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A COMPARISON OF THE IDEA OF GOD  
AS PRESENTED BY THE HYMNS OF ISRAEL  
WITH THE IDEA OF GOD  
AS PRESENTED BY THE HYMNS OF CHRISTIANITY

by

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A THESIS

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"Let the word of Christ dwell in you richly (and) in  
all wisdom, teaching and admonishing one  
another with psalms and hymns  
and spiritual songs,"

--Colossians 3:16.

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## I. INTRODUCTION

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CHAPTER ONE  
INTRODUCTION

"Let me write the songs of a nation  
and  
I do not care who writes its laws".

--Quoted by, Dr. Wilbert W. White--

A COMPARISON OF THE IDEA OF GOD  
AS PRESENTED BY THE HYMNS OF ISRAEL  
WITH THE IDEA OF GOD  
AS PRESENTED BY THE HYMNS OF CHRISTIANITY

CHAPTER I

INTRODUCTION

A. THE PURPOSE OF THE STUDY

The central problem of this thesis is a comparison of the psalms of Israel on the basis of the concepts of God contained in them with a statistically selected and mathematically proportionate group of modern Christian hymns. The purpose of this thesis is to exhibit the above comparison and to formulate observations upon it.

B. THE APPROPRIATENESS OF THE STUDY

That such a comparison as proposed between the Psalms of Israel and a representative group of English hymns is uniquely appropriate, is maintained by the writer on the basis of the following observations:

1. The psalms and the Christian hymns were produced by the same channel of divine revelation, either directly or indirectly. This channel of divine

revelation is known as the "Judeo-Christian"<sup>1</sup> system.

2. The psalms and the Christian hymns are both classed as poetry.

3. Both the psalms and the Christian hymns are songs, "sung in praise and prayer to God".<sup>2</sup> Not only are these two bodies of religious poetry similar in that they were composed, in most instances, to be sung in religious ceremony, either private or public; but, also, together they constitute a unique product in the field of religious activity. Lorenze writes,

"Outside of the Israelitish Church and its Christian consummation, there has been little or no song in religious worship. The heathen deities were honored only with rude vocal and instrumental noises made by temple singers and players. It is the Church of God under all dispensations which was a singing church. To this day the voice of sacred song is practically absent from heathen temples."<sup>3</sup>

4. The psalms and the Christian hymns were<sup>4</sup> both written by many different people, coming from all walks and conditions of life. In each of these bodies of religious poetry are found, also, works from the pens of the greatest figures in their respective dis-

. . . . .

1. Ballou, Robert O.: "The Bible of the World", p. 639.
2. Horine, John W.: "Sacred Song". p. 13.
3. Lorenz, Edmund S.: "The Singing Church", p. 17.
4. Cf. Van Dyke, Henry: "The Story of the Psalms". Seventh Edition, p. 5.

pensations. Thus the psalms of Moses and David and Jeremiah are paralleled by the hymns of Gregory of Nazianzus and Luther and Wesley!

5. The psalms as they now stand in the Bible represent the result of long years of sifting and selection from a larger group of psalms than now appear.<sup>1</sup>

As a result of this sifting, the Book of Psalms contains in it selections from many periods of Israel's history. Nevertheless, there is one period of history wherein the psalms seem to be concentrated.<sup>2</sup> These facts are also true in regard to the selected group of hymns to be studied. The group is the result of statistically ascertaining what hymns have been universally appraised and selected above all others by the hymn committees and critics of our churches. Moreover, when examined, the selected group is found to contain hymns in it from all periods of Christian history, with many hymns clustering about one particular period of that history.<sup>3</sup>

6. Both the psalms and the hymns have their primary source, in most instances, in vital religious experience--they are the result of the craving of re-

. . . . .

1. Cf. Horine, op. cit., p. 13.
2. Cf. Perowne, J. J. Stewart: "The Book of Psalms", Third London Edition, Vol. I, p. 3.
3. Post. p.22.

ligious souls to express themselves.<sup>1</sup>

### C. THE SCOPE OF THE STUDY

There is no natural limitation of the scope of this study beyond that which is implied in the title: A Comparison of the Idea of God As Presented by the Hymns of Israel with the Idea of God as Presented by the Hymns of Christianity.

Nevertheless, the volume of material that such a scope as indicated in the title would necessitate makes it imperative that certain limitations be placed upon the study. The limitations that have been admitted necessarily to this thesis are as follows:

1. The Christian hymns have been reduced to a number approximately equal to the number of psalms contained in the Christian canon of Scriptures.

2. In surveying both the psalms and the hymns for the idea of God as contained in them, only direct statements, concretely expressed, were accepted as evidence. No attempt is made to ascribe a characteristic to God by inference, regardless of how valid such inferences might be. For example, the psalms are

. . . . .

1. Cf. Lorenz, op. cit., p. 53  
Cf. Robertson, James: "The Poetry and the Religion of the Psalms", pp. 235-236.



full of such expressions as, "Judge me, O God, and plead my cause against an ungodly nation:" Reading this quotation, one quite truthfully might assert that the ideas in the psalmist's mind were, "God is a judge" and "God is Holy". However, such indirect statements are in no instance made a part of the material of this thesis.

3. No ideas expressed in the future tense were admitted. An illustration of the point of view of the writer intended in this limitation follows:

"The Lord at thy right hand  
Will strike through kings in the day of  
his wrath.  
He will judge among the nations,  
He will fill the places with dead bodies;"  
Psalm 110:5-6.

"All nations whom thou hast made shall come  
and worship before thee, O Lord;"  
Psalm 86:9.

In the above citations from the psalms, those ideas about God which are underscored are not admitted into the thesis; for these ideas are expressed as acts which shall come to pass in the historical outworking of God's plans.

This limitation is quite unnatural and detrimental to the symmetry of the thesis. Nevertheless, the acceptance of it was unavoidable due to the increased volume of material which would have resulted

from including in the survey the ideas expressed in such a form. The exclusion of the ideas about God expressed in the future tense is not destructive to the basic value of the thesis for the reason that such ideas represent unattested statements about God. The past and the present are the sure foundations on which the future is hypothesized. The purpose of the writer in this thesis is to reflect the ideas about God that are drawn from the sure foundations of the past and the present.

By this exclusion of the ideas cast in the future tense, it is not the intention of the writer to exclude also those ideas expressed with the use of emphatic "shall" and "will". For example, in the lines, "With the pure thou wilt show thyself pure;"<sup>1</sup> the thought of the psalmist under no stretch of the imagination could be taken to mean that God is not "pure" in the present but will at some time show himself to be pure. Rather the psalmist's figure of speech here is picturing a constantly pure God who reveals himself as pure at such a time as any individual approaches to his standard of purity.<sup>2</sup> The writer attempted to include

. . . . .

1. Psalm 18:26.
2. Cf. Kirkpatrick, A. F.: "The Book of Psalms", Note on verses 24-27 of Psalm 18.

in the thesis all clear examples of this particular use of the emphatic "shall" and "will".

#### E. METHOD OF PROCEDURE

The plan of procedure for this study will be as follows:

1. A statistical selection of a "psalter" of English hymns to be used as a basis of the comparison to be made between the hymns and the psalms.
2. The survey of the two bodies of literature thus selected, proceeding, first, to a survey of the psalms for an accurate statistical presentation of the ideas about God contained in them; second, to a survey of the selected English hymns for the same purpose.
3. A comparison of the idea of God as presented by the survey of the Hymns of Israel with the idea of God as presented by the survey of the Hymns of Christianity.
4. Permanent values derived from this comparison.

CHAPTER TWO

A STATISTICAL SELECTION  
of  
A "PSALTER" OF ENGLISH HYMNS

"And when they had sung a hymn, they went out unto the  
mount of Olives."

--Mark 14:26--

"The Congregational Hymn is a poem expressing worship, praise, thanksgiving, and prayer on the Godward side; personal spiritual experience, emotion, and inspiration on the human side; and instruction on the religious side".

--Lorenze  
The Singing Church  
p. 27--

## II. A STATISTICAL SELECTION OF A "PSALTER" OF ENGLISH HYMNS

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CHAPTER II  
A STATISTICAL SELECTION  
of  
A "PSALTER" OF ENGLISH HYMNS

A. THE METHOD OF SELECTION EXPLAINED

The writer considers the method by which the Christian hymns are selected for special study to be of prime importance. It is commonly held that, "those who made (the Book of Psalms) gathered the best that they could find from the treasures of Hebrew sacred poetry in all the centuries past".<sup>1</sup> Consequently, in order to make a fair comparison between the two bodies of religious poetry, it is obviously essential that the hymns that are to form the "Psalter" of English hymns be the result of gathering the best that can be found in the treasures of Christian sacred poetry in all the centuries past.

Such a selective task, with any degree of authority in the selection, seems at first sight to be one not capable of being performed. However, it is the opinion of the writer that a group of hymns has been

. . . . .

1. Van Dyke, op. cit., p. 6.

selected by the method used that are as truly representative of the best of the heritage of Christian hymns up to the present century as can be attained.

The method used in selecting these hymns is as follows:

1. The first step was to select the official church hymnals of nine of the contemporary protestant denominations in our country. The denominations represented by this selection are very heterogeneous-- they represent exclusively neither the larger nor the smaller denominations, nor do they represent a leaning toward either the liberal or the fundamental fields of thought.

It is of utmost importance to note the stated aim of the committees which compiled these selections of hymns. The statement of the committee compiling the Presbyterian Hymnal is representative. This sentence occurs in it:

"And now that the book is complete and approved, it must stand as the best exponent of the aims kept in view during its preparation,--to produce a manual of the Church's praise, a treasury of things new and old, chosen for actual service, expressive in some degree of the devotional feeling and also of the culture of God's people. In the selection of hymns, those endeared to the Church by proved fitness have been given



the first place; and the whole field of modern hymnody has been laboriously gleaned".<sup>1</sup>

This statement is dated, July 8, 1895.

The first step, then, was to take these nine hymnals, representing as they did the work of diligent committees searching "laboriously" among old and new hymns for the very best in Christian hymnology, and make a list of all the hymns occurring in them. Then the list was surveyed; and each hymn that appeared in it more than one time was typed onto a card, together with notations of the hymnals in which it occurred. The hymns that appeared in only one of the nine hymnals chosen were discarded. This ended the first step.

2. In the second step the cards made in the first step were used as a "recording catalogue". Various hymn books were taken and the hymns within them noted on the appropriate cards in the catalogue. If the hymnal had a hymn which did not appear in the catalogue, the hymn was discarded.

Again, the choice of hymn books to be surveyed and noted upon the cards was important. They were chosen from four distinct classes of hymn books,

. . . . .

1. Presbyterian Church U.S.A: "The Hymnal", p. iii.



with no regard paid to their being "official" hymn books of any denomination or group. The four classes are: 1. Hymnals for Young People, 2. Hymnals for Children, 3. Hymnals for Special Activities, e.g., missionary meetings, prayer meetings, etc., 4. Hymnals or hymn collections made on the basis of "great", "famous", "immortal", etc., hymns. In addition to these four classes, one more denominational hymnal was added, The Unitarian Hymnal.

This step was divided into two parts. In the first part, thirteen books from the above types of hymnals were recorded in the catalogue. This made a possible total of twenty-two recordings on each card in the catalogue for any one hymn. At this point, the cards were checked over, and each hymn that did not have more than four recordings on it was taken from the file of cards and discarded. The second part consisted in recording the contents of four more hymn books chosen from the above classes upon the remaining cards. This made a possible total of twenty-six recordings on the card of any one hymn in the catalogue.

3. The third and last step of the selecting process consisted of two parts also. The first step was to eliminate from the cards in the catalogue all those which had ten, or less, recordings upon them.

This left one hundred and sixty cards in the catalogue. With this phase of the third step, the selection of the hymns to be treated as a representative group of Christian Hymns was completed. However, in order to make the hymns within this group come to a sharper distinction one from another, a second phase of this third step was entered upon. It consisted in securing the hymn records from three Presbyterian churches. These records were of the hymns that had been used by those churches in the morning service on Sunday for the space of eight months, in the case of two of the churches, and for the space of five years in the case of one of the churches. The record from each church was then treated as a separate hymn book, and each record of each church was recorded on the one hundred and sixty cards left in the catalogue. This last step raised the total number of recordings possible on any one card to twenty-nine.

Chart #1 on page 17, shows the names of the one hundred and sixty hymns chosen by this method of procedure. In the column on the far left hand side of the chart appears the number assigned to the hymn for reference purposes throughout this thesis. In the column next to this one, appears the title of the hymn. The next series of regularly sized columns with the checks in them represent the twenty-nine hymnals sur-

Chart #1a

[illegible]

Chart #16

81. Love Divine, All Loves Excelling	
82. Majestic Sweetness Sits Enthroned	
83. Mine Eyes Have Seen The Glory	
84. More Love to Thee, O Christ	
85. My Country, 'Tis of Thee	
86. My Faith Looks Up to Thee	
87. My Hope Is Built On Nothing Less	
88. My Jesus, As Thou Wilt	
89. My Jesus, I Love Thee	
90. My Soul, Be On Thy Guard	
91. Nearer, My God, To Thee	
92. New Every Morning Is The Love	
93. Now Thank We All Our God	
94. Now the Day Is Over	
95. O Beautiful for Spacious Skies	
96. O Come, All Ye Faithful	
97. O Could I Speak the Matchless Worth	
98. O Day of Rest and Gladness	
99. O for a Closer Walk with God	
100. O for a Thousand Tongues To Sing	
101. O God, Our Help In Ages Past	
102. O Happy Day That Fixed My Choice	
103. O Jesus, I Have Promised	
104. O Jesus, Thou Art Standing	
105. O Little <del>Town</del> of Bethlehem	
106. O Love That Wilt Not Let Me Go	
107. O Master, Let Me Walk With Thee	
108. O Sacred Head, Now Wounded	
109. O Where Are Kings And Empires Now	
110. O Word of God Incarnate	
111. O Worship the King, <del>All</del> -Glorious Above	
112. O Zion Haste, Thy Mission High Fulfilling	
113. One Sweetly Solemn Thought	
114. Onward, Christian Soldiers	
115. Peace, Perfect Peace, In This Dark World	
116. Praise God From Whom All Blessings Flow	
117. Praise the Lord: Ye Heavens Adore Him	
118. Praise To God, Immortal Praise	
119. Rescue the Perishing	
120. Ride On! Ride On In Majesty	
121. Rock of Ages, Cleft For Me	
122. Safely Through Another Week	
123. Saviour, Again to Thy Dear Name We Raise	
124. Saviour, Blessed Saviour	
125. Saviour, Breathe An Evening Blessing	
126. Saviour, Like a Shepherd Lead Us	
127. Saviour, Thy Dying Love	
128. Softly Now the Light of Day	
129. Soldiers of Christ, Arise	
130. Spirit of God Descend Upon My Heart	
131. Stand Up! Stand Up For Jesus	
132. Sun of My Soul, Thou Saviour Dear	
133. Sweet Hour of Prayer	
134. Take My Life, and Let It Be	
135. Ten Thousand Times Ten Thousand	
136. The Church's One Foundation	
137. The Day of Resurrection	
138. The Head That Once Was Crowned With Thorns	
139. The Heavens Declare Thy Glory, Lord	
140. The King of Love My Shepherd Is	
141. The Morning Light Is Breaking	
142. The Shadows of the Evening Hours	
143. The Son of God Goes Forth to War	
144. The Spacious Firmament On High	
145. There Is A Fountain Filled With Blood	
146. There Is A Green Hill Far Away	
147. There Is A Land of Pure Delight	
148. There's A Wideness In God's Mercy	
149. Thou Didst Leave Thy Throne and Thy	
150. Watchman, Tell Us of the Night	
151. Welcome! Happy Morning! Age To Age Shall	
152. What A Friend We Have In Jesus	
153. When All Thy Mercies, O My God	
154. When I Survey the Wondrous Cross	
155. When Morning Gilds The Skies	
156. Where Cross the Crowded Ways of Life	
157. While Shepherds Watched Their Flocks	
158. Who Is On the Lord's Side	
159. Work, For the Night Is Coming	
160. Ye Servants of God, Your Master Proclaim	

veyed. The checks in these columns indicate that the particular hymn opposite to that check appears in the hymnal, which the column in which that check appears represents.

B. THE RELATION OF THE HYMNS SELECTED  
to  
CHRISTIAN HYMNODY AS A WHOLE

1. The numerical Relation.

In order to know whether a selected unit truly represents that from which it is selected, it is necessary to know something about the whole from which it is selected. The purpose of the immediately following sections, including the present section, is to reveal something of this relation between the hymns that have been selected and the whole from which they were selected.

The numerical relation between the hymns chosen and Christian hymnody as a whole is interesting. This relation is shown by chart #2 on page 19. The following is an interpretation of this chart.

There are approximately 400,000 Christian hymns known to be in manuscript form. This numerical

. . . . .

1. Julian, John: "A Dictionary of Hymnology", First Edition, preface.



# A Chart of Proportionate Blocks,

Showing the Degree of Selectivity Represented In the Hymns That Form the Basis of the Survey.

This Block Represents the 400,000 Christian Hymns Known to be In Manuscript Form.

9,917 Hymns

↑ This Block Represents The Total Number of Hymn selections Made By the Twenty-Nine Hymnals used in the Survey.

The figure is arrived at by adding together the total number of hymns in each book. It is accurately determinable.

4,828 Hymns

↑ This Block Represents The Total Number of Different Hymns Appearing in the Twenty-nine Hymnals Used in the Survey.

The figure is arrived at by subtracting the Total Number of hymns appearing in duplicate from the total number in all the hymn books. It is not accurately determinable.

160 Hymns

↑ This Line Generously Represents The Total Number of Hymns statistically Selected to Form the Basis of the Survey.

This Figure is determined By counting. It is accurate.

whole of Christian hymnody is represented on the chart by the large block at the extreme left hand side of it. This block represents the great body of hymns which the hymnal committees of the various churches "laboriously gleaned"<sup>1</sup>, choosing from it "a treasury of things new and old"<sup>2</sup>.

The hymnal committees made individual selections from this mass of Christian hymnody totaling 9,917. The proportion of this number of selections to the whole of Christian hymnody is represented by the second block in the chart.

However, in making these selections, there were, quite naturally, very many duplications of selection. In fact, when these 9,917 selections were recorded and analysed by the writer, it was found that there were approximately only 4,828 different hymns represented in the 9,917 selections. This number of different hymns is represented proportionately on the chart by the third block from the left hand side.<sup>3</sup>

By the process outlined in division "A" of this chapter, the 9,917 selections of the hymnal com-

. . . . .

1. Ante, pp. 13,14.
2. Abid.
3. The accurate number of different hymns cannot be determined by the writer's survey because of the principle of progressive elimination used in the method of selection. See ante, pp. 6,7.

plers were sifted until the one hundred and sixty hymns occurring the most number of times in the twenty-nine hymnals surveyed were determinable. An attempt to represent these one hundred and sixty hymns in proportion to the rest of the chart is made at the extreme right hand side of it by a straight line. In truth, this line is far too generous a representation. However, by it we get a conception of the relation of the one hundred and sixty selected hymns to the number of Christian hymns known to be in manuscript form and to the number of selections made by the hymnal committees.

## 2. The Historical Relation.

The historical relation between the hymns chosen and Christian hymnody as a whole is equally interesting. This relation is shown by chart #3 on page 22. The following is an interpretation of this chart.

The longitudinal lines of this chart divide it off into historical periods of one hundred years for each division. Every five hundred year period is accentuated by a double longitudinal line.

The chart is divided into halves by one horizontal line. In the upper half of the chart, are then placed all of the important authors of Christian hymns in their proper historical position. This is



# Chart #3

← B.C.	1 A.D.	100	200	300
	<p>(New Testament writings Mention hymn singing, but No specific Hymns are named.  Mat. 26:30 Acts 16:25 Ephes. 5:19)</p> <p>"The Odes of Solomon" Which is a Syriac collection of hymns</p>	<p>(Pliny's letter, Written 109 Identifies Hymn-singing with Christians.)</p>	<p>"Gloria In Excelsis" "Ter Sanctus" "Gloria Patri" "Benedictus" (All are anonymous)</p> <p>Clement Alexandria wrote "Shepherd of Tender Youth" The earliest known Christian Hymn. c. 170</p> <p>"Candlelight Hymn"  Gnostic Hymns (Heretical)</p>	<p>Gregory Nazianzen  Coelius Sedulius  Methodius  Paul of Samosata Banished all 2nd century Hymns and substituted Arian propaganda hymns.  Arius  Hilary of Poitiers  Ambrose</p>
			39	

## Sources of material:

1. E. S. Lorenz: "The Singing Church"
2. J. J. Julian: "A Dictionary of Hymnology."

## Errata: J. Fawcett

J. Grigg  
A. Robinson

} Belong in 18th Century instead of 19th  
These errors are not vital to the work

# Chart Showing the Historic.

400	500	600	700	800
<u>Gregory of Nazianzus</u> <u>Synesius</u> <u>Anatolius</u> <u>Sechnall</u> <u>Gregory of Poitiers</u> <u>Ambrose</u> <u>Prudentius</u>	<u>Romanus</u>	<u>Fortunatus</u>	<u>Andrew of Crete</u> <u>John of Damascus</u> <u>Cosmas of Damascus</u> <u>Stephen the Sabaite</u> <u>Theodore of Studium</u> <u>Aldhelm of Sherborne</u> <u>Venerable Bede</u>	<u>Theoctistus</u> <u>Joseph of Studium</u> <u>Theodolph</u> <u>Noth</u>
		151	137	

# Historical Setting of the Hymns Selected For Surveying

900	1000	1100	1200	1300
<u>Theoctistus</u> of <u>Ium</u>		<u>Hermannus</u> <u>Contractus</u>	<u>Bernard</u> of <u>Cluny</u>	<u>John Tauler</u>
<u>Notker</u>		<u>Bernard</u> of <u>Clairvaux</u>	<u>Thomas</u> <u>Acquinas</u>	
			<u>Thomas</u> <u>Celano</u>	
		65 73 72 108		

# Surveying

1300	1400	1500	1600	1700	1800
John Tauler	John Huss	Martin Luther (50 hymn writers were contemporary with Luther) <u>B. Ringwaldt</u> <u>N. Selnecker</u> <u>P. Nicolai</u>  (Metrical Psalmody flourished through 16th + 17th centuries)	George Withers George Herbert Robert Herrick  <u>Richard Baxter</u> <u>John Austin</u> <u>J. Grigg</u> — <u>Thomas Ken</u> <u>Martin Rinkart</u> <u>M. Altenberg</u> <u>M. Opitz</u> <u>R. Robinson</u> <u>George Neumark</u> <u>Paul Gerhardt</u> <u>John Franck</u> <u>John Scheffler</u> <u>John Fawcett</u> <u>John Mason</u>  <u>J. Heerman</u>	Zinzendorf <u>C. F. Gellert</u> <u>John Newton</u> <u>F. G. Klopstock</u> <u>F. Von Hardenberg</u> <u>Anne Steele</u> <u>John Wesley</u> — <u>sin R. G.</u> <u>Charles Wesley</u> <u>William Williams</u> <u>J. Cennick</u> — <u>H. F. L.</u> <u>A. M. Toplady</u> <u>F. Gellert</u> — <u>Samuel F. Smith</u> <u>W. Cowper</u> <u>Harry Alline</u> <u>John Leland</u> <u>P. Dodderidge</u> — <u>Oliver Holden</u> <u>W. B. Tappan</u> <u>Phoebe H. B.</u> <u>G. W. Doane</u>	R. Heber Thomas M. J. K. Sir H. H. R. R. G. Tho. Jam. H. F. L. J. F. C. John Leland Oliver Holden W. B. Tappan Phoebe H. B. G. W. Doane
		1	31 9 21 116	3 4 5 10 2 11 13 16 18 12 19 20 22 23 21 24 25 38 43 31 45 46 50 53 32 54 56 66 69 41 71 74 78 79 48 81 82 88 90 55 96 97 99 100 60 101 102 117 64 118 121 122 73 129 139 144 82 145 147 153 87 154 157 160 94 104 109 113 120	23 enur

500

1600

1700

1800

1900

2000

<p><u>Martin Luther</u>          hymn writers          were contemporaries with          Luther.)  <u>B. Ringwaldt</u>  <u>N. Selnecker</u>  <u>P. Nicolai</u>  <u>Martin Rinkart</u>  <u>M. Altenberg</u>  <u>M. Opitz</u>  <u>R. Robinson</u>  <u>George Neumark</u>  <u>Paul Gerhardt</u>  <u>John Franck</u>  <u>John Scheffler</u>  <u>John Fawcett</u>  <u>John Mason</u>  <u>Joseph Addison</u>  <u>J. Heerman</u>  <u>Isaac Watts</u></p>	<p><u>George Withers</u>  <u>George Herbert</u>  <u>Robert Herrick</u>  <u>Richard Baxter</u>  <u>John Austin</u>  <u>J. Grigg</u>  <u>Thomas Ken</u>  <u>William Williams</u>  <u>J. Cennick</u>  <u>A.M. Toplady</u>  <u>F. Gellert</u>  <u>W. Cowper</u>  <u>Harry Alline</u>  <u>John Leland</u>  <u>Oliver Holden</u>  <u>W.B. Tappan</u>  <u>Phoebe H. Brown</u>  <u>G.W. Doane</u></p>	<p><u>Zinzendorf</u>  <u>C.F. Gellert</u>  <u>John Newton</u>  <u>F.G. Klopstock</u>  <u>F. Von Hardenberg</u>  <u>Anne Steele</u>  <u>John Wesley</u>  <u>Charles Wesley</u>  <u>James Montgomery</u>  <u>H. F. Lyte</u>  <u>J. H. Newman</u>  <u>Edward Caswell</u>  <u>Samuel F. Smith</u>  <u>J. M. Neale</u>  <u>E.W. Shurtleff</u>  <u>F.W. Faber</u>  <u>Cecil F. Alexander</u>  <u>W.W. Howe</u>  <u>F.R. Havergall</u>  <u>Sabine Baring-Gould</u>  <u>Honatius Bonar</u>  <u>L. Bacon</u>  <u>Ray Palmer</u></p>	<p><u>Oliver W. Holmes</u>  <u>Thomas Moore</u>  <u>F.H. Sears</u>  <u>J. Keble</u>  <u>Antemisia Lathbury</u>  <u>Sir John Bowring</u>  <u>Philip Brooks</u>  <u>H. H. Milman</u>  <u>K.J. Spitta</u>  <u>Fanny Crosby</u>  <u>Karl Von Gerok</u>  <u>J.H. Gilmore</u>  <u>Thomas Kelley</u>  <u>F.M. North</u>  <u>George Matheson</u>  <u>W. W. How</u>  <u>F. R. Havergall</u>  <u>Sabine Baring-Gould</u>  <u>Honatius Bonar</u>  <u>L. Bacon</u>  <u>Ray Palmer</u></p>	
<p>1</p>	<p>31 9 21 116</p>	<p>3 4 5 10 11 13 16 18 19 20 22 23 24 25 38 43 45 46 50 53 54 56 66 69 71 74 78 79 81 82 88 90 96 97 99 100 101 102 117 118 121 122 129 139 144 145 147 153 154 157 160</p>	<p>2 6 7 8 12 14 15 17 26 27 28 29 30 32 33 34 35 36 37 40 41 42 44 47 48 49 51 52 55 57 58 59 60 61 62 63 64 67 68 70 75 76 77 80 83 84 85 86 87 89 91 92 94 93 98 103 104, 105, 106, 107 109, 110, 111, 112 113, 114, 115, 119 120, 123, 124, 125 23 more hymns, not enumerated, belong here.</p>	<p>95 156</p>

true in detail down to the sixteenth century. With the sixteenth century, the authors became too numerous to be written down.

