shall be saved, and Israel shall* [*dwell*](dwelling.html) *safely; and this is his* [*name*](name.html) *whereby he shall be called,* [*HaShem*](hashem.html) *is our righteousness. 7 Therefore, behold, the days come, saith* [*HaShem*](hashem.html)*, that they shall no more say: ‘As* [*HaShem*](hashem.html) *liveth, that brought up the children of Israel out of the land of Egypt’; 8 but: ‘As* [*HaShem*](hashem.html) *liveth, that brought up and that led the* [*seed*](flower.html) *of the house of Israel out of the north country, and from all the countries whither I had driven them’; and they shall* [*dwell*](dwelling.html) *in their own land.*

The [Talmud](orallaw.html) confirms this perspective:

***Berachoth 12b*** *It has been* [*taught*](teacher.html)*: Ben Zoma said to the Sages: Will the Exodus* [*from Egypt*](thebirth.html) *be mentioned in the days of the* [*Messiah*](mashiach.html)*? Was it not long ago said: Therefore behold the days come, saith the Lord, that they shall no more say: As the Lord liveth that brought up the children of Israel out of the land of Egypt; but, As the Lord liveth that brought up and that led the* [*seed*](flower.html) *of the house of Israel out of the north country and from all the countries whither I had driven them? They replied: This does not mean that the mention of the exodus* [*from Egypt*](thebirth.html) *shall be obliterated, but that the [deliverance from] subjection to the other kingdoms shall take the* [*first*](one.html) *place and the exodus* [*from Egypt*](thebirth.html) *shall become secondary. Similarly you read: Thy* [*name*](name.html) *shall not be called any more* [*Jacob*](israelja.html)*, but Israel shall be thy* [*name*](name.html)*.*

## The Reign of Kings

[***Rosh HaShana***](teruah.html) ***2b*** *R. Johanan said: How do we* [*know*](daat.html) *[from the Scripture] that the years of kings’ reigns are always reckoned as commencing from* [*Nisan*](feasts.html)*? Because it says, And it came to pass in the* [*four*](four.html) *hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the* [*fourth*](four.html) *year of Solomon’s reign over Israel, in the month of Ziv which is the second month. Here Solomon’s reign is put side by side with the exodus* [*from Egypt*](thebirth.html)*, [to indicate that] just as [the years from] the exodus* [*from Egypt*](thebirth.html) *are reckoned from* [*Nisan*](feasts.html)*, so [the years of] Solomon’s reign commenced with* [*Nisan*](feasts.html)*.*

# In The Nazarean Codicil

The focus of the Exodus also permeates the Nazarean Codicil. [Yeshua](yeshua.html) made constant reference to Moshe who’s primary [mission](mission.html) was the leading of the Bne Israel in the Exodus.

The identification of [Yeshua](yeshua.html) with the Exodus was given in the [midrash](orallaw.html) of Matityahu (Matityahu 2:14) as the fulfillment of the prophecy given in:

***Hoshea 11:1*** *When Israel was a child, then I loved him, and* [*out of Egypt*](thebirth.html) *I called My son.*

We also see the destruction of the Egyptians in Mark’s account of [Yeshua](yeshua.html)’s [liberation](freedom.html) of a man possessed by “an unclean spirit” named “Legion”. This pasuk evokes the image of Paro’s defeat at the Yam Suf: “And the unclean spirits . . . numbering about [two](two.html) thousand . . . rushed down the steep bank into the sea, and were drowned in the sea” (Marqos 5:13).

Hakham Shaul’s shiur is Antioch began with the Exodus. (II Luqas 13:17)

The rest of the [Olam HaBa](futures.html) is predicated on the Exodus. ([Bereans](bereans.html) 3:14-19)

The [new](new.html) [covenant](covenant.html), which is quoted verbatim in [Bereans](bereans.html) ([Hebrews](bereans.html)) 8, is described as the basis of the original [covenant](covenant.html) which was a result of the Exodus.

Moshe’s Emunah, his faithfulness, is lauded in the book of [Bereans](bereans.html) ([Hebrews](bereans.html)) because he left Egypt in the Exodus. ([Bereans](bereans.html) 11:24-29)

The Exodus is given in the book of Yehuda (Jude) as the basis for the ultimate destruction of the [wicked](wicked.html). (Jude 1:5)

The Exodus is referenced directly in Revelation 15:3, which speaks about the song of Moshe which Moshe sang at the Exodus and will be sung, again, in the end.

