

# A PASSOVER HAGGADAH

OF A BELIEVING CHRISTIAN AND SAINT



בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ  
הָעוֹלָם בּוֹרֵא פֶרִי הַגֶּפֶן:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ  
הָעוֹלָם אֲשֶׁר בָּחַר-בָּנוּ מִכָּל-עַם  
וְדוּמָנוּ מִכָּל-לָשׁוֹן וְקִדְּשָׁנוּ בְּמִצְוֹתָיו.  
וַתִּתֵּן-לָנוּ יְיָ אֱלֹהֵינוּ בְּאַחֲזָכָה מוֹעֲדִים  
לְשִׁמְחָה וְנֶגֶם הַזְּמַנִּים לְשִׁשׁוֹן אֶת-זֶם  
עַג הַמִּצּוֹת חַזָּה. זְמַן חֲרוּתְנוּ מִקְרָא  
קִדְּשׁ זָכֹר לִיִּצְיַאת מִצְרָיִם. כִּי בָנוּ  
בְּיַדְּךָ וְאוֹתְנוּ קִדְּשָׁתָּ מִכָּל-הָעַמִּים  
וּמוֹעֲדֵי קִדְּשָׁה בְּשִׁמְחָה וּבְשִׁשׁוֹן  
הַנְּחִלְתָּנוּ. בְּרוּךְ אַתָּה יְיָ מֶלֶךְ  
יִשְׂרָאֵל וְזֶמַּנִּים:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ  
הָעוֹלָם שֶׁחָתַמְנוּ וְקִיְּמָנוּ וְהִצִּילָנוּ  
לְזֶמַּן חַזָּה:

The Passover Kiddush

A blessing over the wine to consecrate the Festival.

# THE PASSOVER HAGGADAH

OR

“THE TELLING” OF THE EXODUS FROM EGYPT

WITH

HIGHLIGHTS FROM THE LAST SUPPER OF OUR LORD

## I. CLEANSING OF THE LEAVEN

[A few crumbs of leavened bread are dropped on the floor. The father sweeps them up as a symbol that the house is ready for Passover.]

Commentary: ☀ *In preparation for His last supper, Jesus instructed his apostles to ask a man carrying a pitcher, “Where is the guestchamber where I shall eat the Passover with my disciples? And he shall shew you a larger upper room furnished: there make ready...And when the hour was come, He sat down and the twelve apostles with him. And he said unto them, with desire I have desired to eat this Passover with you before I suffer.” (Luke 22:11, 15)*

## II. LIGHTING OF THE CANDLES

All celebrants sing *Israel, Israel, God Is Calling* (#7)

[The candles are lit by the mother.]

Mother: “Blessed are You, O Lord our God, King of the universe, Who sanctifies us by Your commandments and has ordained that we kindle the Passover lights.”

## III. THE *KIDDUSH*, OR HOLIDAY BLESSING

[The father pours each person’s first cup of “new” wine.<sup>1</sup>]

All celebrants recite the *Kiddush*: “Praised are You, Lord our God, Ruler of the Universe, Creator of the fruit of the vine. Praised are You who has taught us the way of holiness through Your commandments. As a token of Your love, O Lord our God, You have given us Sabbaths for rest, events for rejoicing, festivals and holidays for gladness, this Feast of Unleavened Bread, the season of our freedom from slavery in Egypt. You have quickened within us the desire to serve You, and in You and gladness have given us your holy Sabbaths and festivals. Praised are You, O Lord, Who hallows the Sabbaths and Israel, and the festivals.”

All celebrants drink from the first cup.

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<sup>1</sup> This must be new because fermented wine would have yeast in it, or leavening, and thus not be allowed in the house for the week of the “unleavened bread.” Secondly, no man pours his own drink. By this act, Jews affirm their freedom and equality—no longer must they serve anyone as slaves. Now they are free to serve their brethren willingly.

#### IV. WASHING OF THE HANDS

All celebrants wash their hands.

[A pitcher, bowl, and towel are provided for the hand washing.<sup>2</sup>]

#### V. THE *KARPAS*, OR GREENS, DIPPED AND EATEN

All celebrants dip a sprig of the parsley into the salt water three times.

