
SING TO THE LORD

INCLUDING THE FORMS AND CONFESSIONS OF THE RCNZ

SING TO THE LORD

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of the Reformed Churches of New Zealand

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Lord's Prayer (version A)

Our Father who art in heaven,
 hallowed be thy name.
Thy kingdom come,
 thy will be done, on earth as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses,
 as we forgive those who trespass against us.
And lead us not into temptation,
 but deliver us from evil.
For thine is the kingdom, and the power and the glory,
 forever and ever.
Amen.

Lord's Prayer (version B)

Our Father in heaven,
 hallowed be your name.
Your kingdom come,
 your will be done, on earth as it is in heaven.
Give us today our daily bread.
Forgive us our sins,
 as we forgive those who sin against us.
And lead us not into temptation,
 but deliver us from evil.
For yours is the kingdom, the power and the glory,
 forever and ever.
Amen.

The Apostles' Creed

I believe in God the Father, Almighty,
Maker of heaven and earth.

And in Jesus Christ, his only begotten Son, our Lord;
who was conceived by the Holy Spirit,
born of the virgin Mary;
suffered under Pontius Pilate,
was crucified, dead, and buried;
he descended into hell¹;
the third day he rose again from the dead;
he ascended into heaven,
and sits at the right hand of God the Father Almighty;
from there he shall come to judge the living and the dead.

I believe in the Holy Spirit.

I believe a holy catholic² church, the communion of saints;
the forgiveness of sins;
the resurrection of the body;
and the life everlasting.

Amen.

¹ That is, on the cross Jesus suffered the agony of hell which our sins deserved
(cf. Heidelberg Catechism Q. 44).

² That is, God's people through all times and places (cf. Heidelberg Catechism Q. 54).

The Nicene Creed

I believe in one God,
the Father Almighty,
Maker of heaven and earth,
and of all things visible and invisible.

And in one Lord Jesus Christ,
the only begotten Son of God,
begotten of the Father before all worlds;
God of God,
Light of Light,
very God of very God;
begotten, not made,
being of one substance with the Father,
by whom all things were made.
Who, for us men and for our salvation,
came down from heaven,
and was incarnate by the Holy Spirit of the virgin Mary,
and was made man;
and was crucified also for us under Pontius Pilate;
he suffered and was buried;
and the third day he rose again, according to the Scriptures;
and ascended into heaven,
and sits at the right hand of the Father;
and he shall come again, with glory,
to judge the living and the dead;
whose kingdom shall have no end.

And I believe in the Holy Spirit,
the Lord and giver of life;
who proceeds from the Father and the Son;
who with the Father and the Son together is worshipped
and glorified;
who spoke by the prophets.

And I believe one holy catholic¹ and apostolic church.
I acknowledge one baptism for the remission of sins;
and I look for the resurrection of the dead,
and the life of the world to come.

Amen.

¹ That is, God's people through all times and places (cf. Heidelberg Catechism Q. 54).

The Athanasian Creed

Whosoever will be saved, before all things it is necessary that he hold the catholic faith; which faith except every one do keep whole and undefiled, without doubt he shall perish everlastingly.

And the catholic faith is this:

Concerning the Trinity

That we worship one God in Trinity, and Trinity in Unity;
neither confounding the persons, nor dividing the substance.
For there is one person of the Father, another of the Son,
and another of the Holy Spirit.
But the Godhead of the Father, of the Son, and of the Holy Spirit is all one,
the glory equal,
the majesty co-eternal.

Such as the Father is, such is the Son, and such is the Holy Spirit.
The Father uncreate, the Son uncreate, and the Holy Spirit uncreate.
The Father incomprehensible, the Son incomprehensible,
and the Holy Spirit incomprehensible.
The Father eternal, the Son eternal, and the Holy Spirit eternal.
And yet they are not three eternals, but one eternal.
As also there are not three uncreated nor three incomprehensibles,
but one uncreated and one incomprehensible.
So likewise the Father is almighty, the Son almighty, and the Holy Spirit almighty;
and yet they are not three almighties, but one almighty.
So the Father is God, the Son is God, and the Holy Spirit is God;
and yet they are not three Gods, but one God.
So likewise the Father is Lord, the Son Lord, and the Holy Spirit Lord;
and yet they are not three Lords, but one Lord.

