

1. Shemos 12

נא וַיְהִי, בְּעֶצֶם הַיּוֹם הַזֶּה: הוֹצִיא יְהוָה אֶת-בְּנֵי יִשְׂרָאֵל, מֵאֶרֶץ מִצְרַיִם--עַל-צְבָאָתָם. {פ}

51 And it came to pass the selfsame day that the LORD did bring the children of Israel out of the land of Egypt by their hosts.

2. Shemos 13

יח וַיִּסַּב אֱלֹהִים אֶת-הָעָם דֶּרֶךְ הַמִּדְבָּר, יַם-סוּף; וַחֲמִשִּׁים עָלוּ בְנֵי-יִשְׂרָאֵל, מֵאֶרֶץ מִצְרַיִם.

18 But God led the people about, by the way of the wilderness by the Red Sea; and the children of Israel went up armed out of the land of Egypt

3. Sharona Margolin Halickman

<https://blogs.timesofisrael.com/who-is-the-army-of-hashem/>

Rav David Avraham Spector explains based on the teachings of Rav Kook in Orot that the God of legions is the God of Israel and the army of Israel is the army of God. Tzahal- Tzava Hagana L'Yisrael- The Israel Defense Forces (IDF) is therefore the revelation of the angels who fight for Israel...Without the partnership of God and the IDF, we would not have a Modern State of Israel. While God and the angels protect us from above, the soldiers are angels safeguarding us on the ground.

4. Shemos 12

כט וַיְהִי בַּחֲצֵי הַלַּיְלָה, וַיַּהֲרֹג הַכָּהֵן כָּל-בְּכוֹר בְּאֶרֶץ מִצְרַיִם, מִבְּכֹר פַּרְעֹה הַיֹּשֵׁב עַל-כִּסֵּאוֹ, עַד בְּכוֹר הַשְּׂבִי אֲשֶׁר בְּבַיִת הַבּוֹר; וְכֹל, בְּכוֹר בְּהֵמָה.

29 And it came to pass at midnight, that the LORD smote all the firstborn in the land of Egypt, from the first-born of Pharaoh that sat on his throne unto the first-born of the captive that was in the dungeon; and all the first-born of cattle.

ל וַיִּקָּם פַּרְעֹה לַיְלָה, הוּא וְכָל-
עַבְדָּיו וְכָל-מִצְרַיִם, וַתְּהִי
צַעֲקָה גְדֹלָה, בְּמִצְרַיִם: כִּי-אִין
בַּיִת, אֲשֶׁר אִין-שָׁם מֵת.

30 And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead.

לא וַיִּקְרָא לְמֹשֶׁה וּלְאַהֲרֹן
לַיְלָה, וַיֹּאמֶר קוּמוּ צְאוּ מִתּוֹךְ
עַמִּי--גַם-אַתֶּם, גַּם-בְּנֵי
יִשְׂרָאֵל; וּלְכוּ עַבְדוּ אֶת-יְהוָה,
כְּדַבַּרְכֶם.

31 And he called for Moses and Aaron by night and said: 'Rise up, get you forth from among my people, both ye and the children of Israel; and go, serve the LORD, as ye have said.

לב גַּם-צֹאנֵיכֶם גַּם-בְּקָרְכֶם
קָחוּ כַּאֲשֶׁר דִּבַּרְתֶּם, וּלְכוּ;
וּבִרְכַתֶּם, גַּם-אֹתִי.

32 Take both your flocks and your herds, as ye have said, and be gone; and bless me also.'

לג וַתַּחֲזֹק מִצְרַיִם עַל-הָעָם,
לְמַהֵר לְשַׁלְּחָם מִן-הָאָרֶץ: כִּי
אָמְרוּ, כָּלֵנוּ מֵתִים.

33 And the Egyptians were urgent upon the people, to send them out of the land in haste; for they said: 'We are all dead men.