Commentary: The first dip in the salt water is a symbol of the tears shed in slavery by the Israelites. The second dip refers to the drowning of the Egyptian army in the Red Sea and the miraculous deliverance of the nation of Israel as a result (Ex. 14:13-31).  
☀ *The third dip is a reminder of the salty waters of childbirth. Childbirth is symbolic of being born again. Crossing through the Red Seas is also symbolic of baptism. Paul says, the Children of Israel were symbolically baptized in the Red Sea as they left the worldliness of Egypt and came to the promised land of God. (1 Cor. 10:1-12)*

All celebrants say in unison: “Praised are You, O Lord our God, Ruler of the Universe, Creator of the fruit of the Earth.”

#### VI. THE *AFIKOMEN*; BREAKING OF THE MIDDLE MATZAH

[The father takes the middle matzah, and with a loud crack, he breaks it in two. He folds a napkin around the two halves—the *afikomen*.]

Commentary: The *afikomen* is a reminder of the unleavened dough the Israelites carried in knapsacks when they left Egypt. It is also a reminder that the poor never eat a whole portion; they must always save something for later. The wrapped *afikomen* is then hidden, and the smaller piece is returned to the matzah plate. Two whole matzot are blessed because when the Jews were in the wilderness, God gave them a double portion of manna, their survival food, on the Sabbath and festivals.

Father [lifting the plate of matzah]: “Behold the matzah, bread of the poor, which our ancestors ate in the land of Egypt. All who are hungry, let them come and eat. All who are in need, come and share the hope of Passover. As we celebrate here, we join with our people everywhere. This year we are here, next year in Jerusalem. Yesterday we were slaves, today we are free men.”

Commentary: Of all the Passover symbols, matzah is the most important. Matzah is the bread of slavery, but it is also the bread of freedom because at the Seder’s end, it symbolizes the paschal lamb that was sacrificed for each Passover, before the Temple was destroyed.

☀ *Bread of Life = Christ = Pascal Lamb. When Jesus broke the bread, He did not hide it. Instead, “He took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.” (Luke 22:19) The*

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<sup>2</sup> Since this is not a washing of hands before a meal, no blessing is said. This ceremony makes everyone feel like priests because the high priests in the Temple washed their hands before all holy duties. We should be ready to be spiritually cleansed when we participate in prayers, the sacrament, service, temple work, etc.

*bread still represents the medium through which that freedom is won. Furthermore, Christ was born in Bethlehem, and in Hebrew, Bethlehem means “house of bread.”*

## **VII. FOUR QUESTIONS**

Youngest Child: “Why is this night different from all other nights?”

Father: “Once we were slaves of the Pharaoh in Egypt, but the Eternal our God brought us forth from there with a mighty hand and an outstretched arm. Now we are free, and we set aside this night each year to remember the great things the Holy One, Blessed be He, did for us.”

Child: “On all other nights we eat either bread or matzah, but why on this night do we eat only matzah?”

Father: “Matzah reminds us of two things—we were delivered from slavery in Egypt, and we have a new life.”

Child: “On all other nights we eat whatever vegetable we want, but why on this night do we only eat a bitter one?”

Father: “We remember how bitter our ancestors’ slavery was in Egypt.”

Child: “On all other nights we do not dip our vegetables even once, but why on this night do we dip twice?”

Father: “We are reminded of tears and of a miraculous deliverance.”

Child: “On all other nights we eat either sitting up or reclining, but why, on this night, do we all recline?”

Father: “Before we were slaves of Pharaoh in Egypt, but now we are able to recline to express the rest we enjoy as free people.”

## **VII. STORY OF PASSOVER RECITED**

Child: “What are the decrees, the statutes, and the laws which the Eternal our God commanded concerning the Passover?”

Father: “To protect them from the destroying angel, the Israelites were instructed to kill a lamb in the evening. Blood from the lamb was to be sprinkled on the doorway to the home. The symbolic lamb’s blood assured the Israelites a temporal salvation when the firstborn of the Egyptians died.<sup>3</sup> The lamb was to be roasted whole.<sup>4</sup> It was expressly forbidden that it be boiled or that any bone be broken. All of the meat was to be eaten; any meat that was left over was to be burned.<sup>5</sup> No male who was uncircumcised was to join the meal.<sup>6</sup> Each man was to have his loins

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<sup>3</sup> Spiritual salvation was given when the blood was shed by the Lamb of God for all who are faithful to their covenants that thereby they may receive eternal exaltation.