In the lower half of the chart are recorded the numbers assigned to the one hundred and sixty selected hymns.<sup>1</sup> Each number, therefore, represents one of the hymns selected. All one hundred and sixty hymns are represented on the chart in the proper historical position according to the date when the hymn was written.

The chart reveals that the hymns selected for the study represent the entire field of Christian hymnody, from the first century down to the present decade. It also reveals very pointedly that the proportion of hymns selected in any one century is proportionate to the production of hymns within that century or era. Special attention is brought to the identical proportion of the hymns to the various centuries as to the authors of the various centuries. In observing this proportion, it should be remembered that all of the one hundred and sixty hymns are recorded on the chart and that all of them only stand as a thin line to a big block in their numerical relation to the whole of

. . . . .

1. Ante p. 16.

Christian hymnody; while almost all of the important hymn authors are recorded on the chart in their actual number.

### 3. The National and Denominational Relation.

Although there are hundreds of small denominations in the world (there are 213 in the United States alone <sup>1</sup>), the world wide denominations are generally summed up under seven classifying heads:

1. Catholics, 2. Lutherans, 3. Baptists, 4. Congregationalists, 5. Episcopalians, 6. Methodists, and 7. Presbyterians. These denominational classifications include one hundred and seventeen million members, compared to the twenty million members in all the other re-  
<sup>2</sup>formed groups.

Chart #4 showing the denominational background of the authors of the selected hymns on page 25 reveals that all of the six classifying denominational heads above named are represented. It is also interesting to note in studying this chart that although only one of the twenty-nine books surveyed was in any way directly

. . . . .

1. Phelan, M.: "New Handbook of all Denominations", Seventh Revision, p. 315.
2. Lutheran Church: "The Lutheran World Almanac and Encyclopedia 1934-1937", p. 362.

# Chart Showing the Denominational Background of the Authors of the Selected Hymns

Anglican	Lutheran	Independent	Congregational	Moravian	Presbyterian	Baptist	Methodist	Quakers	Episcopal	Unitarians	Catholic	Anonymous	Unidentified
2 6 8	21 1	3 5 10	4 17	7 16	11 12	13 23	14 24 29	30	34 44	41 42	26 28	22 31	95 133
9 15 27	88 93	19 20 25	18 40	48 63	47 55	51 53	45 46 50		105 109	62 64	32 49	39 89	159
33 35 36		71 74	58 61	78	57 66	60 79	56 69		112 128	83 91	65 72	96 117	
37 38 43		101 102	77 86		70 84	82 85	81 100			118 150	73 76	126	
52 54		139 147	113 125		90 106	87 97	119 129				108 137		
59 68		154	138 152		107 131	127 141	156 160				142 148		
67 75											151 155		
80 92													
94 98													
99 103													
104 110													
111 114													
115 116													
120 121													
122 123													
124 130													
132 134													
135 136													
140 143													
144 145													
146 149													
153 157													
158													

Sources of Material: 1. "Mennonite Church Hymnal", First edition, Fifteenth thousand  
 2. Services for Congregational Worship" Unitarian Church Hymnal, 1914  
 3. John Julian, "A Dictionary of Hymnology"



related to the Anglican church, a large majority of the one hundred and sixty hymns fall under the heading "Anglican". This fact illustrates definitely that the hymns selected do not represent a denominational bias.

Christianity has penetrated, more or less, practically every national group in the world. In a world survey of religion, the unoccupied fields in the world are all, except in one instance, areas within larger areas which have been touched.<sup>1</sup>

Nevertheless, only thirty-four per cent of the world's population is nominally Christian, with only ten per cent within the protestant ranks.<sup>2</sup> Moreover, the Christian World is limited, nominally, to Latin America, Europe, and North America.<sup>3</sup>

With these facts in mind Chart #5 on page 27, showing the national background of the authors of the selected hymns shows that the same thing that was true in the case of the denominational background of the hymns is true of the national background, namely, that the piling up of the hymns under particular

. . . . .

1. Interchurch World Movement of North America: "World Survey" Vol. II, p. 220.
2. Ibid., p. 45.
3. Lutheran Church: "The Lutheran World Almanac and Encyclopedia 1934-1937", p. 69.

Chart Showing the National Background of the Authors of the Selected Hymns

Germany	England	France	American	Ireland	Wales	Scotland	Silesia	India	Palestine	Canada	Anonymous	Portugal
1, 21	3-4-5-6-8	65 72	14, 17	26, 67	45	2, 7	88	111	137	159	22, 31	96
93	9-10-11-12-15	73 108	29, 30	130, 138		12, 55					39, 89	
	16-18-19-20	151	34, 40	146, 152		57, 63					117, 126	
	23-24-25-27		41, 44	157		68, 106						
	28-32-33-35		47, 51			107						
	36-37-38-42		58, 60									
	43-46-48-49		64, 70									
	50-52-53-54		77, 83									
	56-59-61-62		84, 85									
	66, 69, 71		86, 95									
	74, 75, 76		105, 109									
	78, 79, 80		113, 119									
	81, 82, 87		127, 128									
	90, 91, 92		131, 141									
	94, 97, 98		156									
	99, 100, 101											
	102, 103, 104											
	110, 112, 114											
	115, 116, 118											
	120, 121, 122											
	123, 124, 125											
	129, 132, 133											
	134, 135, 136											
	139, 140, 142											
	143, 144, 145											
	147, 148, 149											
	150, 153, 154											
	155, 158, 160											

Sources of Material: 1. "Mennonite Church Hymnal", 1927.  
 2. "Services for Congregational Worship", Unitarian Hymn Book, 1914.  
 3. "A Dictionary of Hymnology", John Julian.  
 4. "The New Hymnal", Protestant Episcopal Church, 1916.

national headings does not deny the statement that the hymns selected do not represent a national bias.

4. The Relation of the Hymns Selected to those Rejected.

The relation of the hymns selected to those rejected is displayed by chart #6 on page 29. The following is an explanation of that chart.

The area of the triangle represents the 9,917 hymn selections made by the hymn committees of the twenty-nine hymnals surveyed.

The height of the triangle represents the twenty-nine selections that are possible to any one hymn. The horizontal lines mark off the twenty-nine hymnal sections in the height of the triangle.

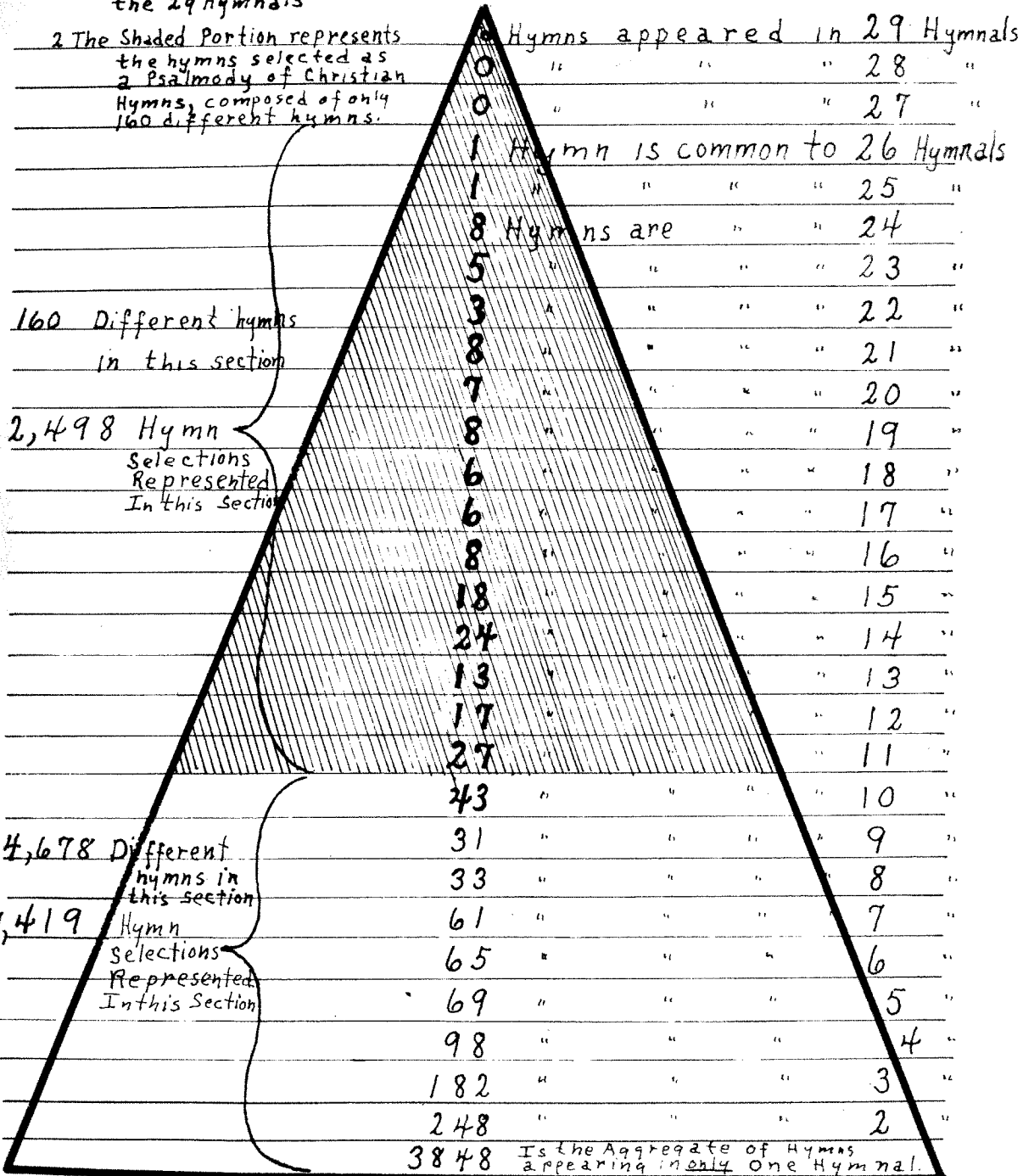
The shaded portion of the triangle indicates the proportion of the total possible number of "selection votes" which fell on the one hundred and sixty selected hymns, to the number of "selection votes" that fell on the 4,678 rejected hymns. The value of this chart is to show that approximately two-thirds of the possible "selection votes" for any one hymn fell on the one hundred and sixty selected hymns; while the one-third remaining "selection votes" were spread out over 4,678 hymns! In other words, the hymns rejected received only an average of less than two "selection

# Chart Showing the Statistical Relations of the Hymns Selected to Those Rejected by the Survey of the Twenty Nine Hymnals

## Explanation:

1. The whole triangle represents  
the 29 Hymnals

2. The Shaded Portion represents  
the hymns selected as  
a Psalmody of Christian  
Hymns, composed of only  
160 different hymns.



votes" for each hymn; while the hymns selected received an average of more than fifteen "selection votes" for each hymn! The significance of this chart and these statistics is to show the decided favor expressed for the hymns chosen in relation to the weak favor for those rejected.

CHAPTER THREE  
THE IDEAS ABOUT GOD CONTAINED IN THE  
HYMNS OF ISRAEL

"Here are drawn to life all the emotions with which the  
minds of men are wont to be agitated".

Calvin.

"The ideas of God that it contains will be for the most  
part certainly, those held by the plain man. We  
shall see what aspects of the conception of  
God really functioned in the life of  
the man on the street."

J. M. P. Smith,  
"The Religion of the Psalms"  
P. 129.

### III. THE IDEAS ABOUT GOD CONTAINED IN THE HYMNS OF ISRAEL

- A. The Aim of the Present Chapter.....32
- B. The Method of Selecting and Recording the  
Ideas About God Contained in the Psalter..32
- C. An Explanation of the Bar Chart Displaying  
The Ideas About God That Appear in the  
Psalms.....36
- D. Bar Chart Displaying the Ideas About God  
That Appear in the Psalter.....37

### CHAPTER THREE

#### THE IDEAS ABOUT GOD CONTAINED IN THE HYMNS OF ISRAEL

##### A. The Aim of the Present Chapter.

The aim of this chapter is to lift out the ideas about God contained in the hymns of Israel and to record those ideas in such a way as to display systematically what the psalms teach about God. Inasmuch as the basis of comparing the ideas about God in the psalms with the ideas about God in the hymns is to be numerical, it is necessary to be as exhaustive as possible in recording the ideas about God from the psalms.

##### B. The Method of Selecting and Recording the Ideas About God Contained in the Psalter.

It is well at this point to restate the limitations of this study which directly affect the method of selecting the ideas from the Psalter and to state and illustrate the method by which the ideas were selected and arranged.

There were two limitations placed upon the scope of this thesis which directly influence the selecting of the ideas about God from the psalms. These were: 1. No ideas about God expressed in the future



tense will be included,<sup>1</sup> although care has been taken to endeavor to include all of those ideas that are expressed with the emphatic use of "shall" and "will". 2. In every case, the recordings are made on the basis of concrete ideas;<sup>2</sup> and, in most cases each recording refers to a particular word in which the general idea of the passage is embodied.

The following illustration and explanation will demonstrate the method by which the psalms were approached:

"Blessed is the man whom thou chastenest,  
O Jehovah,  
And teachest out of thy law;  
That thou mayest give him rest from the  
days of adversity,  
Until the pit be digged for the wicked".<sup>3</sup>

Explanation of the above verses:

1. The words that are underscored contain in them the ideas which are taken from this passage. The word "chastenest" contains the idea about God that He punishes man when he does wrong. The idea represented by this word is then recorded under the general heading, "God Punishes the Wicked". The word "teachest" contains

. . . . .

1. Ante, p. 7.
2. Ante, p. 6.
3. Psalm 94:12-13.

the idea that God teaches mankind. The idea represented by this word is then recorded under the general heading, "God Leads, Guides, Teaches, and Counsels Man in His Way of Life". Likewise, the word "law" indicates that God has a revealed way of life for man. The idea represented by this word is recorded under the general heading, "God Has Revealed a Way of Life".

2. All of the ideas contained in the words that are not underscored in the above passage are rejected because of the tense in which the action is placed. Moreover, the idea in the line, "Until the pit be digged for the wicked", that God is preparing a place for the punishment of the wicked is not expressed in the concrete. Such an idea about God might rightly be inferred from this passage; but inferences of this nature are restricted from this thesis.

After the ideas were lifted out of the psalms in accordance with the method outlined above, it was necessary to arrange and classify all of the many different ideas into some type of systematic framework, in order that a logical comparison between them and the ones to be extracted from the Christian hymns could be made. Two books were selected for the purpose of providing a suggestive framework for arranging the ideas about God that were culled from the psalms into a

systematic and logical order. These books were: "The Great Doctrines of the Bible" by William Evans and, "What the Bible Teaches" by R. A. Torrey. Both of these books were used as guides for forming the general framework on which to hang the ideas taken from the psalms. Neither was followed exactly in any part. Consequently, the resulting framework, according to which the ideas about God are arranged, is as much a product of a logical grouping and arranging of the ideas that were before the writer as it is a product of the synthesizing of the frameworks used by Evans and Torrey to classify the ideas that they had collected from the Bible.

The detailed results of surveying the psalms according to the method outlined above for all of the ideas about God contained in them, and of then classifying these ideas into a logical and systematic form according to the method also suggested above, are exhibited in Appendix A, under the title: Detailed Reference Tables Which Were Basic to the Formation of the Bar Chart Displaying the Ideas About God That Appear in the Psalms. A graphic representation of the ideas about God that appear in the psalms is the Bar Chart referred to above. That Bar Chart is placed in this chapter to present to the reader a summary and compara-

tive picture of the results of the survey of the psalms for the ideas about God contained in them.

C. An Explanation of the Bar Chart Displaying the Ideas About God That Appear in the Psalms.

This chart appears on page 38. In the column at the extreme left hand side of the chart appears the eleven large categories into which the various ideas about God found in the psalms are classed. The column second from the extreme left hand side of the page lists all of the ideas about God that appear in the psalms. The bars extending from each of these ideas represent the numerical frequency of the appearance of that particular idea in the Psalter. These bars are computed on the basis of the number of verses in which that particular idea occurs.

As intimated above, the tables in Appendix A form the source for the statistics represented in this chart. To understand what definitely lies behind any concept displayed in the chart, reference to Appendix A will illuminate the necessarily abbreviated statement of the concepts in the chart. To facilitate direct reference from the chart to the Appendix, each section of the chart carries with it the number under which it appears in the Appendix. Thus, for example, if one wished to see what verses lay behind the bar opposite

to the concept entitled, "God Helps the Poor", he would look under B. 13 in section X of Appendix A. The "B. 13" is recorded in the upper left hand corner of the square that records the title of the concept, and the "X" is recorded in the upper left hand corner of the large block that governs the particular unit of smaller concepts of which "God Helps the Poor" is one

D. Bar Chart Displaying the Ideas About God That Appear in the Psalms.

This chart appears on the page immediately following this page.

Number of verses		6	12	18	24	30	36	42	48	54	60	66	72	78	84	90	96	102	108	114	120	126	132	138	144	150	156	162	168	174	180	186	192	198	204	210	216	222	228	234	240				
I God is Spirit																																													
II God is One God	A The Fact of Unity																																												
	B The Nature of Unity																																												
III God is Eternal	A The Fact stated in full																																												
	B The Fact stated in Part																																												
	C God is immutable																																												
IV God is Omnipresent	A The Fact stated in Full																																												
	B-1 God is in heaven																																												
	B-2 God is on earth																																												
	B-3 God is in or with men																																												
	B-4 God is in the Temple																																												
V God is a personality	A The Fact stated in full																																												
	B-1 God sees																																												
	B-2 God knows																																												
	B-3 God hears																																												
	B-4 God feels																																												
	B-5 God lives																																												
VI God is Omnipotent	B-6 God has bodily function																																												
	A The Fact stated in full																																												
	B-1 God is the Creator																																												
	B-2 God creates nations																																												
	C-1 God is a worker																																												
VII God is Omniscient	C-2 God is ruler of world																																												
	C-3 God is majestic																																												
	A The Fact stated in full																																												
VIII God is Holy	B-1 God is source of knowledge																																												
	A The Fact stated in full																																												
	B-1 God's relation to purity																																												
IX God is Righteous and Just	B-2 God's possessions are holy																																												
	A The Fact stated in full																																												
	B The Fact stated in part																																												
	C-1 God is upright and true																																												
X God is Merciful and full of Loving-kindness	C-2 God punishes the wicked																																												
	C-3 God seems to punish the innocent																																												
	A The Fact stated in full																																												
	B-1 God forgives sinners																																												
	B-2 God has chosen a people																																												
	B-3 God has chosen individuals																																												
	B-4 God has revealed will																																												
	B-5 God leads, guides, teaches																																												
	B-6 God has a covenant																																												
	B-7 God provides protection + help																																												
	B-8 God provides for His people																																												
	B-9 God saves His people																																												
	B-10 God bestows bountiful blessing																																												
God is Faithful	B-11 God answers prayer																																												
	B-12 God gives joy to men																																												
	B-13 God helps the poor																																												
	C-1(A) The basis for God's love																																												
	C-1(B) God Tests men																																												
	C-2 God examines motives												</																																

Chart #7

Bar Chart Displaying  
The Ideas About God  
That Appear In The Psalms

## CHAPTER IV.

### THE IDEAS ABOUT GOD Contained In THE "PSALTER" OF CHRISTIAN HYMNS

"There's lots of music in 'em, the hymns of long ago;  
An' when some gray-haired brother sings the one I  
    used to know,  
I sorter want to take a hand--I think o'days gone by--  
"On Jordan's stormy banks I stand and cast a wishful  
    eye".

"There's lots of music in 'em--those dear, sweet hymns  
    of old,  
With visions bright of lands of light and shining  
    streets of Gold;  
And I hear 'em ringing--singing, where memory dreaming  
    stands,  
"From Greenland's icy mountains to India's coral  
    strands".

"We hardly needed singin' books in them old days:  
    we knew  
The words, the tunes, of every one, the dear old hymn  
    book through!  
We had no blaring trumpets then, no organs built for  
    show;  
We only sang to praise the Lord, "from whom all  
    blessings flow".

"An' so I love the dear old hymns, and when my time  
    shall come--  
Before the light has left me and my singing lips are  
    dumb--  
If I can only hear 'em then, I'll pass, without a  
    sigh,  
"To Canaan's fair and happy land, where my possessions  
    lie!"

--Frank L. Stanton  
in The Atlanta Constitution

IV. THE IDEAS ABOUT GOD CONTAINED IN THE "PSALTER"  
OF CHRISTIAN HYMNS

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## CHAPTER IV

### THE IDEAS ABOUT GOD Contained In THE "PSALTER" OF CHRISTIAN HYMNS

#### A. THE AIM OF THE PRESENT CHAPTER.

The aim of the present chapter is to lift from the selected group of Christian hymns<sup>1</sup> all of the ideas about God contained in them and to systematize these ideas, in so far as is possible, according to the same scheme of systematization<sup>2</sup> used for the ideas taken from the psalms.

