

A Lamb Goes Uncomplaining Forth

Ein Lämmlein geht und trägt die Schuld

8.7. 8.7. 8.8.7. 8.8.7.

An Wasserflüssen Babylon

Paul Gerhardt, 1653

Teutsch Kirchen Ampt, Strassburg, 1525

Tr. composite

A Lamb goes un - com - plain - ing forth, The guilt of
'Tis la - den with the sins of earth, None else the

all men — bear - ing; It goes its way, grows
bur - den — shar - ing:

weak and faint, To slaugh - ter led with - out com - plaint,

Its spot - less life to of - fer; Bears shame, and stripes,

and wounds, — and death, An - guish and mock - er -

y — and saith, “All this I glad - ly suf - fer.”

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| <p>2 This Lamb is Christ, the soul's great Friend
And everlasting Savior;
Him, Him God chose, sin's reign to end
And bring us to His favor.
“Go forth, My Son!” He said, “and bail
The children, who are doomed to hell
But for Thine intercession.
The punishment is great, and dread
The wrath, but Thou Thy blood shall shed,
And save them from perdition.”</p> <p>3 “Yea, Father, yea, most willingly
I'll bear what Thou commandest;
My will conforms to Thy decree,
I do what Thou demandest.”
O wondrous Love! what hast Thou done!
The Father offers up His Son,
The Son content descendeth!
O Love! O Love! how strong art Thou!
In shroud and grave Thou lay'st Him low
Whose word the mountains rendeth!</p> <p>4 Thou lay'st Him, Love, upon the cross,
With nails and spear Him bruising;
Thou slay'st Him as a lamb, His loss
From soul and body oozing;
From body 'tis the crimson flood
Of precious sacrificial blood,
From soul, the strength of anguish:
My gain it is; sweet Lamb to Thee
What can I give, whose love to me
For me doth make Thee languish?</p> | <p>5 Lord, all my life I'll cleave to Thee,
Thy love fore'er beholding,
Thee ever, as Thou ever me,
With loving arms enfolding.
Yea, Thou shalt be my Beacon-light,
To guide me safe through death's
dark night,
And cheer my heart in sorrow;
Henceforth myself and all that's mine
To Thee, my Savior, I consign,
From whom all things I borrow.</p> <p>6 From morn till eve my theme shall be
Thy mercy's wondrous measure;
To sacrifice myself to Thee,
My foremost aim and pleasure.
My stream of life shall flow for Thee,
Its steadfast current ceaselessly
In praise to Thee outpouring;
And all that Thou hast done for me,
I'll treasure in my memory,
Thy gracious love adoring.</p> <p>7 Enlarge, my heart's own shrine,
and swell,
To thee shall now be given
A treasure that doth far excel
The worth of earth and heaven.
Away with the Arabian gold,
With treasures of an earthly mold!
I've found a better jewel.
My priceless treasure, Lord my God,
Is Thy most holy, precious blood,
Which flows from wounds so cruel.</p> |
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8 This treasure ever I'll employ,
This ev'ry aid shall yield me;
In sorrow it shall be my joy,
In conflict it shall shield me;
In joy, the music of my feast,
And when all else has lost its zest,
This manna still shall feed me;
In thirst my drink; in want my food;
My company in solitude,
To comfort and to lead me.

9 Death's poison cannot harm me now,
Thy blood new life bestoweth;
My Shadow from the heat art Thou,
When noonday's sunlight gloweth.
When I'm by inward grief opprest,
On Thee my weary heart shall rest,
As sick men on their pillows.
Thou art my Anchor, when by woe
My bark is driven to and fro
On trouble's restless billows.

10 And when Thy glory I shall see
And taste Thy kingdom's pleasure,
Thy blood my royal robe shall be,
And joy beyond all measure;
It then shall be my glorious crown.
Thus I'll appear before the throne
Of God, and need not hide me;
And shall, by Him to Thee betrothed,
By Thee in bridal garments clothed,
Stand as a bride beside Thee.

Paul Gerhardt's "A Lamb Goes Uncomplaining Forth (*Ein Lämmlein geht und trägt die Schuld*)" first appeared in Johann Crüger's *Praxis Pietatis Melica*, 1653, No. 136. While the hymn begins as a meditation on the sufferings of Christ, the focus shifts midway to the subjective experience of the believer as he contemplates the blood of Jesus.

The tune was over a century old by the time Crüger joined it to Gerhardt's text. Composed by organist Wolfgang Dachstein, it originally appeared in the *German Church Office (Deutsch Kirchen Ampt)*, Strassburg, 1525, where it was joined to the text "Upon the Banks of Babylon (*An Wasserflüssen Babylon*)," a metrical version of Palm 137. The association with Gerhardt's text, however, has grown so strong as to supplant the original text altogether.

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presents

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by

Paul Gerhardt

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