

# The Psalms

Honors Church

Saturday, 5 November 2016

11:45 AM

Howard Performing Arts Center



# Andrews University

J.N. Andrews Honors Program

## Worshipping Through the Psalms

“...the regular praying and singing of the Psalms is *transformative*. It changes the way we understand some of the deepest elements of who we are, or rather, who, where, when, and what we are: we are creatures of space, time, and matter, and though we take our normal understandings of these for granted, it is my suggestion that the Psalms will gently but firmly transform our understandings of all of them. They do this in order that we may be changed, transformed, so that we look at the world, one another, and ourselves in a radically different way, which we believe to be God’s way. I hope my exposition of these themes will help to explain and communicate my own enthusiasm for the Psalms, but I hope even more that they will encourage those churches that have lost touch with the Psalms to go back to them as soon as possible, and those that use them but with little grasp of what they’re about to get inside them in a new way. **The Psalms thus transform what I have called our ‘worldview’**”

--(From N. T. Wright, *The Case for the Psalms*)

<b>Prelude</b>	Carlyle Tagalog
<b>Welcome</b>	Randy Sanchez
<b>Invocation</b>	Maxine Umana
<b>Song Service</b>	Carlyle Tagalog

“10,000 Reasons”

“As the Deer”

“Bless the Lord”

Praise Team & Congregation

Bernadette Flores (Alto), Annelise Burghardt (Soprano), Joiliana Lecointe (Soprano),  
Austin Huh (Tenor), Rayford Alva (Tenor),  
Andrew Gagliu (Cello), D’Shauna Edwards (Percussion), Deborah Kim (Cello),  
Jesse Gray (Piano), Carlyle Tagalog (Piano), Nathaniel Patterson (Guitar),  
Haley Butler (Viola), Andrew Walayat (Tuba), Tiffany Steinweg (Violin), Dana Wilson (Violin),  
Clarissa Carbuco (Guitar), Juliane Johnson (Cello), Jeremy Ahn (Cello), Brandon Shin (Cello),  
Hadid Cortez (Bass), Josias Flores (Clarinet), Alma Cortez-Alvarez (Cello), Isabelle Hwang (Flute)

<b>Introductory Remarks</b>	Dr. L. Monique Pittman
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## Part 1: Psalm 8 – Creator God and Human Beings

<b>Scripture Reading: Psalm 8 (KJV)</b>	D’Shauna Edwards
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O Lord, our Lord,  
How excellent is Your name in all the earth,  
Who have set Your glory above the heavens!

Out of the mouth of babes and nursing infants  
You have ordained strength,

Because of Your enemies,  
That You may silence the enemy and the avenger.

When I consider Your heavens, the work of Your fingers,  
The moon and the stars, which You have ordained,

What is man that You are mindful of him,  
And the son of man that You visit him?

For You have made him a little lower than the angels,  
And You have crowned him with glory and honor.

You have made him to have dominion over the works of Your hands;  
You have put all things under his feet,

All sheep and oxen—  
Even the beasts of the field,

The birds of the air,  
And the fish of the sea  
That pass through the paths of the seas.

O Lord, our Lord,  
How excellent is Your name in all the earth!

**Scripture Reading: Psalm 8 (Korean)**

Heaven (Haneul) Shin

**Reflections from a Physicist**

Dr. Tiffany Summerscales

**Hymn**

“How Great Thou Art”  
Praise Team & Congregation

**Poetry**

David Forner

John Milton  
“Psalm 8” (1653)

O Jehovah our Lord, how wondrous great  
And glorious is thy name through all the earth!  
So as above the heavens thy praise to set  
Out of the tender mouths of latest birth.

Out of the mouths of babes and sucklings thou  
Hast founded strength because of all thy foes,  
To stint the enemy, and slack the avenger’s brow,  
That bends his rage thy providence to oppose.

When I behold thy heavens, thy fingers’ art,  
The moon and stars which thou so bright hast set  
In the pure firmament, then saith my heart,  
Oh, what is man that thou rememberest yet,

And think'st upon him; or of man begot,  
That him thou visit'st, and of him art found?  
Scarce to be less than gods, thou mad'st his lot,  
With honour and with state thou hast him crowned.

O'er the works of thy hand thou mad'st him lord,  
Thou hast put all under his lordly feet,  
All flocks, and herds, by thy commanding word,  
All beasts that in the field or forest meet,

Fowl of the heavens, and fish that through the wet  
Sea paths in shoals do slide, and know no dearth.  
O Jehovah our Lord, how wondrous great  
And glorious is thy name through all the earth!