5. Pesach Haggadah

וַיּוֹצֵאֵנוּ ה' מִמִּצְרַיִם. לֹא עַל-יְדֵי מַלְאָךְ, וְלֹא עַל-יְדֵי שֶׁרָף, וְלֹא עַל-יְדֵי שְׁלִיחַ, אֲלָא הַקְדוֹשׁ בְּרוּךְ
הוּא בְּכַבּוֹדוֹ וּבְעֲצָמוֹ. שֶׁנֶּאֱמַר: וְעַבְרַתִּי בְּאֶרֶץ מִצְרַיִם בַּלַּיְלָה הַזֶּה, וְהִפִּיתִי כָל-בְּכוֹר בְּאֶרֶץ מִצְרַיִם
'מֵאָדָם וְעַד בְּהֵמָה, וּבְכָל אֱלֹהֵי מִצְרַיִם אֶעֱשֶׂה שְׁפָטִים. אֲנִי ה'

"And the Lord took us out of Egypt" - not through an angel and not through a seraph and not through a messenger, but [directly by] the Holy One, blessed be He, Himself, as it is stated (Exodus 12:12); "And I will pass through the Land of Egypt on that night and I will smite every firstborn in the Land of Egypt, from men to animals; and with all the gods of Egypt, I will make judgments, I am the Lord.

6. Shemos 11

א וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה, עוֹד
נִגַע אֶחָד אָבִיא עַל-פַּרְעֹה וְעַל-
מִצְרַיִם--אַחֲרֵי-כֵן, יִשְׁלַח אֶתְכֶם

1 And the LORD said unto Moses: 'Yet one plague more will I bring upon Pharaoh, and upon Egypt; afterwards he will let you go hence; when he

מִזָּה : כְּשֶׁלַח--כָּלָה, גָּרַשׁ יִגְרֹשׁ
אֶתְכֶם מִזָּה.

shall let you go, he shall surely thrust
you out hence altogether.

ב דַּבֵּר-נָא, בְּאָזְנֵי הָעָם; וַיִּשְׁאַלּוּ
אִישׁ מֵאֵת רֵעֵהוּ, וְאִשָּׁה מֵאֵת
רֵעוּתָהּ, כְּלֵי-כֶסֶף, וְכְלֵי זָהָב.

2 Speak now in the ears of the people,
and let them ask every man of his
neighbour, and every woman of her
neighbour, jewels of silver, and jewels
of gold.'

ג וַיִּתֵּן יְהוָה אֶת-חַן הָעָם, בְּעֵינָי
מִצְרַיִם; גַּם הָאִישׁ מֹשֶׁה, גָּדוֹל
מְאֹד בְּאֶרֶץ מִצְרַיִם, בְּעֵינֵי עַבְדֵי-
פַּרְעֹה, וּבְעֵינֵי הָעָם. {S}

3 And the LORD gave the people
favour in the sight of the Egyptians.
Moreover the man Moses was very
great in the land of Egypt, in the sight
of Pharaoh's servants, and in the sight
of the people. {S}

ד וַיֹּאמֶר מֹשֶׁה, כֹּה אָמַר
יְהוָה: כַּחֲצֹת הַלַּיְלָה, אֲנִי יוֹצֵא
בְּתוֹךְ מִצְרַיִם.

4 And Moses said: 'Thus saith the
LORD: About midnight will I go out
into the midst of Egypt;

ה וּמֵת כָּל-בְּכוֹר, בְּאֶרֶץ
מִצְרַיִם--מִבְּכוֹר פַּרְעֹה הַיֹּשֵׁב עַל-
כִּסֵּאוֹ, עַד בְּכוֹר הַשֹּׁפְחָה אֲשֶׁר
אַחַר הָרְחִים; וְכֹל, בְּכוֹר בְּהֵמָה.

5 and all the first-born in the land of
Egypt shall die, from the first-born of
Pharaoh that sitteth upon his throne,
even unto the first-born of the maid-
servant that is behind the mill; and all
the first-born of cattle.

ו וְהִיְתָה צְעָקָה גְדֹלָה, בְּכָל-אֶרֶץ
מִצְרַיִם, אֲשֶׁר כָּמֹהוּ לֹא נִהְיְתָה,
וְכָמֹהוּ לֹא תִסָּף.

6 And there shall be a great cry
throughout all the land of Egypt, such
as there hath been none like it, nor
shall be like it any more.

7. Shemos 4

כֹּא וַיֹּאמֶר יְהוָה, אֶל-מֹשֶׁה,
בְּלִכְתּוֹךָ לָשׁוּב מִצְרַיִמָּה, רְאֵה כָּל-
הַמִּפְתִּיּוֹת אֲשֶׁר-שָׂמֹתִי בְיָדְךָ
וַעֲשִׂיתָם לִפְנֵי פַרְעֹה; וְאֲנִי אֶחְזַק
אֶת-לְבָבוֹ, וְלֹא יִשְׁלַח אֶת-הָעָם.

