

## Magid ... THE PASSOVER STORY ... מַגִּיד

*Uncover the matzah and lift up the plate for all to see.  
The recitation of the Haggadah begins with the following words:*

**הָא לַחֲמַא עֲנִיָּא** *Ha lakh'ma anya* — This is the bread of affliction which our ancestors ate in the land of Egypt. All who are hungry let them come and eat. All who are needy let them come and celebrate the Passover with us. Now we are here; next year may we be in the Land of Israel. Now we are slaves; next year may we be free men.

*The plate is put down, and the matzah is covered.*

### 8

## The Four Questions ... *Ma Nishtanah* ... מַה נִּשְׁתַּנָּה

“When your children ask you, ‘What does this ceremony mean to you?’  
then tell them.” (Exodus 12:26)

*Traditionally, the youngest child or children present at the seder, will ask the Four Questions:*

*Ma nishtanah halailah hazeh  
mikol haleylot?*

*Shebekhol haleylot anu okhlin khameyetz  
umatzah. Halailah hazeh kulo matzah?*

*Shebekhol haleylot anu okhlin she'ar  
yerakot. Halailah hazeh kulo maror?*

*Shebekhol haleylot eyn anu matbilin  
afilu pa'am ekhat.*

*Halailah hazeh shtey f'amim?*

*Shebekhol haleylot anu okhlin,  
beyn yoshevin, uveyn mesubin,  
Halailah hazeh kulanu mesubin?*

מַה נִּשְׁתַּנָּה הַלַּיְלָה הַזֶּה  
מִכָּל הַלַּיְלֹת?

שֶׁבְּכָל הַלַּיְלֹת אָנוּ אוֹכְלִין חֲמֵץ  
וּמִצָּה, הַלַּיְלָה הַזֶּה כָּלּוּ מִצָּה.

שֶׁבְּכָל הַלַּיְלֹת אָנוּ אוֹכְלִין שְׂאֵר  
יֵרַקוֹת, הַלַּיְלָה הַזֶּה [כָּלּוּ] מָרוֹר.

שֶׁבְּכָל הַלַּיְלֹת אֵין אָנוּ מַטְבִּילִין,  
אֲפִילוּ פַּעַם אַחַת,

הַלַּיְלָה הַזֶּה שְׁתֵּי פַּעַמִּים.

שֶׁבְּכָל הַלַּיְלֹת אָנוּ אוֹכְלִין,

בֵּין יוֹשְׁבֵין, וּבֵין מְסֻבִּין,  
הַלַּיְלָה הַזֶּה כָּלָנוּ מְסֻבִּין.

Why is this night different from all other nights?

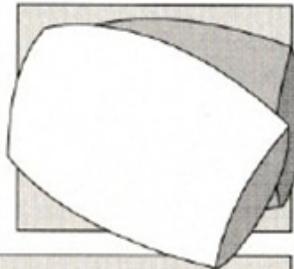
- 1) On all other nights we eat either leavened bread or unleavened *matzah*.  
On this night why do we eat only *matzah*?
- 2) On all other nights we eat all kinds of vegetables.  
On this night why do we eat only bitter herbs?
- 3) On all other nights we do not dip our vegetables even once.  
On this night why do we dip them twice?
- 4) On all other nights we eat our meals sitting or reclining.  
On this night why do we eat only reclining?

## 5. Magid (Maguid) - The Passover Story Page 8 - 15

### Leader

It is our responsibility, privilege, and duty to answer these questions at Passover, and to retell the story of God's redemptive faithfulness and of His mighty acts. All of these questions, and more, will be answered as we proceed through the order of our *Seder*.

**Why Do We Recline?** On all other nights we eat either sitting or reclining, but this night we eat reclining. The first Passover was celebrated by our people when they were still slaves. Back then, they ate the Passover in haste, while anticipating their imminent departure from the bondage of Egyptian slavery. Now, as free people, we can recline at our *Seder* — *Once we were slaves, but now we are free!*



**At Messiah's Seder,** Yeshua and His disciples also reclined during their *Seder*, according to the Passover custom and tradition:

'The *talmidim* did as Yeshua directed and prepared the *Seder*. When evening came, Yeshua reclined with the twelve *talmidim*; and...they were eating.'