<sup>4</sup> Roasting with fire symbolized the element of purification and the presence of God.

<sup>5</sup> The gospel only works for us if it is internalized; there is no salvation in partial acceptance of the truth.

<sup>6</sup> The blessings of the gospel are reserved for those who join Christ’s Church and comply with all covenants and ordinances God has given his people.

girt, hold a staff in his hand, and to have shoes on his feet—ready to flee. (Ex 12:3-11) They were to stand as they ate, and eat in haste.<sup>7</sup>”

Commentary: ☀ *The lamb symbolizes a proxy savior, Christ, pure and perfect, without spot or blemish, a sacrifice in the very prime of his life. The blood signified the Savior bleeding from every pore in Gethsemane and the blood from Golgotha. Josephus records (p. 588) that lambs at the temple were sacrificed from the ninth hour to the eleventh (3-5 pm)—the same hour Christ was sacrificed on the cross. Christ’s death was to come by the shedding of his blood, yet it was to be done without the breaking of a single bone. During Christ’s time, the Roman soldiers sometimes broke the legs of men being crucified to hasten their death, for crucifixion is usually a lingering way to die. So as not to defile the approaching Sabbath, the Sanhedrin went to the soldiers to break the legs of the two thieves and Jesus. The legs of the thieves were broken, but Jesus was already dead. He died on his own volition. When Christ completed his mission in Gethsemane and on the cross, He was able to triumphantly announce, “It is finished,” and then reverently addressing the Father, “into thy hands I commend my spirit.”*

## **IX. THE *DAYENU*, A CHORAL POEM, “IT WOULD HAVE BEEN ENOUGH”**

All celebrants recite together

How manifold are the favors which God has conferred upon us!  
Had He brought us out of Egypt and not divided the Red Sea, *dayenu!*  
Had He divided the Sea and not permitted us to cross on dry land, *dayenu!*  
Had He permitted us to cross the sea on dry land and not sustained us in the desert for 40 years, *dayenu!*  
Had He sustained us for 40 years and not fed us with manna, *dayenu!*  
Had He fed us with manna and not ordained us with the Sabbath, *dayenu!*  
Had he ordained the Sabbath and not brought us to Mt. Sinai, *dayenu!*  
Had He brought us the Mt. Sinai and not given us the Torah, *dayenu!*  
Had He given us the Torah and not lead us to the land of Israel, *dayenu!*  
Had He led us into Israel and not built for us the Temple, *dayenu!*  
Had He built for us the Temple and not sent prophets of truth, *dayenu!*  
Had He sent us prophets of truth and not made us a holy people, *dayenu!*

All celebrants sing a modern version of *dayenu* (“I Stand All Amazed” #193)

## **X. PASSOVER SYMBOLS**

Father: The remembrance of the exodus of our fathers from Egypt will never fail to inspire us with new courage, and the symbols of this festival will always help strengthen our faith in God, Redeemer of the oppressed. Thus our ancient teacher Rabban Gamaliel taught, “whoever does not well to consider the meaning of these three symbols—the Passover sacrifice, the matzah, and the bitter herb, has not properly observed this festival.”

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<sup>7</sup> Likewise, we all should give immediate response to the command of the Lord, and to promptings of the Holy Ghost.

Reader #1: [Point to the shank bone.<sup>8</sup>] The lamb was killed, its blood spread on the door posts and lintel of the house to protect the home from the tenth plague, the slaying of the firstborn. This shank bone is a symbol of the Passover sacrifice and reminds us how the Holy One passed over the houses of our forefathers in Egypt, smiting the Egyptians and sparing us.

Reader #2: [Points to the matzah.] This matzah reminds us how, in the haste of their departure from Egypt, our forefathers had to take along unleavened bread, “for they had not made any provisions for the road.” Matzah, the unleavened bread they ate, was the plain, humble bread of slaves. Leavened bread is also puffed up and fancier than matzah and symbolizes self-importance. Passover is a time to remember the simplicity of the poor. To examine matzah is a reminder that it is better to be humble and lowly than blown up with self-importance.

