

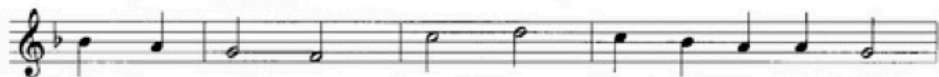
Come, Ye Faithful, Raise the Strain



1. Come, ye faith - ful raise the strain Of tri - um - phant
 2. 'Tis the spring of souls to - day; Christ has burst the
 3. Now the queen of sea - sons, bright With the day of
 4. Nei - ther could the gates of death, Nor the tomb's dark
 5. "Al - le - lu - ia!" now we cry To our King im -



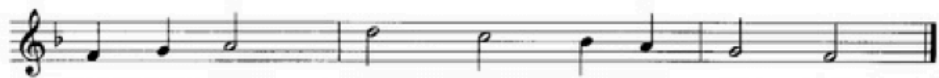
glad - ness; God has brought his Is - ra - el In - to
 pris - on, And from three days' sleep in death As a
 splen - dor, With the roy - al feast of feasts, Comes its
 por - tal, Nor the watch - ers, nor the seal Hold him
 mor - tal, Who, tri - um - phant, burst the bars Of the



joy from sad - ness; Loosed from Phar - aoh's bit - ter yoke
 sun has ris - en; All the win - ter of our sins,
 joy to ren - der; Comes to glad - den faith - ful hearts
 as a mor - tal; For a - to - day a - mong his own
 tomb's dark por - tal; "Al - le - lu - ia!" with the Son,



Ja - cob's sons and daugh - ters; Led them with un -
 Long and dark is fly - ing From his light, to
 Who with true af - fec - tion Wel - come in un -
 Christ ap - peared be - stow - ing Last - ing peace which
 God the Fa - ther prais - ing; "Al - le - lu - ia!"



moist - ened foot Through the Red Sea wa - ters.
 whom we give Laud and praise un - dy - ing.
 wea - ried strains Je - sus' res - ur - rec - tion.
 ev - er - more Pass - es hu - man know - ing.
 yet a - gain To the Spir - it rais - ing.

Text: Exodus 15; Αποστειν πνευμας λαοις; John of Damascus, c.675-c.749; tr. by John M. Neale, 1818-1886, alt.
 Tune: GAUDEAMUS PARITER, 7 6 7 6 D; Johann Horn, c.1495-1547

Come, Ye Faithful, Raise the Strain was originally written almost 1500 years ago by one of the most prominent Greek-writing church fathers, John of Damascus. His hymns and many others from that time were rediscovered and translated into English by John Neale in the 1800s. His *Hymns of the Eastern Church* was an effort to bring ancient, forgotten hymns from early church writers from the east into western Christian hymnals of the 19th century. (We have Neale to thank for translating and publishing "O Come, O Come, Emmanuel," for example.) He writes confidently and passionately in the introduction to this work: "church hymns must be the life-expression of hearts." Bible-rich, gospel-centered songs like this one written by early Christians continue to enrich the lives and worship of believers today.

It may seem strange, at first, to start an Easter hymn by singing about the Red Sea, but these lyrics are a window into the biblical mind of early church fathers. They understood what the apostle John began to see at the empty tomb, that the resurrection of Jesus is a fulfillment of the totality of Scripture, especially those moments in Israel's history where God divinely rescued his people from death.

The writer moves from the Red Sea into seasonal imagery, contrasting Christ's "spring of souls" to our winter of sin and darkness. He then continues to encourage the church through reminders of Christ's defeat of death, resurrection appearances, and promised peace, before concluding with praise to God in Trinity.

The beauty and scope of this poetry is worth pondering this Easter season (and year-round) as we remember that the resurrection of Jesus gives us eternal joy and gladness now and forever. Because our "Immortal King" has defeated death for us, so we also have hope to one day share in his resurrection. "Alleluia!"

Scripture to consider:

- | | | |
|------------|-----------|-------------------|
| Exodus 15 | Isaiah 55 | Acts 2 |
| Psalms 16 | Luke 24 | 1 Corinthians 15 |
| Psalms 106 | John 20 | Philippians 4:4-7 |

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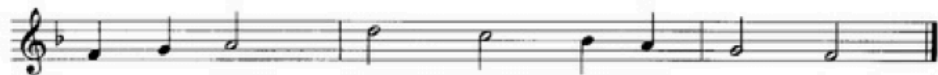
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