— see Matt. 26:19-20, CJB

### 9

## THE ANSWER

'We begin with the shame and conclude with the praise' (Talmud — *Pesachim* 116a)



עֲבָדִים הָיִינוּ *Avadim hayinu* — **We were slaves** of Pharaoh in Egypt, and the Eternal our God brought us out with a strong hand and an outstretched arm.

**A**nd if the Most Holy, blessed be He, had not brought our ancestors out from Egypt, then even we, our children, and our children's children might still have been in bondage to the Pharaohs in Egypt. Therefore, even if we were all wise and filled with understanding, or all of us were scholars, well versed in the Torah, it would still be our responsibility to tell the story of the departure from Egypt. And all who elaborate upon the story of the departure from Egypt are accounted as worthy of praise. It is said that Rabbi Akiba sat all night discussing this story with four other Rabbis. Concerning the passage, "remember the day of your going out from Egypt all the days of your life," they concluded, the *days of your life* refers to this world only, but *all the days of your life* includes the time of the Messiah.

בְּרוּךְ הַמָּקוֹם *Barukh haMakom* — **Blessed be the Place,** God, who gave Torah to His people Israel. Blessed be He, who speaks of four types of children; one is wise and one is wicked; one is simple, and one does not even know how to ask a question.

*Have all those present, take turns reading each paragraph until the top of page 11*

**The Wise Child asks:** "What is the meaning of the testimonies, statutes, and judgments which the Eternal our God has commanded us?" You shall instruct him in all the laws of Passover, even to the very last detail concerning the *Afikoman*.

**The Wicked Child asks:** "What does this service mean to you?" Saying *you*, he excludes himself, and has withdrawn from the community. You should say to him, "Because of what the Eternal did for me when I came forth from Egypt" I do this. For me and not for him; for had he been there, he would not have been redeemed.

**The Simple Child asks:** "What is this?" To him you shall reply, "With a strong hand the Eternal brought us forth from Egypt, out of the house of bondage."

**As for the Child who does not even know how to ask a question,** you must begin for him as it is written, "You shall tell your child on that day, 'this is done because of what the Eternal did for me when I came forth from Egypt.'"

**L**ong ago, our ancestors worshipped idols. Now the Eternal is our God and He alone do we worship. This is even as the Scripture confirms, "And Joshua said to all the people, 'Thus says the Eternal, the God of Israel, your forefathers lived beyond the river; that is, Terah, the father of Abraham and Nahor, and they served other gods. Then I took your father Abraham from beyond the river, and I led him throughout the whole land of Canaan. I increased his family by giving him a son, Isaac; and I gave Isaac two sons, Jacob and Esau. To Esau I gave Mount Seir as a possession, but Jacob and his children went down to Egypt.'"

Blessed be God, who keeps His promise to Israel. Blessed be the Almighty who foretold the end of the bondage to Abraham at the Covenant between the Pieces [of Sacrifice]. For God said to Abraham, "Know that your children will be strangers in a land that is not their own. They will be enslaved there, and oppressed four hundred years. However, the nation whom they shall serve, I will judge. Afterward, they will go forth with great abundance and wealth."

5. Magid (Maguid) - The Passover Story Page 8 - 15

*Raise the cup of wine and cover the matzah,  
as the leader says the following:*

**T**his promise made to our forefathers stands true also for us. For more than once have they risen against us to destroy us. In every generation some have risen to seek our annihilation, but the Holy One, blessed be He, always delivers us out of their hands.

