

## Christ The Lord Is Risen Today: Charles Wesley (1739)<sup>1</sup>

**Visualisation:** Polydirectional triumph & expectation

**Analysis:** To some extent, a past tense is allowed—*he is risen today* and shall be so for all tomorrows. However, *death in vain forbids his/him rise*, is tardisial, as regards time, decontextual. *Alleluia* & *hallelujah* are both biblical, but the Hebrew better shows its meaning of praise (*hallel*), you people (*u*), Yahweh (*jah/yah*). *Paradise* rings differing bells—an intermediate state 'twixt heaven & earth, or a picture of heaven as like a garden paradise? I suspect Charles meant it as the latter, but it remains a puzzle to many.

*Sons of men*, fully justified in the C18 but unjustified sexism in the C21 West: an archaism. There are scattered archaisms: *hath/thee/thou/hail*. Also telling angels what to say, should perhaps be downplayed, though maybe Charles simply meant it as a statement of fact: nor do I wish to command heaven & earth to sing, though ethnic Israel was less inhibited. Singing jibe to death & hell<sup>3</sup> has biblical backing. *Exalted head* is rather insider talk, though we speak of school & department heads so keep a connection.

*Praise to thee* shifts an anthrodirectional song into a theodirectional song: a problem with direct visualisation. Who Charles meant is uncertain. His wider context might suggest Christ, but biblically the *lord of earth & heaven* is always Yahweh God the father (eg Lk.10:21). *Hail the Resurrection, thou*, its preceding two lines being TD, seems to tell the one still being addressed, either God or Christ, to welcome (*hail*) the resurrection! A definite visualisation hiccup, though with line one (wrongly) intended to sandwich the two TD lines. Who is the *king of glory*? Per Ps.24, it is Yahweh, not Jesus. Therefore the final stanza seems better fitted as to/about God. In common English, *prove* & *love* do not rhyme, but in Charles' days probably did.

**Suggestions:** Replace *forbids his/him rise*, **by** *forbade his/him rise*; *alleluia*, **by** *hallelujah*; *sons of men and angels say*, **by** *yes we too with angels say*; *hath/thee/thou/hail*, **by** *has/you/you* (or *now*)/*greet* (or variation); *praise to thee*, **by** *praise to God*; *thee we greet*, **by** *Christ we greet*; *hail the resurrection, thou*, **by** *he is risen, and we bow*; *soul of bliss*, **by** *source of bliss*; *thee to know, thy pow'r to prove*, **by** *God to know, his power above* (or *unworthy of*).

BAG	A	B	C	D	E	F	G <sup>1,2</sup>	H <sup>1,2</sup>	I	J <sup>1,2,3</sup>	K	L	M	Total	Grade
	-	-	8	-	-	-	-	-	-	24	-	8	-	60	C

<sup>1</sup> [http://library.timelesstruths.org/music/Christ\\_the\\_Lord\\_Is\\_Risen\\_Today](http://library.timelesstruths.org/music/Christ_the_Lord_Is_Risen_Today)

<sup>2</sup> *Ἀλληλία/Allēuia*, the Greek form of the Hebrew: Rv.19:1,3f,6. Orthodoxism & Romanism prefer, I think, the Greek.

<sup>3</sup> A convenience term, disliked by some for imprecision.

### Analysis © Dr Steve H Hakes (mdtc.eu) 161108

A = Mixed Themes (-4); B = Incompleteness (-4); C = Archaism (-8);

D = Blessing God (-4); E = Buddy or Boyfriend (-4); F = Polytheism (-8); G = Voxdeism: Soft (-24), Hard (-48);

H = Unitarianism: Soft (-60), Hard (-72); I = Misdirection (-12); J = Misvisualisation: Soft (-12), Mid (-24),

Hard (-36); K = Boasting (-8); L = Decontextualising (-8); M = Hermit Harakiri (-12)