21 And the LORD said unto Moses:
'When thou goest back into Egypt, see
that thou do before Pharaoh all the
wonders which I have put in thy hand;
but I will harden his heart, and he will
not let the people go.

כב וְאָמַרְתָּ, אֶל-פַּרְעֹה: כֹּה
אָמַר יְהוָה, בְּנִי בְכֹרִי יִשְׂרָאֵל. **22** And thou shalt say unto Pharaoh:
Thus saith the LORD: Israel is My
son, My first-born.

כג וְאָמַר אֵלַיְךָ, שְׁלַח אֶת-בְּנִי
וַיַּעֲבֹדֵנִי, וְתָמְאֵן, לְשַׁלְחוֹ--הֲיֵנָה
אֲנֹכִי הָרֵג, אֶת-בְּנֶךָ בְּכֹרֶךָ. **23** And I have said unto thee: Let My
son go, that he may serve Me; and
thou hast refused to let him go.
Behold, I will slay thy son, thy first-
born

8. Rashi 11:4

ורבותינו דרשוהו כמו בחצי הלילה, ואמרו שאמר משה "בחצות", "שמשמע סמוך לו, או לפניו .
או לאחוריו, ולא אמר "בחצות", "שמא יטעו אצטגניני פרעה ויאמרו משה בדאי הוא

But our Rabbis took it in this sense and explained it as meaning “about the middle of the night”, and they asserted that Moses said בחצות “about midnight”, which implies near to it — either just before it or just after it, and he did not say בחצות “at midnight” (as God had bidden him say) because he feared lest Pharaoh’s astrologers might make a mistake as regards the time when the slaughter of the firstborn actually took place, thinking that it was a little earlier or later than midnight, and would say, in consequence of this error, “Moses is a liar!”

9. Ibn Ezra Shemos 11:4

כי פי' בחצות הלילה כאשר יעבור חצי הלילה הראשון וככה בחצי הלילה הנשאר. והעד הנאמן
:ויהי בחצי הלילה ויחרד האיש וילפת. חצות לילה אקום להודות לך

the meaning of *ka-chatzot ha-laylah* (about midnight) is, when the first half of the night has passed. The same is the case with *ba-chatzi ha-laylah* in *And it came to pass at midnight* (Ex. 12:29). It refers to the remaining half of the night. **Another way of saying after midnight. And it came to pass at midnight* (ba-chatzi ha-laylah) (Ruth 3:8) **That the man was startled, and turned himself; and, behold, a woman lay at his feet. and At midnight* (chatzot laylah) *I will rise to give thanks to thee* (Ps. 119:62) are convincing proof of this. **The exact moment of midnight is irrelevant to what is reported in Ruth 3:8, for what reason can there be to pinpoint the exact moment that the man was startled. Similarly, David had no way of determining the exact moment of midnight while he slept.*

10. Pesach Haggadah

ובכן יהי בחצי הלילה.

And so, it was in the middle of the night.

אָז רוב נסים הפלאות בלילה, בראש אשמורת זה הלילה.

Then, most of the miracles did You wondrously do at night, at the first of the watches this night.

גר צדק נצחתו כנחלק לו לילה, ויהי בחצי הלילה

A righteous convert did you make victorious when it was divided for him at night [referring to Avraham in his war against the four kings - Genesis 14:15], and it was in the middle of the night.

דנת מלך גרר בחלום הלילה, הפחדת ארמי באמש לילה

You judged the king of Gerrar [Avimelekh] in a dream of the night; you frightened an Aramean [Lavan] in the dark of the night;

וישר ישראל למלאך ויוכל לו לילה, ויהי בחצי הלילה

and Yisrael dominated an angel and was able to withstand Him at night [Genesis 32:25-30], and it was in the middle of the night.

זרע בכורי פתרוס מחצת בחצי הלילה, חילם לא מצאו בקומם בלילה, טיסת נגיד חרשת סלית בכוכבי לילה, ויהי בחצי הלילה

You crushed the firstborn of Patros [Pharaoh, as per Ezekiel 30:14] in the middle of the night, their wealth they did not find when they got up at night; the attack of the leader Charoshet [Sisera] did you sweep away by the stars of the night [Judges 5:20], and it was in the middle of the night.