### Hymn

Medley of "Let All Things Now Living"  
"For the Beauty of the Earth"  
Praise Team & Congregation

### Commentary

Nathaniel Srikureja

St. John Chrysostom  
From *Commentary on the Psalms* (4<sup>th</sup> c.)

“*What is it about human beings that makes you call them to mind, or children of human beings that makes you consider them?*”  
Another version: ‘What is it about each man that makes you remember him?’...After speaking of creation, and hinting at the whole from the part, he then inserts a reference to the care for human beings. Even those former statements, after all, were made with a view to the human race, even though bearing on his providence; all of creation, you see, is for the human being....Taking full account, note, of such marvelous care and such wonderful providence on God’s part, and the arrangements he put in place for the salvation of the human race, he is struck with complete wonder and amazement as to why on earth he considered them worthy of attention. Consider, after all, that all the visible things were for their sake. For them the design implemented from the time of Adam up to his coming; for them paradise, commandments, punishments, miracles, retribution, kindnesses after the Law; for them the Son of God became man. What could anyone say of the future they are intended to enjoy? So all those things are going through his mind when he says, To be thought worthy of such wonderful privileges, what must the human being be? I mean, if you consider what was done and is being done for their sake, and what they will enjoy afterwards, you will be stricken with awe, and then you will see clearly how this being is an object of such attention on God’s part.”

### Poetry

Natalie Hwang & Nicole Hwang

Richard Crashaw  
“Charitas Nimia” (1652)

Lord, what is man? Why should he cost thee  
So dear? What had his ruin lost thee?  
Lord, what is man, that thou hast overbought  
So much a thing of nought?

Love is too kind, I see, and can

Make but a simple merchant man.  
'Twas for such sorry merchandise  
Bold painters have put out his eyes.

Alas, sweet Lord, what were't to thee  
If there were no such worms as we?  
Heav'n ne'er the less still heav'n would be,  
Should mankind dwell  
In the deep hell.  
What have his woes to do with thee?

Let him go weep  
O'er his own wounds;  
Seraphims will not sleep,  
Nor spheres let fall their faithful rounds.

Still would the youthful spirits sing,  
And still thy spacious palace ring.  
Still would those beauteous ministers of light  
Burn all as bright,

And bow their flaming heads before thee;  
Still thrones and dominations would adore thee;  
Still would those ever-wakeful sons of fire  
Keep warm thy praise  
Both nights and days,  
And teach thy lov'd name to their noble lyre.

Let froward dust, then, do its kind,  
And give itself for sport to the proud wind.  
Why should a piece of peevish clay plead shares  
In the eternity of thy old cares?  
Why shouldst thou bow thy awful breast to see  
What mine own madneses have done with me?

Should not the king still keep his throne,  
Because some desperate fool's undone?  
Or will the world's illustrious eyes  
Weep for every worm that dies?

Will the gallant sun  
E'er the less glorious run?  
Will he hang down his golden head  
Or e'er the sooner seek his western bed,  
Because some foolish fly  
Grows wanton, and will die?

If I were lost in misery,  
What was it to thy heav'n and thee?  
What was it to thy precious blood  
If my foul heart call'd for a flood?

What if my faithless soul and I  
Would needs fall in  
With guilt and sin:  
What did the lamb, that he should die?  
What did the lamb, that he should need,  
When the wolf sins, himself to bleed?

If my base lust  
Bargain'd with death and well-beseeming dust,  
Why should the white  
Lamb's bosom write  
The purple name  
Of my sin's shame?

Why should his unstained breast make good  
My blushes with his own heart-blood?

O my savior, make me see  
How dearly thou hast paid for me;  
That, lost again, my life may prove,  
As then in death, so now in love.

### **Special Music**

David Foster  
"The Prayer"  
Nova Quartet

Donn LaTour, Richard Clark, Colin Fenwick, Andrew Gagliardi

## **Part 2: Psalm 23 – The Loving Shepherd**

**Scripture Reading: Psalm 23 (NKJV)**

Austin Rodgers & Congregation

The Lord *is* my shepherd;  
I shall not want.

**He makes me to lie down in green pastures;  
He leads me beside the still waters.**

He restores my soul;  
He leads me in the paths of righteousness  
For His name's sake.