For like as we are compelled by the Christian verity to acknowledge every person by himself to be God and Lord; so are we forbidden by the catholic religion to say, "There are three Gods or three Lords."

The Father is made of none, neither created nor begotten.
The Son is of the Father alone; not made nor created, but begotten.
The Holy Spirit is of the Father and of the Son;
neither made, nor created, nor begotten,
but proceeding.

So there is
one Father, not three Fathers;
one Son, not three Sons;
one Holy Spirit, not three Holy Spirits.
And in this Trinity none is afore, or after another;
none is greater, or less than another.
But the whole three persons are co-eternal, and co-equal.

So that in all things, as aforesaid, the Unity in Trinity and the Trinity in Unity is to be worshipped.

He therefore that will be saved must thus think of the Trinity.

Concerning the Incarnation

Furthermore it is necessary to everlasting salvation that he also believe rightly the incarnation of our Lord Jesus Christ.

For the right faith is that we believe and confess that our Lord Jesus Christ, the Son of God, is God and man.

God of the substance of the Father, begotten before the worlds;
and man of the substance of his mother, born in the world.

Perfect God and perfect man,
of a reasonable soul and human flesh subsisting.
Equal to the Father as touching his Godhead,
and inferior to the Father as touching his manhood.

Who, although he is God and man,
yet he is not two, but one Christ.

One, not by conversion of the Godhead into flesh,
but by taking of the manhood into God.

One altogether, not by confusion of substance,
but by unity of person.

For as the reasonable soul and flesh is one man,
so God and man is one Christ;

who suffered for our salvation,
descended into hell,
rose again the third day from the dead;
he ascended into heaven,
he sits on the right hand of the Father, God Almighty;
from there he shall come to judge the living and the dead.

At whose coming all men shall rise again with their bodies;
and shall give account of their own works.

And they that have done good shall go into life everlasting,
and they that have done evil into everlasting fire.

This is the catholic faith, which except a man believe faithfully, he cannot be saved.

Heidelberg Catechism

Question and Answer 1

Q. What is your only comfort in life and in death?

A. That I am not my own,
but belong –
body and soul,
in life and in death –
to my faithful saviour Jesus Christ.

He has fully paid for all my sins with his precious blood,
and has set me free from the tyranny of the devil.

He also watches over me in such a way
that not a hair can fall from my head
without the will of my Father in heaven;
in fact, all things must work together for my salvation.

Because I belong to him,
Christ, by his Holy Spirit,
assures me of eternal life
and makes me wholeheartedly willing and ready
from now on to live for him.

Preface

The Reformed Churches of New Zealand are committed by general consensus as well as by their Church Order to the singing of Psalms and hymns in the public worship of God.

Since their inception in the early 1950s they have used the *Psalter Hymnal* of the Christian Reformed Church of North America as their approved collection. In 2002 the Synod took the decision to prepare its “own selection of psalms and hymns for worship”. The committee appointed to this task was given the following mandate:

1. Select Psalm versions that are as faithful as possible in content and form of expression to Scripture, granting proper room for poetical necessity.
2. Psalm and Bible song selections are to be evaluated for the soundness of their paraphrasing against the relevant sections in the synodically approved Bible versions (the 1984 NIV and the NASB).
3. Provide a reasonably large selection of hymns and songs....

Subsequent Synods have confirmed the mandate and in 2008 *Sing to the Lord (Provisional)* was published, containing the 150 Psalms of the Bible. We now present our completed work which includes both the 150 Psalms and 382 hymns (among these quite a number of other versified/paraphrased portions of Scripture).

For this first edition of our completed work, the Psalms were completely reviewed. This resulted in many small improvements, generally such things as slightly better phrasing here and there to match musical emphasis, or for accuracy, and one or two fairly thorough wording revisions in cases with which we were not happy. We have followed the standard translational device of using capital letters for ‘LORD’ and ‘GOD’ where they stand for God’s covenant name, *Jahweh/Jehovah*. Elsewhere, ‘Lord’ translates the Hebrew *Adonai* and ‘God’ the Hebrew *Elohim*.

With respect to Scripture paraphrases and hymns, we began selecting from our present book, the 1976 CRCNA *Psalter Hymnal*, and then searched many other sources, particularly reflecting the more ‘British-English’ hymn tradition to which New Zealand

Christians are heirs. We have included a number of newly written hymns, among them a few from the pen of our own Rev. John Goris.

