






81 Glorious Things of Thee Are Spoken





1 Glo - rious things of thee are spo - ken, Zi - on, cit - y of our God.
2 Round each hab - i - ta - tion hov - ering, see the cloud and fire ap - pear
3 See, the streams of liv - ing wa - ters, spring - ing from e - ter - nal love,

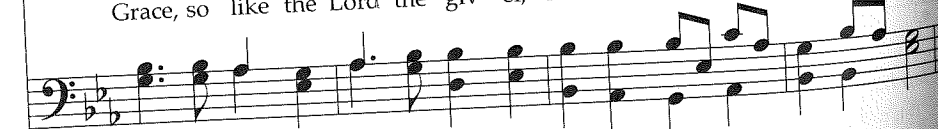
God, whose word can - not be bro - ken, formed thee for a blest a - bode.
for a glo - ry and a cov - ering, show - ing that the Lord is near.
well sup - ply thy sons and daugh - ters and all fear of want re - move.

On the rock of a - ges found - ed, what can shake thy sure re - pose?
Thus de - riv - ing from their ban - ner light by night and shade by day,
Who can faint while such a riv - er ev - er flows, their thirst to as - suage?

With sal - va - tion's walls sur - round - ed, thou may'st smile at all thy foes.
safe they feed up - on the man - na which God gives them when they pray.
Grace, so like the Lord the giv - er, nev - er fails from age to age.




The Nazi appropriation of this tune for propaganda purposes has clouded a noble piece of music first published in 1889. In a 1979 collection, the author indicated that this hymn is primarily based on a 17th-century tune.



Come, Thou Long-Expected Jesus 82




1 Come, thou long - ex - pect - ed Je - sus, born to set thy peo - ple free;
2 Born thy peo - ple to de - liv - er, born a child and yet a king,

from our fears and sins re - lease us; let us find our rest in thee.
born to reign in us for - ev - er, now thy gra - cious king - dom bring.

Is - rael's strength and con - so - la - tion, hope of all the earth thou art;
By thine own e - ter - nal Spir - it rule in all our hearts a - lone;




dear de - sire of ev - ery na - tion, joy of ev - ery long - ing heart.
by thine all - suf - fi - cient mer - it raise us to thy glo - rious throne.



With its opening "Come," this hymn sounds the note of entreaty and invitation that characterizes the Advent season (from the Latin *adventus* = "coming"). Its blending of memory and hope helps us to give voice to our present faith as we stand between the past and the future.

467

Give Us Light

Jyothi dho Prabhu



- 1 Give us light; give us light; give us light, O Lord.
- 2 Give us life; give us life; give us life, O Lord.
- 3 Grant us peace; grant us peace; grant us peace, O Lord.
- 4 Save us now; save us now; save us now, O Lord.
- 5 Give us grace; give us grace; give us grace, O Lord.

HINDI

- 1 *Jyothi dho Prabhu.*
- 2 *Jiivan dho Prabhu.*
- 3 *Shanthi dho Prabhu.*
- 4 *Mukthi dho Prabhu.*
- 5 *Aasish dho Prabhu.*

From northern India comes this refrain from a typical *bhajan*, a kind of spiritual song praising the attributes of God. The Indian tradition of repeating important words and phrases (often even more than here) can be seen in this text drawn from images appearing in John 1:9-17.

TEXT: Charles Vas
MUSIC: Charles Vas, alt.

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JYOTHI DHO
Irregular

468

In My Life

Lord, Be Glorified



- 1 In my life, Lord, be glo-ri - fied; be glo-ri - fied.
- 2 In our song, Lord, be glo-ri - fied; be glo-ri - fied.
- 3 In your church, Lord, be glo-ri - fied; be glo-ri - fied.
- 4 In your world, Lord, be glo-ri - fied; be glo-ri - fied.



This praise song can be understood as a sung version of the first part of the answer to the first question of the Westminster Catechism: that a human being's "chief end is to glorify God." Numerous related Scriptures can be cited, including 1 Corinthians 6:20 and 10:31.



- In my life, Lord, be glo-ri - fied to - day.
In our song, Lord, be glo-ri - fied to - day.
In your church, Lord, be glo-ri - fied to - day.
In your world, Lord, be glo-ri - fied to - day.



Lord, Listen to Your Children Praying 469



Lord, lis - ten to your chil - dren pray - ing. Lord, send your



Spir - it in this place. Lord, lis - ten to your chil - dren



pray - ing. Send us love; send us power; send us grace.