#### B. THE METHOD OF SELECTING THE IDEAS ABOUT GOD.

##### 1. The Limitations Imposed.

The ideas about God that are contained in the hymns will be selected in accordance with the same limitations that were used for the psalms.<sup>3</sup> The points of limitation used for the psalms were:  
(1.) Only direct statements about God will be recorded.<sup>4</sup> (2.) No ideas that are dependent upon

. . . . .

1. Ante, pps 6, 7.
2. Ante, p. 34.
3. Ante, p. 32.
4. Ante, p. 6.

future action of God for their verification will be used.<sup>1</sup>

## 2. The System of Reference Numbers Explained.

In as much as the selected group of hymns was not bound together in any one book, it was necessary for the sake of convenient reference, to impose upon each hymn a number that would stand for the hymn, just as a number stands for a psalm. Accordingly, the selected one hundred and sixty hymns were alphabetized. Then each hymn was numbered in the order in which it appeared, beginning with "1" representing the first hymn in the section of "A's". Chart 1a,b on page 17 displays the titles of the hymns together with the number by which each hymn is referred to.

When a hymn is compared with a psalm, it is immediately evident that the verse numbers of the hymns refer to much larger sections than the verse numbers in the psalms. To illustrate what is meant, the average hymn is five or six verses in length; while the average psalm is of many more verses in length. In order to make a verse reference in a hymn approximately equivalent to a verse reference in a psalm, the hymns

. . . . .

1. Ante, p. 32.

were versified in accordance with the following illustration:

1. "A Mighty Fortress Is Our God"

Verse 2:a "Did we in our own strength confide;  
Our striving would be losing;  
" 2:b Were not the right man on our side,  
The man of God's own choosing:  
" 2:c Dost ask who that may be?  
Christ Jesus, it is He;  
" 2:d Lord Sabaoth His name,  
From age to age the same,  
And He must win the battle".  
  
" 3:a "And though this world, with devils  
filled,  
Should threaten to undo us;  
" 3:b We will not fear, for God hath willed  
His truth to triumph through us:"  
  
Etc.

As evident from the above illustration, the verses were divided within themselves into sections "a", "b", "c", "d", each section containing approximately two lines of the standard verse. Of course, standard verses of shorter lengths would have fewer subdivisions; while standard verses of longer lengths would have more subdivisions.

The recording for the idea about God in the underscored line in the above hymn would be made as follows: "1:2c".

When looking at any one recording, then, the first number stands for the number of the hymn. The second number, or the first number after the colon,

stands for the number of the standard verse. The alphabetical references stand for the subdivisions of the standard verses.

When the idea about God to be recorded occurred in the refrain of a hymn, it was recorded, for example, as follows: "102:ref. (4)".

The "102" stands for the number of the hymn.<sup>1</sup> The "ref." signifies that the idea recorded occurs in the refrain of the hymn. The "4" in parenthesis indicates that the refrain occurs four times.

The significance of this method of dividing the hymns stands out most sharply when the recordings are carried to the chart, for, then each subdivision is treated as a "verse", equivalent numerically to any verse reference from the psalms.

. . . . .

1. Sometimes the texts of the hymns vary from hymnal to hymnal. The texts that were used in this hymnal are to be found in the Presbyterian Church Hymnal. All hymns not in this book will be found in the Reformed Church Hymnal. There is only one exception: "Jesus, Lover of My Soul." was used according to the text found in the Methodist Episcopal Church Sunday School Hymnal.

### 3. The Procedure Explained.

With the above limitations as a guide and the above system-of-recording for a form of reference, the writer surveyed the one hundred and sixty selected hymns, recording all of the ideas about God that occur in them. These ideas were then systematized after the same manner as were the concepts about God recorded from the survey of the psalms.<sup>1</sup> The result of the systematization of the ideas from the hymns is recorded in Appendix B.

In turn, Appendix B. became the basis for the construction of a bar graph representing the ideas about God that appear in the Christian hymns. The construction of this graph was identical to the construction of the graph for the psalms.<sup>2</sup>

### 4. Method of Treating Ideas About God Which Were Unique to the Hymns.

Quite naturally, the hymns had concepts about God in them which were not contained in the psalms. These concepts are to be found at the end of Appendix B, listed under the title: "Concepts about God which were Unique to the Christian Hymns".

. . . . .

1. Ante, pp. 34, 35.

2. Ante, p. 36.

These unique concepts were then used as the basis for making a bar graph, already described.

It was also found that the hymns have in them three "figures" of God in action--God the Father, God the Son, and God the Holy Spirit. In the psalms, within the scope of this thesis, God appeared in only one form, God the Father. Consequently, throughout Appendix B, the references to the action of God the Father and to the action of God the Son were kept separate, inasmuch as it was possible to keep them separate. God as the Holy Spirit was not kept separate.<sup>1</sup> Thus, under the sections entitled, "Frequency of Appearance", the reference numbers which refer to the places in the hymns where that particular idea is to be found, are divided into two sections. The first section contains the references in which the one referred to is God the Father; while the second section contains the references in which the one referred to is God the Son. The first number of the second section is preceded by the sign "C-". In some hymns, this distinction between God the Father and God the Son was quite debatable; in others, it was very clear cut.

. . . . .

1. Post Appendix B, p. 2.

When the figures in the summary are carried to the chart, the figure recorded on the chart is the sum of the two groups of references; and the distinction between God the Father and God the Son is dropped.

C. BAR CHART PRESENTING THE IDEAS ABOUT GOD THAT  
APPEAR IN THE CHRISTIAN HYMNS.

This chart appears on the page immediately following this page. A chart displaying further ideas which are unique to the hymns will be found in the following chapter.<sup>1</sup>

.....

1. Post p. 54.

[illegible]

The number of verses 6 12 18 24 30 36 42 48 54 60 66 72 78 84 90 96 102 108 114 120 126 132 138 144 150 156 162 168 174 180 186 192 198 204 210 216 222 228 234 240

Each block represents six verses.



## CHAPTER V.

### A COMPARISON OF THE IDEA OF GOD As Presented By THE HYMNS OF ISRAEL With The Idea Of God As Presented By THE HYMNS OF CHRISTIANITY

"It is a remarkable fact that only in Hebrew and Christian worship is a congregational use of hymns conspicuous. With all their literary and poetic urge for expression, the Greeks had no singing connected with their temple rites. In so far as the Egyptians had musical elements in their ritual, it was choral and not congregational ...The Vedic hymns were not singing hymns, but reading hymns, for recital and meditation...Although in India there is singing connected with great festivals and processions, the songs used are so obscene that respectable Hindus are making an effort to have the public singing of them forbidden. They are usually sung by the female attendants of the idol, temple prostitutes, who are the professional singers of these ostensibly religious songs.

"Nor is this much to be wondered at, since (the Judeo-Christian religion) is the only religion, calculated to draw out at once the two elements necessary to such a form of worship--awe and love--awe which lies at the heart of worship, and love which kindles it into adoring song".

"The Singing Church",  
Lorenze, page 33.

## CHAPTER V.

### A COMPARISON OF THE IDEA OF GOD As Presented By THE HYMNS OF ISRAEL With The Idea Of God As Presented By THE HYMNS OF CHRISTIANITY

#### A. THE WRITER'S POINT OF VIEW IN THIS COMPARISON

Underlying the analysis of the ideas about God that were taken from the hymns and from the psalms, there is a basic point of view which should be made clear at this time. This basic point of view is as follows: The writer has grouped together ideas about God that are alike on the point of the category into which they are grouped, but which may be very unlike in other respects. An illustration of the significance of this fact follows:

"God saves his people" is one category under which groupings both from the psalms and from the hymns were made. Into this category were placed all references to God's redeeming, saving, and freeing his people. In the psalms, this salvation of God most frequently refers to God's having "saved" his people from their worldly enemies; while in the hymns, the salvation of God quite frequently refers to his having saved the individual from sin, evil, hell, and all its powers--an idea that scarcely appears in the psalms.

The point of view of the writer in the analysis was to disregard as irrelevant any analysis of the nature of salvation. Only direct statements were selected in the survey; and the qualifying nature of those statements was that they bore on the concept of the character of God. That God saves individuals, describes Him directly. The "from what" "to what" description of that salvation effected by God, describes him only inferentially, and, therefore, was not accepted as evidence within the scope of this thesis. This procedure was used in relation to all other concepts as well.

The point of view of the comparison now to be made is identical with the point of view in the above analysis. The comparison is to make use only of the direct categorical statements about God. This procedure is the logical outworking of the limitation put upon this thesis.<sup>1</sup>

#### B. THE COMPARISON DISPLAYED BY CHARTS

The comparison between the ideas about God that appear in the psalms and the ideas that appear in the hymns is graphically set forth in two charts. These charts appear on the pages immediately following.

. . . . .

1. Ante, pp. 6,7,8.

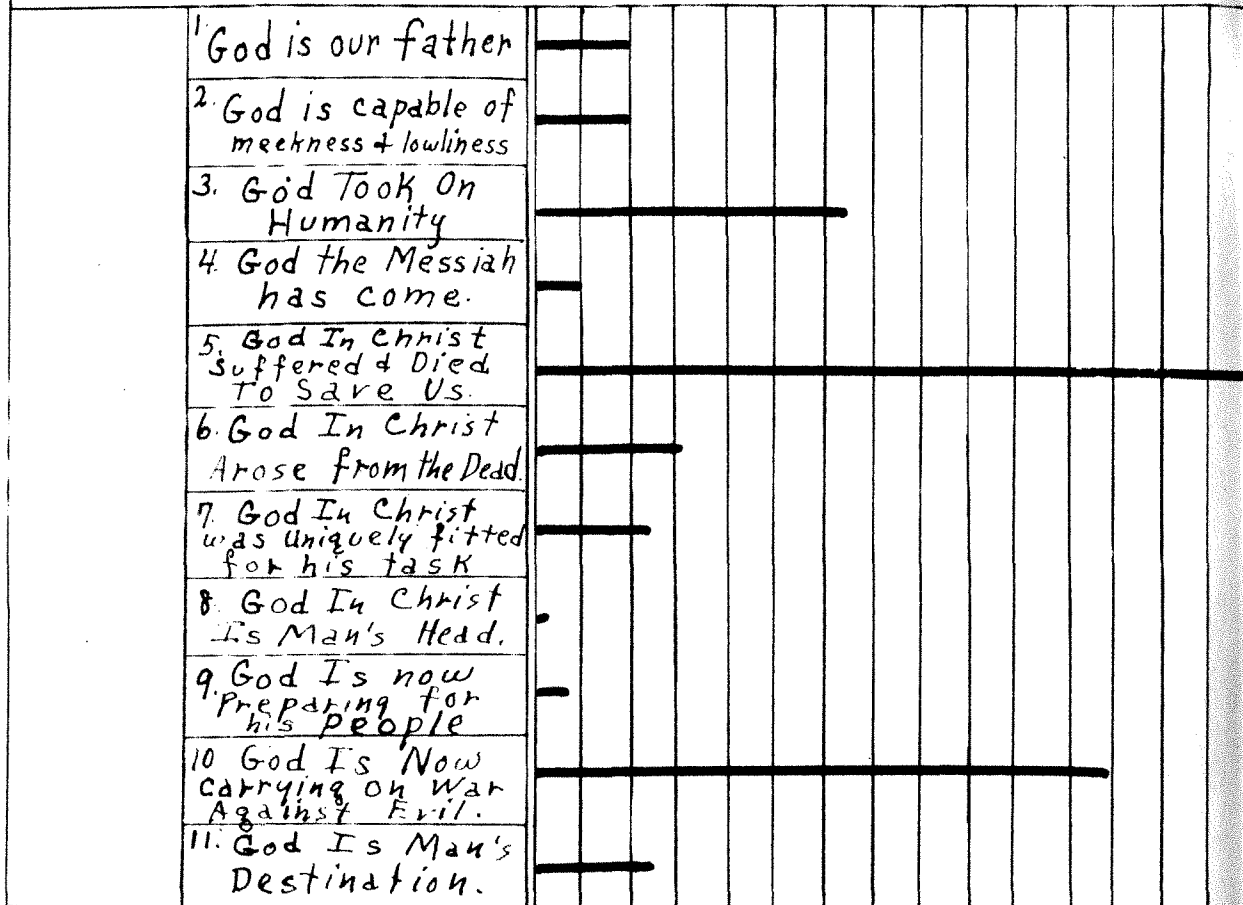
The number of verses		6 12 18 24 30 36 42 48 54 60 66 72 78 84 90 96 102 108 114 120 126 132 138 144 150 156 162 168 174 180 186 192 198 204 210 216 222 228 234 240																																							
I	God is Spirit																																								
II	God is One																																								
III	God is Eternal																																								
IV	God is Omnipresent																																								
V	God is a Personality																																								
VI	God is Omnipotent																																								
VII	God is Omniscient																																								
VIII	God is Holy																																								
IX	God is Righteous and Just																																								
X	God is Merciful and full of Loving-kindness																																								
	God is Faithful																																								

# Bar Chart Displaying the Ideas About God That

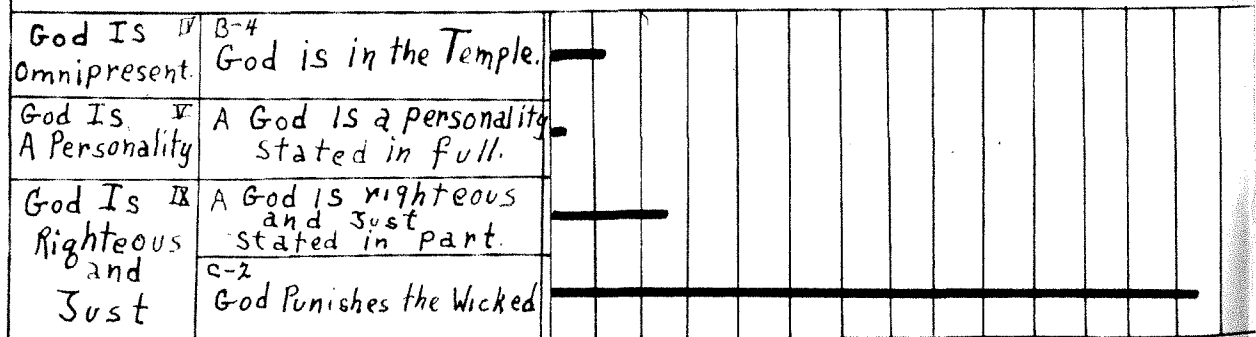
Chart #10

Part 7

Ideas That Are Unique To



## Bar Chart Displaying The Ideas About God That



Number of Verses 6 12 18 24 30 36 42 48 54 60 66 72 78 84 90  
Each block

## About God That Appear In the "Psalter" of Christian Hymns.

## Part Two

Are Unique To The Christian Hymns.

This image shows a single sheet of white paper with horizontal blue or grey ruling lines. The lines are evenly spaced and run across the width of the page. There is no handwriting or other markings on the paper.

## Ideas About God That Are Unique To The Psalms

[illegible]

Each block represents six verses.

C. POINTS OF COMPARISON DRAWN FROM THE COMPARATIVE CHARTS

a. Ideas about God that are STRESSED by both the psalms and the hymns:

1. God is a worker.
2. God is Ruler of the world.
3. God is majestic.
4. God is merciful and full of lovingkindness, stated in full.
5. God has a revealed will.
6. God provides protection and help for his people.
7. God saves his people.

b. Ideas about God that are APPROXIMATELY EQUALLY stressed in the psalms and in the hymns, there being a difference of not more than six verses in the stress.

1. God is one God, the fact of unity stated.
2. God is eternal, stated in part.
3. God is omnipresent, stated in full.
4. God is omnipotent, stated in full.
5. God is majestic.
6. God is the source of human knowledge.
7. God's relation to purity stated.
8. God has a covenant with his people.
9. God bestows bountiful blessings.
10. The basis of God's love stated.
11. God tests men.
12. God examines man's motives.

c. Ideas about God that receive SIMILAR STRESS in the hymns and in the psalms but which differ more than six verses from each other.

1. God is in heaven.
2. God is the creator.
3. God is Ruler of the world.
4. God's possessions are holy.
5. God is upright and true.
6. God is merciful and full of lovingkindness, stated in full.
7. God has a chosen people.
8. God has chosen individuals.
9. God leads, guides, and teaches his people.
10. God provides protection and help.
11. God saves his people.
12. God is faithful.
13. God has Angels. (see Appendix A, page 36.)

d. Ideas about God that receive decided emphasis in one group or the other.

(a) Ideas about God that receive decided emphasis in the Christian hymns.

1. God is a spirit.
2. The nature of the unity of God.
3. God is eternal, stated in full.
4. God is immutable.
5. God is on the earth.
6. God is in or with men.
7. God lives.
8. God is holy, stated in full.
9. God forgives sinners.
10. God gives joy to men.
11. God is our father.
12. God is capable of meekness and lowliness.
13. God took on humanity.
14. God the Messiah has come.
15. God suffered and died to save us.
16. God arose from the dead.
17. God was uniquely qualified for his task.
18. God is man's head.
19. God is now preparing for his people.
20. God is now carrying on war against evil through his people.
21. God is man's destination.
22. God is a God of peace and calm.(see Appendix A,p.36)

(b) Ideas about God that receive decided emphasis in the psalms of Israel.

1. God sees.
2. God knows.
3. God hears.
4. God feels.
5. God has bodily functions.
6. God is a worker.
7. God is omniscient, stated in full.
8. God seems to punish the innocent.
9. God has a revealed will.
10. God is righteous and just, stated in full.
11. God answers prayer.
12. God is in the Temple.
13. God is a personality, stated in full.
14. God is righteous and just stated in part.
15. God punishes the wicked.



D. OBSERVATIONS ON THE COMPARISONS NOTED.

It is with great interest that the writer has set himself to observe the significance of the comparisons revealed by the research of this thesis. Perhaps he has been unconsciously influenced more than he knows by that school of thought which has vociferously maintained that the God of the old Hebrew conception is not the God of our conception.<sup>1</sup> It has long been the writer's opinion that Christ came mainly to reveal a "new" character of God, one which had hithertofore not been plainly conceived by man.

Moreover, the writer had been conscious of a definite influence from the school of thought<sup>2</sup> that considers the Christian hymns to be far inferior on every count, except in their adaptability to singing, to the great psalms. He imagined that the hymns would be revealed as decidedly weak in their theological content when the comparisons were finally set up.

It might be said at this point that during the work of the thesis, the writer vacillated from one position to another in regard to the above mentioned possible attitudes toward the psalms and the hymns.

. . . . .

1. Post, p.

2. The United Presbyterian Church.

At one time, he would think that there was going to be exhibited vital cleavages in the concepts of God; at other times, it seemed that there was not even the slightest basic change, and that the hymnist had not made any mentionable advance over the psalmist in his concept of God. The same vacillation was evident also in the matter of the superiority of the psalms to the hymns.

The following observations, therefore, were pertinent to the writer.

1. THERE IS NO DRASTIC CHANGE IN THE CONCEPT OF GOD.

When a careful study is made of the comparisons between the concepts of God as they lie in the two different bodies of religious poetry surveyed, it is undoubtedly true that the idea of God in the Christian hymns is basically<sup>1</sup> similar to that in the psalms. In this connection, it should be noted that at one of the very points in which the psalms prove to be unique, namely, that "God is a personality, stated in full.", the Christian hymns, although they do not stress God as a personality, become explicit in their details concerning the personality of Christ. It is the

. . . . .

1. Ante, p. 56.

living personality in God the Son that replaces the old Hebrew stress upon the then undemonstrable personality of God. For further illustration of this point, it should be noted that six of the fifteen ideas about God that receive decided emphasis in the psalms of Israel<sup>1</sup> are ideas which are categorized under the title, "God is a personality". Likewise, the first eight of the ideas that are listed as unique to the Christian hymns in chart #10 are directly consistent with the Christian concept, "God the living personality".

In the psalms there are only two concepts which might be basically different from the concepts of God in the hymns. These two are: "God is in the temple" and "God punishes the wicked". These two ideas could not possibly be cited as demonstrating a drastic change. That "God is in the temple" is not foreign to the Christian concept of a God who walks the earth in the form of humanity; likewise, the "God (who) punishes the wicked" is in no sense different basically from the God who metes our justice and fights evil.

## 2. THE HYMNS CONTAIN A NEW REVELATION OF GOD FOR MAN.

Although there is no basic difference in the concept of God as one moves from an examination of him

. . . . .

1. Ante, p. 56.

through the eyes of the psalmist to an examination of him through the eyes of the Christian hymnist, there is a definite and distinct new revelation of him--a new view into his essential character. This entire new revelation is centered in the person and work of "God the Son," together with the theological implications of his having come to earth, and with the added insight into God's love and fatherhood revealed in his work on earth.

3. THE RELATION OF THE PSALMS AND THE HYMNS IS  
COMPLEMENTARY.

The hymns sing of a new revelation of God, which is far more wonderful and important than the Egyptian deliverance was in its practical effect upon mankind. In singing of this new revelation, the Christian hymns present a unique and absolutely essential content for Christians to use in their "psalm singing". Nevertheless, in spite of the absolute essential nature of this new element (essential because it is unique and central to the Gospel) there are

certain essential attributes of God about which the hymnist in the Christian songs is almost, if not completely, silent; while the Hebrew psalmist lustily sings them forth. For example, as surprising as it may seem, the idea that "God answers prayer" is not

stressed at all in the hymns; while it is stressed decidedly in the psalms. Moreover, many of the ideas expressed in the Christian hymns find a fuller (and, it may be said, much more vivid and poetic) expression in the psalms. Thus, it is evident that although the Christian hymns are the more essential to Christianity because of their unique elements, yet the essential relation of the two bodies to each other is complementary rather than exclusive.

4. GOD'S WILL AND PURPOSE IS MORE FULLY REVEALED IN  
THE CHRISTIAN HYMNS.

The writer worked long to discover the significance of the idea, unique to the Christian hymns, which stated, "God is now carrying on war against evil through his people". At times, it seemed as if the classification of this category as "unique" to the hymns were false. Did not the psalmist sing of the God who led his people in battle?

However, the essential truth of the uniqueness of this concept as it appears in the Christian hymns remains evident to the writer. In order to illustrate why the writer thinks it --valid--to present this idea as unique to the Christian hymns, it will be necessary to think back into the thought content of this concept as related to the one mentioned as

being similar to it in the psalms.

In the psalms, God leads his people against other people, who are classed as "evil". This action of God in the psalms is seen as such to reveal him as the great "helper", and "defender" of his people.

In the Christian hymns it is much different. The warfare in the hymns is one in which God is laboring against a "personalized" force of evil. "The Son of God goes forth to war...who follows in his train?"<sup>1</sup> is the sentiment of the Christian hymn. The point of view is that man may join God in this war as a "soldier" under God, who is his "leader". The object of the war is, "The prince of darkness grim,-- We tremble not for him; His rage we can endure, For lo! his doom is sure, One little word shall fell him."<sup>2</sup> In other words, it is a case of man joining God against a "personal" Satan, enemy of God and of man; rather than, as in the psalms, of God joining man against "evil" peoples who have set their will against God's chosen people. In this new concept contained in the hymns, we have a fuller revelation of the purpose and will of God than was inherent in the concept of God

. . . . .

1. "The Son of God Goes Forth To War", verse 1.
2. "A Mighty Fortress Is Our God", verse 3.

contained in the psalms. Nevertheless, let it be noted how carefully knit together the two ideas are. There is no cleavage, blunt and sudden, as one leaves the concept of the psalm and comes to the concept of the hymn.

The above paragraph shows the expanding revelation of God as caught by the hymnist concerning his immediate purpose in the world, and of his and man's relation to that purpose--he is carrying on a war to the death with a "personalized" enemy: we may join his army and help him!

There is still more concerning the will and purpose of God as more fully revealed in the Christian hymns than has been noted as yet.