**Yea, though I walk through the valley of the shadow of death,  
I will fear no evil;**

For You *are* with me;  
Your rod and Your staff, they comfort me.

**You prepare a table before me in the presence of my enemies;  
You anoint my head with oil;  
My cup runs over.**

Surely goodness and mercy shall follow me  
All the days of my life;

**And I will dwell in the house of the Lord forever.**

**Scripture Reading: Psalm 23 (Spanish)**

Jatniel Rodriguez

**Reflections from a Cognitive Psychologist**

Dr. Karl Bailey

**Hymn**

“The Lord is my Shepherd”  
Praise Team & Congregation

**Commentary**

Jessica Bujor

Erasmus  
*Expositions of the Psalms* (1515-33)

“The first requirement of salvation is that we should be sheep, that is to say, simple and tractable—and that we should recognize our shepherd, Jesus, and permit ourselves to be pastured by him. Then, we must let him lead us into the pastures of the church, where the forgiveness of sins gives the soul peace and rest, and soon we are led by a more abundant knowledge of the Scriptures and greater gifts of the Spirit to the waters which refresh our spirits and add strength to our faith and love. From here we progress to the precepts of a life more perfectly in conformity with the gospel; we are strengthened in this and our spiritual resources are increased, so that we are even prepared for martyrdom, because we trust in the care of our shepherd.”

**Commentary**

Talisa Gonzalez

Walter Brueggemann and William H. Bellinger Jr.  
*Psalm 23 – A Psalm of David* (2014)

“This most familiar and most beloved psalm invites us to a rich play of imagery. The predominant metaphor of the psalm is, of course, God as shepherd. Although some scholars believe that the metaphor of shepherd is carried through the entire psalm, it seems more plausible to us that in the latter part of the psalm the imagery shifts from God as shepherd to God as generous host and giver of hospitality. In between the imagery of the good shepherd in verses 1-3 and the conclusion with hospitality in “the house of the Lord,” verses 4-5 suggest protection during dangerous travel. It is of course possible, as Terrien suggests, that the dangerous traveler is a flock of sheep who are at risk in narrow ravines and dangerous pathways. All of these images converge into a statement of the buoyant trustworthiness of YHWH in the face of every circumstance, so that the speaker of the psalm is confident and serene in the face of every threat. The imagery of the shepherd-sheep is featured clearly in verses 1-3, with the sheep giving testimony about the good shepherd. While the metaphor is carried out in some detail, it is important to recognize that “shepherd” is a term used in the ancient world to refer to a king whose task it is to protect and provide for the subjects of the realm. It is likely that the psalm is not idyllic and romantic as is often interpreted; rather, the psalmist speaks out of a context of deep danger and articulates confidence in YHWH as the one who will keep the flock safe and protected in the face of every danger.”

Poetry

Mercedes McLean-Wheeler & Christopher Wheeler

Henry Williams Baker  
*Psalm 23* (1868)

The King of love my shepherd is,  
Whose goodness faileth never;  
I nothing lack if I am his  
And he is mine for ever.

Where streams of living water flow  
My ransomed soul he leadeth,  
And where the verdant pastures grow  
With food celestial feedeth.

Perverse and foolish oft I strayed,  
But yet in love he sought me,  
And on his shoulder gently laid,  
And home, rejoicing, brought me.

In death's dark vale I fear no ill  
With thee, dear Lord, beside me;  
Thy rod and staff my comfort still,  
Thy cross before to guide me.

Thou spread'st a table in my sight;  
Thy unction grace bestoweth;  
And oh, what transport of delight  
From thy pure chalice floweth!

And so through all the length of days  
Thy goodness faileth never;  
Good Shepherd, may I sing thy praise  
Within thy house for ever.

Commentary

Jasmine Logan

Harold Kushner  
From *The Lord is My Shepherd*

“The central theme is that the experience of going through the valley of the shadow teaches the psalmist what God is really about, and he wants to share that with us. He changes from an almost paternalistic understanding of God, almost a parent-child relationship, to a genuine relationship with God....‘I will dwell in the house of the Lord forever.’ God is inviting him into a permanent relationship--it's much deeper and richly textured than just shepherd and sheep. In Judaism, the *mitzvot* [commandments] are a way of retaining a relationship with God, so that everything you do--the way you eat, the way you use words, and the way you treat other people--is a way of spelling out your relationship with God. The sense that you are living every moment of your day in God's presence--that's what it means to dwell in the house of the Lord forever.”