This chorus from a longer song has become a popular sung prayer for the presence of the Holy Spirit. Easily memorized, it makes a very suitable sung response at appropriate points during a series of prayer concerns or with repeated singing can open or close a time of prayer.

1 Soon and ver - y soon we are going to see the King.
 2 No more cry - ing there: we are going to see the King.
 3 No more dy - ing there: we are going to see the King.
 4 Soon and ver - y soon we are going to see the King.

Soon and ver - y soon we are going to see the King.
 No more cry - ing there: we are going to see the King.
 No more dy - ing there: we are going to see the King.
 Soon and ver - y soon we are going to see the King.

Soon and ver - y soon we are going to see the King.
 No more cry - ing there: we are going to see the King.
 No more dy - ing there: we are going to see the King.
 Soon and ver - y soon we are going to see the King.

Hal - le - lu - jah, hal - le - lu - jah, we're going to see the King!

This spirited African American gospel hymn draws on John's vision of the new heaven and the new earth in Revelation 21:3-4, with its wonderful promise that God will wipe away the tears from all eyes, that death will be no more, and that there will be no more mourning or pain.

All People That on Earth Do Dwell 385
(Psalm 100)

1 All peo - ple that on earth do dwell, sing to the
 2 Know that the Lord is God in - deed; with - out our
 3 O en - ter then his gates with praise; ap - proach with
 4 For why? The Lord our God is good; his mer - cy

Lord with cheer - ful voice; him serve with mirth, his
 aid he did us make; we are his folk; he
 joy his courts un - to; praise, laud, and bless his
 is for - ev - er sure; his truth at all times

praise forth tell. Come ye be - fore him and re - joice.
 doth us feed, and for his sheep he doth us take.
 name al - ways, for it is seem - ly so to do.
 firm - ly stood, and shall from age to age en - dure.

In a pairing that began in 1561, this paraphrase of Psalm 100 by a Scot is set to a tune that a French composer originally created for Psalm 134 in the Genevan Psalter of 1551. They have appeared together in nearly every comprehensive English-language hymnal since then.

791 For You, My God, I Wait

(Psalms 130 and 131)

Capo 3: (D) F (G) B^b (D) F (D) F



1 For you, my God, I wait with hope born
 2 Lord, hear my plead - ing voice, and let me
 3 If you should list my faults, the sins of
 4 For e - ven from the deep I know you
 5 And once my soul is still, in you I
 6 O God, you are my hope; I know that

(G) B^b (Asus) Csus (A) C (Bm) Dm (D/A) F/C



of the Word. Like sleep - less ones who
 know you hear! As sleep - less ones feel
 heart and hand, like sleep - less ones who
 hear my cries. Like sleep - less ones who
 find my rest, at peace as though a
 you for - give. Your love re - deems me

(G6) B^b6 (D/F#) F/A (Em7) Gm7 (G/A) B^b/C (D) F




long to dream I wait and call my Lord.
 rest ap - proach, I know my God is near.
 groan at dawn I know I could not stand!
 dream at last, I ease my wea - ry eyes.
 child up - on a gen - tle moth - er's breast.
 from the depths so I may rise and live.


Unlike most paraphrases of Psalm 130, this one begins in the thematic center of the psalm and works backwards to the familiar "out of the depths" language of the opening verse. This focus on waiting allows the paraphrase to incorporate the imagery of the brief related Psalm 131.

There Is a Balm in Gilead 792


Refrain




There is a balm in Gil - e - ad to make the wound - ed whole;




Fine




there is a balm in Gil - e - ad to heal the sin - sick soul.




1 Some - times I feel dis - cour - aged, and think my work's in vain, but
 2 Don't ev - er feel dis - cour - aged, for Je - sus is your friend, and
 3 If you can - not preach like Pe - ter, if you can - not pray like Paul, you can



to Refrain



then the Ho - ly Spir - it re - vives my soul a - gain. There is a
 if you lack for knowl - edge, he'll not re - fuse to lend. There is a
 tell the love of Je - sus and say, "He died for all." There is a



This African American spiritual offers a long-delayed answer to the prophet Jeremiah's question, "Is there no balm in Gilead?" (Jeremiah 8:22). No earthly remedy can compare with the healing that comes from a sense of God's presence; nothing else can heal "the sin-sick soul."