The Christian hymns record, "God is man's destination" and "God is preparing for his people". These two concepts, which are found to be unique to the hymns, reveal a more full understanding concerning the will and purpose of God for mankind than was evident in the psalms. These concepts point to and explain the ultimate purpose of God for his creatures. Thus, it might be logically concluded, the hymns contain a complete revelation of God, in the sense that in the hymns are to be found insights into God's plan both for the present and for the future. Such

a conclusion can not be made concerning the psalms on the basis of a study of the concepts about God contained in them, when those concepts are restricted to the past and to the present tense. In the psalms, there is frequent mention of what God "shall" do. In contrast, the hymns picture a complete understanding of the will and purpose of God in the present tenses. God's will has been revealed fully for his people. He is now accomplishing that will. Revelation is closed. To the psalmist, revelation was yet open; his thinking was not complete. God had not finally acted in revealing his purpose.



## CHAPTER VI.

### PERMANENT VALUES DERIVED FROM THIS COMPARISON

"A hymn book is a transcript from  
real life...  
The heart of the Christian Church  
is revealed in its hymns;"

Handbook to The Hymnal,  
Presbyterian Board of  
Christian Education,  
Title Page.

## VI. PERMANENT VALUES DERIVED FROM THIS COMPARISON

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## CHAPTER VI.

### PERMANENT VALUES DERIVED FROM THIS COMPARISON

#### A. THIS COMPARISON GIVES A STANDARD FOR EVALUATING STATEMENTS CONCERNING THE HEBREW'S CONCEPT OF GOD.

It is obvious that the method of this thesis has been such as to mold the results of it into a sort of "standard" or "measuring stick" by which statements concerning the concept of God held by the Hebrews might be evaluated for accuracy.<sup>1</sup> The value of any particular expression of a standard increases proportionately

. . . . .

1. The question of whether or not the writer is justified in applying the results of this study in such a manner as is here indicated rests upon the truth of the following statements.
  - a. There is no book in the O.T. which presents a more representative picture of what the Hebrews really thought of God than do the Psalms. This representative nature of the Psalms is a foundation stone in the thought of the writer. The thesis in its various parts has presented quotations from eminent scholars validating this viewpoint.
  - b. Having determined what the concept of God is in the Psalms, which are conceived to be highly representative of Hebrew thought, the writer may apply his standard as a criterion for judging the accuracy of general statements about the Hebraic concept of God.
  - c. Only statements about the concept of God held in general by the Hebrew people of the O.T. era may be judged by this criterion. The results of this thesis cannot throw any decisive light upon what the concept of God was that

with the uniqueness of that expression. As far as the writer has been able to determine, no one has ever before attempted to determine the concept of God which the Hebrews held according to the method followed in this thesis.

Although the value of any particular expression of a standard depends upon the uniqueness of that standard, the value of the standard itself depends upon its truthfulness and upon its applicability to the field in which it is a standard. The truthfulness of this standard depends upon each individual's approval or disapproval of the methods employed in evolving it. The applicability of this standard for evaluating statements concerning the Hebraic concept of God is now to be demonstrated.

Dean W. R. Inge, writing in a recent publication states:

"Christ, as has been well said by Doctor Glover, came to earth, not to teach men that He is like God, but that God is like Himself. In other words, His revelation was "the all-great is the all-loving too"; that God is our Father, not at all like a capricious Oriental Sultan, not at all like what many of the Hebrews had imagined about Yahveh".<sup>1</sup>

. . . . .

was held at any particular period of Jewish history. (The criterion here worked out shows the highest Hebrew thought about God: Lower concepts may have been held for more or less brief periods.)

1. Inge, W. R.: "The Social Teaching of the Church"p.22.

Here is quoted a statement by one outstanding Divine, who is re-enforcing his opinion by that of another equally outstanding, which literally shocks the writer who has just finished his own survey of what the general concept of God was that the Hebrews held. The words, "capricious Oriental Sultan" to express what the Hebrews thought of "Yahveh", seem to the writer to be an insult to the concept of God which he has found to lie in the psalms. If the observation on the comparison made by this study is true, namely, that there is no basic change in the concept of God as one moves from the Hebrew concept to the Christian concept, then the statement of Inge and Glover is preposterously inaccurate. Thus is demonstrated the practical use of this thesis as a standard by which statements concerning the Hebrew's concept of God may be evaluated.

B. THIS COMPARISON GIVES CLARITY OF INSIGHT INTO  
THE PURPOSE AND WORK OF JESUS CHRIST.

Let us look again at a portion of the above quotation from Dean Inge's book:

"Christ...came to earth...to teach men...  
that God is like Himself. In other words,  
His revelation was that "the all-great is  
the all-loving too".

A glance at charts #7 and #8, together with a study of the comparative chart, #9, and the chart listing the unique ideas, #10, reveals the outstanding weakness of the proposition of the above statement of Inge and Glover. As seen from a study of the charts referred to, both the psalms and the hymns stress the lovingkindness of Jehovah. In the light of this obvious fact, how could the purpose of the mission of the Son of God be so little as merely to restress, even in a new light, the lovingkindness of Jehovah? According to the results of this thesis, Christ came to earth to perform an act of redemption. In performing that act, he incidentally broadened greatly the concept of man as regards God's love for him.

In the writer's opinion, this contribution of this thesis which works for a clarity of insight into the purpose and work of Jesus Christ is of vital importance. That Christ's real mission was not as much to reveal the love of God as it was to perform an act is a Christological fact which not only stands as a basic concept to much theological structure-work but which, also, stands criss-cross to much Christological thinking today.

C. THIS COMPARISON PROVIDES A GUIDE FOR THE SELECTION OF MATERIALS FOR CONGREGATIONAL SINGING.

There are two ways in which this comparison helps as a guide in the selection of materials for congregational singing. The first way is by throwing light on the old problem of whether hymns should be used at all in congregational singing. That there is a problem in relation to the use of hymns in congregational singing may be seen by the following quotations:

"Once all the Reformed Churches were singing Psalms, and nearly all were singing them exclusively in the praise of God".<sup>1</sup>

"A further survey of the present situation reveals the exclusive use of the Psalms by... at least eighteen denominations."<sup>2</sup>

These churches vary in size from a few hundred to the United Presbyterian Church of North America with its one hundred and forty thousand members.<sup>3</sup>

"God knew what he was about when He completed the Psalter. When it was finished, compiled in its present form, it was just as He wanted it; and so it needed no amendments or addenda to fit it for permanent use by the Church of Christ. These are the wholly suitable, all-sufficient "spiritual songs--the songs that the spirit has edited, and so must be possessed of infinite adaption."<sup>4</sup>

. . . . .

1. Martin, E. S.: "The Status and Outlook of the Cause of Psalmody", in The Psalms in Worship, John McNaugher, p. 533.
2. Ibid., p. 529.
3. Ibid., p. 531.
4. Henderson, John A.: "The Suitableness and Sufficiency of the Psalter for Christian Worship", in The Psalms in Worship. John McNaugher, p. 190.

Nevertheless, in spite of the marked prejudice by so many against the hymns, it is the observation of the writer in making this survey that the psalms and the hymns are "complementary" rather than exclusive of each other, at least, in their theological concepts. In fact, although the psalms and the Christian hymns are complementary, it is evident from a study of chart #10, which shows the unique ideas that appear in the hymns and in the psalms, that if either "psalter" were to be sung exclusively, it should be the "psalter" of Christian hymns. Nevertheless, the contribution of this study to the problem of the selection of materials for congregational singing is such as to influence a careful and thorough use of both "psalters".

There is still another way in which the results of this thesis help as a guide in the selection of materials for congregational singing. Chart #1a and #1b present a list of hymns which are truly interdenominational.

The writer has had many trying occasions when he was called upon to lead interdenominational groups in worship services over a period of a few weeks. The trouble with these services was that in almost every instance of song selection--except in the



case of the most familiar hymns, which were few in number--the song had to be taught to at least one-half of the group before it could be sung.

The hymns listed in charts #1a and #1b are truly interdenominationally approved. The names of them should be circulated as such among religious education departments of the various churches. Then they should be taught to the church members, old and young, in such a way as to form the basic "hymn knowledge" of each congregation.

The writer, himself, intends to carry out in the near future a sectional project in hymn popularization which shall use as its basis the group of hymns listed in Charts #1a and #1b.

#### D. CONCLUSION.

Thus it is seen from these permanent values which are inherent in the comparison undertaken by the writer in this thesis that the results of it have a wide field of applicability. The comparison brings new evidence to bear an old, practical problem, such as worship materials; and, what is most important of all, it quite unexpectedly exalts the position of our Lord and Saviour, Jesus Christ.

It is the belief of the writer that much of the material in this thesis may be used as basic parallel materials for the following of other studies. One such other study might be, "A Comparison of the Concept of Salvation Held by the Hebrews With the Concept of Salvation Held by the Christians".

--The End--

"It is a poor ending that does not stimulate  
to a new beginning".

--Anonymous.

## APPENDICES

"Be filled with the Spirit;  
speaking to yourselves in psalms  
and hymns and spiritual songs,  
singing and making melody in your  
heart to the Lord."

---Ephesians 5:18,19.

## APPENDICES

- A. Detailed Reference Tables Which Were Basic to the Formation of the Bar Chart Displaying the Ideas About God That Appear in the Psalms.
- B. Detailed Reference Tables Which Were Basic to the Formation of the Bar Chart Displaying the Ideas About God That Appear in the Christian Hymns.

APPENDIX A

The Psalter is "an epitome of the whole Bible".

--Athanasius.

"This is the world's greatest hymn book".

W. F. Hart,  
"Hymns In Human Experience".  
Page 2.

## APPENDIX A

### DETAILED REFERENCE TABLES Which Were Basic To The Formation Of The BAR CHART DISPLAYING THE IDEAS ABOUT GOD THAT APPEAR IN THE PSALMS

#### I. GOD IS SPIRIT

There is no direct statement in the Psalms to the effect that God himself is a spirit. The word "spirit" occurs in the psalms in relation to God only five times: 51:11; 104:30; 106:33; 139:7; 143:10. In all of these places, the "spirit" is possessed by Jehovah rather than specifically identified with him.

#### II. GOD IS ONE GOD

##### A. The Fact of Unity.

###### a. Statement of the Proposition.

The Lord our God is one God, and there is none other like unto Him.

###### b. Representative Verses.

86:10      --"For thou art great, and doest wondrous things:  
                 Thou art God alone".

89:6      --"For who in the skies can be compared unto Jehovah?  
                 Who among the sons of the mighty is like unto Jehovah?"

###### c. Frequency of Appearance. —

18:31; 35:10; 82:1; 86:8,10; 89:6,7,8;  
95:3; 96:4; 97:9; 113:5; 135:5; 136:2.

###### d. Summary.

Eleven psalms----Thirteen verses.

##### B. The Nature of the Unity.

###### a. Statement of the Proposition.

God is not a simple unity but, rather, a compound unity.

- b. Representative Verses.
  - 104:30 --"Thou sendest forth thy spirit,  
they are created;"
  - 2:7 --"Jehovah said unto me, Thou art  
my son;  
This day have I begotten thee".
- c. Frequency of Appearance.
  - 2:7,12; 51:11; 104:30; 106:33; 110:1;  
139:7 143:10.
- d. Summary.
  - Seven psalms-----Eight verses.

### III. GOD IS ETERNAL

#### A. The Fact of the Eternality of God Stated In Full.

- a. Statement of the Proposition.
  - God is eternal. His existence had no beginning and will have no ending. He always was, always is, and always will be.
- b. Representative Verses.
  - 41:13 --Blessed be Jehovah, the God of  
Israel,  
From everlasting and to everlasting."  
102:24-25 --Thy years are throughout all  
generations.  
Of old didst thou lay the foundation of the earth;"
- c. Frequency of Appearance.
  - 41:13; 90:2; 102:24-25; 103:17; 106:48.
- d. Summary.
  - Five psalms-----Six verses.

#### B. The Fact of the Eternality of God Stated In Part.

- a. Statement of the Proposition.
  - God is without end: His kingdom endureth forever. Or, it may be stated thus: God is without beginning; he has existed alway.

b. Representative Verses.

- 146:10 --"Jehovah will reign for ever.  
Thy God, O Zion, unto all  
generations."  
100:5 --"For Jehovah is good; his loving-  
kindness endureth for ever,  
And his faithfulness unto all  
generations".  
55:19 --"God will hear, and answer them,  
Even he that abideth of old".

c. Frequency of Appearance.

9:7; 10:6; 25:6; 29:10; 33:11; 45:6;  
55:19; 66:7; 68:16; 72:17; 92:8; 93:2,5;  
100:5; 102:12,25,26,27; 111:3,5; 112:3,9;  
117:2; 119:89,160; 125:2; 136:2-26;  
138:8; 145:13; 146:6,10.

d. Summary.

Twenty-three psalms----Thirty-two verses.

C. A Concept Related to the Idea of the Eternality  
of God.

GOD IS IMMUTABLE.

a. Statement of the Proposition.

God is unchangeable. His counsel purpose,  
and character are always the same.

b. Representative Verses.

- 19:7 --"The law of Jehovah is perfect,  
restoring the soul:  
The testimony of Jehovah is  
sure, making wise the simple".  
96:10 --"Say among the nations, Jehovah  
reigneth:  
The world also is established  
that it cannot be moved:"

c. Frequency of Appearance.

19:7; 93:1; 96:10; 102:26-27; 104:5;  
111:7; 125:1.

d. Summary.

Seven psalms----Eight verses.



#### IV. GOD IS OMNIPRESENT

##### A. The Fact of the Omnipresence of God Stated In Full.

###### a. Statement of the Proposition.

God is everywhere. He is in all parts of the universe and near each individual.

###### b. Representative Verses.

139:7-10 --"Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend into heaven, thou art there: if I make my bed in hell, behold thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me."

###### c. Frequency of appearance.

139:7-10

###### d. Summary.

One psalm----Four verses.

##### B. The Nature of the Omnipresence.

God is not everywhere in the same sense. God is in some places in a way that he is not in other places. The various places wherein God is said to be or reside follow.:

#### 1. GOD IS IN HEAVEN.

##### a. Statement of the Proposition.

God is especially manifested in heaven.

##### b. Representative Verses.

102:19 --"For he hath looked down from the height of his sanctuary: From heaven did Jehovah behold the earth;"

11:4 --"Jehovah is in his holy temple; Jehovah, his throne is in heaven."

- 136:26 --"Oh give thanks unto the God  
of heaven;"  
144:7 --"Stretch forth thy hand from  
above."

c. Frequency of Appearance:

2:4; 11:4; 14:2; 18:6; (Kirkpatrick); 16  
20:6; 29:9; (cf. 1816) 33:13; 53:2; 57:3;  
68:33; 73:25; 80:14; 85:11; 102:19;  
103:19; 115:3; 123:1; 135:26; 144:5,7.

d. Summary.

Nineteen psalms----Twenty-one Verses.

2. GOD IS ON EARTH.

a. Statement of the Proposition.

God is or has been present on earth.

b. Representative Verses.

- 65:9 --"Thou visitest the earth, and  
waterest it,"  
9:11 --"Sing praises to Jehovah, who  
dwelleth in Zion:"

c. Frequency of Appearance.

9:11; 26:8; 50:2; 65:9; 68:8,16; 74:2;  
76:2; 84:7; 97:5; 104:30,32; 114:7;  
132:13,14; 135:21; 144:5.

d. Summary.

Fourteen psalms----Seventeen verses.

3. GOD IS IN OR WITH MEN.

a. Statement of the Proposition.

God is represented as present in or with  
man.

b. Representative Verses.

- 23:4 --"I will fear no evil; for thou  
art with me."  
16:8 --"I have set Jehovah always be-  
fore me:  
Because he is at my right hand,  
I shall not be moved."

c. Frequency of Appearance.

9:3; 16:8,11; 21:6; 23:4; 25:14; 34:18;  
46:7,11; 51:11; 68:7,17; 80:1; 110:5;  
119:151; 139:7; 145:18.

d. Summary.

Fourteen psalms----Seventeen verses.

4. GOD IS IN THE TEMPLE.

a. Statement of the Proposition.

God's presence is associated especially  
with the temple.

b. Representative Verses.

63:2        --"I have looked upon thee in the  
              sanctuary."  
80:1        --"Thou that sittest above the  
              cherubin, shine forth. <sup>1</sup>

c. Frequency of Appearance.

46:5; 48:3; 63:2; 80:1; 95:2; 99:1;  
100:2.

d. Summary.

Seven psalms----Seven verses.

V. GOD IS A PERSONALITY

A. The Fact That God Is a Personality Stated In Full.

a. Statement of the Proposition.

God is a living God. He hears, sees, knows,  
feels, wills, acts; he is a person. He is  
to be distinguished from idols, which are  
things, not persons. He is to be distin-  
guished from the works of his hands which  
he formed. Personality is characterized  
by knowledge, feeling, and will. Some con-  
fuse personality with corporeity.<sup>2</sup>

. . . . .

1. Cf., Kirkpatrick, op.cit.
2. Cf., Torrey, op.cit., p.26.

b. Representative Verses.

94:9-10 -- "He that planted the ear, shall  
he not hear?  
He that formed the eye, shall  
he not see?  
He that chastiseth the heathen,  
shall not he correct?  
He that teacheth man knowledge,  
shall he not know?"

115:3-7 -- "But our God is in the heavens:  
He hath done whatsoever he  
pleased.  
Their idols are silver and  
gold,  
The work of men's hands.  
They have mouths, but they  
speak not;  
Eyes have they, but they see not;  
They have ears, but they hear  
not;  
Noses have they, but they smell  
not;  
They have hands, but they  
handle not;  
Feet have they, but they walk  
not;  
Neither speak they through  
their throat."

c. Frequency of Appearance.

94:9-10  
115:3-7  
135:15-18

d. Summary.

Three psalms----Twelve verses.

B. The Fact That God Is a Personality Stated In Part:

That God is a Personality is infrequently stated  
in full. However, that he is a Personality is  
evident from the ascription to him of the follow-  
ing personality characteristics:

1. GOD SEES

a. Statement of the Proposition.

God sees as we with eyes see.

b. Representative Verses.

139:16 --"Thine eyes did see my unformed substance."

11:4 --"His eyes behold, his eyelids try the children of men."

c. Frequency of Appearance.

10:14; 11:4; 14:2; 17:2-3; 31:7;  
33:13-14; 35:22; 37:13; 49:10; 53:2;  
102:19; 104:32; 113:6; 139:16,24.

d. Summary.

Fourteen psalms----sixteen verses.

2. GOD KNOWS.

a. Statement of the Proposition.

God knows as we with minds know.

b. Representative Verses.

50:11 --"I know all the birds of the mountains;"

139:2 --"Thou knowest my downsitting and my uprising;  
Thou understandest my thought afar off."

c. Frequency of Appearance.

1:6; 31:7; 37:18; 40:9; 44:21; 69:5,19;  
91:14; 103:14; 138:6; 139:1,2,4,6;  
144:3; 147:5.

d. Summary.

Twelve psalms----Sixteen verses.

3. GOD HEARS.

a. Statement of the Proposition.

God hears as we with ears hear.

b. Representative Verses.

102:19-20 --"From heaven did Jehovah behold the earth;  
To hear the sighing of the prisoner."

65:2 --"O thou that hearest prayer,  
Unto thee shall all flesh come."

c. Frequency of Appearance.

6:8-9; 10:17; 22:24; 28:6; 31:22;  
34:6,17; 40:1; 61:5; 65:2; 66:19;

69:33; 78:21,59; 102:20; 106:44; 116:1.

d. Summary.

Fifteen psalms----Eighteen verses.

4. GOD FEELS.

a. Statement of the Proposition.

God has feelings of hope, grief, anger, hate, jealousy and indignation. 1

b. Representative Verses.

78:58 --"They provoked him to anger  
with their high places;  
And moved him to jealousy with  
their graven images."  
81:13 --"Oh that my people would  
hearken unto me,  
That Israel would walk in my  
ways!"  
95:10 --"Forty years long was I grieved  
with that generation."  
7:11 --"Yea, a God that hath indigna-  
tion every day."  
5:5 --"Thou hatest all workers of  
iniquity."

c. Frequency of Appearance.

2:5,12; 5:5-6; 6:1; 7:6,11; 18:7,47;  
21:9; 30:5; 38:1,3; 39:11; 44:7;  
47:3; 48:7; 50:3; 53:5; 59:13;  
60:1-4; 68:14,22; 69:24; 73:18,19;  
74:1; 76:7; 78:21,31,38,44-51,58,59,62;  
65,66.  
79:5-6; 80:4; 81:8; 85:3,4,5; 86:15;  
88:7,16; 89:38,46; 90:7,9,11; 95:10-11;  
99:8; 102:10; 103:8-9; 106:23,29,32,40;  
145:8.

d. Summary.

Thirty-six psalms----Sixty-two verses.

- - - - -

1. Cf., Binnie, William: "The Psalms", pps. 217ff.

5. GOD LIVES.

a. Statement of Proposition.

God is a living Person and is to be clearly distinguished from things that have no life.

b. Representative Verse.

42:2        --"My soul thirsteth for God,  
              for the living God."

c. Frequency of Appearance.

18:46; 42:2; 84:2; 115:3-7; 135:15-18.

d. Summary.

Five psalms-----Twelve verses.

6. GOD HAS BODILY FUNCTIONS.

a. Statement of the Proposition.

God is pictured as one who breathes, talks, walks, and sleeps.<sup>1</sup>

b. Representative Verses.

18:15        --"And the foundations of the  
              world are laid bare,  
              At thy rebuke, O Jehovah,  
              At the blast of the breath of  
              thy nostrils."  
68:33        --"Lo, he uttereth his voice, a  
              mighty voice."  
147:15       --"He sendeth out his commandment  
              upon the earth;  
              His word runneth very swiftly."  
77:19        --"Thy way was in the sea;  
              And thy paths in the great  
              waters,  
              And thy footsteps were not  
              known."  
44:23        --"Awake, why sleepest thou,  
              O Lord!"

.....

1. Cf., Binnie, op.cit., p.218.

Cf., Smith, J. M.: "The Religion of the Psalms",  
p. 140.

Cf., Thomas, M. Bross: "The Biblical Idea of God",  
pps. 128,129.

c. Frequency of Appearance.

12:6; 17:4; 18:8; 29:3,4,5,7,8,9;  
33:4,6,9; 44:23; 46:6; 50:1,17; 56:4,10;  
60:6; 62:11; 68:33; 73:20; 77:19; 78:65;  
81:11; 85:13; 89:19; 95:7; 99:7; 103:20;  
104:3,29; 105:19,28,31,34,42; 106:12,24,25;  
107:11,20; 119:(Forty-three verses)  
130:5; 138:2,4; 147:15,18,19; 148:8.

d. Summary.

Thirty psalms----Ninety-two verses.

VI. GOD IS OMNIPOTENT

A. The Fact of the Omnipotence of God Stated in Full.

a. Statement of the Proposition.

God can do all things; nothing is too hard  
for him; all things are possible for him.

b. Representative Verses.

135:6 -- "Whatsoever Jehovah pleased,  
that he hath done,  
In heaven and in earth, in the  
seas and in the deeps;"  
115:3 -- "But our God is in the heavens:  
He hath done whatsoever he  
pleased."  
86:8-10 -- "There is none like unto thee  
among the gods, O Lord;  
Neither are there any works  
like unto thy works...  
For thou art great and doest  
wondrous things:  
Thou art God alone."

c. Frequency of Appearance.

86:8-10; 89:6-7; 95:3-5; 97:9; 113:4-6;  
136:2.

d. Summary.

Six psalms----Thirteen verses.

B. The Fact of the Omnipotence of God Stated in Part:

The omnipotence of God is shown forth in his having  
done certain things which only an omnipotent one  
could have done, as follows:



1. GOD IS THE CREATOR.

a. Statement of the Proposition.

God is the Creator of all existing things.

b. Representative Verses.

24:1-2 -- "The earth is Jehovah's and  
the fulness thereof;  
The world and they that dwell  
therein;  
For he hath founded it upon  
the seas,  
And established it upon the  
floods.