## Special Music

Mark Templeton  
“Psalm 23”  
Honors Choir

## Part 3: Psalm 121—Our Source of All Help

### Scripture Reading: Psalm 121 (KJV)

Joshua Pazvakawambwa & Congregation

I will lift up mine eyes unto the hills, from whence cometh my help.

**My help cometh from the LORD, which made heaven and earth.**

He will not suffer thy foot to be moved: he that keepeth thee will not slumber.

**Behold, he that keepeth Israel shall neither slumber nor sleep.**

The LORD is thy keeper: the LORD is thy shade upon thy right hand.

**The sun shall not smite thee by day, nor the moon by night.**

The LORD shall preserve thee from all evil: he shall preserve thy soul.

**The LORD shall preserve thy going out and thy coming in from this time forth, and even for evermore.**

### Scripture Reading: Psalm 121 (German)

Christiane & Dorothea Gallos

### Reflections of a New Testament Biblical Scholar

Dr. Erhard Gallos

### Hymn

“Immortal, Invisible, God Only Wise”  
Praise Team & Congregation

### Poem

David R. Slavitt  
From *Sixty-One Psalms of David* (1996)

Sarah Henry-Saturne

I look up to the hills where the locals  
worship their primitive gods, and I  
defy them, superstitious yokels,  
for my God made the earth and sky.

He does not ever drowse or doze  
but watches over us to keep  
us safe. We have nothing to fear from those  
tribesmen up there, for while we sleep  
the moon won't light their way. Awake  
under the sun's benevolent rays  
the Lord will protect us and will take

good care of His people all their days.  
Our comings and goings He will note  
and to our lives His love devote.

## Commentary

Ingrid Radulescu

John Calvin  
From *Commentary on The Psalms* (1557)

“God will be the continual guide of his people, so that stretching out his hand to them he will conduct them according to their hearts’ desire from the beginning even to the end. Farther, it is of importance to mark the reason why the Prophet repeats so often what he had briefly and in one word expressed with sufficient plainness. Such repetition seems at first sight superfluous; but when we consider how difficult it is to correct our distrust, it will be easily perceived that he does not improperly dwell upon the commendation of the divine providence. How few are to be found who yield to God the honor of being a keeper, in order to their being thence assured of their safety, and led to call upon him in the midst of their perils! On the contrary, even when we seem to have largely experienced what this protection of God implies, we yet instantly tremble at the noise of a leaf falling from a tree, as if God had quite forgotten us. Being then entangled in so many unholy misgivings, and so much inclined to distrust, we are taught from the passage that if a sentence couched in a few words does not suffice us, we should gather together whatever may be found throughout the whole Scriptures concerning the providence of God, until this doctrine—‘That God always keeps watch for us’ — is deeply rooted in our hearts; so that depending upon his guardianship alone we may bid adieu to all the vain confidences of the world.”

## Poetry

Haley Butler & Alexandria Edge

Henry Vaughan  
*Psalm 121* (1655)

Up to those bright and gladsome hills  
Whence flows my weal, and mirth,  
I look and sigh for him who fills  
(Unseen) both heaven and earth.

He is alone my help, and hope  
That I shall not be moved.  
His watchful Eye is ever ope  
And guardeth his beloved.

The glorious God is my sole stay;  
He is my Sun and shade;  
The cold by night, the heat by day,  
Neither shall me invade.

He keeps me from the spite of foes,  
Doth all their plots control,  
And is a shield (not reckoning those)  
Unto my very soul.

Whether abroad, amidst the Crowd,  
Or else within my door,  
He is my Pillar and my Cloud  
Now, and for evermore.

## Special Music

“My Help”  
Alicia Dent, soloist  
Haley Kang, pianist  
Honors Choir  
Honors Orchestra

## Closing Prayer

Viktoria Kolpacoff

Inspired by Psalm 8  
Peter Martyr (1499-1562)

“From the things which have come to be both in heaven and on earth through your power and providence, O almighty God, your magnificence and glory manifest themselves not just well but excellently. Your power reveals itself even better and stirs the souls (which are heavier than lead) in children and babies. We are wretched and cast off, not because of the effort and care with which you fashioned us, but because of our own sins and infinite guilt which we ourselves have accumulated. We pray nonetheless that you be not angry with us over them but rather you come to us frequently, as you used to do, and make those whom you wanted to be a little less than the angels in your own divine nature. And since you have set us up as rightful lords over all your creatures, grant that we may use them to the praise and glory of your name so that your word and Gospel may be spread to all mortals. Through Jesus Christ, our Lord. Amen.”

