

given him bris milah, then shall he eat thereof.

|45| A toshav and a sachir shall not eat thereof.

|46| In bais echad shall it be eaten; thou shalt not carry forth any of the basar outside the bais; neither shall ye break a bone thereof [*see Yochanan 19:36 OJBC*].

|47| Kol Adat Yisroel shall celebrate it.

|48| And when a ger shall sojourn with thee, and will keep the Pesach unto Hashem, let all his zachar receive bris milah, and then let him come near and keep it; and he shall be as one that is native born in ha'aretz; for no arel (uncircumcised person) shall eat thereof.

|49| Torah echad shall be to him that is native-born, and unto the ger that sojourneth among you.

|50| Thus did kol Bnei Yisroel; as Hashem commanded Moshe and Aharon, so did they.

|51| And it came to pass the very same day, that Hashem did bring the Bnei Yisroel out of Eretz Mitzrayim by their tzivos.

13 And Hashem spoke unto Moshe, saying,

|2| Set apart as kodesh unto Me kol bechor, whatsoever openeth the rechem (womb) among the Bnei Yisroel, both of adam and of behemah; it is Mine.

|3| And Moshe said unto HaAm, Remember this day, in which ye came out from Mitzrayim, out of the bais avadim; for by chozek yad Hashem brought you out from this place; there shall no chametz be eaten.

|4| This day came ye out in the month Aviv.

|5| And it shall be when Hashem shall bring thee into the land of the Kena'ani, and the Chitti, and the Emori, and the Chivi, and the Yevusi, which He swore unto thy Avot to give thee, an erez flowing with cholov and devash, that thou shalt observe this avodah (service) in this month.

|6| Shivat yamim thou shalt eat matzot, and in the seventh day shall be a Chag (Feast) to Hashem.

|7| Matzot shall be eaten shivat hayamim; and there shall no chametz be seen with thee, neither shall there be se'or seen with thee within all thy borders.

|8| And thou shalt show thy ben in that day, saying, This is because of what Hashem did for me when I came forth out of Mitzrayim.

|9| And it shall be for an ot (sign) unto thee upon thine yad, and for a zikaron (reminder) between thine eyes, in order that the torat Hashem may be in thy mouth; because with a yad chazakah hath Hashem brought thee out of Mitzrayim.

|10| Thou shalt therefore be shomer over this chukkah in its mo'ed (season, fixed time) perpetually.

|11| And it shall be when Hashem shall bring thee into the land of the Kena'ani, as He swore unto thee and to thy avot, and shall give it thee,

|12| That thou shalt set apart unto Hashem all that openeth the rechem (womb), and every firstling that is born of a behemah which thou hast; hazecharim (the males) shall be Hashem's.

|13| And every firstling of a he-donkey thou shalt redeem with a seh; and if thou wilt not redeem it, then thou shalt break its neck; and kol bechor adam among thy banim shalt thou redeem.

|14| And it shall be when thy ben asketh thee in time to come, saying, Mah zot? (What is this?) that thou shalt say unto him, By chozek yad Hashem brought us out from Mitzrayim, from the bais avadim;

|15| And it came to pass, when Pharaoh stubbornly refused to let us go, that Hashem killed kol bechor of Eretz Mitzrayim, both the bechor adam, and the bechor behemah; therefore Ani zovei'ach laHashem (I sacrifice to Hashem) kol that openeth the rechem (womb), being hazecharim (the males); but kol bechor of my banim I redeem.

|16| And it shall be for an ot (sign) upon thine hand, and for totafos (ornaments, frontlets, bands, phylactery) between thine eyes; for by chozek yad Hashem brought us forth out of Mitzrayim.

[BESHALLACH]

|17| And it came to pass, when Pharaoh had let the people go, that Elohim led them not through the derech of the erez of the Pelishtim (Philistines), although that was near; for Elohim said, Lest perhaps the people change their mind when they see milchamah, and they return to Mitzrayim;

|18| So Elohim led HaAm about, through the derech of the midbar of the Yam Suf; and the Bnei Yisroel went up out of Eretz Mitzrayim ready for battle.

|19| And Moshe took the atzmot Yosef with him; for Yosef had made the Bnei Yisroel swear unconditionally, saying, Elohim will surely visit