139:13,15 -- "For thou didst form my inward  
parts:  
Thou didst cover me in my  
mother's womb."

c. Frequency of Appearance:

8:3,5; 19:1; 22:9; 24:1,2; 33:6,7,9,15;  
50:1; 65:6; 71:6,16; 74:17; 75:3;  
78:69; 89:11,12,47; 90:2; 94:9; 95:5,6;  
96:5; 100:3; 102:25; 104:5,24,30;  
115:15; 119:64,73,90; 121:2; 124:8;  
134:3; 136:5-9; 139:13,15,16; 146:6;  
148:5,6.

d. Summary.

Twenty-eight psalms----Forty-seven verses.

2. GOD CREATES NATIONS

a. Statement of the Proposition.

God brings into existence and controls in  
absolute power the actions of the nations.

b. Representative Verses.

22:28 -- "For the Kingdom is Jehovah's;  
And he is the ruler over the  
nations."

86:9 -- "All nations whom thou hast  
made shall come and worship  
before thee, O Lord;"

78:55 -- "He drove out the nations also  
before them:"

c. Frequency of Appearance.

7:8; 9:5; 18:43; 22:28; 33:10; 44:2;  
46:6; 47:3,8; 78:55; 80:8; 86:9; 94:10;  
99:2; 105:44; 111:6; 113:4; 135:10.

d. Summary.

Seventeen psalms----Eighteen verses.

C. Concepts Related to the Idea of God as Being Omnipotent.

1. GOD IS A WORKER.

a. Statement of the Proposition.

God is a God of actions and doings. His works are works of great might and strength. His works are marvellous in the eyes of his people.

b. Representative Verses.

- 50:1 --"The Mighty One, God, Jehovah,  
hath spoken,  
And called the earth from the  
rising of the sun unto the  
going down thereof."  
118:23 --"This is Jehovah's doing;  
It is marvellous in our eyes."  
33:4 --"For the word of Jehovah is  
right;  
And all his work is done in  
faithfulness."  
21:1 --"The king shall joy in thy  
strength, O Jehovah;"  
78:11-12 --"And they forgot his doings,  
And his wondrous works that he  
had showed them.  
Marvellous things did he in the  
sight of their fathers,"

c. Frequency of Appearance.

8:3,6; 9:1,11; 18:7-15; 21:1,13; 24:8;  
26:7; 28:5; 29:1-9; 33:4; 40:5; 44:1,2;  
46:6,8,9; 48:7; 50:1; 54:1; 59:11,16;  
62:11; 63:2; 65:6; 66:3,5,6,7,16;  
68:14,33,34; 71:17-19; 73:28; 74:12,13,15;  
75:1; 77:12-14; 78:4,7; 11-16; 23-28; 32;  
42-55; 65,66,69;  
79:11; 80:8,9; 86:8,10,16; 89:8,10,13;  
90:11,16; 92:4,5; 93:1,4; 95:9;  
96:3,4,6; 98:1; 102:25; 103:7,22;  
104:13,24,31; 105:1,2,4,5,27,37,43;  
106:2;7,8,13,22; 107:8,15,16,21,22,24,31.  
111:2-7; 114:8; 118:15,16,17,23; 119:27;  
126:2,3; 132:2,5,8; 135:5; 136:4,10-12;  
139:13-14; 143:5; 145:4,5,9,10; 147:2-5;  
150:1-2.

d. Summary.

Fifty-seven psalms----One hundred and  
sixty-two verses.

2. GOD IS THE RULER OF THE WORLD.

a. Statement of the Proposition.

God controls and sustains the world he  
has created, and all that therein is.

b. Representative Verses.

104:27-30 -- "These wait all for thee,  
That thou mayest give them  
their food in due season.  
Thou givest unto them, they  
gather;  
Thou openest thy hand, they  
are satisfied with good.  
Thou hidest thy face, they are  
troubled;  
Thou takest away their breath,  
they die,  
And return to dust."

75:6-7 -- "For promotion cometh neither  
from the east, nor from the  
west, nor from the south.  
But God is the judge: he put-  
teth down one, and setteth up  
another."

105:24 -- "And he increased his people  
greatly,"

118:14 -- "Jehovah is my strength and my  
song."

c. Frequency of Appearance.

(1) Frequency of God as sustainer.

29:9; 36:6,9; 65:9,10,11,13; 78:24;  
104:14,15,27-29; 105:24; 107:38; 113:9;  
127:3; 136:25; 145:14,15,16; 146:7;  
147:8,9. (13 psalms--25 verses)

(2) Frequency of God as controller of Nature.

8:6-8; 18:7-15; 29:3-10; 33:7; 50:10,11,  
12; 60:2; 65:7,8; 66:6; 68:9,34;  
74:13-16; 77:16-19; 78:13-16; 23-25; 27-28;  
44-48; 89:9,25; 95:4,5; 97:4,6; 99:7;  
104:2-23; 28-30; 32; 105:16, 28-36, 39-41;  
106:9; 17,18,29; 107:25-30; 33-35;  
114:3,5,8; 115:16; 119:91; 135:6-9;

136:13-15; 146:8; 147:4,8,9,15-18;  
148:8. (28 psalms--130 verses)

(3) Frequency of God as governor of men.  
2:8; 5:2; 7:6-8,11; 8:6; 9:4,7,8; 10:16;  
20:9; 22:27,28; 24:7,8,10; 29:10; 33:10;  
44:4; 45:6; 47:2,6,7,8,9; 48:2; 50:1,4,6;  
59:13; 62:2; 66:7; 68:24; 74:12; 75:7;  
76:8,9; 82:1; 83:18; 84:3; 93:1; 94:2;  
95:3; 96:10; 97:1,8; 99:1-3; 103:6,19;  
105:5,7; 115:16; 123:1; 135:5; 145:5;  
146:10. (39 psalms--59 verses)

(4) Frequency of God as sustainer of man  
by being his source of strength and  
power.

8:2; 16:8; 18:1,29,32-39; 20:6; 21:7;  
27:1; 28:7,8; 30:7; 43:2; 46:1,2,5;  
59:17; 62:2,6; 63:8; 68:9,28,35; 73:26;  
80:15,17; 81:1; 84:7; 89:17; 110:2;  
118:14; 138:3;  
(22 psalms--38 verses.)

d. Summary.

Ninety-five psalms---Two hundred and thirty-  
four verses.

3. GOD IS MAJESTIC.

a. Statement of the Proposition.

God is majestic and glorious. His amplitude,  
splendor, and magnificence are unparalleled.

b. Representative Verses.

96:6	--"Honor and majesty are before him: Strength and beauty are in his sanctuary."
93:1	--"Jehovah reigneth; he is clothed with majesty; Jehovah is clothed with strength;"
7:17	--"I will give thanks unto Jehovah according to his righteousness, And will sing praise to the name of Jehovah Most High."
8:9	--"O Jehovah, our Lord, How excellent is thy name in all the earth."

c. Frequency of Appearance.

7:17; 8:1,9; 9:2; 18:13; 19:1-6; 21:7;  
26:8; 27:4; 29:1-4,9; 46:4; 47:2,9;  
48:1; 50:3,4; 63:2; 66:2; 68:34,35;  
72:19; 73:11; 76:4,12; 77:10; 78:17;  
82:6; 83:18; 87:3,5; 89:7; 90:16;  
91:1,9; 92:1; 93:1; 96:4,6,7,8; 97:6,9;  
99:3; 102:15,16; 104:1-4,31; 107:11;  
111:3; 113:4; 118:16; 138:5,6;  
145:3,5,6,11,12; 147:5; 148:13; 150:2.

d. Summary.

Forty-three psalms---Seventy-three verses.

VII. GOD IS OMNISCIENT.

A. The Fact That God Is Omniscient Stated In Full.

a. Statement of the Proposition:

God knoweth all things; he is perfect in knowledge; his understanding is infinite.

b. Representative Verses.

147:4-5 --"He counteth the number of the stars;  
He calleth them all by their names.  
Great is our Lord, and mighty in power;  
His understanding is infinite."  
33:13-15--"The Lord looketh from heaven;  
He beholdeth all the sons of men.  
From the place of his habitation he looketh upon all the inhabitants of the earth.  
He fashioned their hearts alike; he considereth their works."  
44:21 --"For he knoweth the secrets of the heart."  
35:21-22--"They said, Aha, Aha, our eye hath seen it.  
Thou hast seen it, O Jehovah; keep not silence".

c. Frequency of Appearance.

1:6; 10:14; 11:4; 31:7; 33:13-15; 35:22;  
37:18; 38:9; 40:9; 44:21; 50:11; 56:8;  
69:5; 91:14; 94:8-11; 102:19; 103:14

104:24; 138:6; 139:1-5,12,16; 144:3;  
147:5.

d. Summary.

Twenty-three psalms----Thirty-five verses.

B. A Concept Related to the Idea that God Is Omniscient:

a. Statement of the Proposition.

God is the fountain source of man's knowledge  
and wisdom and understanding.

b. Representative Verses.

119:104 --"Through thy precepts I get under-  
standing."

119:130 --"The opening of thy words giveth  
light;  
It giveth understanding unto the  
simple."

94:10 --"He that chastiseth the nations,  
shall he not correct,  
Even he that teacheth man  
knowledge?"

c. Frequency of Appearance.

19:7,8; 94:10; 111:10; 119:98-100,104,130.

d. Summary.

Four psalms----Eight verses.

VIII. GOD IS HOLY.

A. The Fact of the Holiness of God Stated In Full.

a. Statement of the Proposition.

God is Holy. He is pure and upright in all  
of his ways.

b. Representative Verses.

22:3 --"But thou art holy,  
O thou that inhabitest the  
praises of Israel.

60:6 --"God has spoken in his holiness."

c. Frequency of Appearance.

22:3; 60:6; 71:22; 78:41; 89:18,35;  
99:3,5,9; 108:7.

d. Summary.

Seven psalms----Ten verses.

B. The Fact of the Holiness of God Stated In Part.

The fact that God is Holy is stated in part in two ways as follows:

1. GOD'S RELATION TO PURITY AND WICKEDNESS REVEALS  
THAT HE IS HOLY

a. Statement of the Proposition.

God is pure and free from all wickedness and evil. He abhors evil and loves the pure.

b. Representative Verses.

18:26 --"With the pure thou wilt show thyself pure."

5:4 --"For thou art not a God that hath pleasure in wickedness. Evil shall not sojourn with thee."

c. Frequency of Appearance:

1:6; 5:4,5,6; 7:10; 11:5,7; 14:5;  
15:1-5; 18:24,26; 24:3-5; 33:5; 34:15,17;  
37:17,18,28; 45:7; 51:6; 55:22; 66:18;  
73:1; 78:59; 99:4; 101:7; 146:8;

d. Summary.

Twenty psalms----Thirty-one verses.

2. GOD'S POSSESSIONS ARE HOLY.

a. Statement of the Proposition.

Holiness is ascribed to Jehovah by reference to his name, works, statutes, city, people, ways, etc., as being holy or pure.

b. Representative Verses.

12:6 --"The words of Jehovah are pure words."

51:11 --"And take not thy Holy Spirit from us."

11:4 --"Jehovah is in his holy temple;"

33:21 --"For our heart shall rejoice in him,  
Because we have trusted in his holy name."

20:6 --"Now know I that Jehovah saveth his annointed;

He will answer him from his  
holy heaven."

c. Frequency of Appearance.

2:6; 3:4; 5:7; 11:4; 12:6; 15:1; 16:10;  
19:8,9; 20:6; 24:3; 28:2; 30:4; 33:21;  
43:3; 46:4; 47:8; 48:1,10; 51:11; 65:4;  
68:5,35; 79:1; 87:1; 89:14,20; 93:1,5;  
97:2,12; 98:1; 99:9; 103:1; 105:3,42;  
106:47; 111:9; 138:2; 145:21.

d. Summary.

Thirty-three psalms----Forty verses.

IX. GOD IS RIGHTEOUS AND JUST.

A. The Fact of God's Righteousness and Justice Stated  
In Full.

a. Statement of the Proposition.

God is righteous and just. Righteousness  
and justice are characteristics of God  
drawn from his dealings with the sons of  
men. These attributes of righteousness  
and justice are closely related to his  
Holiness. However, holiness has to do  
more with the character of God in itself;  
while in his righteousness and justice we  
see that character as it is expressed in  
his dealings with men.<sup>1</sup>

b. Representative Verses.

9:4           --"Thou sittest in the throne  
              judging righteously."  
92:15        --"To show that Jehovah is up-  
              right;  
              He is my rock, and there is no  
              unrighteousness in him.  
98:2         --"Jehovah hath made known his  
              salvation:  
              His righteousness hath he open-  
              ly showed in the sight of the  
              nations."

. . . . .

1. Cf., Evans, William: "The Great Doctrines of the  
Bible", pps. 40-41.



c. Frequency of Appearance.

5:8; 7:9,11,17; 9:4; 11:7; 22:31; 31:1;  
35:24,28; 36:10; 40:10; 51:14; 69:27;  
71:2,15,19,24; 72:1; 85:11; 88:12;  
89:14,16; 92:15; 97:2,6; 98:2; 101:1;  
103:17; 111:3; 116:5; 119:40,137,138,142;  
129:4; 143:1,11; 145:7,17.

c. Summary.

Twenty-seven psalms----Forty verses.

B. The Fact of God's Righteousness and Justice Stated  
In Part.

a. Statement of the Proposition.

Jehovah is acclaimed to be righteous and just when his name, works, laws, etc., are referred to as righteous and just.

b. Representative Verses.

19:9       --"The ordinances of Jehovah are  
            true and righteous altogether".  
89:14       --"Righteousness and justice are  
            the foundation of thy throne:"  
48:10       --"As is thy name, O God,  
            So is thy praise unto the ends  
            of the earth:  
            Thy right hand is full of  
            righteousness".

c. Frequency of Appearance.

19:9; 48:10; 89:14; 97:2; 103:6; 111:7;  
119:7,62,75,106,123,144,160,164,172; 145:17.

d. Summary.

Eight psalms----Sixteen verses.

C. Concepts Related to the Concept of God as Being  
Righteous and Just.

1. GOD IS UPRIGHT AND TRUE

a. Statement of the Proposition.

God is upright and true. All of his acts are done in uprightness and truth. His word is true and leadeth unto truth. He is perfect.

b. Representative Verses.

31:5       --"Into thy hand I commend my  
            spirit;

Thou hast redeemed me, O  
Jehovah, thou God of truth."  
108:4 --"For thy lovingkindness is great  
above the heavens;  
And thy truth reacheth unto the  
skies."  
19:9 --"The fear of Jehovah is clean,  
enduring forever:  
The ordinances of Jehovah are  
true, and righteous altogether."

c. Frequency of Appearance.

9:8; 18:25,30; 19:9; 25:5,8,10; 26:3;  
31:5; 40:10,11; 43:3; 54:5; 57:3,10;  
60:4; 71:22; 85:10,11; 86:11,15; 89:14;  
91:4; 92:15; 96:13; 108:4; 111:7,8;  
115:1; 117:2; 119:43,137,142,151,160;  
132:11; 138:2; 143:10; 146:6.

d. Summary.

Twenty-seven psalms----Thirty-nine verses.

2. GOD PUNISHES THE WICKED.

a. Statement of the Proposition.

God punishes the wicked whether or not  
they be of Israel or of the nations.

b. Representative Verses.

31:23 --"Jehovah plentifully rewardeth  
him that dealeth proudly."  
34:16 --"The face of Jehovah is against  
them that do evil,  
To cut off the remembrance of  
them from the earth."  
147:6 --"Jehovah upholdeth the meek;  
He bringeth the wicked down to  
the ground."

c. Frequency of Appearance.

9:5,6,16; 18:26; 31:23; 32:4; 34:16;  
38:2,3; 39:9,10,11; 50:21; 60:1-4;  
69:26 (in light of vs. 5); 73:27;  
78:21,31,33,34,58-64; 79:5,8; 85:3-5;  
89:10; 30-32; 90:8,9,11,15; 94:12,23;  
97:3; 99:8; 106:13-29,32-43; 107:10-12,  
33-34; 119:21,118,119; 147:6.

d. Summary.

Twenty-three psalms----Eighty-two verses.

3. GOD SEEMS TO PUNISH THE INNOCENT.

a. Statement of the Proposition.

God punishes, separates himself from, does not hear the prayer of or give help to some men who know no reason why God should punish or be estranged from them; But this action of God does not in the least destroy the concept of God's righteousness and holiness.

b. Representative Verses.

44:9-20    -- "(starting at vs.17) All of this  
                  is come upon us:  
                  Yet have we not forgotten thee,  
                  Neither have we dealt falsely  
                  in thy covenant.  
                  Our heart is not turned back,  
                  Neither have our steps declined  
                  from thy way,  
                  That thou has sore broken us in  
                  the place of the jackals  
                  And covered us with the shadows  
                  of death.  
44:29        -- "Wherefore hidest thou thy face,  
                  And forgettest our affliction  
                  and our oppression?  
74:1         -- "O God, why hast thou cast us  
                  off for ever?  
                  Why doth thine anger smoke  
                  against the sheep of thy pasture?"

c. Frequency of Appearance.

13:1; 22:1,15,19; 42:9; 43:2;  
44:9-20,23,24; 60:10; 71:20; 74:1,11;  
77:4,7; 79:5; 80:4-6,12; 88:6-8,14,15,18;  
89:38-46; 102:10,23; 108:11.

d. Summary.

Fifteen psalms----Forty-nine verses.

X. GOD IS MERCIFUL AND FULL OF LOVINGKINDNESS.

A. The Fact of the Mercy and Lovingkindness of God  
Stated In Full.

a. Statement of the Proposition.

God is merciful and loving. He is merciful in his seeking the welfare, both temporal and spiritual, of sinners. He is loving in his constant bestowing of choice blessings upon his obedient children.<sup>1</sup>

b. Representative Verses.

5:7 -- "But as for me, in the abundance of thy lovingkindness will I come into thy house:"  
25:6 -- "Remember, O Jehovah, thy tender mercies"  
73:1 -- "Surely God is good to Israel, Even to such as are pure in heart".  
145:8-9 -- "Jehovah is gracious and merciful;  
Slow to anger, and of great lovingkindness.  
Jehovah is good to all;  
And his tender mercies are over all his works."

c. Frequency of Appearance.

5:7; 6:4; 13:5; 17:7; 18:25,50; 21:7;  
23:6; 25:6,7,10; 26:3; 27:10,13; 30:5,7;  
31:7,16,19,21; 32:10; 33:5,18,22; 34:8;  
36:5,7,10; 40:10,11; 41:3; 42:8; 44:26;  
48:9; 51:1; 52:8; 57:3,10; 59:10,16,17;  
62:12; 63:3; 66:20; 68:10; 69:13,16;  
73:1; 77:8; 78:38; 79:8; 85:7;  
86:5,13,15; 88:11; 89:1,2,14,24,28,33;  
90:14; 92:2; 94:18,19; 98:3; 100:5;  
101:1; 103:2,4,8,10,11,13,17; 106:1,7,45;  
107:1,8,15,21,31,43; 108:4; 109:21,26;  
111:4; 112:4; 115:1; 116:5,12; 117:2;

. . . . .

1. Cf., Rotherham, Joseph B.: "Studies In The Psalms", p. 30  
Cf., Torrey, op.cit., p. 53.

118:1-4,29  
119:41,64,76,77,88,124,149,151,159; 130:7;  
136:1-26; 138:2,8; 143:8,12; 144:2;  
145:7,8,9,17; 147:11.

d. Summary.

Sixty-three psalms----One hundred and  
forty-five verses.

B. Concepts Related to the Concept of God as Being  
Merciful and Loving.

1. GOD FORGIVES SINNERS.

a. Statement of the Proposition.

God's love manifests itself in His forgiving  
sins.<sup>1</sup>

b. Representative Verses.

130:4      --"But there is forgiveness with  
             thee,  
             That thou mayest be feared."  
103:12      --"As far as the east is from the  
             west,  
             So far hath he removed our  
             transgression from us."  
32:5        --"I acknowledged my sin unto  
             thee...  
             And thou forgavest the iniquity  
             of my sin."

c. Frequency of Appearance.

32:2,5; 78:38; 85:2; 99:8; 103:3,12;  
130:4.

d. Summary:

Six psalms----Eight verses.

2. GOD HAS A CHOSEN PEOPLE, CITY, ETC.

a. Statement of the Proposition.

The Love of God is shown in his having  
chosen a people to be his people that  
through them the whole world might be  
blessed.

. . . . .

1. Cf., Torrey, op,cit., p. 46.

b. Representative Verses.

- 33:12 --"Blessed is the nation whose  
God is Jehovah,  
The people whom he hath chosen  
for his own inheritance."  
65:4 --"Blessed is the man whom thou  
choosest and causest to ap-  
proach unto thee."  
78:52 --"But he led forth his own people  
like sheep,"  
46:4 --"There is a river the streams  
whereof make glad the city  
of God."  
105:15 --"Saying, Touch not mine annoint-  
ed ones,  
And do my prophets no harm."

c. Frequency of Appearance.

3:8; 4:3; 14:7; 16:10; 28:9; 29:11;  
30:4; 31:23; 33:12; 37:28; 44:12; 46:4;  
47:4; 48:1,8; 50:4,5,7; 52:9; 53:6;  
65:4; 68:7,9,10,16,35; 72:2; 73:10;  
74:2; 78:20,52,62,68,71; 79:1,13; 80:4;  
81:8,11,13; 83:3; 85:2,6,8; 89:4,19;  
94:5,14; 95:7; 97:10; 100:3;  
105:6,15,24,25,26,43; 106:4,5,40; 110:3;  
111:6,9; 114:2; 116:14,15; 125:2;  
132:9,13; 135:4,12; 136:16; 145:10;  
147:20; 148:14; 149:4,9.

d. Summary.

Forty-seven psalms----Seventy-eight verses.

3. GOD HAS CHOSEN INDIVIDUALS AMONG HIS PEOPLE.

a. Statement of the Proposition.

Just as God has a chosen nation among  
the nations, so he has chosen individuals  
among his people for special work.

b. Representative Verses.

- 105:26 --"He sent Moses his servant and  
Aaron whom he had chosen."  
2:2 --"The kings...and the rulers take  
counsel together against Jehovah  
and against his annointed,"  
2:7 --"Jehovah said unto me, Thou art  
my son,  
This day have I begotten thee."

c. Frequency of Appearance.

2:2,7-9,12; 18:50; 20:6; 28:8; 45:7;  
78:70-72; 84:9; 89:3,19-37,38,51;  
105:15,26; 106:23; 132:10,17.

d. Summary.

Eleven psalms----Forty verses.

4. GOD HAS REVEALED A WAY OF LIFE.

a. Statement of the Proposition.

God's mercy and lovingkindness are shown  
in his having revealed to his people a  
will, guide, law, way, for their lives,  
that they might find harmony with him.

b. Representative Verses.

1:2            --"But his delight is in the  
                  law of Jehovah;  
                  And on his law doth he meditate  
                  day and night."  
119:9          --"Wherewith shall a young man  
                  cleanse his way?  
                  By taking heed thereto accord-  
                  ing to thy word."

c. Frequency of Appearance.

1:2; 17:4; 18:22; 19:7-11; 25:4,10;  
27:11; 33:4; 37:31,34; 40:8; 44:18;  
50:16,17; 51:13; 56:4,10; 67:2;  
78:5,7,10,56; 81:4,5,13; 86:11;  
89:30,31; 93:5; 94:12; 95:10; 99:7;  
103:7; 105:10,28,42,45; 106:24,34;  
111:7,10; 112:1; 119:1-176; 128:1;  
130:5; 132:12; 147:15,19;

d. Summary.

Thirty-two psalms----Two hundred and twenty-  
nine verses.

5. GOD LEADS, GUIDES, TEACHES, AND COUNSELS MAN  
IN HIS WAY OF LIFE.

a. Statement of the Proposition.

God not only has a revealed way of life,  
but in loving care he helps man to see  
his way by leading, guiding, teaching,  
counseling man in that way.

b. Representative Verses.

94:12          --"Blessed is the man whom thou

chastenest, O Jehovah,  
And teachest out of thy law.  
23:3 --"He guideth me in the paths of  
righteousness for his name's  
sake."  
16:7 --"I will bless Jehovah who hath  
given me counsel."

c. Frequency of Appearance.

16:7; 23:2,3; 25:8,9,12; 33:11; 40:6;  
48:14; 71:17; 73:24; 78:52,72; 80:1;  
94:10,12; 106:13; 107:11; 119:24,102,171;  
144:1.

d. Summary.