Reader #3: [Points to the bitter herbs.] The bitter herb reminds us how the Egyptians made bitter the lives of our forefathers in Egypt. In each generation, every man is duty-bound to envision himself as though he personally took part in the Exodus from Egypt. As we read in the Torah, “You shall tell your children on that day, saying, ‘it is because of what the Eternal did for *me* when *I* came forth from Egypt.’ It was not only our forefathers that the Holy One redeemed; He redeemed us, the living, together with them. So the *karpas* (bitter herbs) is a symbol of new life in nature, new life for the Jews, and new life for us. It is also a hopeful sign because, just as spring follows winter and brings new life each year, so Jews hope that freedom will follow slavery for those not yet free.

## **XII. THE SECOND CUP: THE CUP OF PLAGUES**

Father: The Seder is a joyful celebration, but some joy must be spilled because the Egyptians suffered too. These are the ten plagues which the Holy One, blessed be He, poured out upon the Egyptians.<sup>9</sup>

All celebrants dip a finger into their wine and spill a drop onto their plates as each plague is read.

Father: Blood, frogs, lice, beasts, blight, boils, hail, locusts, darkness, slaying of the firstborn.  
☪ *Now let us lift our cups as Christians and drink, thanking God that He not only delivered the nation of Israel from the plagues, but that, through the First-Born, Jesus, He delivered us from the plagues of sin and death.*

All celebrants recite: We should therefore sing praises and give thanks and pour out infinite adoration to Him who performed all these wonders for our fathers and for us. He brought us from

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<sup>8</sup> The shank bone is used instead of a real roasted lamb because after the destruction of the temple the paschal lamb could not be properly prepared.

<sup>9</sup> The plagues are symbolic of the impotence of the Egyptians’ gods versus the power of Yahweh. The Nile to blood: The Nile was one of their gods. The fish were a vital source of life, and now were dead, as well as the water being undrinkable. How does one pay homage to a river god who could not save itself or the life it contained? Moses commanded the Nile to remain this way for seven days. Josephus states, “it was sweet and fit for drinking to the Hebrews.” Frogs: Frogs were a sacred animal representing the powers of reproduction. As a plague, they were out of place and out of control. Flies: Biblical scholars suggest that the word translated to “flies” were a form of destructive beetle. The beetle was the sacred emblem of the sun god. Furthermore, there were no flies where the Hebrews dwelt in Goshen. Cattle disease: In Egyptian idolatry, chief among their gods were sheep, cattle, and bulls. And again, Hebrew cattle were spared. Thick darkness: The last vestige of hope was now lost as their chief object of worship, the sun god Ra, was powerless. The Israelites, though, had light in their dwellings.

slavery to freedom, and we will sing unto Him a new song, Halleluiah! Blessed art Thou, O Eternal our God, King of the Universe, who hath redeemed us and our ancestors from Egypt and hath brought us to the enjoyments of this night to eat.

All celebrants drink of the second cup (or for the second time).

### **XIII. THE BITTER HERBS**

[All celebrants place horseradish on a matzah and eat it, representing the bitterness of Israel's slavery.]<sup>10</sup>

All celebrants recite: "Thus did Hillel do when the Temple in Jerusalem was still standing. He would put together a piece of the Paschal offering, a piece of matzah, and a piece of bitter herb, and eat them as one, in order literally to fulfill the Biblical commandment, 'with unleavened bread and bitter herbs shall they eat the Paschal lamb.' (Ex 12:8) Together they shall be the matzah of freedom, the bitter herb of slavery. For in the time of freedom, there is knowledge of servitude, and in the time of bondage, the hope of redemption."

### **IXX. EATING OF THE CHAROSETH**

[All celebrants place charoseth on a matzah and eat it.]

Commentary: Charoseth symbolizes the mortar that was used to make bricks by the Israelites. Its sweetness represents the promise of a better world. The mixture is also a reminder of the apple trees under which Israelite women bore their children, away from the eyes of the Egyptians.

### **XX. EATING THE EGG**

[The father presents a roasted egg as a reminder of the Temple's destruction in AD 70. The egg is dipped into the saltwater—a symbol of tears—and then eaten.]

### **XXI. EATING OF THE MEAL**

[It is customary to begin the meal with hard-boiled eggs flavored with salt water. This was the practice in Roman times. The egg has come to symbolize new growth, new life, and hope.]

### **XXII. EATING THE *AFIKOMEN***<sup>11</sup>

At this point, the children hunt for the hidden matzah. Whoever finds it gets a token or reward.

Father says to finder: "With this gift, I redeem the lost *afikomen* and declare the hope that the Messiah will indeed come as promised from out of hiding."

