

1. Devarim 26:5-9

And you shall declare and say before Hashem your Gd: An Aramean tried to destroy my father, and he descended to Egypt and he dwelled there in small numbers, and there he became a large, mighty and great nation. And the Egyptians harmed us and oppressed us and placed harsh labour upon us. And we cried out to Hashem, Gd of our ancestors, and Gd heard our voice, and He saw our oppression and our struggle and our strain. And Gd took us out of Egypt with a mighty hand and an outstretched arm and great awe, and with signs and wonders. And He brought us to this place, and He gave us this land, a land flowing with milk and honey.

2. Mishnah Pesachim 10:4

They pour his second cup, and here the child/son asks... And according to the child/son's mind, his parent/father teaches him. He starts with disgrace and concludes with praise, and analyzes from "An Aramean tried to destroy my father" until he completes the entire portion.

3. Contemporary Ashkenazi Haggadah (modified from sefaria.org)

Go out and learn what Lavan the Aramean sought to do to Yaakov, our father; since Pharaoh only decreed [the death sentence] on the males but Lavan sought to uproot the whole [people].

As it is stated (Deuteronomy 26:5), "AN ARAMEAN WAS DESTROYING MY FATHER AND HE WENT DOWN TO EGYPT, AND HE RESIDED THERE WITH A SMALL NUMBER AND HE BECAME THERE A NATION, GREAT, POWERFUL AND NUMEROUS."

- "And he went down to Egypt" - helpless on account of the word [in which G-d told Avraham that his descendants would have to go into exile].
- "And he resided there" - [this] teaches that Yaakov, our father, didn't go down to settle in Egypt, but rather [only] to reside there, as it is stated (Genesis 47:4), "And they said to Pharaoh, to reside in the land have we come, since there is not enough pasture for your servant's flocks, since the famine is heavy in the land of Canaan, and now please grant that your servants should dwell in the land of Goshen."
- "As a small number" - as it is stated (Deuteronomy 10:22), "With seventy souls did your ancestors come down to Egypt, and now the Lord your G-d has made you as numerous as the stars of the sky."
- "And he became there a nation" - [this] teaches that Israel [became] distinguishable there.
- "Great, powerful" - as it is stated (Exodus 1:7), "And the children of Israel multiplied and swarmed and grew numerous and strong, most exceedingly and the land became full of them."
- "And numerous" - as it is stated (Ezekiel 16:7), "I have given you to be numerous as the vegetation of the field, and you increased and grew and became highly ornamented, your breasts were set and your hair grew, but you were unclothed and barren;" "And I passed over you and I saw you wallowing in your blood, and I said to you, you shall live in your blood, and I said to you, you shall live in your blood" (Ezekiel 16:6).

"AND THE EGYPTIANS DID BAD TO US AND AFFLICTED US AND PUT UPON US HARD WORK" (Deuteronomy 26:6).

- "And the Egyptians did bad to us" - as it is stated (Exodus 1:10), "Let us be wise towards him, lest he multiply and it will be that when war is called, he too will join with our enemies and fight against us and go up from the land."
- "And afflicted us" - as it is stated (Exodus 1:11); "And they placed upon him leaders over the work-tax in order to afflict them with their burdens, and they built storage cities, Pitom and Ramses."
- "And put upon us hard work" - as it is stated (Exodus 1:11), "And they enslaved the children of Israel with breaking work."

"AND WE CRIED OUT TO THE LORD, THE G-D OF OUR ANCESTORS, AND THE LORD HEARD OUR VOICE, AND HE SAW OUR AFFLICTION, AND OUR TOIL AND OUR DURESS" (Deuteronomy 26:7).

- "And we cried out to the Lord, the G-d of our ancestors" - as it is stated (Exodus 2:23); "And it was in those great days that the king of Egypt died and the Children of Israel sighed from the work and yelled out, and their supplication went up to G-d from the work."
- "And the Lord heard our voice" - as it is stated (Exodus 2:24); "And G-d heard their groans and G-d remembered his covenant with Avraham and with Yitzchak and with Yaakov."