Fifteen psalms----Twenty-two verses.

6. GOD HAS A COVENANT WITH HIS PEOPLE.

a. Statement of the Proposition.

Out of his love, God has made a covenant  
with his people.

b. Representative Verse.

105:8-10 --"He hath remembered his cove-  
nant for ever,  
The word which he commanded  
to a thousand generations,  
The covenant which he made to  
Abraham and his oath to Isaac.  
And confirmed the same unto  
Jacob for a statute,  
To Israel for an everlasting  
covenant.

c. Frequency of Appearance.

25:10,14; 44:17; 50:5,16; 55:20; 74:20;  
77:8; 78:10,37; 89:3,28,34; 103:18;  
105:8-10,42; 106:45; 110:4; 111:5,9;  
132:11;

d. Summary.

Fourteen psalms----Twenty-three verses.



7. GOD PROVIDES PROTECTION AND HELP FOR HIS PEOPLE.

a. Statement of the Proposition.

According to his covenant and out of his love, God provides protection and help in their sicknesses, sorrows, and oppressions, for those who fear him.

b. Representative Verses.

- 3:3            --"But thou, O Jehovah, art a shield about me;  
My glory, and the lifter up of my head.
- 23:4           --"Yea, though I walk through the valley of the shadow of death  
I will fear no evil; for thou art with me;  
Thy rod and thy staff, they comfort me."
- 78:55          --"He drove out the nations also before them,  
And allotted them for an inheritance by line."
- 46:7           --"The God of Jacob is our refuge."
- 38:15          --"For in thee, O Jehovah, do I hope:"

c. Frequency of Appearance.

3:3,5,7; 4:8; 7:1,10; 9:3,4,9; 10:14;  
11:1; 14:6; 16:1,8; 17:7; 18:2,30,48;  
22:9,19; 23:4; 25:20; 27:9; 28:7;  
31:1,3,4,23; 32:7; 33:20; 34:4,6,7,17,19;  
35:10; 36:7; 37:39,40; 38:15; 39:7;  
40:17; 42:11; 44:7; 46:1,7,11; 48:3;  
54:4,7; 55:18; 56:9; 57:1; 59:9,11,16,17;  
61:3; 62:2,6,7,8; 63:7; 66:12; 68:7,19;  
70:5; 71:1,5,7; 73:28; 78:42,55,66;  
80:8; 81:7; 83:9,11; 84:9,11; 85:1;  
86:17; 89:18,19; 90:1; 91:2,9; 92:15;  
94:17,18,22; 105:14,44; 111:6; 115:9,10,11;  
118:6,7,13; 119:114; 121:2-5; 124:1,2,8;  
129:4; 135:10,11,12; 136:17-22; 140:7;  
141:8; 142:5; 144:1,2.

d. Summary.

Sixty-eight psalms----One hundred twenty-five verses.

8. GOD PROVIDES FOR HIS PEOPLE.

a. Statement of the Proposition.

God's love is shown in his providential care of his people. He maintains their security.

b. Representative Verses.

- 33:8 -- "Behold the eye of Jehovah is upon them that fear him,"<sup>1</sup>  
81:10 -- "I am Jehovah thy God,  
Who brought thee up out of the land of Egypt:  
Open thy mouth wide, and I will fill it.  
125:2 -- "As the mountains are round about Jerusalem,  
So Jehovah is round about his people,"

c. Frequency of Appearance:

8:4 (Kirkpatrick); 23:1-4 (Thomas p.141);  
33:18 (Kirkpatrick); 37:7,15; 36:7;  
37:23,28; 57:1 (Kirkpatrick); 61:4; 63:7;  
68:13 (Kirkpatrick); 73:23; 77:20;  
78:52-54; 79:13; 80:1; 81:10;  
95:7,10 (Kirkpatrick); 100:3; 104:27,28;  
107:35-41 (Kirkpatrick); 111:5; 115:12;  
125:2; 136:25; 145:15,16.

d. Summary.

Twenty-five psalms----Thirty-nine verses.

9. GOD'S HELP RESULTS IN SUCCESSFUL SALVATION AND DELIVERANCE FOR HIS PEOPLE.

a. Statement of the Proposition.

God effectually saves and delivers his people. God is not only the helper and defender of his people, both as individuals and as a nation, but he is also the giver of victory, which is to be understood as liberation from a state of confinement, distress, etc., and bestowal of power to move freely and at will.<sup>2</sup>

. . . . .

1. Cf., Kirkpatrick, op.cit.,
2. Cf., Kirkpatrick, op.cit., p. 16.

b. Representative Verses.

- 18:43 -- "Thou hast delivered me from  
the strivings of the people."  
116:6 -- "Jehovah preserveth the simple:  
I was brought low, and he  
saved me."  
37:39 -- "But the salvation of the  
righteous is of Jehovah."  
56:13 -- "For thou hast delivered my  
soul from death."

c. Frequency of Appearance.

3:8; 4:1; 7:10; 9:13; 17:7;  
18:2,6-19,43,46,50; 19:14; 20:6; 21:5;  
22:4,5; 27:1; 28:8; 30:2-3; 31:5;  
34:18,22; 37:28,39,40; 38:22;  
40:2,10,16,17; 44:3; 51:14; 56:13;  
62:1,2,7; 65:5; 68:6,19,20; 70:4,5;  
71:15,23; 74:2,12; 77:15; 78:22,35;  
86:13; 88:1; 89:26; 95:1; 96:2; 97:10;  
98:1,2,3; 103:4; 106:4,8,10,21,46;  
107:2,6,13,14,19,20; 111:9; 116:8,6,16;  
118:14,21; 130:7; 136:24; 144:2,10;  
145:20; 146:7,9.

d. Summary.

Forty-seven psalms----Ninety-six verses.

10. GOD BESTOWS BOUNTIFUL BLESSINGS.

a. Statement of the Proposition.

God's love often overflows in the bestow-  
ing of his blessings, and he gives in no  
ordinary measure, but bountifully.

b. Representative Verses.

- 13:6 -- "I will sing unto Jehovah,  
Because he hath dealt bounti-  
fully with me."  
66:12 -- "Thou didst cause men to ride  
over our heads;  
We went through fire and  
through water;  
But thou broughtest us out  
into a wealthy place."  
81:16 -- "He would feed them also with  
the finest of wheat;"

34:10 --"The young lions do lack, and  
suffer hunger;  
But they that seek Jehovah  
shall not want any good thing."  
8:5 --"Thou crownest him with glory  
and honor."

c. Frequency of Appearance.

3:3; 4:1; 8:5; 13:6; 18:19,43; 21:3,5;  
23:1,2,5; 31:8; 34:9,10; 36:8; 45:7;  
66:12; 68:6; 81:16; 84:11; 92:10; 103:5;  
105:37; 106:5; 107:41; 116:7; 118:5;  
119:65; 127:2; 145:16; 147:14; 148:14

d. Summary.

Twenty-seven psalms----Thirty-two verses.

11. GOD ANSWERS PRAYER.

a. Statement of the Proposition.

In lovingkindness, God answers the prayers  
of his people.

b. Representative Verses.

3:4 --"I cry unto Jehovah with my voice,  
And he answereth me out of his  
holy hill."  
116:1 --"I love Jehovah, because he  
heareth my voice and my afflic-  
tions.  
34:6 --"This poor man cried, and  
Jehovah heard him,  
And saved him out of all his  
troubles."

c. Frequency of Appearance.

3:4; 6:8,9; 10:17; 18:6; 21:2;  
22:5,21,24; 28:6; 30:2; 31:22; 34:4,6,17;  
40:1; 61:5; 65:2; 66:19,20; 69:33; 81:7;  
99:6,8; 106:15,44; 116:1,2; 118:5,21;  
119:26; 120:1; 138:3.

d. Summary.

Twenty-three psalms----Thirty-three verses.

12. GOD GIVES JOY AND GLADNESS TO MEN.

a. Statement of the Proposition.

True joy and gladness come from God.  
God gives them to man out of his love.

b. Representative Verses.

4:7            --"Thou hast put gladness in my  
                  heart,  
                  More than they have when their  
                  grain and their new wine are  
                  increased."  
92:4           --"For thou, Jehovah, hast made  
                  me glad through thy work:"

c. Frequency of Appearance.

4:7; 16:9,11; 21:6; 30:11; 40:3; 42:8;  
43:4; 45:7; 51:12; 92:4; 97:11; 118:14.

d. Summary.

Twelve psalms----Thirteen verses.

13. GOD HELPS THE POOR AND HELPLESS.

a. Statement of the Proposition.

God's love for man is especially shown in  
his care for the helpless.

b. Representative Verses.

146:9          --"Jehovah preserveth the  
                  sojourners;  
                  He upholdeth the fatherless  
                  and widow;"  
35:10          --"All my bones shall say,  
                  Jehovah, who is like unto thee,  
                  Who deliverest the poor from  
                  him that is too strong for him,"

c. Frequency of Appearance.

9:12; 10:14; 12:5; 22:24; 34:6,18;  
35:10; 40:17; 41:3; 68:5,10; 69:33;  
72:2,4,12; 102:17; 107:41; 113:7,8,9;  
132:15; 138:6; 145:14; 146:7,8,9;  
147:3,6.

d. Summary.

Nineteen psalms----Twenty-eight verses.

C. The Basis On Which God Loves Man.

(A.) The Basis On Which a Man is Loved of God:

a. Statement of the Proposition.

God loves mankind. He seeks men to come to him; but he accepts man only on the basis of love for God and fidelity to his commandments and covenant; not on the basis of sacrifices, and carnal works.

b. Representative Verses.

- 147:10-11 -- "He delighteth not in the strength of the horse:  
He taketh no pleasure in the legs of a man.  
Jehovah taketh pleasure in them that fear him,  
In those that hope in his lovingkindness."  
135:17,18 -- "But the lovingkindness of Jehovah is from everlasting to everlasting upon them that fear him...  
To such as keep his covenant,  
And to those that remember his precepts to do them."  
40:6 -- "Sacrifice and offering thou hast not delight in;  
Mine ears hast thou opened:  
Burnt-offering and sin-offering hast thou not required."  
27:8 -- "When thou saidst, Seek ye my face; my heart said unto thee,  
Thy face, Jehovah, will I seek,"

c. Frequency of Appearance.

4:3; 18:20,24; 25:10,14; 27:8; 31:19;  
33:16-18; 34:7,9,18,22; 47:4; 50:5,23;  
51:17; 60:4; 61:5; 62:12; 73:1; 78:68;  
85:9; 87:2; 91:14; 103:11,13,17,18;  
111:5; 115:13; 145:19,20; 147:10,11;  
149:4.

d. Summary.

Twenty-four psalms----Thirty-six verses.

(B.) God's Methods in Dealing with Those Whom  
He Loves.

1. GOD TESTS THEM.

a. Statement of the Proposition.

God tests and tries man to see if he is  
worthy of God's trust and favor.

b. Representative Verses.

17:3       --"Thou hast proved my heart;  
              thou hast visited me in the  
              night;  
              Thou has tried me, and find-  
              est nothing;"

c. Frequency of Appearance.

7:9; 11:4,5; 17:3; 66:10,11,12; 81:7;  
105:19; 139:3.

d. Summary.

Seven psalms----Ten verses.

2. GOD EXAMINES THEM CAREFULLY.

a. Statement of the Proposition.

God examines carefully the hearts of men  
to see their inward motives.

b. Representative Verses.

14:2       --"Jehovah looked down from  
              heaven upon the children of men,  
              To see if there were any that  
              did understand,  
              That did seek after God."

c. Frequency of Appearance.

10:14; 14:2; 53:2; 66:7; 90:8; 139:1-3.

d. Summary.

Six psalms----Eight verses.

## XI. GOD IS FAITHFUL

### a. Statement of the Proposition.

God is faithful. He is a being upon whom we can absolutely rely or stay ourselves. He does not forsake or forget.<sup>1</sup>

### b. Representative Verses.

36:5      --"Thy lovingkindness, O Jehovah,  
             is in the heavens;  
             Thy faithfulness reacheth unto  
             the skies."

9:10      --"And they that know thy name  
             will put their trust in thee;  
             For thou, Jehovah, hast not  
             forsaken them that seek thee."

### c. Frequency of Appearance.

9:10,12; 27:10; 33:4; 36:5; 37:3,25,28;  
40:10; 88:11; 89:1,2,5,8,24,33; 92:2;  
94:14; 98:3; 100:5; 119:75,90,138; 143:1.

### d. Summary.

Fourteen psalms----Twenty-four verses.

. . . . .

1. Cf., Torrey, op.cit., p. 59.



\*GOD HAS ANGELS

- a. Statement of the Proposition.  
God has angels as His helpers.
- b. Representative Verses.  
91:11       --"For He will give his angels  
                  charge over thee,"  
148:2       --"Praise ye Him, all his angels."
- c. Frequency of Appearance.  
34:7; 35:5,6; 91:11; 103:20; 104:4;  
148:2.
- d. Summary.  
Six psalms-----Seven verses.

\*GOD IS A GOD OF PEACE AND CALM

- a. Statement of the Proposition.  
God is a God of peace and calm.
- b. Representative Verses.  
147:14       --"He maketh peace in thy borders;"  
46:9        --"He maketh wars to cease unto  
                  the ends of the earth;"
- c. Frequency of Appearance.  
4:8; 46:9; 55:18; 85:8,10; 119:165;  
147:14.
- d. Summary.  
Six psalms-----Seven verses.

. . . . .

\*These concepts were supplemented after the charts were drawn up. They do not appear on the charts. They are used in the final observations on pages 55 and 56. Compare with page 31 of Appendix B.

## APPENDIX B

"To some, the hymn book is simply the Bible in another form".

"The Singing Church",  
Lorenze, page 20

"The artisan sings them at his work, the maid as she  
washes the clothes, the peasant on his furrow,  
the mother to the child that cries in  
the cradle".

Comment by a contemporary of  
Luther.

## APPENDIX B

### DETAILED REFERENCE TABLES Which Were Basic To The Formation Of The BAR CHART DISPLAYING THE IDEAS ABOUT GOD THAT APPEAR IN THE CHRISTIAN HYMNS

#### I. GOD IS SPIRIT

The word "Spirit" in the sense of deity occurs in only eighteen different hymns. In some of these places, the "Spirit" is possessed by God the Father or God the Son. In others it is kept to represent a distinct personality in the Godhead. In none of these places are distinctive attributes given to the "Spirit". In many instances, no attributes are given at all. Consequently, the "Spirit" references in the hymns, just as in the psalms, will be used in no other way than to reflect that God is Spirit and that he is more than a simple unity.

a. Statement of the Proposition.  
God is Spirit.

b. Representative Verses.

78:5a	--"Answer Thine own Bride and Spirit;"
24:4a	--"By Thine own eternal Spirit Rule in all our hearts alone;"
94:8a	--"Glory to the Father, Glory to the Son, And to Thee, blest Spirit, Whilst all ages run".
130:5b	--"The baptism of the heaven decended dove."

c. Frequency of Appearance.

1:4b; 6:5b; 7:5a; 9:7b; 19:1a; 21:5a;  
22:3a,b; 24:4a; 39:1a; 68:3c; 78:5a;  
94:8b; 98:2c,5c; 99:4a; 116:1b;  
129:6a; 130:1a,5b; 143:3a.

d. Summary.

Eighteen hymns----Twenty-one verses.

## II. GOD IS ONE GOD

### A. The Fact of Unity.

#### a. Statement of the Proposition.

The Lord our God is one God, and there is none like unto him.

#### b. Representative Verses.

52:3b      --"Only Thou art holy; there is none beside Thee".

93:3c      --"The One Eternal God,  
Whom earth and heaven adore;"

C-28:1d    --"And hail Him as thy matchless king  
Through all eternity".

C-82:2a,b --"No mortal can with Him compare,  
among the sons of men;  
Fairer is He than all the fair  
that fill the heavenly train".

#### c. Frequency of Appearance.

52:3b; 93:3c; \*C-281d; 82:2a,b; 97:1a.

#### d. Summary.

God the Father---2 hymns---2 verses.

God the Son    ---3 hymns---4 verses.

### B. The Nature of the Unity.

#### a. Statement of the Proposition.

God is not a simple unity but, rather, a compound unity

#### b. Representative Verses.

21:5b      --"But His Spirit's voice obey;"

52:1b      --"God in Three Persons, blessed  
Trinity."

136:5a     --"Yet she on earth hath union  
With God the Three in One,"

151:4b     --"Of the Father's Godhead true  
and only Son,"

- - - - -

\* See Chapter 4, page 46 for explanation of "C".

- c. Frequency of Appearance.  
6:5b; 7:5b; 9:7b; 16:5b; 21:5b; 22:4a;  
39:1a; 46:3b; 52:1b,4b; 60:5b; 93:3a,b;  
94:8a,b; 96:2b,4b; 98:1d,2d,5d; 110:1a;  
116:1b; 120:4b; 129:1b; 136:5a; 150:3d;  
151:4b; 160:3a.
- d. Summary.  
22 hymns----29 verses.

### III. GOD IS ETERNAL

#### A. The Fact of the Eternality of God Stated In Full.

- a. Statement of the Proposition.  
God is eternal. His existence had no beginning and will have no ending. He always was, always is, and always will be.
- b. Representative Verses.  
52:2       --"Holy, Holy, Holy! All the  
              Saints adore Thee...  
              Who wert, and art, and evermore  
              shalt be".  
93:3c       --"The One Eternal God,  
              Whom earth and heaven adore;"  
28:4a       --"Crown Him the Lord of years,  
              the Potentate of time".
- c. Frequency of Appearance.  
7:5b; 9:4b; 30:3b; 39:1b; 52:2b;  
93:3c,d; 101:1b,3a,b; 148:3b.  
C-24:4a; 28:4a,4d; 77:1a,d,2a,3a; 129:1b;  
137:2b;
- d. Summary.  
God the Father---8 hymns---11 verses  
God the Son     ---5 hymns---8 verses.

#### B. The Fact of the Eternity of God Stated in Part.

- a. Statement of the Proposition.  
God is without end: His kingdom endureth forever. His possessions endure forever.  
(Or, it may be stated thus:)  
God is without beginning; he has existed  
  always.

b. Representative Verses.

26:2a      --"(God the) Joy of the comfort-  
less, light of the straying,  
Hope of the penitent, fadeless  
and pure".  
28:3c      --"His reign shall know no end;"

c. Frequency of Appearance.

1:4d; 6:5a; 22:1c; 26:2a; 38:1c,2a,2c;  
44:1a; 53:5a; 68:4b; 93:3d; 96:2b;  
111:1b;  
C-28:3c,4d; 46:3a; 50:2a; 66:1b; 73:2a;  
79:3b; 97:4b; 105:1c; 123:4b; 124:3b;  
128:4b; 138:2b; 151:1b.

d. Summary.

God the Father---11 hymns---13 verses.  
God the Son    ---13 hymns---14 verses.

C. A Concept Related to the Idea of the Eternality  
of God.

GOD IS IMMUTABLE.

a. Statement of the Proposition.

God is unchangeable. His counsel, purpose,  
and character are always the same.

b. Representative Verses.

42:2a,b    --"Chance and change are busy ever;  
Man decays and ages move;  
But His mercy waneth never:"  
2:2b      --"Change and decay in all around  
I see;  
O Thou who changest not, abide  
with me".

c. Frequency of Appearance.

23:2b; 38:1c,4d; 42:2b,3a; 53:5a;  
54:3b; 56:3b; 101:2b; 110:1b; 111:3b,5a.  
C-1:2d; 2:2b; 33:4a; 73:2a; 87:1c,2a,  
ref. (4); 109:4a.

d. Summary.

God the Father---9 hymns---12 verses.  
God the Son    ---6 hymns---11 verses.

#### IV. GOD IS OMNIPRESENT

##### A. The Fact of the Omnipresence of God Stated.

###### a. Statement of the Proposition.

God is everywhere. He is in all parts of the universe and near each individual.

###### b. Representative Verses.

42:4b      --"Everywhere his glory shineth:"  
51:1b      --"What-e'er I do, wher-e'er I be,  
            Still 'tis God's hand that  
            leadeth me".

###### c. Frequency of Appearance.

29:2a; 42:4b; 51:1b.

###### d. Summary.

God the Father---3 hymns---3 verses.

##### B. The Nature of the Omnipresence.

God is not everywhere in the same sense. God is in some places in a way that he is not in other places. The various places wherein God is said to be or to reside follow:

##### 1. GOD IS IN HEAVEN.

###### a. Statement of the Proposition.

God is especially manifested in heaven.

###### b. Representative Verses.

6:2a      --"Thou who art beyond the farthest  
            mortal eye can scan,"  
82:5a      --"To heaven, the place of His  
            abode, He brings my weary feet;  
13:2a      --"Before our Father's throne  
            We pour our ardent prayers;"

###### c. Frequency of Appearance.

6:1a,2a; 10:3a; 13:2a; 20:1a; 23:6b;  
26:3a; 29:ref.(4); 41:2a; 42:4a; 46:3b;  
64:1b; 93:3b; 105:3b; 110:1a; 111:1a;  
113:2a,b; 136:5d; 142:1c; 151:4a;  
157:6a; 160:2a.  
C-18:4a,b; 19:1a; 46:3a,b,c,d; 57:4c;  
61:3b,4a,b,5b; 65:2c; 81:4c; 82:5a;  
93:3b; 98:2c; 138:2a,b,3a; 143:2b;  
156:6b.

d. Summary.

God the Father---22 hymns---27 verses.

God the Son ---13 hymns---22 verses.

2. GOD IS ON EARTH.

a. Statement of the Proposition.

God is (or has been) present on the earth.

b. Representative Verses.

43:1b --"He plants His footsteps in the  
sea, And rides upon the storm."

7:2b --"God with man is now residing,  
Yonder shines the infant Light:"

c. Frequency of Appearance.

29:ref.(4); 43:1b;  
C-7:1b,c,2b,c,3c,4c,5c; 11:2b; 14:1a,2a,3a;  
15:1b,2a,b,5b; 22:2a; 24:1a,3a,b; 31:1a;  
35:5a; 50:1a,d,e,2b,c,d,e,3a,c,e; 54:5a;  
61:1a,b,2a,b; 81:1a; 82:3a; 88:3c;  
96:1b,2b,4a,b; 105:2a,4a,b; 108:2a,b;  
110:1a; 143:2c; 149:1b,2b; 151:4b; 156:1b;  
157:3a,4a; 128:4a.

d. Summary.

God the Father---2 hymns---5 verses.

God the Son ---24 hymns-57 verses.

3. GOD IS IN OR WITH MEN.

a. Statement of the Proposition.

God is represented as present in or with  
man. In contrast to the "Incarnate" ideas,  
this immediate section looks at the  
"presence" ideas.

b. Representative Verses.

6:2c --"Can we feel that Thou art near  
us, And wilt hear us?  
Yes, we can."

160:2a --"God ruleth on high, almighty  
to save; And still He is nigh  
--His presence we have:"

56:2b --"His presence makes me free  
indeed, And he will soon appear".

58:5a --"Jesus, Thou Friend Divine,"





2. GOD KNOWS.

a. Statement of the Proposition.

God knows as we with minds know.

b. Representative Verses.

128:4a     --"Thou who, sinless, yet hast  
                  known  
                  All of man's infirmity;"

c. Frequency of Appearance.

21:3c.  
C-152:2b; 128:4a.

d. Summary.

God the Father---1 hymn---1 verse.  
God the Son     ---2 hymns--2 verses.

3. GOD HEARS.

a. Statement of the Proposition.

God hears as we with ears hear.

b. Representative Verse.

6:2c        --"Can we feel that Thou art  
                  near us, and wilt hear us?  
                  Yes, we can".

c. Frequency of Appearance.

6:2c

d. Summary.

God the Father---1 hymn---1 verse.

4. GOD FEELS.

a. Statement of the Proposition.

God has feelings of hope, grief, anger,  
hate, jealousy and indignation.

b. Representative Verses.

99:4b       --"I hate the sins that made  
                  Thee mourn  
                  And drove Thee from my breast".  
83:1b       --"He is trampling out the vintage  
                  where the grapes of wrath are  
                  stored;"  
11:5a       --"Admit Him ere His anger burn;"  
120:4b       --"The Father on His sapphire  
                  throne  
                  Expects His own annointed Son."

c. Frequency of Appearance.