יעץ מחרף לנופף אווי, הובשת פגרוי בלילה, כרע בל ומצבו באישון לילה, לאיש חמודות נגלה רח חזות לילה, ויהי בחצי הלילה

The blasphemer [Sancheriv whose servants blasphemed when trying to discourage the inhabitants of Jerusalem] counseled to wave off the desired ones, You made him wear his corpses on his head at night [II Kings 19:35]; Bel and his pedestal were bent in the pitch of night [in Nevuchadnezar's dream in Daniel 2]; to the man of delight [Daniel] was revealed the secret visions at night, and it was in the middle of the night.

משתכר בכלי קדש נהרג בו בלילה, נושע מבור אריות פותר בעתותי לילה, שנאה נטר אגגי וכתב ספרים בלילה, ויהי בחצי הלילה

The one who got drunk [Balshatsar] from the holy vessels was killed on that night [Daniel 5:30], the one saved from the pit of lions [Daniel] interpreted the scary visions of the night; hatred was preserved by the Agagite [Haman] and he wrote books at night, and it was in the middle of the night.

עֹרֶרְתָּ נִצְחֶךָ עָלָיו בְּנֶדֶד שְׁנַת לַיְלָה. פִּינְיָה תִדְרוֹף לְשׁוֹמֵר מֵהַמַּלְאָכִים, צָרַח בְּשׁוֹמֵר וְשָׁח אֶתְּאָ בֶקֶר וְגַם לַיְלָה, נִיְהִי בְחֻצֵי הַלַּיְלָה.

You aroused your victory upon him by disturbing the sleep of night [of Achashverosh], You will stomp the wine press for the one who guards from anything at night [Esav/Seir as per Isaiah 21:11]; He yelled like a guard and spoke, "the morning has come and also the night," and it was in the middle of the night.

קָרַב יוֹם אֲשֶׁר הוּא לֹא יוֹם וְלֹא לַיְלָה, רָם הוֹדַע כִּי לֵךְ הַיּוֹם אֶף לֵךְ הַלַּיְלָה, שׁוֹמְרִים הִפְקֵד לְעִירָךְ כָּל הַיּוֹם וְכָל הַלַּיְלָה, תִּתְּאִיר בְּאוֹר יוֹם חֲשֻׁבֶת לַיְלָה, נִיְהִי בְחֻצֵי הַלַּיְלָה.

Bring close the day which is not day and not night [referring to the end of days - Zechariah 14:7], High One, make known that Yours is the day and also Yours is the night, guards appoint for Your city all the day and all the night, illuminate like the light of the day, the darkness of the night, and it was in the middle of the night.

11. Mishna Brachos 1:1

הַקֹּטֵר חֲלָבִים וְאַבְרִים, מִצִּטֹּן עַד שְׁיַעֲלָה עִמּוּד הַשֶּׁחַר. וְכָל הַנְּאֻכָּלִים לְיוֹם אֶחָד, מִצִּטֹּן עַד שְׁיַעֲלָה עִמּוּד הַשֶּׁחַר. אִם בֵּן, לִמָּחָה אָמְרוּ חֲכָמִים עַד חֲצוֹת, כְּדִי לְהַרְחִיק אֶת הָאָדָם מִן הָעֵבֶרָה:

Due to the quantity of offerings each day, the priests were often unable to complete the burning of all of the fats and limbs, so they continued to be burned into the night, as it is written: "This is the law of the burnt offering: The burnt offering shall remain upon the pyre on the altar all night until morning, while the fire on the altar burns it" (Leviticus 6:2). And, with regard to all sacrifices, such as the sin-offerings and the guilt-offerings that are eaten for one day and night; although the Sages state that they may be eaten only until midnight, by Torah law they may be eaten until dawn. This is in accordance with the verse: "On the day on which it is offered must you eat. Do not leave it until the morning" (Leviticus 7:15). If so, why did the Sages say that they may be eaten only until midnight? This is in order to distance a person from transgression, as if one believes that he has until dawn to perform the mitzva, he might be negligent and postpone it until the opportunity to perform the mitzva has passed.

