

# CHURCH HYMNAL

Songs For The Church



(A MINISTRY OF KINGDOM AIMED FOREVER MEDIA 2021)

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REVOLUTION TWELVE CHURCH

# HYMN SING: 1

A Ministry of: KINGDOM AIMED  
FOREVER MEDIA

*By John Foster, Jr.*

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# Hymn Sing

WEEK 1

NAME: \_\_\_\_\_

DATE: \_\_\_\_\_

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A teaching supplement for singing sacred songs. To be utilized in the Church of Christ, in the Christian Home and in the solitude of godly worship and prayer.

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Kingdom Aimed Forever Media

*“Day by day and with each passing moment, Strength I find to meet my trials here; trusting in my Father’s wise bestowment, I’v no cause for worry or for fear.” - Karolina Sandell Berg (1832-1903)*

## Prologue

Perhaps no other field of study brings as many of the arts and sciences together as that of sacred song. At the same time, there is perhaps no other weapon so strong as the prayers, teachings, fellowship and proclamations found in the exercising of sacred songs. As Amy Carmichael, the wonderful missionary to India once wrote to a friend,

“I wonder if you feel as I do about the heavenliness of song. I believe truly that Satan cannot endure it, and so slips out of the room - more or less! - when there is true song.”

It is my prayer that this study will connect us as a church to this great heritage of sacred song and revive in us a new song of strength, love and joy, as we join in praising with all creation the glorious Father, Son, and Holy Ghost. - Amen.

## Chapter 1

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**I**n Ephesians 5:15-21 we are told,

**15 See then that ye walk circumspectly, not as fools, but as wise,16 Redeeming the time, because the days are evil.17 Wherefore be ye not unwise, but understanding what the will of the Lord is. 18 And be not drunk with wine, wherein is excess; but be filled with the Spirit;19 Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;20 Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ;21 Submitting yourselves one to another in the fear of God.**

Here we see three melodic ways of speaking or three usages of our words that are reflective of a wise, spirit-filled, thankful and loving walk. Melodic speech is speech which is spoken in a pleasant form cultivating a soil to bear godly fruit. In our text we are exhorted that words are to be used which serve to make the most of our time and serve as an encouragement to our fellow brothers and sisters in the Lord. This is especially encouraged for strengthening the church as she lives in an evil day.

In order to define what such uplifting speech is, our text uses three or forms of speaking. These words are psalms, hymns and spiritual songs. Our question then is, “*what is a psalm, hymn and spiritual song and how do you speak them?*”

It ought to be obvious that our text is not speaking here of styles of music, but is rather speaking of the content of an orderly grouping of words. After all, if we are to speak then ought not our words have order? Can a man say anything edifying if his words are not in proper order? When words are given proper order, the proper content is revealed, the heart of the speaker made known and the ears and heart of the hearer is either edified or torn down. When words have proper order there is a melodic arrangement. When not only the order but also the identifying of a melodic arrangement is made, you might say that such speaking is to make a sacred statement as much time, thought and care has been put into what is being said. This is the root behind the power of music. When one is to speak as in a musical arrangement then they must first take time to invest in the words that will be used, as well as take time to recognize how they will form together and how they will be heard. Wisdom understands this, and the fear of the Lord guards ones tongue until that understanding is given and words spoken can be so utilized and found too edify.

With this in mind, an introduction to a hymn sing would be well served to first understand the content and/or subject manner of proper christian speaking. Or you might say, a study in the christian tongue or spiritual dialect. What is it that makes up worshipful and godly speak? What

form of talk is identified in psalms, hymns and spiritual songs that pleases God, opens the door of understanding the will of God and edifies the people of God?

Let's begin our study by defining and identifying the words used in our text. Let's us observe what are, "Psalms, Hymns, and Spiritual Songs."

A psalm most simply means, "song", but in particular to our study and what is referenced throughout church history and scripture is, "a sacred song, sung to musical accompaniment." A psalm has also been described as, "a striking or twitching with the fingers (on musical strings)". When referencing psalms in our present context, we note that the psalms are Holy Spirit inspired and found in the text of scripture. When we sing the psalms of scripture or songs of scripture, we sing those very words which have been inspired or given by God Himself. Throughout the history of the church there was a book called the "Psalter" which was a book unto itself containing the psalms of scripture. In most hymnals there is a psalter section or section specifically designated to the Psalms usually put in metric meter. Did you know that portions of the Bible were actually musical songs conveying God's revelation of truth unto man?