We are very grateful to the many copyright holders who have given us permission to use their work, especially those who have allowed us to make changes (which we have at all times tried to keep to a minimum). Particularly generous in this regard have been the Free Church of Scotland, whose 2003 *Sing Psalms* proves to be the single greatest contributor to our Psalm selection, although we have not always followed their tune choices; and the Christian Reformed Churches of North America, whose 1976 and completely new 1987 *Psalter Hymnals* are very well represented in both sections of the book in your hands. Further to guide us in our work, Synod also adopted the **Statement of Principle** which follows, based on that given in the 1987 CRCNA *Psalter Hymnal*, for which we also record our thanks.

Among the more detailed aspects of our mandate was also: “in respect of updating language, the committee is to leave well alone by and large and change only when necessary for meaning.” Many good reasons could be cited for that stipulation. We have generally followed it, trying to keep updating language in older hymns to a minimum. Hymns reflect their era. So long as they are still understandable, left as written they thus reflect and reinforce the wonderful truth that Jesus Christ has but one church “which has been from the beginning of the world, and will be to the end thereof” (Belgic Confession, Art. 27). Where we have retained a possibly obscure or archaic word or phrase, we have supplied footnotes. Hence, with respect to language the book is mixed. Less obvious Scriptural allusions are footnoted.

It is our sincere prayer and hope that this book may enable the Lord’s people better to sing his praises as he has commanded us and as is our highest honour and pleasure.

This has been an almost entirely voluntary project. Many people have contributed to it over the past decade (or part thereof) either on the committee, with the task of choosing words and music, or in the background transcribing the committee’s selections into musical score and preparing the lyrics in a format suitable for data projection, proofreading (multiple times!), obtaining copyright permissions, and preparing the work for production. As a denomination we offer hearty thanks to you all for your much appreciated contribution. There have been changes over the years to the committee and to those working ex officio. However, a few have made a vast and indispensable contribution and must be named. Therefore, I wish to record my hearty thanks to the following: Mr Berwyn Hoyt and Mrs Elrike Hoyt, who have both served as committee secretary (and Berwyn also as committee member for a number of years). This has involved keeping track of the whole project, and both have displayed wonderful

efficiency and computing ability. They have kept the project together and enabled the committee to function. Mrs Lydia Nugteren has managed the whole transcription process. This has involved working with a team of transcribers as well as doing a very great deal of the actual transcription herself, then making innumerable corrections and amendments as the drafts went through several proofreading rounds. Thus she has also made a large and invaluable contribution to the project. Finally, I record the enormous contribution of Mrs Lieda Brooks and Mrs Lois Hoyt. Lieda has been a committee member from the very beginning, Lois coming on just a few years later but having already contributed to the proofreading of the Psalms. These two ladies have cheerfully dedicated thousands of hours over the past ten years, bringing to the project musical skill, theological acumen, and liturgical and pastoral sensitivity. They were involved in all aspects of committee work, formed a musical subcommittee (making innumerable musical decisions), have been the substantial proofreaders, compiled most of the indices – there is no part of the project in which their hand has not played an important part. It has been a very great privilege and pleasure to work with them and I record my profoundest thanks.

John Rogers (convenor), March 2013

Statement of Principle

The music of the church should be appropriate for worship – that is, it should be liturgical and have aesthetic integrity. The music of worship should serve the dialogue between God and his people. It must be true to the full message of the Scriptures and reflective of biblical Christian experience. Hence, the music of worship should be biblical, catholic, confessional, and pastoral. The music of worship should also satisfy the aesthetic laws that are conditions of good art, such as imaginative craftsmanship and seriousness of expression. It should reflect the church at worship today and throughout the ages in ways that are relevant, enduring, festive, and dignified.

Interpretation

The four aspects of worship listed in the Statement of Principle – the biblical, the catholic, the confessional, and the pastoral – are present in all worship and ought to complement one another. They may not be equally obvious in every service, but they should all be appropriately represented in the flow of worship services throughout the year.

The music of the church should be biblical.

Text and tunes must serve worship in ways true to biblical patterns for liturgy and must be faithful to the full range of the revelation of God in Scripture. Psalms and Bible songs must be faithful to the original meaning and context of the Scripture passage. Hymn texts are to be true to the teachings of Scripture.