- "And He saw our affliction" - this [refers to] the separation from the way of the world, as it is stated (Exodus 2:25); "And G-d saw the Children of Israel and G-d knew."
- "And our toil" - this [refers to the killing of the] sons, as it is stated (Exodus 1:24); "Every boy that is born, throw him into the Nile and every girl you shall keep alive."
- "And our duress" - this [refers to] the pressure, as it is stated (Exodus 3:19); "And I also saw the duress that the Egyptians are applying on them."

"AND THE LORD TOOK US OUT OF EGYPT WITH A STRONG HAND AND WITH AN OUTSTRETCHED FOREARM AND WITH GREAT AWE AND WITH SIGNS AND WITH WONDERS" (Deuteronomy 26:8).

- "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 judgements, I am the Lord."
- "And I will pass through the land of Egypt" - I and not an angel.
- "And I will smite every firstborn" - I and not a seraph.
- "And with all the gods of Egypt, I will make judgements" - I and not a messenger.
- "I am the Lord" - I am He and there is no other.
- "With a strong hand" - this [refers to] the pestilence, as it is stated (Exodus 9:3); "Behold the hand of the Lord is upon your herds that are in the field, upon the horses, upon the donkeys, upon the camels, upon the cattle and upon the flocks, [there will be] a very heavy pestilence."
- "And with an outstretched forearm" - this [refers to] the sword, as it is stated (I Chronicles 21:16); "And [the angel's] sword was drawn in his hand, leaning over Jerusalem."
- "And with great awe" - this [refers to the revelation of] the Divine Presence, as it is stated (Deuteronomy 4:34); Or did G-d try to take for Himself a nation from within a nation with enigmas, with signs and with wonders and with war and with a strong hand and with an outstretched forearm and with great and awesome acts, like all that the Lord, your G-d, did for you in Egypt in front of your eyes?"
- "And with signs" - this [refers to] the staff, as it is stated (Exodus 4:17); "And this staff you shall take in your hand, that with it you will perform signs."
- "And with wonders" - this [refers to] the blood, as it is stated (Joel 3:3); "And I will place my wonders in the skies and in the earth: blood and fire and pillars of smoke."
- Another [explanation]: "With a strong hand" [corresponds to] two [plagues]... These are [the] ten plagues that the Holy One, blessed be He, brought on the Egyptians in Egypt and they are: Blood, Frogs, Lice, Wild Beasts, Cattle Plague, Boils, Hail, Locusts, Darkness, Plague of the Firstborn... Rabbi Yehuda was accustomed to giving [the plagues] mnemonics: *Detsakh* [the Hebrew initials of the first three plagues], *Adash* [the Hebrew initials of the second three plagues], *Be'achav* [the Hebrew initials of the last four plagues].

4. Rabbi Natronai Gaon (9th century Babylon), Teshuvot Rav Natronai Gaon 138

Regarding one who recites Kiddush of Pesach "Who redeemed Israel," and when he completes *Mah nishtanah* doesn't say, "We were slaves of Pharaoh in Egypt," and doesn't say, "At first our ancestors were idolaters," but instead says "And Yehoshua told the entire nation (Yehoshua 24:2)" through "And Yaakov and his children descended to Egypt," and says from "Blessed is the One who guards" up to "Go out and learn," but says from "An Aramean tried to destroy my father" until he completes the entire passage, the verses as they are without any midrash, and he says Rabban Gamliel and *Asher ge'alanu* and Hallel:

This is greatly shocking. Not only does one who practices this fail to fulfill his obligation, but anyone who does this is a heretic, of split heart, denying the words of the sages and degrading the Mishnah and Talmud, and all communities must ex-communicate him and separate him from the Jewish community, as Ezra 10:8 says, "He shall be separated from the community of the exile." Is the sages' "We were slaves" not Torah?...

5. Jay Rovner, *Two Early Witnesses to the Formation of the Miqra Bikkurim Midrash*, HUC Annual #75

6. Other Sedarim Chronicles II 30 (Yechezkel); Chronicles II 35 (Yoshiyahu); Ezra 6:19-22 (Second Beit haMikdash)