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<sup>10</sup> This is also called the "Hillel sandwich," named after the great Jewish teacher in the first century. This sandwich combines the bitterness of slavery with the joy of freedom. Hillel wanted every Jew to remember the threat of slavery even in times of freedom, and to keep the hope of freedom even in times of slavery.

<sup>11</sup> This Greek word, loosely translated, means "after dinner."

[When found, the *afikomen* is shared with each person as dessert.]

Commentary: ☼ *Likely this is the point where Jesus held up the bread—without hiding it—and said, “this is my body given for you.” The promised Messiah’s redemptive blessings were then shared with each person.*

### **XXIII. THE THIRD CUP: THE CUP OF REDEMPTION**

Father quotes: “I will redeem you.” (Ex 6:6)

All celebrants join the father in raising their cups and reciting: “Blessed art Thou, O Eternal our God, King of the Universe, who hath redeemed us and our ancestors from Egypt and hath brought us to the enjoyment of this night, to eat unleavened bread and bitter herbs. Thou, O Eternal our God, and God of our ancestors, mayest Thou bring us to enjoy in peace other solemn feasts and sacred seasons, which approach us, that we may partake there of the ancient offerings. We shall then offer unto You a new song for our redemption and salvation. Blessed art Thou, O Eternal, who hast redeemed Israel. Blessed art Thou, O Lord our God, who createst the fruit of the vine.”

All celebrants drink from the third cup (or for the third time).

Commentary: ☼ *Likely, the Lord departed from tradition by augmenting the meaning of the wine, the cup of redemption. “For this is my blood of the new testament, which is shed for many for the remission of sins.” (Matt 25:28) Luke’s account records, “Likewise also the cup after supper, saying, ‘This cup is the new testament in my blood, which is shed for you.’” (Luke 22:20)*

### **XXIV. SEARCHING FOR ELIJAH**

[All celebrants arise to greet Elijah, and a child peeks out the door.]

Father: Is Elijah there?

Child: No he is not here.

Father: Maybe next year Elijah will come!

[The door is closed; all celebrants may be seated.]

Commentary: ☼ *According to Malachi 3:1 and 4:5-6, Elijah the prophet will announce the “great and dreadful day of the Lord.” He is the long expected messenger of the final redemption of mankind from all oppression, all poverty, all war, all slavery. Many Jews and Christians continue to look for his appearance. Latter-day Saints believe Elijah returned to earth at Kirtland, Ohio, during the week of Passover in 1836, shortly after the construction of the first temple since the destruction of the Jerusalem temple in 70 AD.<sup>12</sup> This serves as further evidence that the Second Coming is not far distant.*

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<sup>12</sup> D&C 110:13-16, “...another great and glorious vision burst upon us; for Elijah the prophet, who was taken to heaven without tasting death, stood before us, and said: Behold, the time has fully come, which was spoken of by



## XXV. FATHER'S DISCOURSE ON FREEDOM

Commentary: Typically the father comments on the theme of freedom. Modern rabbis often quote rabbinical proverbs, or discuss historical events, like the Holocaust, the Russian persecution, or the state of Israel.

☀ *John records a magnificent Passover discourse given by Christ in chapters 13-17. The Lord began his discourse by washing the apostles' feet. This was a menial task left for a slave or occasionally a token of honor bestowed by a host on esteemed guests. The Savior dwelt on the message of love, and gave them the new commandment to love one another as He loves. He also prophesied the circumstances of his own death, comforted the apostles with the assurance that He would return, taught the vital relationship that must be maintained between himself and his servants (the vine and the branch), explained the role of the Holy Ghost, and offered an intercessory prayer to God on behalf of "his own, which were in the world." These same messages should be in our thoughts as we ponder the Savior's life and mission during our sacramental prayers.*

## XXVI. THE HALLEL OR PSALM OF PRAISE

Commentary: Psalm 113-118 is called *Hallel*. Israel sang this at great feasts. Psalm 118 is a messianic hymn reflecting upon the Savior's redemption of mankind from physical and spiritual death.

All celebrants read this fragment of Psalm 118.

When in straits, I called upon the Eternal: He answered me and set me free.

The Eternal is for me, I will not fear: What can man do unto me?

I was sore beset, about to fall, but the Eternal helped me.

The Eternal is my strength and my song, and He is become my deliverance.