# The [Birth](thebirth.html) Of A [Nation](nations.html)

The Exodus also represents the [birth](thebirth.html) of the [nation](nations.html) of Israel. This momentous [event](feasts.html) is called a [birth](birth.html) because the [events](feasts.html) correspond exactly to the [birth](thebirth.html) of a child.

***Shemot (Exodus) 1:8-9*** *Now there arose a* [*new*](new.html) *king over Egypt , who* [*knew*](daat.html) *not* [*Joseph*](joseph.html)*. 9 And he said unto his people: ‘Behold, the people of the children of Israel (****Am*** *Bne Israel) are too many and too mighty for us;*

**Am** = [first](one.html) use of “people” for Israelites.

We have examined all of the connections to a human [birth](birth.html) in our [study](study.html) titled: thebirth.

# Conclusion

The Exodus is the most influential historical [event](feasts.html) of all [time](time.html) because it did not happen once but is re-lived whenever [HaShem](hashem.html)’s people perform the various [mitzvot](cmds613.html) and re-live the Exodus. In fact, the central [mitzvot](cmds613.html) of the [Pesach](passover.html) [seder](haggada.html) is the re-living of the Exodus and helping our children begin living through the Exodus. As the [Haggada](haggada.html) tells us: In every [generation](toldot.html), each of us is obligated to see *ourselves* as having come [out of Egypt](thebirth.html).

Many of the [mitzvot](cmds613.html) are a clarion call to the Bne Israel to re-[experience](experience.html) the Exodus in order to remind themselves that [HaShem](hashem.html) is in control of everything.

Thus, we see that the timing and the centrality of the Exodus has permeated history and is the [heart](body.html) and soul of Judaism, Christianity, and the [world](worlds.html). It is the single most important [event](feasts.html) that has occurred in the history of the [world](worlds.html)!

\* \* \*

Here, for example, in a “Drasha” (homily), Rabbi Eli Teitelbaum says:

“Any person that would present himself as the [Jewish](gen-jew.html) savior would immediately be put to the supreme test. He would have to come to the Zekenim (Elders) and tell them the precise moment of the Geula. If he would be off by as much as [one](one.html) single day or perhaps even by a minute then they [knew](daat.html) he was nothing but a con artist. When Shevet ([tribe](tribes.html)) Ephraim instituted a rebellion [thirty](thirty.html) years earlier, Klal Israel refused to go along with them. The Zekenim told them that the [time](time.html) of the geulahad still not arrived. They had reckoned the [four](four.html) hundred years incorrectly. They had started counting from the [time](time.html) of the “Bris bein hab’sorim.” They were not given any credence! The dates and times didn’t match the Zekenim’s carefully guarded mesorah”.

Along came Moshe with the exact precise day**,** hourand minute. He gave them the exact information they required. Remember *Pakod[[22]](#footnote-22)* can mean [*appointed*](settimes.html)and also means *count*He gave them theprecise[appointed](settimes.html) moment when [HaShem](hashem.html) will take them out of Mitzrayim. This is what is actually meant by the words pakod pakadeti.  It means that Moshe gave them the precise [appointed](settimes.html)[time](time.html) when [HaShem](hashem.html) has countedthem to finally be remembered. Knowing the [two](two.html) words themselves meant nothing; [one](one.html) had to [know](daat.html) the precise moment when the *“*PakodPakadeti*”* would occur. The elderswere of course absolutely convinced that he’s the right man. After all, how could anybody have [known](daat.html) this great [secret](sod.html) unless [HaShem](hashem.html) had revealed it to him! This is what [HaShem](hashem.html) meant when he told Moshe that theywould listento him. If you look into the pasukyou will see that He was referring onlyto the eldersto whom he was being sent*.* He had clearly instructed Moshe to go to the eldersand tell them*”*PakodPakadeti*”* They needed absolutely no further proof. *“*PakodPakadeti*”* was enough for them. After all, it matched the exact moment that [Yosef](joseph.html) had told them it would occur.[[23]](#footnote-23)

\* \* \*

By Rabbi Pinchas Winston

It was obvious from the start that the [number](nchart.html) of years that Rebbi Yehuda held would be the duration of [Techiyat](techiyat.html) HaMeitim was exactly the same [number](nchart.html) of years that the [Jewish](gen-jew.html) people had been in Egypt prior to their premature exodus from there: 210 years. A coincidence?