83:1b; 99:4b; 111:2b; 120:4b;  
C-11:5a; 12:2b; 46:1b,c; 104:2b;  
108:1a,2c,3a,4b; 138:5a; 148:4b; 151:2b;  
154:3a,b;.

d. Summary.

God the Father---4 hymns---4 verses.  
God the Son ---9 hymns---14 verses.

5. GOD LIVES.

a. Statement of the Proposition.

God is a living person and is to be clearly distinguished from things that have no life. God is the source of life. That which is the source of life cannot be dead.

b. Representative Verses.

14:1b --"My spirit pants for Thee, O  
living Word!"  
26:3a --"Here I see the bread of life;"

c. Frequency of Appearance.

C-14:1b,3b; 18:3a; 19:3b; 26:3a; 33:3b;  
34:4b; 38:2a,2c,3d; 46:1d; 54:5b;  
55:2c,d; 56:1a; 69:5c; 73:1a,3a,b;  
81:3a; 98:4d; 100:3b,5a; 106:4b; 110:2d;  
112:2b,3b; 138:6a; 140:2a; 149:4a;  
151:1b,4a.

d. Summary.

God the Son ---13 hymns---32 verses.

6. GOD HAS BODILY FUNCTIONS.

a. Statement of the Proposition.

God is pictured as one who walks, talks,  
sleeps.

b. Representative Verses.

55:1a --"I heard the voice of Jesus say:"

c. Frequency of Appearance.

C-30:2b,4b; 38:1b; 55:1a,2a,3a; 60:1a;  
67:1a,b,2a,3a,b,4b,5a; 104:3a; 117:1c;  
137:2c,d; 156:1a,6a.

d. Summary.

God the Son ---9 hymns---20 verses.

## VI. GOD IS OMNIPOTENT

### A. The Fact of the Omnipotence of God Stated In Full.

#### a. Statement of the Proposition.

God can do all things; nothing is too hard for him; all things are possible for him.

#### b. Representative Verses.

22:3b,c -- "Thou who almighty art,  
Now rule in every heart,"  
53:2b -- "I'll strengthen thee, help thee,  
and cause thee to stand,  
Upheld by My righteous, omnipotent hand."

#### c. Frequency of Appearance:

22:1a,3b,c; 44:1a; 46:2b; 52:1a,3b,4a;  
53:2b; 111:3a,6a; 160:2a.  
C-80:3a;.

#### d. Summary.

God the Father---7 hymns---12 verses.  
God the Son ---1 hymn --- 2 verses.

### B. The Fact of the Omnipotence of God Stated In Part.

The omnipotence of God is shown forth in his having done certain things which only an omnipotent one could have done. The following actions of God indicate his omnipotence:

#### 1. GOD IS THE CREATOR.

##### a. Statement of the Proposition.

God is the creator of all existing things.

##### b. Representative Verses.

111:3a,b -- "The earth with its store of  
wonders untold,  
Almighty, Thy power hath founded  
of old;  
Hath stablished it fast by a  
changeless decree,  
And round it hath cast, like a  
mantle, the sea."  
3:3b -- "When He, the mighty Maker, died  
For man the creature's sin".

c. Frequency of Appearance.

6:3b,c,4a; 21:1b; 27:1c,2a,d; 98:2a;  
111:3a,b,5b,6b; 117:2d; 135:2c;  
144:1a,b,2a,3a,b,4a,b,5a,b,6a,b.  
C-3:3b; 4:2a; 15:2b; 28:4b; 35:1a,2a,b;  
37:4d; 81:4a; 112:2b; 151:1b,4a,5a.

d. Summary.

God the Father---8 hymns---25 verses.  
God the Son ---9 hymns---13 verses.

2. GOD CREATES AND CONTROLS NATIONS.

a. Statement of the Proposition.

God brings into existence and controls in  
absolute power the actions of the nations.

b. Representative Verses.

112:1b --"That He who made all nations  
is not willing".

c. Frequency of Appearance.

112:1b; 135:2c; 141:2a.

d. Summary.

God the Father---3 hymns---3 verses.

C. Concepts related to the Idea of God as Being  
Omnipotent.

1. GOD IS A WORKER.

a. Statement of the Proposition.

God is a God of actions and doings. His  
works are works of great might and strength.  
His works are marvelous in the eyes of his  
people.

b. Representative Verses.

6:3a --"Yea, we know Thy love rejoices  
O'er each work of Thine;"  
16:1b --"Sing your Saviour's worthy  
praise,  
Glorious in His works and ways".  
52:1b --"Holy, Holy, Holy! merciful and  
mighty!"  
93:1b --"Who wondrous things hath done,"

c. Frequency of Appearance.

6:1c,3a,4a,5a; 16:1b; 38:1a,b; 41:1c;  
43:1a,6a; 44:3a; 45:1a,b,2c; 52:1b;4a,b;  
76:3a; 85:4c; 93:1b; 98:1d; 111:1a,2a;  
117:1c,2c; 130:1b; 139:2a; 144:1b,2a,b;  
148:1c.  
C-3:3b; 4:1a,2b; 12:1b; 22:2a; 28:3a;  
83:1b,c,2a; 77:3d; 114:1b; 119:1b;  
120:5b; 126:3b; 129:2a,b,3a; 131:2b;  
135:4b; 138:1b; 139:6a; 143:1a,b; 146:5b;  
151:1b; 160:4a.

d. Summary.

God the Father---18 hymns---31 verses.

God the Son ---20 hymns---26 verses.

2. GOD IS THE RULER OF THE WORLD.

a. Statement of the Proposition.

God controls and sustains the world he  
has created and all that therein is.

b. Representative Verses.

10:3a	--"Tis God's all-animating voice That calls thee from on high;"
27:1c	--"God, our Maker, doth provide For our wants to be supplied:"
74:4a	--"He rules the world with truth and grace,"
34:6b	--"Fling out the banner! wide and high, Seaward and skyward, let it shine: Nor skill, nor might, nor merit ours; We conquer only in that sign".
74:1a	--"Joy to the world! The Lord is come: Let earth receive her King;"

c. Frequency of Appearance.

(1.) Frequency of God as sustainer:

6:5c; 10:3a; 27:1c,2a; 29:2a;  
35:1b,3a,b; 92:1a,b.  
C-74:4a; 82:4a; 160:1b,2a.

(2.) Frequency of God as controller of Nature:  
30:4b; 35:1a,2a,b; 37:2a,b; 41:1c;  
43:1b; 44:1b,c; 52:4a;  
111:2a,b,3a,b,4a,b; 117:1c,d;  
118:2a,b,3a,b; 139:1a,2a,3a; 144:2a.  
C-31:1a; 70:2a,b,c; 151:2a.

(3.) Frequency of God as governor of men:  
22:1b; 25:2b; 26:3b; 44:1d,2a;  
64:1b; 85:4a; 93:3b; 105:2d; 111:1a;  
117:3c; 133:1b; 148:1c; 160:2a,3a.  
C-4:1b,2b,3b,4b,5b,6b,7b; 7:ref.(5);  
15:2b; 16:1a; 18:3a,4a; 22:1a;  
24:3a,b; 25:2b; 28:1a,d,3a,b,c; 37:4d;  
46:1a; 48:1b; 50:1a,e,2e,3e; 54:5a;  
58:5a; 65:2c; 71:1b,4a,5a;  
74:1a,2a,4a; 77:1a,d,2a,3a; 83:2b;  
85:4c; 100:1b; 110:2a; 112:1b;  
114:1b,5a; 115:5a; 121:4b; 124:1a,6d;  
130:3a; 134:3a; 135:4b,d;  
138:2a,b,5a; 141:2a; 151:2a; 160:1b.

(4.) Frequency of God as sustainer of man  
by being his source of strength and  
power:  
1:2,a,b; 9:5a; 129:1b.  
C-4:2b; 33:1a; 34:6b; 77:1c; 82:4b;  
87:3a; 89:3a; 106:4a; 119:4a.

d. Summary.

God the Father---33 hymns---42 verses.

God the Son ---49 hymns---84 verses.

3. GOD IS MAJESTIC.

a. Statement of the Proposition.

God is majestic and glorious. His amplitude,  
splendor, and magnificence are unparalleled.

b. Representative Verses.

117:2a --"Praise the Lord, for He is  
glorious;"

31:3a,b --"Fair is the sunshine,  
Fairer still the moonlight,  
And all the twinkling, starry  
host:  
Jesus shines brighter,  
Jesus shines purer,  
Than all the angels heaven can  
boast."

46:3a      --"Jesus, hail! enthroned in  
            glory,  
            There for ever to abide;"  
29:ref.    --"Heven and earth are praising  
            Thee, O Lord most high!"  
62:5b      --"All the light of sacred story  
            Gathers round its head sublime".

c. Frequency of Appearance.

6:5a; 9:6b; 22:1b,4b; 29:3a,ref.(4);  
36:5b; 42:4b; 52:3a; 82:5b; 96:3c;  
111:1a,b; 117:2a; 120:4b; 122:3b; 157:6a.  
C-1:2d; 4:6b; 20:4b; 24:4b; 28:4b;  
31:1a,2b,3a,b; 34:3a; 46:3a; 50:3c;  
59:1a; 62:1b,5b; 66:1b; 74:4b; 80:7b;  
82:1a,b; 83:1a,3b; 87:2a; 94:8a; 96:4b;  
97:1a,2b,3b; 100:1b,2b; 108:2a; 114:5c;  
120:1a,2a,3a,4a; 131:4d; 138:1a,2a,b;  
139:1a; 154:1a; 160:1b,4a,b.

d. Summary.

God the Father---14 hymns---20 verses.  
God the Son     ---29 hymns---45 verses.

## VII. GOD IS OMNISCIENT

### A. The Fact That God Is Omniscient Stated In Full.

#### a. Statement of the Proposition.

God knoweth all things; he is perfect in  
knowledge; his understanding is infinite.

#### b. Representative Verses.

139:1a     --"The heavens declare Thy glory,  
            Lord;  
            In every star Thy wisdom shines;"  
123:3b     --"From harm and danger keep Thy  
            children free,  
            For dark and light are both  
            alike to Thee."  
128:2a     --"Thou, whose all-pervading eye  
            Naught escapes, without,within,"

#### c. Frequency of Appearance.

42:4b; 139:1a.  
C-110:1a; 123:3b; 128:2a; 139:1a; 152:2b;  
160:4a.

d. Summary.



d. Summary.

God the Father---2 hymns---2 verses.

God the Son ---6 hymns---6 verses.

B. A Concept Related To The Idea That God Is Omniscient.

a. Statement of the Proposition.

God is the fountain source of man's  
knowledge and wisdom and understanding.

b. Representative Verses.

37:3a --"Shall we, whose souls are  
lighted  
With wisdom from on high--"

139:5b --"Thy gospel makes the simple  
wise,  
Thy laws are pure, Thy judgments right".

c. Frequency of Appearance.

37:3a.

C-110:1b; 139:5b.

d. Summary.

God the Father---1 hymn ---1 verse.

God the Son ---2 hymns---2 verses.

VIII. GOD IS HOLY

A. The Fact Of the Holiness of God Stated In Full.

a. Statement of the Proposition.

God is Holy. He is pure and upright in all  
of his ways.

b. Representative Verses.

52:1a --"Holy, Holy, Holy, Lord God  
Almighty!"

60:5a --"I need Thee every hour,  
Most Holy One;"

c. Frequency of Appearance.

29:ref.(4); 52:1a,b,2a,3a,b,4a,b; 98:1d.  
C-22:2c,3a; 39:1a; 57:4b; 60:5a; 73:5b;  
77:2b; 98:5c; 99:4a; 105:4a;

d. Summary.

God the Father---3 hymns---12 verses.

God the Son ---9 hymns---10 verses.

B. The Fact of the Holiness of God Stated In Part.

The fact that God is Holy is stated in part in two ways as follows:

1. GOD'S RELATION TO PURITY AND WICKEDNESS REVEALS THAT HE IS HOLY.

a. Statement of the Proposition.

God is pure and free from all wickedness and evil. He abhors that which is evil and loves the pure.

b. Representative Verses.

11:4b --"Turn out His enemy and thine,  
That soul-destroying, sinister,  
sin,"  
19:3a --"Lead us to holiness, the road  
which we must take to dwell  
with God."  
26:2a --"Joy of the comfortless, light  
of the straying,  
Hope of the penitent, fadeless  
and pure!

c. Frequency of Appearance.

1:3a,b; 19:2b; 26:2a; 52:3a; 54:4a;  
99:4b.  
C-1:2d; 2:3a; 11:4a,b; 19:3a; 31:2b,3b;  
56:3a; 57:1d; 61:4a; 77:2a,b; 83:3c;  
89:1a; 99:4b; 114:2a,c; 128:4a;  
129:5b; 135:1c; 137:2a,b.

d. Summary.

God the Father---6 hymns---7 verses.  
God the Son ---17 hymns--22 verses.

2. GOD'S POSSESSIONS ARE HOLY.

a. Statement of the Proposition..

Holiness is ascribed to Jehovah by reference to his name, works, statutes, city, people, ways, etc., as being holy or pure.

b. Representative Verses.

20:5a --"The whole creation join in one,  
To bless the sacred Name"  
109:3a --"For not like kingdoms of the  
world,  
Thy holy Church, O God;"

- c. Frequency of Appearance.  
20:5a; 26:3a; 59:3d; 94:7b; 108:1a,c;  
109:3a; 136:5c.  
C-3:1b; 35:4a; 69:3c; 98:4c; 102:2b;  
105:2c; 136:1c,2c; 139:5b; 140:5b;  
141:3d; 149:1b.
- d. Summary.  
God the Father--- 7 hymns--- 8 verses.  
God the Son ---11 hymns---12 verses.

## IX. GOD IS RIGHTEOUS AND JUST

### A. The Fact of God's Righteousness and Justice Stated in Full.

- a. Statement of the Proposition.  
God is righteous and just. Righteousness and justice are characteristics of God drawn from his dealings with the sons of men. These attributes of righteousness and justice are closely related to his Holiness. However, Holiness has to do more with character of God in itself; while in his righteousness and justice we see that character as it is expressed in his dealings with men.<sup>1</sup>
- b. Representative Verses.  
74:4b       --"The glories of His righteousness,  
                  And wonders of His love".  
139:2b       --"But the blest volume Thou hast  
                  writ  
                  Reveals Thy justice and Thy grace".
- c. Frequency of Appearance.  
53:2b; 139:2b; 148:2b.  
C-50:3a; 69:3c; 74:4b; 87:1a;4b; 97:2b;  
139:5a.
- d. Summary.  
God the Father---3 hymns---3 verses.  
God the Son     ---6 hymns---7 verses.

. . . . .

- 1. Cf., Evans, William: "The Great Doctrines of the Bible", pps. 40-41.

B. The Fact of God's Righteousness and Justice Stated  
In Part.

There is no statement of this kind in the hymns.

C. Concepts Related to the Concept of God as Being  
Righteous and Just.

1. GOD IS UPRIGHT AND TRUE.

a. Statement of the Proposition.

God is upright and true. All of his acts  
are done in uprightness and truth. His word  
is true and leadeth unto truth. He is perfect.

b. Representative Verses.

1:3b --"We will not fear, for God hath  
willed  
His truth to triumph through us:"

c. Frequency of Appearance.

1:3b,4d; 38:1b; 44:3b; 139:3b,4a.  
C-58:6a; 69:3d; 73:2a; 74:4a; 79:2b;  
83:1c,ref.(3); 110:1b,2c; 139:5b; 151:5b.

d. Summary.

God the Father---4 hymns---6 verses.  
God the Son ---9 hymns---13 verses.

2. GOD PUNISHES THE WICKED.

There is no statement of this kind in the hymns.

3. GOD SEEMS TO PUNISH THE INNOCENT.

a. Statement of the Proposition.

God moves in a mysterious way. This concept  
is parallel to one phase of the thoughts  
included in this category under the psalms.

b. Representative Verses.

43:1a,4b (in light of verse 3)  
--"God moves in a mysterious way."

c. Frequency of Appearance.

43:1a,4b; 138:5b (in light of verse 5a).

d. Summary.

God the Father---2 hymns---3 verses.

X. GOD IS MERCIFUL AND FULL OF LOVINGKINDNESS

A. The Fact of the Mercy and Lovingkindness of God  
Stated In Full.

a. Statement of the Proposition.

God is merciful and loving. He is merciful in his seeking the welfare, both temporal and spiritual, of sinners. He is loving in his constant bestowing of choice blessings upon his obedient children.<sup>1</sup>

b. Representative Verses.

23:2b        --"Praise the mount! I'm fixed  
              upon it,  
              Mount of God's unchanging love!"  
29:3a        --"While the deepening shadows fall,  
              Heart of love, enfolding all."  
3:2b         --"Amazing pity! Grace unknown!"  
76:1a        --"Lead kindly Light, amid en-  
              circling gloom,"

c. Frequency of Appearance.

6:3a; 9:3b; 23:2b; 25:3a; 26:1a; 29:3a;  
30:3b; 33:2a; 35:1b; 36:1b,2b,3b,4b,5b,6b;  
37:2c; 38:2a,2d,4a; 42:1a,2b,3a,4b;  
43:3b,4a,b; 44:2a,3d; 51:4a; 52:1b,3b,4b;  
53:4a,5a; 58:2b; 64:1b,3b; 68:3c,4a;  
76:1a; 91:3b; 92:1a,2a,5a; 93:1d,2c;  
95:1c,4c; 111:1a,2a,5b,6a; 118:1a; 134:2a;  
139:2b; 142:2b; 148:1c,d,2a,b,3a,b,c;  
153:1a,3b; 157:6b.  
C-2:3a; 3:2b,5a; 4:4b; 11:3a,b; 12:2d,3b;  
19:1a; 23:1a,b,5a,b; 24:3b; 28:2a;  
33:3a,b,4a; 34:2b; 48:5d; 49:3b;  
54:3b,7a; 56:1b,3b; 57:4a; 59:1b,ref.(4);  
60:1a; 61:3a; 62:3a; 63:1b; 64:1c; 67:5a;  
68:2c,3c; 69:1a,d,4a; 71:3a; 72:3b,4b;  
73:2b,4b; 74:4a,b; 75:6a; 77:1c,2d;  
79:1b,3a; 80:6b; 81:1b,1c,2a,3c; 86:2a;  
87:2a; 88:1b; 89:1b,2a; 97:3a,4b; 98:1b;  
104:1b,2c; 106:1a; 108:3d,4b,5d; 112:4a;  
119:2a,ref (4); 124:3a; 126:3b,4b,c;

. . . . .

1. Cf., Rotherham, Joseph B.: "Studies in the Psalms",  
p. 30.

127:1a,2c; 130:5b; 132:4b; 134:2a;  
138:3b,5b; 140:1a,3a,4b,6a,b; 143:2c,d;  
146:5a, 148:1a,2d,4d; 154:3a,b,4b; 156:4a,  
156:4b,6a;.

Summary.

God the Father---34 hymns----66 verses.

God the Son ---60 hymns---114 verses.

B. Concepts Related to the Concept of God as Being  
Merciful and Loving.

1. GOD FORGIVES SINNERS.

a. Statement of the Proposition.

God's love manifests itself in His forgiv-  
ing sins.<sup>1</sup>

b. Representative Verses.

46:2a --"Paschal Lamb, by God appointed,  
All our sins were on Thee laid;"

119:2b --"Plead with them earnestly,  
plead with them gently;  
He will forgive if they only  
believe."

57:1b --"I lay my sins on Jesus, The  
spotless Lamb of God,  
He bears them all, and frees  
us from the accursed load:"

c. Frequency of Appearance.

3:3b; 5:1a; 6:2b; 20:2a,b,5b; 28:1a;  
37:4c; 46:1e,2a,b,c,d; 57:1a,b;  
75:1b,2b,3b,4b,5b,6b; 86:1a; 92:2b;  
97:2a; 99:1b,6b; 124:6a; 126:3c; 135:4a  
140:2a; 145:1b,2b,3a; 148:2c; 152:1a,3b;  
158:3a,b; 160:3b,c.  
C-102:ref.(8); 119:2b; 139:6a; 153:3b.

d. Summary.

God the Father---22 hymns---40 verses.

God the Son --- 4 hymns---11 verses.

. . . . .

1. Cf., Torrey, op, cit., p. 46.

2. GOD HAS A CHOSEN PEOPLE, CITY, ETC.

a. Statement of the Proposition.

The love of God is shown in his having chosen a people to be his own people that through them the whole world might be blessed.

b. Representative Verses.

4:4a           --"Ye seed of Israel's chosen race,  
                  Ye ransomed of the fall,"  
38:1a           --"Glorious things of thee are  
                  spoken,  
                  Zion, city of our God;"  
22:2b           --"Come, and Thy people bless,"

c. Frequency of Appearance.

4:4a; 23:4a; 27:4b; 38:1a,4a; 40:1b;  
44:4a; 53:1a,5a; 58:2a; 98:5b; 110:3a;  
114:3a; 117:2b; 142:1d.  
C-5:5a; 17:4b; 22:2b; 24:3a; 46:2c;  
61:1b; 72:4b; 78:4b,5a,b; 80:1b,2b;  
81:3b; 88:2b; 104:3b; 109:1b; 110:4a;  
123:3b; 126:1c,2a,b,c; 129:1a; 135:4b;  
136:1b,2a; 138:3a,b,6b; 143:3a;  
158:2d,3d.

d. Summary.

God the Father---13 hymns---15 verses.  
God the Son     ---22 hymns---32 verses.

3. GOD HAS CHOSEN INDIVIDUALS AMONG HIS PEOPLE.

a. Statement of the Proposition.

Just as God has a chosen nation among the nations; so he has chosen individuals among his people for special work.

b. Representative Verses.

1:2b           --"Did we in our own strength  
                  confide,  
                  Our striving would be losing;  
                  Were not the right man on our  
                  side,  
                  The man of God's own choosing;"  
31:1a           --"Fairest Lord Jesus, Ruler of  
                  all nature,  
                  O Thou of God and man the Son;"  
46:2a           --"Paschal Lamb, by God appointed,"

c. Frequency of Appearance.

1:2b; 5:1a; 28:1a; 31:1a; 37:4c;  
46:2a,b; 48:1a; 53:6a; 54:4a; 57:1a;  
75:1b,2b,3b,4b,5b,6b; 86:1a; 99:1b,6b;  
120:4b; 135:4a; 150:3d; 151:4b; 160:3b.

d. Summary.

God the Father---18 hymns---25 verses.

4. GOD HAS REVEALED A WAY OF LIFE.

a. Statement of the Proposition.

God's mercy and lovingkindness are shown  
in his having revealed to his people a  
will, guide, law, way for their lives,  
that they might find harmony with him.

b. Representative Verses.

53:1a       --"How firm a foundation, ye  
              saints of the Lord,  
              Is laid for your faith in  
              His excellent word!"  
110:3a-d   --"(The Scripture) It floateth  
              like a banner before God's  
              host unfurled;  
              It shineth like a beacon  
              Above the darkling world.  
              It is the chart and compass  
              That o'er life's surging sea,  
              'Mid mists and rocks and quick-  
              sands, Still guides, O Christ,  
              to Thee".  
55:3d       --"And in that light of life I'll  
              walk, till traveling days are  
              done".

c. Frequency of Appearance.

1:3b; 26:2a; 44:2b; 53:1a,b; 59:3d;  
96:4b; 110:1a,2d; 117:1c,d,3d; 139:1b,2b;  
C-5:4b; 14:2b; 19:2a,3b; 22:2a; 33:2b;  
34:3b; 50:3b; 54:5b; 55:3d; 56:3a,4a;  
60:4a; 62:1b,3a,5b; 66:2b;  
88:1a,d,2a,c,d,3a,d,4a,d; 99:2b;  
110:1c,d,2a,b;c,d,3a,b,c,d,4b,c; 115:2a;  
121:2a; 122:4a; 126:1b,4a;  
139:1b,2b,4a,5b,6b; 149:4a.



d. Summary.

God the Father--- 9 hymns---14 verses.

God the Son ---22 hymns---50 verses.