12. Shemos 10

ד כִּי אִם-מָאֵן אַתָּה, לְשַׁלַּח
אֶת-עַמִּי--הַנִּנְי מִבֵּיא מְחֹר
אֶרְבָּה, בְּגִבְלֶךָ. **4** Else, if thou refuse to let My people go,
behold, to-morrow will I bring locusts into
thy border;

ה וְכִסָּה אֶת-עֵינֵי הָאָרֶץ, וְלֹא
יִוָּכַל לִרְאוֹת אֶת-הָאָרֶץ; וְאָכַל
אֶת-יִתְרֵי הַפְּלִטָה, הַנִּשְׁאָרֹת
לָכֶם מִן-הַבָּרָד, וְאָכַל אֶת-
כָּל-הָעֵץ, הַצֹּמֵחַ לָכֶם מִן-
הַשָּׂדֶה. **5** and they shall cover the face of the earth,
that one shall not be able to see the earth;
and they shall eat the residue of that which
is escaped, which remaineth unto you
from the hail, and shall eat every tree
which groweth for you out of the field;

ו וַיִּכֶס אֶת-עֵינֵי כָל-הָאָרֶץ,
וַתַּחֲשֹׁךְ הָאָרֶץ, וַיֹּאכַל אֶת-
כָּל-עֵשֶׂב הָאָרֶץ וְאֵת כָּל-פְּרֵי
הָעֵץ, אֲשֶׁר הֻתְּיַר הַבָּרָד;
וְלֹא-נֹתַר כָּל-יֵרֶק בְּעֵץ
וּבְעֵשֶׂב הַשָּׂדֶה, בְּכָל-אָרֶץ
מִצְרָיִם. **15** For they covered the face of the whole
earth, so that the land was darkened; and
they did eat every herb of the land, and all
the fruit of the trees which the hail had
left; and there remained not any green
thing, either tree or herb of the field,
through all the land of Egypt

ז וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה,
נִטָּה יָדְךָ עַל-הַשָּׁמַיִם, וְיִהְיֶה
חֹשֶׁךְ, עַל-אֶרֶץ מִצְרָיִם; וַיִּמַּשׁ,
חֹשֶׁךְ. **21** And the LORD said unto Moses:
'Stretch out thy hand toward heaven, that
there may be darkness over the land of
Egypt, even darkness which may be felt

13. Shemos 10

ז וַיֹּאמְרוּ עֲבָדֵי פַרְעֹה אֵלָיו,
עַד-מָתַי יִהְיֶה זֶה לָנוּ לְמוֹקֵשׁ--
שְׁלַח אֶת-הָאֲנָשִׁים, וַיַּעֲבֹדוּ אֶת-
יְהוָה אֱלֹהֵיהֶם; הֲטָרַם תִּדַּע, כִּי
אֲבַדָּה מִצְרָיִם. **7** And Pharaoh's servants said unto
him: 'How long shall this man be a
snare unto us? let the men go, that they
may serve the LORD their God,
knowest thou not yet that Egypt is
destroyed?'

ח וַיּוֹשֶׁב אֶת-מֹשֶׁה וְאֶת-אַהֲרֹן,
אֶל-פְּרַעֲהוֹ, וַיֹּאמֶר אֲלֵהֶם, לָכוּ
עֲבַדוּ אֶת-יְהוָה אֱלֹהֵיכֶם; מִי
וְמִי, הֵהָלָכִים.

8 And Moses and Aaron were brought again unto Pharaoh; and he said unto them: 'Go, serve the LORD your God; but who are they that shall go?'

ט וַיֹּאמֶר מֹשֶׁה, בְּנַעַרֵינוּ
וּבְזִקְנֵינוּ נֵלֵךְ; בְּבָנֵינוּ וּבְבָנוֹתֵינוּ
בְּצֹאֵנֵנוּ וּבְבָקָרֵנוּ, נֵלֵךְ--כִּי חַג-
יְהוָה, לָנוּ.

9 And Moses said: 'We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds we will go; for we must hold a feast unto the LORD.'

י וַיֹּאמֶר אֲלֵהֶם, יְהִי כֵן יְהוָה
עִמָּכֶם, כַּאֲשֶׁר אֲשַׁלַּח אֶתְכֶם,
וְאֶת-טַפְּכֶם; וְרָאוּ, כִּי רָעָה נֶגְדַּ
פְּנֵיכֶם.

10 And he said unto them: 'So be the LORD with you, as I will let you go, and your little ones; see ye that evil is before your face.'