It means that, just as [Jewish](gen-jew.html) history began with 210 years of [exile](galuyot.html), it will end with 210 years of [Techiyat](techiyat.html) HaMeitim. And, just as the 210 years of [exile](galuyot.html) were followed by 40 years of wandering the desert, [Techiyat](techiyat.html) HaMeitim will be preceded by [forty](forty.html) years of Kibbutz Galiyot — the [Ingathering](gather.html) of the [Exiles](galuyot.html). Thus, 3,262 years of [Jewish](gen-jew.html) history will be sandwiched between 210 plus 40 years of [exile](galuyot.html)/wandering, and 40 plus 210 years of [ingathering](gather.html)/[resurrection](techiyat.html). Bookends of 3,262 years of history.

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1. The giving of the Torah. [↑](#footnote-ref-1)
2. Rambam (*Hilchot Keriyat Shema* 1:2:3) [↑](#footnote-ref-2)
3. *Hilchot Chametz* *U-matza* 7:1; *Sefer Ha-mitzvot*, Positive Commandment 157. [↑](#footnote-ref-3)
4. Seder Olam [↑](#footnote-ref-4)
5. Rashi’s commentary on Shemot (Exodus) 12:40 [↑](#footnote-ref-5)
6. Bereshit 21:5 [↑](#footnote-ref-6)
7. Bereshit 25:26 [↑](#footnote-ref-7)
8. Bereshit 47:9 [↑](#footnote-ref-8)
9. According to our Hakhamim: the Israelites were 210 years in Egypt, counting from the time that [Jacob](file:///D:\Word\Pesach\israelja.html) and his family settled there. Since Moses was 80 years old when he stood before Pharaoh (the Exodus took place about a year later), and Yocheved was born as they entered Egypt, she must have been 130 years old when Amram took her back. [↑](#footnote-ref-9)
10. An acronym for the Torah ([Law](file:///D:\Word\Pesach\law.html)), Neviim (Prophets), Ketuvim (Writings) – the so called Old Testament. [↑](#footnote-ref-10)
11. The so called New Testament. [↑](#footnote-ref-11)
12. Vayikra 26:44-45 [↑](#footnote-ref-12)
13. The convert [↑](#footnote-ref-13)
14. The corner of the field and fallen sheaves to be left for the poor. [↑](#footnote-ref-14)
15. Evil speech. [↑](#footnote-ref-15)
16. Grace after meals. [↑](#footnote-ref-16)
17. Bamidbar 10:11 [↑](#footnote-ref-17)
18. Mitzva 306 [↑](#footnote-ref-18)
19. Shavuot, year 1885 [↑](#footnote-ref-19)
20. Pirke Avot 6:2 [↑](#footnote-ref-20)
21. Hakdama to Sefer Shemot [↑](#footnote-ref-21)
22. In Shemot (Exodus) 3:16, *Pakod Pakadeti* - פָּקֹד פָּקַדְתִּי is the key phrase that identifies the redeemer. It means, “remembering, I have surely remembered”! The use of the double letter “Pey” in Pakod Pakadeti - *I have surely remembered* was a sign that Moshe was the true redeemer. When Moshe and Aharon came before the Elders of Israel (Shemot 4:30-31) and showed them the miraculous [signs](file:///D:\Word\Pesach\signs.html), they went to Serach, who was their elder, and said to her that a man had come and performed such and such signs. She said that the signs alone didn’t mean anything. They told her that he had also said *Pakod Pakadeti Eschem* - I have surely remembered you. She then told them that this was the man who would redeem Bne Israel from Mitzrayim because she had heard from her father that the [redeemer](file:///D:\Word\Pesach\redemption.html) would use the double Pey. Based on her say so, they immediately believed that HaShem was redeeming them and that Moshe was his messenger (Shemot 4:31). [↑](#footnote-ref-22)
23. SOURCE: Rabbi Eli Teitelbaum, “THE SPECIAL PASSWORD”, Camp Sdei Chemed [↑](#footnote-ref-23)