5. GOD LEADS, GUIDES, TEACHES, AND COUNSELS MAN  
IN HIS WAY OF LIFE.

a. Statement of the Proposition.

God not only has a revealed way of life,  
but in loving care he helps man to see  
his way by leading, guiding, teaching, and  
counseling man in that way.

b. Representative Verses.

37:2a       --"Shall we, whose souls are  
              lighted  
              With wisdom from on high,--  
              Shall we, to men benighted,  
              The lamp of life deny?  
80:4a       --"Teach me, Lord, that I may  
              teach  
              The precious things Thou dost  
              impart;"

c. Frequency of Appearance.

10:3a,b; 37:3a; 40:1a; 44:2a;  
51:1a,b,2b,3b,4b,ref.(4); 76:1a,b,2a,b,3a;  
112:1a,b.  
C-2:3b; 16:5b; 23:3a; 33:3a; 49:2b;  
56:3b; 70:1c,;; 73:1a,5b; 77:3c; 80:4a;  
96:2a; 98:2d,4c; 102:ref.(4); 105:1c;  
106:2a; 110:1b; 114:1b; 140:2a,4b.

d. Summary.

God the Father--- 7 hymns---21 verses.

God the Son ---18 hymns---24 verses.

6. GOD HAS A COVENANT WITH HIS PEOPLE.

a. Statement of the Proposition.

Out of his love, God has made a promise,  
a covenant, with his people.

b. Representative Verses.

87:3a       --"His oath, His covenant, and  
              His blood  
              Support me in the sinking flood;"

98:3d        --"From thee, like Pisgah's  
                 mountain,  
                 We view our promised land".  
10:3b        --"'tis his own hand presents the  
                 prize  
                 To thine aspiring eye:2

c. Frequency of Appearance.

10:1b,3,4a; 33:2b; 98:3d; 117:2a; 150:1d.  
C-5:2b; 60:4b; 75:5b; 77:3d; 87:3a;  
103:4a; 106:3b; 114:4d; 124:5d; 126:3a;  
135:4c.

d. Summary.

God the Father--- 5 hymns--- 7 verses.  
God the Son     ---11 hymns---11 verses.

7. GOD PROVIDES PROTECTION AND HELP FOR HIS PEOPLE.

a. Statement of the Proposition.

According to his covenant and out of his  
love, God provides protection and help in  
their sicknesses, sorrows, and oppressions,  
for those who fear him.

b. Representative Verses.

45:2c        --"Strong Deliverer,  
                 Be Thou still my Strength and  
                 Shield".  
1:1a         --"A mighty Fortress is our God,  
                 A Bulwark never failing;  
                 Our Helper He amid the flood  
                 Of mortal ills prevailing;"

c. Frequency of Appearance.

1:1a,b; 2:3b; 9:5a; 23:3a; 36:5b; 38:3c,  
38:3d; 40:3b; 41:2c; 42:4a; 45:2c;  
53:2a,b,4a; 101:1a,b,5a; 111:1b,5b;  
122:1a; 129:3b.  
C-2:4a; 12:1b,c,3a; 22:3a; 24:2a; 26:2b;  
33:4a; 49:3b; 54:1b,3a,5a; 56:2a; 57:3b;  
60:2b; 69:2a,b,c,d; 72:3a; 82:3a;  
87:2b,3b; 99:2b; 103:3d; 115:4a;  
121:1a,4b; 123:4a; 125:2b,3b;  
140:1b,3b,6b; 152:3a,b.

d. Summary.

God the Father---15 hymns---22 verses.  
God the Son     ---23 hymns---36 verses.

8. GOD PROVIDES FOR HIS PEOPLE.

a. Statement of the Proposition.

God's love is shown in his providential care for his people. He maintains their security. There is a fine but true distinction between God's providence and God's help.

b. Representative Verses.

43:4a,b    --"Judge not the Lord by feeble sense,

But trust Him for His grace;  
Behind a frowning providence  
He hides a smiling face".

53:5b       --"And when hoary hairs shall  
their temples adorne,  
Like lambs they shall still in  
My bosom be borne".

c. Frequency of Appearance.

38:2c,3a,b,c,d; 40:2b; 43:4b; 53:5b;  
111:4a,b; 153:2a,b.  
C-140:2b.

d. Summary.

God the Father---6 hymns---12 verses.  
God the Son    ---1 hymn --- 1 verse.

9. GOD'S HELP RESULTS IN SUCCESSFUL SALVATION AND DELIVERANCE FOR HIS PEOPLE.

a. Statement of the Proposition.

God effectually saves and delivers his people. God is not only the helper and defender of his people, both as individuals and as a nation, but he is also the giver of victory, which is understood as liberation from a state of confinement, distress, etc., and a bestowal of power to move freely and at will.<sup>1</sup> (In the New Testament thought of the hymns, this idea is extended to cover "death" and "sin".)

b. Representative Verses.

37:3c       --"Salvation! oh, salvation! The  
joyful sound proclaim,  
Till earth's remotest nation  
Has learned Messiah's name".

3:1a       --"Alas! and did my Saviour bleed,"

28:4c       --"All hail, Redeemer, hail!

c. Frequency of Appearance.

16:1b; 37:3c; 38:1d,4a; 45:2c; 47:4c;  
85:4a; 111:5b; 117:2b,2c; 153:3a;  
160:2a,3a.  
C-3:1a,3b; 4:4a,b; 15:1b,2b,5b; 17:1c,2c;  
23:4b; 28:4c; 34:1b,4b,5c; 37:4b;  
46:1c,2a,4d; 54:1b,2a; 56:1a,2b; 57:1b,2b;  
58:1b,5a; 59:3d; 60:ref.(5); 66:6a;  
67:5a; 68:3d; 69:1c; 70:1a,b,2c; 72:2b;  
73:2a; 74:2a; 78:6b; 79:1b,2b,3a;  
81:1d,3a,4b; 82:3b; 86:1a,4b; 89:1b,2a;  
91:1b; 97:1a,2a,4b; 102:1a; 104:3d;  
108:3c; 110:4a; 112:2b,4b,ref.(4);  
119:1b,4b,ref.(4); 120:1b,121:2b,3b;  
122:2a; 123:1a; 124:1a,4d,6a,6b; 125:1a,b;  
126:1a,1c,4b; 127:4c; 132:1a,2b; 136:1d;  
137:1c,d; 140:2a; 141:2d; 143:4b;  
145:3b,4b,5a; 146:1b,3b; 148:1b,2d,4a;  
151:4a; 152:1a,3a; 157:3b; 158:1e,2e,  
158:3a,d,e; 160:2b;

d. Summary.

God the Father---10 hymns---13 verses.  
God the Son ---59 hymns--115 verses.

10. GOD BESTOWS BOUNTIFUL BLESSINGS.

a. Statement of the Proposition.

God's love often overflows in the bestowing  
of his blessings; and he gives no ordinary  
measure, but bountifully.

b. Representative Verses.

37:2c      --"In vain with lavish kindness  
                 the gifts of God are strown;"  
93:1d      --"With countless gifts of love  
                 (hath blessed us on our way)."  
21:5a      --"Only God's free gifts abuse  
                 not,"  
73:2b      --"To them that find Thee (thou  
                 art) All in All."

c. Frequency of Appearance.

9:7a; 21:5a; 23:1a; 25:3a,b,4a; 26:3b;  
35:4a; 37:2c; 38:4d; 44:3d; 92:3b;  
93:1d,2a; 105:3a; 111:4a,b; 116:1a;  
118:1b,4a; 153:4a,b.  
C-1:4b; 33:4b; 57:2a; 73:2b; 59:1c;  
69:3a; 82:6a; 88:2b; 110:2a; 127:4a;  
138:6b; 140:5a,b.

d. Summary.

God the Father---16 hymns---22 verses.

God the Son ---12 hymns---13 verses.

11. GOD ANSWERS PRAYER.

a. Statement of the Proposition.

In loving kindness, God answers the prayers of his people.

b. Representative Verses.

38:3d --"Safe they feed upon the manna  
Which He gives them when they  
pray".

54:4a --"By Thee my prayers acceptance  
gain,  
Although with sin defiled;"

c. Frequency of Appearance

38:3d; 54:4a.

d. Summary.

God the Father---2 hymns---2 verses.

12. GOD GIVES JOY AND GLADNESS TO MEN.

a. Statement of the Proposition.

True joy and gladness come from God. God gives them to men out of his love.

b. Representative Verses.

38:4d --"Solid joys and lasting treasure  
None but Zion's children know".

24:2b --"Israel's Strength and Consola-  
tion,  
Hope of all the earth Thou art;"

c. Frequency of Appearance.

26:1b,2a,b,3b; 35:3a; 38:4d; 42:1b; 93:1b;  
118:1b;

C-2:4a; 24:2b; 31:1b,2b; 36:2a; 54:1b;

55:1d; 62:2b; 72:3a; 73:1a; 77:3b;

82:4a,5b; 100:3a,5b; 102:4b,ref.(4);

102:ref.(4); 106:3a; 130:3a.

d. Summary.

God the Father--- 6 hymns--- 9 verses.

God the Son ---16 hymns---26 verses.

13. GOD HELPS THE POOR AND HELPLESS.

a. Statement of the Proposition

God's love for man is especially shown in his care for the helpless.

b. Representative Verse.

2:1b        --"When other helpers fail,  
              and comforts flee,  
              Help of the helpless, O abide  
              with me."

c. Frequency of Appearance.

26:2a.

C-2:1b; 17:1c,2b,c; 71:4a,b; 72:3b;  
82:3a; 100:5a,b.

d. Summary.

God the Father---1 hymn --- 1 verse.  
God the Son     ---6 hymns---10 verses.

C. The Basis On Which God Loves Man.

(A.) The Basis on Which a Man is Loved of God.

a. Statement of the Proposition.

God loves mankind. He seeks men to come to him: but he accepts man only on the basis of love for God and fidelity to his commandments and covenant; not on the basis of sacrifices, and carnal works.

b. Representative Verses.

15:4a,b    --"Vainly we offer each ample  
              oblation;  
              Vainly with gifts would His  
              favor secure:  
              Richer by far is the heart's  
              adoration;  
              Dearer to God are the prayers  
              of the poor".

46:1d      --"By Thy merits we find favor:"

75:5a,b    --"Just as I am! Thou wilt re-  
              ceive, Wilt welcome, pardon,  
              cleanse, relieve;  
              Because Thy promise I believe,  
              O Lamb of God, I come."

10:3a      --"'Tis God's all-animating voice  
              That calls thee from on high;"

c. Frequency of Appearance.

10:3a; 15:4a,b; 30:4b;  
C-8:1b,6a,b; 11:1a,b; 23:4a; 30:2b;  
46:1d; 49:2a,3a; 55:1a,b,2a,b,3a,b;  
61:1b,2b,5b; 67:1a,b,3a,4b,5a; 75:1b,5b;  
80:1b; 102:3b; 104:1a,2a,3a; 105:3d;  
129:6a; 136:1c; 140:3a; 156:1b; 158:1c.

d. Summary.

God the Father--- 3 hymns--- 4 verses.  
God the Son ---18 hymns---37 verses.

(B.) God's Methods in Dealing with Those Whom He Loves:

(1.) GOD TESTS THEM.

a. Statement of the Proposition.

God tests and tries man to see if man is  
worthy of God's trust and favor.

b. Representative Verses.

53:3a --"When through the deep waters  
I call thee to go,  
The rivers of woe shall not  
thee overflow;"  
53:4a,b --"When through fiery trials thy  
pathway shall lie,  
My grace, all-sufficient,  
shall be thy supply;  
The flame shall not hurt thee;  
I only design  
Thy dross to consume, and the  
gold to refine".  
148:3d --"And we magnify his strictness".

c. Frequency of Appearance.

8:4b; 53:3a,b,4a,b; 148:3d.

d. Summary.

God the Father---3 hymns---6 verses.

(2.) GOD EXAMINES THEM CAREFULLY.

a. Statement of the Proposition.

God examines carefully the hearts of men.

b. Representative Verses.

83:2b --"He is sifting out the hearts  
of men before his judgment seat".  
21:3a --"He unfoldeth every fault that  
lurks within;"

- c. Frequency of Appearance.  
21:3a,b,c; 83:2b.
- d. Summary.  
God the Father---2 hymns---4 verses.

## XI. GOD IS FAITHFUL

### The Fact of God's Faithfulness Stated In Full.

- a. Statement of the Proposition.  
God is faithful. He is a being upon whom  
we can absolutely rely or stay ourselves.  
He does not forsake or forget.
- b. Representative Verses.  
1:1a           --"A mighty Fortress is our God,  
                  A Bulwark never failing;"  
8:7a,b        --"Is He sure to bless?  
                  Saints, apostles, prophets,  
                  martyrs,  
                  Answer, "Yes".
- c. Frequency of Appearance.  
1:1a; 38:2d; 53:6a,b; 111:5a; 117:2a.  
C-8:7a,b; 54:3b; 62:2b; 81:1b; 88:2b;  
114:4d; 140:1a,6a; 151:5b; 152:2b.
- d. Summary.  
God the Father---5 hymns---6 verses.  
God the Son     ---9 hymns---11 verses.



\*GOD HAS ANGELS

- a. Statement of the Proposition.  
God has angels as His helpers.
- b. Representative Verse.  
117:3d      --"As Thine angels serve before  
                 Thee,  
                 So on earth thy will be done".
- c. Frequency of Appearance.  
27:3c; 29:4b; 39:3a; 117:3d; 157:1b.  
C-49:ref(4); 81:3c; 94:6a; 96:1b;  
130:5a.
- d. Summary.  
God the Father---5 hymns---5 verses.  
God the Son     ---5 hymns---9 verses.

\*GOD IS A GOD OF PEACE AND CALM

- a. Statement of the Proposition.  
Basically, God is a God of peace and calm.
- b. Representative Verses.  
36:1b      --"There is a calm, a sure  
                 retreat; 'Tis found beneath  
                 the mercy-seat".  
50:3a      --"Hail the heaven-born Prince  
                 of Peace".
- c. Frequency of Appearance.  
30:4b,5a,b; 36:1b; 64:1b; 98:5b; 142:4a.  
C-28:3a; 50:3a; 54:2b; 55:1a,d; 62:2b,4b;  
64:1d,2a; 80:5a,7b; 100:3b; 106:1a;  
107:4b; 115:1a,3a; 122:2a,3a,4a,b.
- d. Summary.  
God the Father--- 5 hymns--- 7 verses.  
God the Son     ---12 hymns---20 verses.

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\*These concepts were supplemented after the charts were drawn up. They do not appear on the charts. They are used in the final observations on pages 55 and 56. Compare page 36 Appendix A.

IDEAS ABOUT GOD WHICH ARE UNIQUE IN THE HYMNS

1. GOD IS THE FATHER OF MANKIND.

a. Statement of the Proposition.

God is the Father of all people.

b. Representative Verses.

25:2b        -- "But children of the heavenly  
                 King may speak their joys  
                 abroad."

113:2a       -- "Nearer My Father's house,  
                 Where the many mansions be;"

c. Frequency of Appearance.

12:2a; 16:5b; 25:2b; 30:1a; 54:4b; 57:4b;  
68:3c; 113:2a,6a; 133:1b; 142:1d; 148:1d.

d. Summary.

God the Father---11 hymns---12 verses.

2. GOD WAS MEEK AND LOWLY.

a. Statement of the Proposition.

God, in the person of the human Christ,  
was meek and lowly.

b. Representative Verse.

57:4a        -- "I long to be like Jesus,  
                 Meek, loving, lowly, mild;"

c. Frequency of Appearance.

C-15:2a; 57:4a; 81:1b; 96:2b; 104:3a;  
107:1a; 112:2b; 120:1b,5a,b; 149:2b,3b;  
157:4b.

d. Summary.

God the Son    ---10 hymns---13 verses.

3. GOD IDENTIFIED HIMSELF WITH MANKIND.

a. Statement of the Proposition.

God, in Christ, put aside his deity and  
took on humanity in order to accomplish a  
specific task for mankind.

b. Representative Verses.

149:1a       -- "Thou didst leave thy throne and  
                 thy kingly crown  
                 When Thou camest to earth for  
                 me,--"

- 108:1c      --"O sacred Head, what glory,  
                      what bliss Till now was Thine!"  
151:4b      --"Manhood to deliver, manhood  
                      didst put on."

c. Frequency of Appearance.

C-7:1b,2b,3b,4b,5b; 31:1a; 50:1a,d,e,  
50:2b,c,d,e,3a,c,e; 54:5a; 81:1a; 83:3a;  
88:3c; 96:2b,4a,b; 97:4b; 105:4a;  
108:1c; 110:1a; 128:4a; 136:1c; 143:2c;  
149:1a,b,2b,4a,b; 151:4b; 156:1b;  
157:3a,4a.

d. Summary.

God the Son      ---19 hymns---39 verses.

4. GOD THE MESSIAH HAS COME.

a. Statement of the Proposition.

God in Christ appeared in history in the  
line of David and as the long expected  
Messiah.

b. Representative Verses.

- 4:3b      --"Extol the stem of Jesse's rod,  
                      and crown Him Lord of all."  
7:1b      --"Ye who sang creations's story,  
                      Now proclaim Messiah's birth."

c. Frequency of Appearance.

C-4:3b; 7:1b; 37:3d; 48:1a; 78:2c; 157:3a;

d. Summary

God in Christ      ---6 hymns---6 verses.

5. GOD SUFFERED AND DIED.

a. Statement of the Proposition.

God, in Christ, suffered, bled, and died  
to save us.

b. Representative Verses.

- 146:1b      --"Where the dear Lord was  
                      crucified,  
                      Who died to save us all."  
37:4c      --"Till o'er our ransomed nature  
                      the Lamb for sinners slain,"  
3:1a,b      --"Alas! and did my Saviour bleed,  
                      And did my sovereign die!  
                      Would He devote that sacred head  
                      For such a worm as I!"

11:2b       --"The Man of Nazareth, 'tis He,  
              With garments dyed at Calvary".  
12:2a,b     --"Upon that cross of Jesus  
              Mine eye at times can see  
              The very dying form of One  
              Who suffered there for me".  
2:5a        --"Hold Thou Thy cross before  
              my closing eyes;"

c. Frequency of Appearance.

C-2:5a; 3:1a,2a,3b,4a; 4:5a; 5:1a;  
8:2b,3b; 11:2b; 12:1a,2a,b,3a,d; 17:2c,3c;  
18:3b,4b; 20:2a,b; 23:4b;  
28:1c,2a,b,3c,4c; 34:1b,5b; 36:2b; 37:4c;  
46:1b,c,2b,c; 57:1d; 58:1b;  
62:1a,2b,3b,4a,5a; 66:6a; 68:3d; 75:1a,2b;  
77:3c; 78:1a,2b; 82:3b; 83:3c; 86:1a,2b;  
87:1a,3a; 89:2a; 91:1b; 97:2a; 100:4b;  
104:2a,b,3b; 106:4a; 108:1a,b,d,2a,b,c,d,  
108:3a,b,4b,5a; 112:2b; 113:3b;  
114:1a,ref.(5); 115:1b; 121:1a,3a; 124:2c;  
127:1a; 130:3b; 131:1a; 135:4a; 136:1d;  
138:1a,4a,5a,6a; 140:4b; 143:1b,2c;  
145:1a,2a,3a,4a; 146:1b,3a,b,5b;  
148:2d,4a,b; 149:4b; 151:1b,2b,5a,b;  
154:1a,2a,b,3a,b; 158:2c,3b.

d. Summary.

God the Son     ---56 hymns---121 verses.

6. GOD AROSE FROM THE DEAD.

a. Statement of the Proposition.

God in Christ arose again from the grave,  
thus conquering death, loosing the doors  
of Hell, and opening the doors of Paradise.

b. Representative Verses.

18:1a       --"Christ the Lord is risen today,"  
18:2a       --"Vain the stone, the watch, the  
              seal,  
              Christ has burst the gates of  
              hell;"  
115:6a      --"Peace, Perfect peace, death  
              shadowing us and ours? Jesus  
              has vanquished death and all its  
              powers".

- c. Frequency of Appearance.  
C-18:1a,2a,b,3a,b,5b; 98:2b; 115:6a;  
120:2b; 137:1a,2b,3d; 138:1b; 151:1b,c,  
151:2a,b,3b,4b.
  - d. Summary.  
God the Son ---7 hymns---19 verses.
7. GOD WAS UNIQUELY QUALIFIED FOR HIS TASK.
- a. Statement of the Proposition.  
God, in Christ, was uniquely fitted for  
his task. His blood is precious.
  - b. Representative Verses.  
20:2a ---"Worthy the Lamb that died, they  
cry, To be exalted thus:"  
24:4b ---"By Thine all sufficient merit  
Raise us to Thy glorious throne."
  - c. Frequency of Appearance.  
C-20:2a,b,3a; 24:4b; 46:2b; 52:2a; 57:1d;  
58:1b; 97:1a,2a; 145:3a; 146:3b,4a,ba;  
158:3b.
  - d. Summary.  
God the Son ---10 hymns---15 verses.
8. CHRIST IS MAN'S EXALTED HEAD.
- a. Statement of the Proposition.  
Christ is man's exalted head.
  - b. Representative Verse:  
18:4a ---"Soar we now where Christ has led,  
Following our exalted Head:"
  - c. Frequency of Appearance.  
C-18:4a; 148:4b.
  - d. Summary.  
God the Son ---2 hymns---2 verses.
9. GOD IS NOW WORKING FOR US IN HEAVEN.
- a. Statement of the Proposition.  
God, in Christ, is preparing a place for  
us and pleading for us in heaven.

b. Representative Verses.

46:3        --"There for sinners Thou  
             art pleading;  
             There Thou dost our place  
             prepare,  
             Ever for us interceding,  
             Till in glory we appear."  
124:2d      --"Thou, that we might follow,  
             Hast gone up on high".

c. Frequency of Appearance:

46:3d; 56:1a; 61:4a; 124:2d; 127:2a.

d. Summary.

God the Son    ---5 hymns---5 verses.

10. GOD IS ALSO HEADING A BATTLE ON EARTH AGAINST EVIL.

a. Statement of the Proposition.

God, in Christ, with us, is carrying on  
warfare against evil, and is leading, or has  
inducted, man into a "race" of life.

b. Representative Verses.

114:1a,b    --"Onward Christian soldiers,  
             Marching as to war, With the  
             cross of Jesus going on before:  
             Christ the Royal Master leads  
             against the foe".  
10:5a        --"Blessed Saviour, introduced  
             by Thee,  
             Have I my race begun."

c. Frequency of Appearance.

C-1:2b,c,d,4b; 2:3a; 5:5a,6a;  
10:1b,2b,5a; 33:1a,2a; 36:4b; 65:3c;  
77:1a,b,2a; 83:1c,2a,ref.(3);  
114:1a,b,c,d,2a,b,c,3a,5a,b,ref.(5); 117:2b;  
129:1a,b,3b,4a,b,5a,b,6a,b;  
131:1a,b,2a,b,3a,b,4a,b,ref.(4); 135:1c;  
136:4a; 143:1a,b,c,d,2a,3a; 158:1a,b,c,  
158:2b,c,d,3d.

d. Summary.

God the Son    ---17 hymns---73 verses.

11. GOD IS MAN'S DESTINATION AND MAN REACHES HIM  
THROUGH DEATH.

a. Statement of the Proposition.

God is man's home throughout eternity.\*

b. Representative Verses.

89:4a       --"In mansions of glory and  
              endless delight,  
              I'll ever adore Thee in  
              heaven so bright;"

101:1b       --"Our shelter (God) from the  
              stormy blast, and our eternal  
              home."

c. Frequency of Appearance.

16:2a; 19:4a; 49:4b; 101:1b;  
113:1b, 2a, 3a, b, 4a, b, 5a, b; 149:5b.  
C-54:5b; 89:4a.

d. Summary.

God the Father---8 hymns--- 13 verses.

God the Son     ---2 hymns--- 2 verses.

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\* There will possibly be question of the uniqueness of  
this concept to some. The 90th Psalm reads:

"Lord, thou hast been our  
dwelling place in all  
generations."

The very backward look of the whole thought of this  
Psalm makes it impossible to class this under the  
above category in the hymns where the look is to a  
future "dwelling" with God.

Cf., Kirkpatrick.

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