*Put down the cup, and uncover the matzah.  
To encourage participation, have each person  
take turns reading the following paragraphs:*

Come and learn what Laban the Syrian tried to do to our father Jacob. While Pharaoh's decree was only against the males, Laban desired to uproot all. For so it is written, "My father was a wandering Aramean, ready to perish; and he went down to Egypt and dwelled there, few in number. From there he became a nation, great, mighty and numerous."

**"He went down to Egypt"** — Why did he go down to Egypt? He was compelled by God's word. "And he dwelled there" — this means that our father Jacob did not go down to Egypt intending to settle there, but only to stay for a short time; for so it is written, "And they said to Pharaoh, we have come to dwell in the land because there is no pasture for our flocks due to very severe famine in the land of Canaan. Now please let your servants dwell in the land of Goshen."

**"Few in number"** — as it is written, "Your ancestors went down into Egypt with seventy persons. Now the Eternal your God has made you as numerous as the stars in heaven."

**"And there he became a nation"** — from this we learn that Israel was established to be a distinct nation in Egypt.

**"Great and mighty"** as it is said, "And the children of Israel were fruitful and

increased in abundance, multiplied, and became very strong — "and the land was filled with them."

**"And numerous"** as it is said, "I have increased you as the growth of the field, and you have grown to become numerous and adorned in great beauty. You are fully matured, yet you remained naked and bare."

**"The Egyptians evilly mistreated us"** — they made us suffer by setting burdens of hard labor upon us. "And the Egyptians did evil unto us" — as the Scripture says, "Come, let us deal craftily with them, lest they multiply even more; And in the event of war they might join themselves with our enemies, fight against us, and depart out of the land altogether."

**"And they made us suffer"** — as it is written, "the Egyptians set taskmasters over them in order to oppress them with heavy forced labor; and they built Pithom and Raamses as stone storage cities for Pharaoh. And they weighed us down with bitter, hard labor" as the Scripture states, "And Egypt made the children of Israel to labor relentlessly."

**"So we cried unto the Eternal, the God of our fathers, and the Eternal heard our voice, saw the sorrow of our affliction, and the deep burden of our oppression."**

**"And we cried unto the Eternal, the God of our fathers"** — as it is written, "And it came to pass after many days, that the King of Egypt died, and the children of Israel moaned because of their bondage, and cried out; And their anguished cry went up before God."

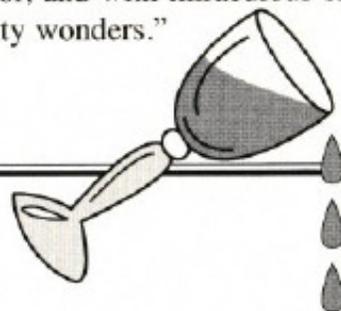
**"And the Eternal heard our voice"** — as it is written, "And God heard their groaning, and God remembered His covenant with Abraham, with Isaac and with Jacob."

“**And He saw our affliction**” — this phrase implies the forced separation between husbands and wives during the time of their persecution, as it is written, “And God saw the children of Israel, and God understood their cruel plight.”

“**And our sorrow**” — recalls the edict to drown all the male children, as it is said, “Every son that is born, you shall cast into the river, but every daughter you shall keep alive.”

“**And our oppression**” — denotes the severity of our crushed lives, saying, “And I have seen the oppression with which the Egyptians oppress them.”

“**And the Eternal brought us forth from Egypt, with a strong hand, and with an outstretched arm (z’roa), with great terror, and with miraculous signs and mighty wonders.**”



## The Cup of Plagues

*Leader*

God sent plagues, one after another. With each plague Pharaoh continued to harden his heart. The Egyptians were afflicted with discomfort, disease, discouragement and ruination. Still Pharaoh refused to give in. Then, with the tenth and most dreadful plague, God pierced through the hardness of Pharaoh’s stubborn and stony heart.

