

## Exodus - Some Jewish Texts

Exodus 3: 14-20

יד ויאמר אלהים אל־מֹשֶׁה אֲהִיָּה אֲשֶׁר אֲהִיָּה ויאמר כֹּה תאמר לבני ישראל  
אֲהִיָּה שְׁלַחְנִי אֵלֵיכֶם: טו ויאמר עוד אלהים אל־מֹשֶׁה כֹּה תאמר אל־בְּנֵי  
ישראל יהוה אלהי אבותיכם אלהי אברהם אלהי יצחק ואלהי יעקב שְׁלַחְנִי  
אֵלֵיכֶם זֶה־שְׁמִי לְעֹלָם וְזֶה זְכָרִי לְדֹר דָּר: [חמישי] טז לך ואספת את־זַקְנֵי  
ישראל ואמרת אלהים יהוה אלהי אבותיכם נראה אלי אלהי אברהם יצחק  
ועקב לאמר פֶּקֶד פֶּקֶדְתִּי אֶתְכֶם וְאֶת־הַעֲשׂוּי לְכֶם בְּמִצְרַיִם: יז ואמר אֵלֶּהָ  
אֶתְכֶם מֵעַנֵי מִצְרַיִם אֶל־אֶרֶץ הַכְּנַעֲנִי וְהַחִתִּי וְהָאֱמֹרִי וְהַפְּרִזִּי וְהַחִוִּי וְהַיְבוּסִי  
אֶל־אֶרֶץ זָבַת חֶלֶב וְדָבָשׁ: יח וְשָׁמְעוּ לְקֹלְךָ וּבֵאתָ אֵתָּה וְזַקְנֵי יִשְׂרָאֵל אֶל־מֶלֶךְ  
מִצְרַיִם וְאָמַרְתָּם אֵלָיו יְהוָה אֱלֹהֵי הָעִבְרָיִים נִקְרָה עָלֵינוּ וְעַתָּה גֹלְכָה־נָא דָרְךָ  
שְׁלֹשֶׁת יָמִים בְּמִדְבָר וְנִזְבַּחָה לַיהוָה אֱלֹהֵינוּ: יט וְאָנֹכִי יַדְעֹתִי כִּי לֹא־יִתֶּן  
אֶתְכֶם מֶלֶךְ מִצְרַיִם לְהֵלֵךְ וְלֹא בִּיד חֲזָקָה: כ וְשַׁלַּחְתִּי אֶת־יָדִי וְהִפִּיתִי  
אֶת־מִצְרַיִם בְּכֹל נִפְלְאוֹתַי אֲשֶׁר אַעֲשֶׂה בְּקִרְבּוֹ וְאַחֲרֵי־כֵן יִשְׁלַח אֶתְכֶם:

14. And God said to Moses, I AM THAT I AM; and he said, Thus shall you say to the people of Israel, I AM has sent me to you.

15. And God said moreover to Moses, Thus shall you say to the people of Israel, The Eternal God of your ancestors, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you; this is my name forever, and this is my memorial to all generations.

16. Go, and gather the elders of Israel together, and say to them, The Eternal God of your ancestors, the God of Abraham, of Isaac, and of Jacob, appeared to me, saying, I have surely visited you, and seen that which is done to you in Egypt;

17. And I have said, I will bring you out of the affliction of Egypt to the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, to a land flowing with milk and honey.

18. And they shall listen to your voice; and you shall come, you and the elders of Israel, to the king of Egypt, and you shall say to him, The Eternal God of the Hebrews has met with us; and now let us go, we beseech you, three days' journey into the wilderness, that we may sacrifice to the Eternal One, our God.

19. And I am sure that the king of Egypt will not let you go, if not by a mighty hand.

20. And I will stretch out my hand, and strike Egypt with all my wonders which I will do in its midst; and after that he will let you go.

### Psalm 114

א בַּצֵּאת יִשְׂרָאֵל מִמִּצְרַיִם בַּיּוֹם הַהוּא יִשְׂרָאֵל מִמִּשְׁלוֹתָיו: ג הָיָם רָאָה וַיִּנָּס הַיַּרְדֵּן יֹסֵב לְאַחֹר: ד הַקְּרִים רָקְדּוּ  
כְּאֵילִים גְּבַעוֹת כְּבְנֵי־צֹאן: ה מַה־לָּךְ הָיָם כִּי תִנוּס הַיַּרְדֵּן תִּסָּב לְאַחֹר:  
ו הַקְּרִים תִּרְקְדּוּ כְּאֵילִים גְּבַעוֹת כְּבְנֵי־צֹאן: ז מִלִּפְנֵי אֲדוֹן חוֹלֵי אֶרֶץ מִלִּפְנֵי  
אֱלֹהֵי יַעֲקֹב: ח הַהִפְכִי הַצּוּר אֲגַם־מַיִם חֲלַמְיֹשׁ לְמַעַיְנו־מַיִם:

## Exodus - Some Jewish Texts

1. When Israel went from Egypt, the house of Jacob from a people of foreign language;
2. Judah was God's sanctuary, and Israel God's dominion.
3. The sea saw it, and fled; the Jordan was driven back.
4. The mountains skipped like rams, and the hills like lambs.
5. What ails you, O sea, that you flee? O Jordan, that you are driven back?
6. O mountains, that you skip like rams? And you O hills, like lambs?
7. Tremble, earth, at the presence of the Eternal One, at the presence of the God of Jacob;
8. Who turned the rock into a pool of water, the flint into a fountain of waters.

### Psalm 118:5 - the Exodus in 1 Line!

מִן־הַמִּצָּר קָרָאתִי יְהוָה עֲנֵנִי בְּמַרְחֵב יְהוָה:

From a narrow place I called out to God, who answered me with broadness. *(Or more conventionally: In my distress I called out to God, who answered me and set me free.)*

### Two Excerpts from the Haggadah, the book used to tell the story at Pesach

We were slaves to Pharaoh in Egypt, but the Eternal One, our God, took us out of there with a mighty hand and an outstretched arm. Had not God taken our ancestors out of Egypt, then we, our children and grandchildren would still be enslaved to Pharaoh in Egypt. Even if we all were wise, and perceptive, experienced, and versed in Torah, it would still be our duty to tell about the Exodus from Egypt. The more one talks about the Exodus, the more one is to be praised.

In every generation it is person's duty to regard himself as though he personally had come out of Egypt, as it is written: "You shall tell your child on that day: This is on account of what the Eternal One did for me when I came out of Egypt." It was not only our ancestors whom the Holy One redeemed from slavery; we, too, were redeemed with them, as it is written: "He took us out from there so that He might take us to the land which He had sworn to our ancestors."

### From the Chasidic Tradition, as related by Rabbi Abraham Twerski

When Rabbi Menachem Mendel was a small child, his grandfather, Rabbi Shnuer Zalman, held him on his lap and asked the child, "Where is *Zeide* (grandfather)?"

The child touched the grandfather's nose. "No," the rabbi said, "that is *Zeide's* nose. But where is *Zeide*?"

The child touched the grandfather's beard. "No, that is *Zeide's* beard. But where is *Zeide*?" The child descended, ran to the next room and shouted, "*Zeide!*" and Rabbi Shnuer Zalman went into the room.

Gleefully the child pointed, "There is *Zeide!*"

The message is a powerful one. *Zeide* is the one who responds when called. We know that God is our Father. He responds.