Did you know that men sacrificed their lives so that the psalms could be sung in their native tongue? In order to sing the psalms in their native tongue men translated them into what was called the "Metrical Psalms". The metrical psalms go all the way back to 1559. The metrical psalms are created using the meter system. The meter is simply the



number of syllables in a line of text that develops a consistent stress pattern. Once this is done, then each psalm is assigned its meter system (*Ex: common meter 86.86, short meter 66.86, long meter 88.88*). Once assigned the metric system then the psalm can be sung to various tunes that line up with the same pattern. This is why the Psalter doesn't have music notes, because it is the text of Scripture and can be sung to various tunes or hymn tunes based on its metric pattern. This makes the singing of the psalms easily assessable to every believer, unifies them with the already known hymn tunes, and makes the singing of them easily done well in a congregational setting.

Let's look at an example. If you look at the hymn, "Amazing Grace" you will see the syllable pattern that makes up the metric system:

*A/maz/ing/grace/how/sweet/the/sound = 8*  
*that/saved/a/wretch/like/me = 6*  
*I/once/was/lost/but/now/am/found = 8*  
*was/blind/but/now/I/see = 6*

Do you see the 86.86? That means that the tune of, "Amazing Grace" can be utilized with the Psalms in the Psalter that are also in the "common meter" such as Psalm 26. However Psalm 26 would not be limited to the tune of Amazing Grace, it would also have other "common meter" tunes that it could be sung to.

For example, if we look at Psalm 1:

*1Bless-ed is the one who does not walk within the wicked way,  
Nor stand in the path of sinners, nor sit where the scoffers stay.*

*2But he takes delight in foll'wing what the Lord's law says is right,  
On that law he meditates both in the day and in the night.*

*3He will be just like a tree that's planted by the streams that flow;  
Yielding fruit within its season, leaves that ever healthy grow.*

*4In all things he does, he prospers; but the wicked are not so;  
They are like the useless chaff that's cast away by winds that blow.*

*5Thus, the wicked will not stand when comes the final Judgment  
Day;  
Nor will sinners join the gath'ring of the righteous in the Way.*

*6For the Lord knows well and watches o'er the way the righteous  
own;  
But the way the wicked choose will perish and be overthrown.*

This metric psalm can be sung to various tunes such as but not limited to:

1. Ode To Joy (Joyful, Joyful, We Adore Thee)
2. Beecher (Love Divine, All Loves Excelling)
3. Austrian Hymn (Glorious Things of Thee Are Spoken)
4. Nettleton (Come, Thou Fount)

Throughout church history it would be the pastor or choir conductors (chief musicians) responsibility to decide which tune would most edify the congregation and glorify God as they lift up His melodic spoken text in unity to Him.

We will study the psalms and the metric psalms and even sing from the psalter more as we go.

Next we have “hymns”. The word hymn is defined by Noah Webster as, “*a short poem, composed for religious service, or a song of joy and praise to God.*” A hymn is further identified as being descriptive of God. A hymn teaches in song who God is, in all of His splendor, majesty and glory.

Just as a note, we are not getting into the musical theory of Hymns here, we are looking at the difference in content between Psalms, Hymns and Spiritual Songs. With this in mind, a Hymn is a powerful, unified vocal declaration of Almighty God and a call to worship Him by the people of God. One example of this would be the, “Doxology”

*“Praise God, from whom all blessings flow; Praise Him, all creatures here be-low; Praise Him a-bove, ye heav’n-ly host; Praise Fa-ther, Son, and Ho-ly Ghost. A-men”*

In this, God is declared as the giver of all blessings, the creator of all creatures and the head over all creatures. God is also identified in His fullness as the Father, Son and Holy Ghost. In the proclamation of all of this about God, the righteous command that praise be to Almighty God by all of His creation is given. This is the powerful proclamation of a “Hymn sing” by the church of Christ and by the people of God throughout history.

Along with Psalms, you will also find Hymns in scripture. For example, Moses honored God with the singing of a hymn in Exodus 15:1 and David did as well in Psalms 40:3 with, “a hymn of praise to our God.” In Mark 14:26, 1 Corinthians 14:26, and Acts 16:25 we also find the Christ

and His disciples and the early church singing hymns together.

A spiritual song differs from a hymn in that, while hymns are specific in direct declaration of God and joy and praise to God, a spiritual song may deal with a broad range of sacred themes while holding to the sound doctrine of scripture. Many of the Hymns that we know could actually be in the Spiritual Songs category.