*All*

“For I will pass through the land of Egypt on that same night, and will kill all the firstborn in the land of Egypt, both man and animal; and I will execute judgment against all the gods of Egypt — I am *HaShem*.” (Exodus 12:12)

*Leader*

Let us fill our cups for the second time. A full cup is symbolic of joy, and certainly on this occasion we are filled with joy for the mighty deliverance wrought by our God. But let us not forget the great price that was paid to secure our redemption. Lives were sacrificed in bringing the release of God’s people from slavery.

*The second cup of wine is filled*

As the name of each plague is recited, everyone is to repeat the name of the plague while dipping our finger into the cup, allowing each drop of wine to touch our plate, thus reducing the fullness of our cup of joy this night. This symbolizes our sadness at the loss of human life — even that of our enemies.

- |   |   |
|---|---|
| 1: דָּם <i>Dahm</i> / <b>Blood!</b>                 | 7: בָּרָד <i>Bah-Rad</i> / <b>Hail!</b>       |
| 2: צַפְרָדַיִם <i>Tz’Far-Dey-ah</i> / <b>Frogs!</b> | 8: אַרְבֵּבָה <i>Ar-Beh</i> / <b>Locusts!</b> |
| 3: כִּנִּים <i>Ki-nim</i> / <b>Lice!</b>            | 9: חֹשֶׁךְ <i>Kho-Sekh</i> / <b>Darkness!</b> |
| 4: עֲרֹב <i>Arov</i> / <b>Swarms of Flies!</b>      | 10: מַכַּת בְּכֹרוֹת <i>Mah-Kat B’Kho-Rot</i> |
| 5: דֶּבֶר <i>Dever</i> / <b>Cattle Disease!</b>     | <b>Death of the Firstborn!</b>                |
| 6: שְׁחִין <i>Sh’Khin</i> / <b>Boils!</b>           |   |

(Do not drink the second cup at this time) — Let us sing *Dayenu*



**THE PASSOVER OFFERING • THE MATZAH • THE BITTER HERBS**

פֶּסַח

מַצָּה

מָרֹר

Rabbi Gamliel used to say, “Whoever does not explain these three symbols at the *Seder* on Passover has not fulfilled his duty.”

**Seder of Messiah**

This is the same Rabbi Gamliel who was the grandson of Rabbi Hillel, and who served as the primary mentor and teacher to Rav Shaul (Paul).

*Raise the appropriate item as each description is read:*

**Z’roa** ... Shankbone of the Lamb... זְרוֹעַ

*This roasted shank bone represents the lamb whose blood marked the houses of the children of Israel, signifying their obedience to God’s command.*

**The Passover Offering**

— Pesach Lamb — פֶּסַח



**The Passover Offering**, which our fathers ate during Temple days, what was the reason for it? It was because the Holy One, blessed be He, passed over the houses of our forefathers in Egypt, as it is written in the Bible: “And you shall say it is the Passover offering for the Eternal, who passed over the houses of the children of Israel in Egypt when He smote the Egyptians and spared our houses. And the people bowed their heads and worshipped.”

*Readers*

“...On the tenth day of this month, each man is to take a lamb for his family, one per household. If the household is too small for a whole lamb, then he and his next-door neighbor should share one... Your animal must be without defect, a male in its first year... You are to keep it until the fourteenth day of the month, and then the entire assembly of the community of Israel will slaughter it at dusk. They are to take some of the blood and smear it on the two sides and top of the door-frame at the entrance of the house in which they eat the lamb.” — Exodus 12:3-7

“That same night, they are to eat the meat, roasted in fire; they are to eat it with *matzah* and *maror*... Let nothing of it remain till morning... Here is how you are to eat it: with your belt fastened, your sandals on your feet and your staff in your hand. Eat it in haste; it is *HaShem’s* Passover... The blood will serve you as a sign marking the houses where you are; when I see the blood, I will pass over you—when I strike the land of Egypt, the death blow will not strike you.” — Exodus 12:8-13

Moses reminds us that it was *HaShem* Himself who redeemed His children from slavery — “*HaShem* brought us out of Egypt with a mighty hand and an outstretched arm (*z’roa*), with great terror and with signs and wonders.” — Deuteronomy 26:8

**Seder of Messiah**

Yochanan (John) the Immerser clearly had this image in mind when he said of Yeshua, “Behold the Lamb of God who takes away the sin of the world.” Messiah was also seen as *the Lamb & the Suffering Servant* of Isaiah 53:5-8.