יא לֹא כֵן, לָכוּ-נָא הַגִּבֹּרִים
וְעֲבַדוּ אֶת-יְהוָה--כִּי אַתָּה,
אַתֶּם מְבַקְשִׁים; וַיִּגְרַשׂ אֶתְכֶם,
מֵאֵת פְּנֵי פְרַעֲהוֹ. {ס}

11 Not so; go now ye that are men, and serve the LORD; for that is what ye desire.' And they were driven out from Pharaoh's presence

14. Rashi Shemos 10:10

ראו כי רעה נגד פניכם. בתרגומו. ומ"א שמעתי, כוכב אחד יש ששמו רעה, אמר להם פרעה, רואה אני באצטגנינות שלי אותו כוכב עולה לקראתכם במדבר, והוא סימן דם ונהריגה וכשחטאו ישראל בעגל ובקש הקב"ה להרגם, אמר משה בתפלתו, לממה יאמרו מצרים לאמר ברעה "הוציאם" שמות ל"ב, (זו היא שאמר להם, ראו כי רעה נגד פניכם; מיד וינחם ה' על"ה הרעה והפך את הדם לדם מילה, שמל יהושע אותם, וזהו שג"ה היום גלותי את חרפת מצרים מעליכם) "יהושע ה' (ש'היו אומרים לכם, דם אנו רואין עליכם במדבר

Understand this as the Targum takes it. I have heard a Midrashic explanation: There is a certain star the name of which is "Evil". Pharaoh said to them, "By my astrological art I see that star rising towards you in the wilderness whither you wish to proceed. It is an emblem of blood and slaughter". Consequently, when Israel sinned by worshipping the calf and the Holy One, blessed be He, intended to slay them, Moses said in his prayer, (Exodus 32:12) "Wherefore should the Egyptians speak and say, He brought them forth

together with רעה (i. e. under the influence of the star רעה); this is, indeed, what he (Pharaoh) has already said, “See, the ‘רעה’ is before you”. At once, “the Lord bethought Himself concerning ‘רעה’”, and He changed the blood of which this star was an emblem to the blood of the circumcision because indeed Joshua had them circumcised. This is the meaning of what is said, (Joshua 5:9). “This day have I rolled from off you the reproach of the Egyptians”, for they said to you. “We see blood impending over you in the wilderness.

15. Yechezkel 29

ב בן-אדם--שִׁים פְּנִיךָ, עַל-
פְּרַעֲהַ מֶלֶךְ מִצְרַיִם; וְהִנְבֵּא
עָלָיו, וְעַל-מִצְרַיִם כָּלָה.

2 'Son of man, set thy face against Pharaoh king of Egypt, and prophesy against him, and against all Egypt;

ג דַּבֵּר וְאָמַרְתָּ כֹה-אָמַר אֲדֹנָי
יְהוָה, הִנְנִי עָלֶיךָ פְּרַעֲהַ מֶלֶךְ-
מִצְרַיִם, הַתֵּנִים הַגְּדֹל, הַרְבֵּץ
בְּתוֹךְ יְאֲרָיו: אֲשֶׁר אָמַר לִי
יְאֲרִי, וְאֲנִי עָשִׂיתִנִּי.

3 speak, and say: Thus saith the Lord GOD: behold, I am against thee, Pharaoh King of Egypt, the great dragon that lieth in the midst of his rivers, that hath said: My river is mine own, and I have made it for myself.

16. Shemos 19:4

אַתֶּם רְאִיתֶם אֲשֶׁר עָשִׂיתִי לְמִצְרַיִם וְאֲשָׂא אֶתְכֶם עַל-כַּנְפֵי נְשָׁרִים וְאָבָא אֶתְכֶם אֵלָי:

‘You have seen what I did to the Egyptians, how I bore you on eagles’ wings and brought you to Me.

Targum Yonasan: Ye have seen what I did to the Mizraee; and how I bare you upon the clouds as upon eagles' wings from Pelusin, to take you to the place of the sanctuary, there to solemnize the Pascha; and in the same night brought you back to Pelusin, and from thence have brought you nigh, to (receive) the doctrine of My law.

17. Yalkut Shimoni Tehillim remez 872

ובשעה שבאה מכת בכורות עמד לו פרעה והלך לו אצל משה ואהרן שנאמר ויקרא פרעה למשה ולאהרן לילה, היה דופק פרעה על פתחיהן, א"ל שוטה בלילה אנו יוצאין וכי גנבים אנו בבקר אנו יוצאין שכך אמר לנו הקב"ה ואתם לא תצאו איש מפתח ביתו עד בקר