

And now we arrive at the final verse in the section, and it is, of course the pivotable verse. The Hagaddah goes out of its way here to explain to us that God alone took us out of Egypt. We know, that Moses did have something to do with the Exodus, and when we read that Torah Moses is the main character. Earlier it was stated that we read this section of the Torah because it is a shortened version of the history of the Jewish people. Another reason may be that it is the one version in the Torah where Moses is not mentioned.

The editors of the Hagaddah tried very hard to exclude Moses from the text. This is probably because they were afraid that over time Moses would become deified and seen not as God's messenger, but on the same level as God. On the other hand, Moses is actually mentioned once explicitly, and once implicitly in the Hagaddah. While the sages did not want us to deify Moses, they did not want to strip away the human part of redemption.

Passover and the Hagaddah stand opposite to Purim and the book of Esther. In the book of Esther, God is totally absent, and it seems that He is not involved at all. The Midrash, the sages try to play up God's involvement in Purim and we see here play down Moses' involvement in the Exodus. The connection does not end there. It is on the 15th of Nisan that Esther approached the king to ask permission to have the feast the next night at which time she would engineer Haman's downfall.

Here the Hagaddah seeks to explain the previous text by doing some midrash on the midrash. To do this, the text will combine the previous two texts to better understand them. The part of the midrash that talks about God taking the people out uses the three expressions, not by an angel, not by a saraf and not by a messenger. These are a commentary on Exodus 12:12. In the verse, God will do three things, pass through the land, smite the firstborn and execute judgement. Again, this is all inserted in our Hagaddah to push through the idea that it is God alone who is redeeming the people of Israel, not Moses or any other person.

While keeping Moses out of the Hagaddah, the sages also write about Moses in as human and plain terms as possible. When talking about his birth, the Torah states that "a man from the house of Levi took as a wife a daughter of Levi and she conceived and bore a son." Not only plain, but anonymous. And finally the sages point out that the location of Moses' tomb is unknown. This is to ensure that his grave should not become the object of idolatrous worship.

"And God brought us out from Egypt with a strong hand and an outstretched arm, with great awe, with signs and with wonders." "And God brought us out from Egypt" not by the hands of an angel, and not by the hands of a saraf and not by the hands of a messenger, but by the Holy One, blessed by He, in His own glory and He alone as it is said, "and I will pass through the land of Egypt on that night; and I will smite all the firstborn in the land of Egypt from man to animal and on all the gods of Egypt I will execute judgement, I am God."

וּיִצְאֵנוּ יְיָ מִמִּצְרַיִם, בְּיָד חֲזָקָה, וּבְזְרַע נְטוּיָה, וּבְמַרְאֵ גָדוֹל וּבְאֵתוֹת וּבְמוֹפְתִים : וּיִצְאֵנוּ יְיָ מִמִּצְרַיִם. לֹא עַל יְדֵי מַלְאָךְ, וְלֹא עַל יְדֵי שָׂרָף. וְלֹא עַל יְדֵי שְׁלִיחַ. אֲלֵא הַקְּדוֹשׁ בְּרוּךְ הוּא בְּכַבּוּדוֹ וּבְעֶצְמוֹ. שְׁנֵאמַר: וְעִבְרָתִי בְּאֶרֶץ מִצְרַיִם בְּלִילָה הַזֶּה, וְהִפִּיתִי כָל בְּכוֹר בְּאֶרֶץ מִצְרַיִם, מֵאָדָם וְעַד בְּהֵמָה, וּבְכָל אֱלֹהֵי מִצְרַיִם אֲעַשֶׂה שְׁפָטִים אֲנִי יְיָ :

Exodus 12:12

"And I will go pass through the land of Egypt on that night," I and not an angel. "And I will smite all the firstborn of Egypt," I and not a saraf. "And on the gods of Egypt I will execute judgement," I and not a messenger. I am God. I am He and no other.

וְעִבְרָתִי בְּאֶרֶץ מִצְרַיִם בְּלִילָה הַזֶּה, אֲנִי וְלֹא מַלְאָךְ. וְהִפִּיתִי כָל בְּכוֹר בְּאֶרֶץ מִצְרַיִם. אֲנִי וְלֹא שָׂרָף. וּבְכָל אֱלֹהֵי מִצְרַיִם אֲעַשֶׂה שְׁפָטִים, אֲנִי וְלֹא הַשְׁלִיחַ. אֲנִי יְיָ. אֲנִי הוּא וְלֹא אֲחֵר :