*Raise the broken matzah and say:*

**This Matzah** which we now eat, what does it mean? It is eaten because there was no time for the dough of our ancestors to become leavened, before the supreme Ruler of all, the Holy One, blessed be He, revealed Himself to them and redeemed them, as it is written, "And the dough which they brought out of Egypt, they baked into cakes of unleavened bread, for it had not leavened because they were thrust out of Egypt, and they could not wait, nor had they made any provisions for themselves."

*Raise the bitter herbs and say:*

**These Bitter Herbs** which we eat, what is their meaning? They are eaten to recall that the Egyptians embittered the lives of our ancestors in Egypt, as it is written, "And they embittered their lives with hard labor: with mortar and bricks, with every kind of work in the fields; all the work which they imposed on them was hard labor."

**This has nothing to do with bitter men named Herb!**

In every generation each individual must regard himself as if he had personally come out from Egypt, as it is written, "And you shall tell your son on that day, saying, it is because of what the Eternal did for me when I went forth from Egypt." For it was not our ancestors alone whom the Holy One, blessed be He, redeemed; He also redeemed us along with them, as it is said, "He brought us out from there to lead us in, and give us the land which He pledged to our forefathers."

Therefore, it is our duty to thank, praise, glorify, and extol in song and prayer, Him who performed all these miracles for our forefathers and for us. He brought us out from slavery to freedom, from anguish to joy, from sorrow to festivity, and from darkness to light. Let us therefore sing before Him a new song. Praise the Eternal.

**HALLEL — Let us sing together and recite Psalm 113:**



Halleluyah! — Praise the LORD.

Praise, O you servants of the LORD, Praise the name of the LORD!

Blessed be the name of the LORD from this time forth and for evermore!

From the rising of the sun to the going down of the same,

The name of the LORD is to be praised.

The LORD is high above all nations, His glory above the heavens.

Who is like the LORD our God, who dwells on high,

Who humbles Himself to behold the things in the heavens and in the earth?

He raises the poor from the dust, and lifts the needy from the ash heap,

To seat them with princes — With the princes of His people.

He makes the childless woman a home, like a joyful mother of children.

Halleluyah! — Praise the LORD.

5. Magid (Maguid) - The Passover Story Page 8 - 15

*Leader raises the cup of wine and says:*

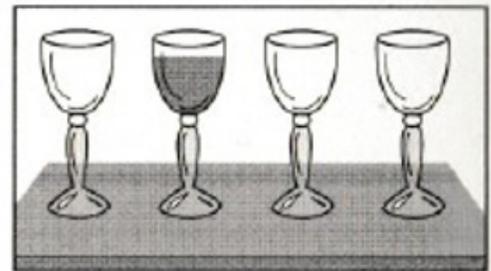
Blessed are You, O Eternal our God, Ruler of the universe, who redeemed us and our forefathers from Egypt, and brought us to this night to eat unleavened bread and bitter herbs. Thus may the Eternal our God, and God of our fathers, bring us to future feasts and festivals in peace; and to the upbuilding of Your city Jerusalem, and to the happiness of Your holy service, so that there, we may partake of the ancient *Pesach* offerings. Then we shall sing a new song to You, giving thanks for our deliverance and redemption. Blessed are You, O Eternal, who redeemed Israel.

Let us lift our second cup of wine, and bless the name of the LORD together!

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגָּפֶן

*Barukh atah Adonai Eloheynu  
melekh ha'olam borey pri hagafen.*

Blessed are You, O LORD our God,  
Ruler of the universe,  
who creates the fruit of the vine.



*Leader:* Let us now drink the second cup of wine (the Cup of Recitation)