## Invitation to Fellowship

Viktoria Kolpacoff

## Postlude

“Great Is Thy Faithfulness”  
Praise Team & Congregation

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With Gratitude,  
Randy Sanchez, President  
Viktoria Kolpacoff, Vice President  
Heaven (Haneul) Shin, Spiritual Vice President  
Jessica Bujor, Social Coordinator  
Alexandria Edge, Public Relations  
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Jesse Gray, Music Coordinator  
Haley Butler, Academic Affairs  
Gabrielle Cook, Academic Affairs  
Dr. L. Monique Pittman, Sponsor  
Ms. Maxine Umana, Administrative Assistant

Honors Choir Members:

**Soprano**

Alexandra Wiist  
Heaven (Haneul) Shin  
Kelsey Rook  
Rebecca Keller

**Alto**

Bernadette Flores  
Zoey Caballero  
Letitia Bullard  
Sinegugu Katenga (University Singers)  
Esther Jeon

**Tenor**

Abraham Walayat  
Austin Huh  
Nathon Hilton  
Mykhaylo Malakhov  
Ben Hiramoto

**Bass**

Carlyle Tagalog  
Joshua Ahn  
Emmanuel Victon (Journey)  
Adam Weir

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## How Great Thou Art

Stuart K. Hine, (1899- )

Stuart K. Hine

1. O Lord my God! when I in awe-some won - der Con - sid - er  
 2. When thro' the woods and for - est glades I wan - der And hear the  
 3. And when I think that God, His Son not spar - ing, Sent Him to  
 4. When Christ shall come with shout of ac - cla - ma - tion And take me

\*  
 all the worlds Thy hands have made, I see the stars, I hear the \* roll - ing  
 birds sing sweet - ly in the trees; When I look down from loft - y moun - tain  
 die, I scarce can take it in; That on the cross, my bur - den glad - ly  
 home, what joy shall fill my heart! Then I shall bow in hum - ble ad - o -

*Refrain*  
 thun - der, Thy pow'r thro'-out the u - ni - verse dis - played,  
 gran - deur And hear the brook and feel the gen - tle breeze; Then sings my  
 bear - ing, He bled and died to take a - way my sin;  
 ra - tion And there pro - claim, my God, how great Thou art!

soul, my Sav - ior God to Thee; How great Thou art, how great Thou art! Then sings my

soul, my Sav - ior God to Thee; How great Thou art, How great Thou art!

## Let All Things Now Living

1 Chron. 16:23  
Katherine K. Davis (1892-1980)

THE ASH GROVE 12.11.12.11.D.  
Traditional Welsh Melody  
Arr. by Wayne Hooper, 1984 (1920- )

1. Let all things now liv - ing a song of thanks - giv - ing To  
2. His law He en - forc - es: the stars in their cours - es, The

God the Cre - a - tor tri - umphant-ly raise, Who fash - ioned and  
sun in His or - bit, o - be - dient-ly shine; The hills and the

made us, pro - tect - ed and stayed us, Who guid - eth us  
moun - tains, the riv - ers and foun - tains, The deeps of the

on to the end of our days. His ban - ners are o'er us, His  
o - cean pro - claim Him di - vine, We too should be voic - ing our

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THANKFULNESS

# For the Beauty of the Earth 14

1 For the beau - ty of the earth, for the glo - ry of the skies,  
 2 For the won - der of each hour of the day and of the night,  
 3 For the joy of ear and eye, for the heart and mind's de - light,  
 4 For the joy of hu - man love, broth - er, sis - ter, par - ent, child,  
 5 For thy - self, best gift di - vine to the world so free - ly given;

for the love which from our birth o - ver and a - round us lies:  
 hill and vale, and tree and flower, sun and moon, and stars of light:  
 for the mys - tic har - mo - ny link - ing sense to sound and sight:  
 friends on earth, and friends a - bove, for all gen - tle thoughts and mild:  
 for that great, great love of thine, peace on earth and joy in heaven:

*Refrain*

Lord of all, to thee we raise this our hymn of grate - ful praise.

