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Mormonbasics.com is humbled to bring you a commentary on the hymns published by the Church of Jesus Christ of Latter-day Saints. This commentary is presented in a two-column format. The original text, as presented in the hymnbook published by the LDS Church, is in the left column. The comments on the right are provided by mormonbasics.com. We have even changed the color of the text so there won't be any question as to who wrote what.

**Personal note from the commentator:**

The hymns of the Church are sacred text. The Lord has made it very clear to us through his prophets that the singing of hymns is a form of prayer, and as such is sacred communication. Much of the sacred Spirit and reverence we experience in our meetings, especially Sacrament Meeting, comes from the Spirit that accompanies the singing of the hymns.

The hymns are written in poetic form, and as such are able to take certain licenses and liberties with the English language that cannot normally be expressed in any other way. It is certainly not the aim of this commentary to improve on the beauty of the poetic expressions found in our sacred hymns. As a teacher of English to those who speak other languages, I have found that many of the hymns have expressions that are difficult for some people to understand.

Because hymns are written to fit a set rhythmic pattern or meter, often the expression has to be condensed to fit in a small space, but still convey its intended meaning. It is the combination of the rhythm, text, and music that create such a powerful Spiritual experience when singing the hymns. My attempts to explain some of the meaning behind the text should not detract from the original meaning, nor should it replace the original meaning. Hymns, like parables, take on different meanings as the circumstances of our lives change. My commentary is only a starting point for (hopefully) a better understanding of the overall meaning of the hymn in this work. Anyone else writing this same commentary would have different perspectives and points to make. That is the nature of a commentary. I pray that what I say will, in some way, help in your understanding of this hymn. Since this is a personal study of the hymns, I will sometimes use the first person when writing the commentary.

Kelly P. Merrill

## Come, Sing to the Lord

1. Come, sing to the Lord, his name to praise.  
 He in these latter days did raise  
 A prophet to his name,  
 The blessed gospel to restore.  
 Come, sing to the Lord, his name adore!

2. The prophets of old beheld this day,  
 Its glory told in wondrous lay.  
 They saw our prophet dear,  
 Who times of fulness ushered in.  
 Come, sing to the Lord, his praises ring!

3. The keys of the priesthood of our Lord  
 To us in fulness are restored,  
 Their blessings to bestow,  
 And pow'rs divine are manifest.  
 Come, sing to the Lord, his name be blessed!

### MUSIC

Gerrit de Jong Jr., 1892-1978

### TEXT

Gerrit de Jong Jr., 1892-1978

### SCRIPTURES

2 Nephi 3:5-7, 1 Chronicles 16:8-10

When this verse speaks of the Lord raising up a prophet “to his name” the Lord is raising up the prophet because it brings knowledge and glory to the name of Christ. It ends with the purpose of raising up a prophet, and that was to restore the gospel. So come and adore (love, respect or honor) the Lord.

All the prophets from Adam onward have been shown our day. The glories of this dispensation have been told about and sung about. A lay is a song.

If you are ushered into a room you are brought into the room. The “times of fulness” refers to the last dispensation, the one we are currently in. So the prophets saw that our “prophet dear” (Joseph Smith) would open up and bring in the last dispensation.

The last phrase, “his praises ring” makes reference to ringing bells as a way to announce to a community that something was happening. In this case we are to announce to the world the praises of the Lord through our songs.

All the keys (rights of administration) of the priesthood are held by the Prophet. This is part of the restoration of all things. It is through the keys of the priesthood that the divine (things of God) powers are shown and made evident or apparent to man.