

I Will Go Out, I Will Pass Through: Hashem Loves Every Jew

In Parshas Bo, Hashem tells Moshe what He will do while the Jewish People take part in the first Seder, on the night before the Exodus from Egypt: “I will pass through Egypt on that night, and I will strike down every firstborn... I will see the blood [on your houses] and I will pass over you...”¹

However, earlier, when Moshe warned Pharaoh about the plague of the Death of the Firstborn, he says, “So says Hashem, ‘Around midnight, I will go out in the midst of Egypt. And every firstborn in Egypt will die.’”²

There are different Hebrew expressions that Hashem uses in these verses, and they seem to be almost opposites. First, Hashem tells Pharaoh, “I will go out in the midst of Egypt,” which sounds like He will be involved in doing something. Then He says, “I will pass through Egypt,” which sounds like He will be doing something in passing, or perhaps passively, without much involvement.

When Hashem continues foretelling about the Death of the Firstborn, He also seems to be saying opposite things. First, He says to Pharaoh, “And every firstborn in Egypt will die,” which sounds like it will happen passively. Then, He says to Moshe, “I will strike down every firstborn in Egypt,” which sounds like He will be actively involved in doing it.

Hashem later tells Moshe, “I will see the blood and I will pass over you” – again He seems to be involved.

Was Hashem involved or passive? How do we reconcile these verses? What lesson can we take from here?

On the night of Pesach, there were two things happening simultaneously: One, Hashem invested Himself into totally, and the other was done in passing.

The main thing Hashem was doing was saving the Jewish People from Egypt. He was personally involved in that, as He said, “I will go out in the midst of Egypt,” and “I will see the blood and I will pass over you.”

Rashi³ explains that “I will pass through Egypt” means that it will be in passing, “like a king who passes through from place to place, and in one pass, in one second, everyone is smitten.” From this, it is understood that although the next words, “I will strike down every firstborn,” sound like Hashem will be personally involved, it actually means that it will happen just by His passing. We learn from here that the death of the firstborn was automatic, as Hashem told Pharaoh, “every firstborn will die,” just like that, in passing.

So, Hashem went out in the midst of the lowest and most impure of all places, Egypt, to protect and save each and every one of us. Rashi⁴ says that even if a Jew was in an Egyptian home, Hashem saved him as well.

We see from here the great love Hashem has for every one of us, even a Jew who is at the lowest level. On the night before the Exodus, while everyone was with their families celebrating the first Seder, that particular Jew was hanging out with an Egyptian. Nevertheless, Hashem went into that lowly Egyptian home and protected that Jew as well.

The lesson for us here is that it is important to try to help other Jews, whether physically or spiritually.

One might ask, “Am I obligated to go out of my religious environment to bring a Jew closer to Hashem? If he comes here, I will learn Torah with him, but I don’t want to go to him and his environment.”

The message here is that we should emulate Hashem by going out of our comfort zone to save

¹ Shmos, 12:12–13.

² Shmos, 11:4–5.

³ Rashi to Shmos 12:12.

⁴ Rashi to Shmos 12:13.

another Jew, physically or spiritually. This is true even for a Jew who is not at all involved, and even if he is in the lowest of places. Of course, you should always do so only while keeping within Torah law.⁵

As a Chabad rabbi, I saw firsthand how precious every Jew is. Even though it meant going to a city that had little Jewish infrastructure, it was extremely rewarding. Every Neshama is invaluable, and when you reveal the spark of a Jew, you begin to understand why Hashem loves every Jew. Because in truth, there is no lower-level Jew. Even the one who is in the Egyptian's home during the Seder is a good and beautiful Jew. If you show him love, you will uncover the beauty within, and his Neshama will shine bright.

May our efforts to reach every Jew be successful, and may we see every Neshama shine. This will surely lead to the coming of Moshiach, when every Jew will be redeemed. May it happen soon. The time has come.

⁵ *Likkutei Sichos*, vol. 36, pp. 45–52.