In the course of many revisions, the original eucharistic emphasis of this text has shifted to a hymn of thanksgiving for a wide range of human experience, with a Christological summation. It is set here to the tune that is customary in North America, though not elsewhere.

TEXT: Follitt Sandford Pierpoint, 1864, alt.  
 MUSIC: Conrad Kocher, 1838; abr. William Henry Monk, 1861; harm. *The English Hymnal*, 1906

DIX  
 7.7.7.7.7.7

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## The Lord's My Shepherd



1 The Lord's my shep - herd; I'll not want. He makes me down to lie  
 2 My soul he doth re - store a - gain, And me to walk doth make  
 3 Yea, though I walk in death's dark vale, Yet will I fear no ill;  
 4 My ta - ble thou hast fur - nish - ed In pres - ence of my foes;




In pas - tures green; he lead - eth me The qui - et wa - ters by.  
 With - in the paths of righ - teous - ness, E'en for his own name's sake;  
 For thou art with me, and thy rod And staff me com - fort still;  
 My head thou dost with oil a - noint, And my cup o - ver - flows.




He lead - eth me, he lead - eth me The qui - et wa - ters by.  
 With - in the paths of righ - teous - ness, E'en for his own name's sake.  
 For thou art with me, and thy rod And staff me com - fort still.  
 My head thou dost with oil a - noint, And my cup o - ver - flows.



- 5 Goodness and mercy all my life  
 Shall surely follow me,  
 And in God's house forevermore  
 My dwelling-place shall be.

OPENING OF WORSHIP

579 Immortal, Invisible, God Only Wise

G C Am D Em G D7 G

1 Im - mor - tal, in - vis - i - ble, God on - ly wise,  
 2 Un - rest - ing, un - hast - ing, and si - lent as light,  
 3 To all, life thou giv - est, to both great and small;  
 4 Thou reign - est in glo - ry, thou rul - est in light,

C Am D Em G D7 G

in light in - ac - ces - si - ble hid from our eyes,  
 nor want - ing, nor wast - ing, thou rul - est in might;  
 in all life thou liv - est, the true life of all;  
 thine an - gels a - dore thee, all veil - ing their sight;

Em D G Em Bm G Dsus D

most bless - ed, most glo - rious, the An - cient of Days,  
 thy jus - tice like moun - tains high soar - ing a - bove,  
 we blos - som and flour - ish like leaves on the tree,  
 all praise we would ren - der; O help us to see

G C Am D Em G D7 G

al - might - y, vic - to - rious, thy great name we praise.  
 thy clouds which are foun - tains of good - ness and love.  
 then with - er and per - ish, but naught chang - eth thee.  
 'tis on - ly the splen - dor of light hid - eth thee!

The musical score is written in G major and 3/4 time. It consists of four systems, each with a vocal line and a piano accompaniment line. The lyrics are arranged in four stanzas. The first system includes four numbered lines of lyrics. The second system continues the lyrics. The third system continues the lyrics. The fourth system concludes the lyrics. Chord symbols are placed above the vocal lines.

Words: Walter C. Smith, 1867, alt., P.D.  
 Music (ST. DENIO 11.11.11.11): Welsh, in J. Roberts' *Caniadau y Cyssegr*, 1839, P.D.

## Great Is Thy Faithfulness

Lam. 3:22,23  
Thomas O. Chisholm, 1923 (1866-1960)

FAITHFULNESS 11.10.11.10. Ref.  
William M. Runyan, 1925 (1870-1957)

1. Great is Thy faith-ful-ness, O God my Fa-ther, There is no  
2. Sum-mer and win-ter, and spring-time and har-vest, Sun, moon, and  
3. Par-don for sin and a peace that en-dur-eth, Thy own dear

shad-ow of turn-ing with Thee; Thou chang-est not, Thy com-  
stars in their cours-es a-bove, Join with all na-ture in  
pres-ence to cheer and to guide; Strength for to-day and bright

pas-sions, they fail not; As Thou hast been Thou for-ev-er wilt be.  
man-i-fold wit-ness To Thy great faith-ful-ness, mer-cy, and love.  
hope for to-mor-row, Bless-ings all mine, with ten thou-sand be-side.

*Refrain*

Great is Thy faith-ful-ness! Great is Thy faith-ful-ness! Morn-ing by

morn-ing new mer-cies I see; All I have need-ed Thy

hand hath pro-vid-ed, Great is Thy faith-ful-ness! Lord un-to me!