An example of this is the spiritual song, “When We All Get To Heaven”. This song is built on the doctrine of our eternal hope and life in Christ Jesus and the song then while standing on that doctrine, conveys our joy even during various trials of this world. Or, observe the Hymn/spiritual song, “Day by Day”. In it we see affirmed the doctrine of the kindness of God and His preservation of the saints. This song in turn serves as a strengthening guide to us as we learn to walk and live day by day while being content with the measure which He has given us this day as being enough.

You will also find examples of Spiritual Songs in Scripture. For example, in Revelation 5:9-13 we read of a new song declaring the Kingship of Christ and the glory of His completed work of propitiation and the full redemption of His beloved.

In summary, the differences between a psalm, hymn and spiritual song are that the “Psalms” are Holy Spirit inspired songs found in the text of scripture. A “Hymn” is a song of direct praise or adoration towards God whose text can also

be found in scripture but is more declarative as to the personhood of God and thus the calling of a response of His people. A “Spiritual Song” is a song of proclamation of sacred biblical doctrine and thus reflective of the nature of God and the kind effects of His spiritual truths upon His people throughout all circumstances of life.

All three of these forms of songs serve to exalt God and strengthen the believer. Though they all three have slight variances, they all work together to form a well balanced time of melodic worship of our wonderful God and quite often and naturally overlap and compliment each other. As such is the case, even though we are calling our class a “Hymn Sing”, it is important to know that we will be exercising all three forms of melodic song that are found in the text of Scripture. That is because our focus in all singing is that which is consistent with the definition of a Hymn, “to bring praise, glory and adoration to Almighty God.” Indeed Psalms and Spiritual Songs accomplish this as well as Hymns.

Going back now to Ephesians 5, we observe the churches language or that our proper and wise utilization of our tongue, is to declare what God says (*psalms*), proclaim who God says that He is (*hymns*), and remind each other of our wonderful hope that is in Him (*spiritual songs*). This is what it means to speak to each other in Psalms, Hymns, and Spiritual Songs. This speech is what makes glad melody in our hearts. To speak these things to each other and to sing them together in an orderly tune is pleasing to God and edifying to the believer.

**EXERSISING UNDERSTANDING UNTO WORSHIP:****I. UNDERSTANDING:**

1. Define the following:

a. Psalm:

b. Hymn:

c. Spiritual Song:

2. How does someone speak in Psalms, Hymns, and Spiritual Songs?

3. How do psalm, hymns, and spiritual songs work together to identify the content of a Christians speaking and conversation?

**II. READING:**

4. Read: Ephesians 5

5. How does a deeper understanding of, “psalms, hymns, and spiritual songs” further your understanding into the rest of chapter 5 of Ephesians?

5. Can you observe how speaking in such a way would transform the Christian’s life and accomplish what is spoken of in Ephesians 5?

**HYMNOLOGY:**

6. Sing Psalm 1 in metric form in various tunes. What tune is your favorite and why?
  
7. Describe how the tune that you most enjoy with Psalm 1 serves compliments what is being said in Psalm 1.
  
8. Read the Doxology. What does the Doxology proclaim about God?
  
9. According to the, "Doxology" why ought we along with all creation praise God?
  
10. Encourage someone to sing the Doxology together with you and explain to them why you sing it.
  
11. Listen to, "Day By Day". What is this hymn teaching and how does it encourage and strengthen the believer in godly living?
  
12. Listen to, "When We All Get To Heaven". What is the joyful message of this hymn and why is it joyful?

PSALM 1  
87.87 D

*Ode To Joy (Joyful, Joyful, We Adore Thee)*  
*Beecher (Love Divine, All Loves Excelling)*  
*Austrian Hymn (Glorious Things of Thee Are Spoken)*  
*Nettleton (Come, Thou Fount)*

1BLESS-ED IS THE ONE WHO DOES NOT WALK WITHIN THE WICKED WAY,  
NOR STAND IN THE PATH OF SINNERS,  
NOR SIT WHERE THE SCOFFERS STAY.

2BUT HE TAKES DELIGHT IN FOLL'WING  
WHAT THE LORD'S LAW SAYS IS RIGHT,  
ON THAT LAW HE MEDITATES BOTH IN THE DAY AND IN THE NIGHT.

3HE WILL BE JUST LIKE A TREE THAT'S  
PLANTED BY THE STREAMS THAT FLOW;  
YIELDING FRUIT WITHIN ITS SEASON, LEAVES THAT EVER HEALTHY GROW.