Furthermore, our music should be “*reflective of biblical Christian experience*”. It will manifest, therefore, a spirituality that centres upon God and his works. Our experience of him is secondary to this, even as it is in the Psalms. This statement deals with a perceived weakness of our age, albeit by negation; our hymnody must avoid the fads and the spirit of our age. Nevertheless, our hymnody must reflect (in its turns of phrase at least) our particular time in history.

Our Church Order requires the singing of Psalms in worship. We have been blessed with a love for them and wish to foster that tradition. The book of Psalms is God’s gift of song to the church. Although most of today’s poets would probably write fewer

laments and more songs of praise than the psalmists did, every Psalm has meaning for Christians in some time or place. For the sake of those suffering persecution for Christ and on behalf of those being led astray by false shepherds, even in the present day, we will continue to sing the imprecatory Psalms: weeping with those who weep; praying even as we sing them, not only that Christ's confirmed enemies be punished, strongholds be broken down, and God's kingdom come, but also that we might be spared the conditions that provoke such anguished prayer.

In choosing the hymns, we have sought to maintain the same balance of the biblical Christian experience that we find in the Psalms, and the reflections and expressions of New Testament believers on the majesty and goodness of God and his grace in Christ. Bible songs and other versified portions of Scripture are interspersed in the relevant hymn categories, thus expanding the singing of Scripture.

The music of the church should be catholic.

Our music should express not only the unity of a single denomination or congregation but also the unity of the church throughout the world and from all ages. We rejoice in the communion of the saints when we sing ancient prayers and songs from a variety of Christian communities, cultures and traditions that make up the body of Christ. To meet these many different needs, our hymnody should contain a variety of styles and contributions from various cultures and eras, bearing in mind, however, that singing with cultural integrity is also part of worshipping "in truth".

The music of the church should be confessional.

While we recognise that the Lord has his people in many places, nevertheless we humbly confess that the system of understanding Christianity known as the Reformed Faith is simply the faith of the Bible. To worship in truth, therefore, our music must reflect our confessional and doctrinal understanding of Scripture, with its emphasis on the communal. Hence our songs deal with topics like the covenant and baptism, God's sovereignty and election and providence. That does not mean that every aspect of a given teaching must be present in every song on that subject. A song is a song, not a systematic theology. A text is not to be judged by what it fails to say, unless in its failure a false impression is conveyed.

The music of the church should be pastoral.

Each part of the body of Christ worships in a particular time and place and has a unique set of needs. Each church needs to identify with an already familiar body of songs, and singing this collection of songs contributes to the unity of the churches. The words of these songs must be written in language that is understandable to the congregation and set to singable melodies. In addition, because we worship together as families, the music

of the church ought to include some songs that our little ones can sing and understand. In this way we can fulfil the exhortation of the apostle Paul who wrote: “Let the word of Christ dwell in you richly as you teach and admonish one another with psalms, hymns and spiritual songs with gratitude in your hearts to God.” (Col. 3:16)

The music of the church should be beautiful.

In serving these various aspects of worship the music of the church should be beautiful. Its poetry should have aesthetic integrity in itself, not relying on the music to carry it; its music likewise having aesthetic integrity in itself, not relying on the poetry to carry it. And the two should complement each other, the resultant whole satisfying the laws of balance, unity, variety, harmony, design, rhythm, restraint and fitness.

Thus the music of the church serves the dialogue between God and his people, containing God’s Word to us and our response to him. The church’s music also provides a way for us to address others. Since God’s people are his ambassadors to the whole world, the church’s songs must witness to God’s wondrous acts of saving love and must call all people and nations to honour and obey the King of kings and Lord of lords.

So shall we all, in the Spirit, in truth, in holiness and in beauty, join the eternal song:

To him who sits on the throne and to the Lamb
be praise and honour and glory and power
forever and ever! (Rev. 5:13)

Abbreviations used in credits and in tune information

adapt.	adapted (by)	desc.	descant (by)
admin.	administered by	harm.	harmonisation (by)
alt.	altered	LM	long meter (88 88)
anon.	anonymous	LMD	long meter double
arr.	arranged (by)	ren.	renewed
attr.	attributed to	rev.	revised (by)
b.	born	SM	short meter (66 86)
c.	circa (around)	SMD	short meter double
cent.	century	st.	stanza(s)
CM	common meter (86 86)	tr.	translation (by)
CMD	common meter double	vers.	versification (by)