I shall not die, but live, and recount the deeds of the Eternal.

The Eternal has indeed chastened me, but He has not given me over unto death.

Open to me the gates of victory: I will enter them, I will give thanks unto the Eternal.

This is the gate of the Eternal, the righteous shall enter it.

The breath of all the living shall acclaim Thy name, O Eternal our God, and the spirit of all creatures shall ever glorify and exalt Thee, O our King.

From everlasting to everlasting Thou art God, and beside Thee we have no king who redeems and delivers and sustains, and who in all times of trouble shows compassion. In truth, we have no sovereign but Thee.

All celebrants sing "The Lord Is My Shepherd" (#108) and "Redeemer of Israel" (#6)

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the mouth of Malachi...Therefore, the keys of this dispensation are committed into your hands; and by this ye may know that the great and dreadful day of the Lord is near, even at the doors."

## Israel, Israel, God Is Calling (#7)

1. Israel, Israel, God is calling,  
Calling thee from lands of woe.  
Babylon the great is falling;  
God shall all her tow'rs o'erthrow.  
Come to Zion, come to Zion  
Ere his floods of anger flow.  
Come to Zion, come to Zion  
Ere his floods of anger flow.

2. Israel, Israel, God is speaking.  
Hear your great Deliv'rer's voice!  
Now a glorious morn is breaking  
For the people of his choice.  
Come to Zion, come to Zion,  
And within her walls rejoice.  
Come to Zion, come to Zion,  
And within her walls rejoice.

3. Israel, angels are descending  
From celestial worlds on high,  
And to man their pow'r extending,  
That the Saints may homeward fly.  
Come to Zion, come to Zion,  
For your coming Lord is nigh.  
Come to Zion, come to Zion,  
For your coming Lord is nigh.

4. Israel! Israel! Canst thou linger  
Still in error's gloomy ways?  
Mark how judgment's pointing finger  
Justifies no vain delays.  
Come to Zion, come to Zion!  
Zion's walls shall ring with praise.  
Come to Zion, come to Zion!  
Zion's walls shall ring with praise.

## The Lord Is My Shepherd (#108)

1. The Lord is my Shepherd; no want shall I know.  
I feed in green pastures; safe-folded I rest.  
He leadeth my soul where the still waters flow,  
Restores me when wand'ring, redeems when oppressed,  
Restores me when wand'ring, redeems when oppressed.

2. Thru the valley and shadow of death though I stray,  
Since thou art my Guardian, no evil I fear.  
Thy rod shall defend me, thy staff be my stay.  
No harm can befall with my Comforter near.  
No harm can befall with my Comforter near.

3. In the midst of affliction my table is spread.  
With blessings unmeasured my cup runneth o'er.  
With perfume and oil thou anointest my head.  
Oh, what shall I ask of thy providence more?  
Oh, what shall I ask of thy providence more?

## I Stand All Amazed (#193)

1. I stand all amazed at the love Jesus offers me,  
Confused at the grace that so fully he proffers me.  
I tremble to know that for me he was crucified,  
That for me, a sinner, he suffered, he bled and died.

[Chorus]

Oh, it is wonderful that he should care for me  
Enough to die for me!  
Oh, it is wonderful, wonderful to me!

2. I marvel that he would descend from his throne  
divine  
To rescue a soul so rebellious and proud as mine,  
That he should extend his great love unto such as I,  
Sufficient to own, to redeem, and to justify.

3. I think of his hands pierced and bleeding to pay the  
debt!  
Such mercy, such love and devotion can I forget?  
No, no, I will praise and adore at the mercy seat,  
Until at the glorified throne I kneel at his feet.

## Redeemer of Israel (Hymn #6)

1. Redeemer of Israel,  
Our only delight,  
On whom for a blessing we call,  
Our shadow by day  
And our pillar by night,  
Our King, our Deliv'rer, our all!

2. We know he is coming  
To gather his sheep  
And lead them to Zion in love,  
For why in the valley  
Of death should they weep  
Or in the lone wilderness rove?

3. How long we have wandered  
As strangers in sin  
And cried in the desert for thee!  
Our foes have rejoiced  
When our sorrows they've seen,  
But Israel will shortly be free.

4. As children of Zion,  
Good tidings for us.  
The tokens already appear.  
Fear not, and be just,  
For the kingdom is ours.  
The hour of redemption is near.