4IN ALL THINGS HE DOES, HE PROSPERS; BUT THE WICKED ARE NOT SO;  
THEY ARE LIKE THE USELESS CHAFF THAT'S  
CAST AWAY BY WINDS THAT BLOW.

5THUS, THE WICKED WILL NOT STAND WHEN  
COMES THE FINAL JUDGMENT DAY;  
NOR WILL SINNERS JOIN THE GATH'RING OF THE RIGHTEOUS IN THE WAY.

6FOR THE LORD KNOWS WELL AND WATCHES  
O'ER THE WAY THE RIGHTEOUS OWN;  
BUT THE WAY THE WICKED CHOOSE WILL PERISH AND BE OVERTHROWN.



# The Doxology

*Old Hundredth*

13

Praise God, from whom all bless-ings flow; Praise Him, all crea-tures here be-low; Praise

The first system of musical notation is in 4/4 time with a key signature of one sharp (F#). It consists of a treble and a bass staff. The treble staff contains a vocal line with lyrics underneath. The bass staff contains a piano accompaniment. The lyrics for this system are: "Praise God, from whom all bless-ings flow; Praise Him, all crea-tures here be-low; Praise".

5

Him a-bove, ye heav'n - ly host; Praise Fa-ther, Son, and Ho - ly Ghost. A - men.

The second system of musical notation continues from the first. It is also in 4/4 time with a key signature of one sharp. It consists of a treble and a bass staff. The treble staff contains a vocal line with lyrics underneath. The bass staff contains a piano accompaniment. The lyrics for this system are: "Him a-bove, ye heav'n - ly host; Praise Fa-ther, Son, and Ho - ly Ghost. A - men." The system ends with a double bar line.

Thomas Ken 1637-1693

Lewis Bourgeois, 1551

# When We All Get to Heaven

85

C / G7

1. Sing the won - drous love of Je - sus, Sing His mer - cy  
 2. While we walk the pil - grim path - way, Clouds will o - ver  
 3. Let us then be true and faith - ful, Trus - ting, ser - ving  
 4. On - ward to the prize be - fore us! Soon His beau - ty

/ C / F D#7/F#

and His grace; In the man - sions bright and bles - sed,  
 spread the sky; But when trav' - ling days are o - ver,  
 ev' - ry day; Just one glimpse of Him in glo - ry  
 we'll be - hold; Soon the pear - ly gates will o - pen

C/G G7(sus4) G7 C F/C C N.C. C G/C

He'll pre - pare for us a place. When we all get to  
 Not a sha - dow, nor a sigh.  
 Will the toils of life re - pay.  
 We shall tread the streets of gold.

C N.C. C/E D7 G7 N.C.

hea - ven, What a day of re - joic - ing that will be! When we  
 What a day of re - joic - ing that will be!

C C7/E F D#7/F# C/G G7(sus4) G7 C F/C C

all see Je - sus, We'll sing and shout the vic - to - ry.  
 When we all and shout the vic - to - ry.

# Day by Day

86

E♭

Fm/Ab

F7/A B♭

E♭

1. Day by day and with each pass-ing mo-ment, Strength I find to meet my tri-als here; Trust-ing  
 2. Ev - 'ry day the Lord Him-self is near me With a spe-cial mer-cy for each hour; All my  
 3. Help me then in ev - 'ry trib-ut - la - tion So to trust Thy prom-is-es, O Lord, That I

6

E♭

Fm/Ab

F7/A B♭

E♭

in my Fa-ther's wise be-stow-ment, I've no cause for wor-ry or for fear. He whose  
 cares He fain would bear, and cheer me, He whose name is Coun-sel-lor and Pow'r. The pro-  
 lose not faith's sweet con-so-la-tion Of-fered me with-in Thy ho-ly word. Help me,

10

E♭/G

Ab

B♭7 E♭/G B♭7/F

E♭

heart is kind be-yond all meas-ure Gives un - to each day what He deems best Lov-ing  
 tec - tion of His child and treas-ure Is a charge that on Him-self He laid; 'As thy  
 Lord, when toil and trou-ble meet-ing, E'er to take, as from a fa-ther's hand, One by

14

E♭

Fm/Ab

F7/A B♭

B♭7

E♭

ly, its part of pain and pleas-ure, Min-gling toil with peace and rest.  
 days, thy strength shall be in meas-ure," This the pledge to me He made.  
 one, the days, the mo-ments fleet-ing, Till I reach the prom-ised land.

