

# 445 God, How Can We Forgive

1 God, how can we for-give when bonds of love are torn  
 2 When we have missed the mark, and tears of an-guish flow  
 3 Who dares to throw the stone to damn an-oth-er's sin

How can we rise and start a - new, our trust re - built  
 how can you still re - lease our guilt, the debt we owe  
 when you, while know - ing all our past, for - give a - gain

When hu - man lov - ing fails and ev - ery hope is gone  
 The o - cean depth of grace sur - pass - es all our needs  
 No more we play the judge, for by your grace we live

your love gives strength be - yond our own to face the dawn  
 A priest who shares our hu - man pain, Christ in - ter - cealer  
 As you, O God, for - give our sin, may we for - give

This text reflects both the struggle to deal with a deep personal hurt and a keen awareness of biblical language and content. The opening line of stanza two, for example, draws on the root meaning of the word for sin, and the beginning of stanza three alludes to John 8:3-8.

# 446 How Blest, Those Whose Transgressions

(Psalm 32)

1 How blest, those whose trans-gres-sions have free - ly been for-given;  
 2 While I kept guilt - y si-lence, my strength was spent with grief.  
 3 So let the god - ly seek you, when trou-bling times are near;

whose guilt is whol - ly cov - ered be - fore the sight of heaven.  
 Your hand was heav - y on me; my life found no re - lief.  
 no storm or flood shall reach them, nor cause their hearts to fear.

Blest, those to whom our Lord God will not im - pute their sin:  
 But when I made con - fes - sion and hid no sin from you,  
 In you, O Lord, I hide me; you save me from all ill.

whose guilt has been for - giv - en; whose hearts, made true a - gain.  
 When I re - vealed my fail - ings, you gave me life a - new.  
 And songs of your sal - va - tion my heart with rap - ture fill.

Although this is one of the traditional seven penitential psalms, it could equally well be called a psalm of thanksgiving for forgiveness. It bears witness to the desirability of confession as well as to God's gracious forgiving nature, encouraging the faithful to seek God.



# 32 Here on Jesus Christ I Will Stand

*Kwake Yesu Nasimama*

Here on Je - sus Christ I will stand. He's the sol - id rock of my  
*Kwa - ke Ye - su na - si - ma - ma, ndi - ye mwam - ba ni sa - la -*

life. He's the sol - id rock of my life. He's the sol - id rock  
*ma. Ndi - ye mwam - ba ni sa - la - ma, ndi - ye mwam - ba ni*

*Fine*  
 1 There's no oth - er place I can hide  
 2 It is not the work of my hands  
 3 When my days on this earth are done

till the storm that rag - es sub - sides. My voice cries to God  
 that has washed a - way all my sins. I'm re - deemed, and all  
 and I stand at God's ho - ly throne, my heart will not  
 not

This hymn represents a Kenyan adaptation of the gospel hymn, "My Hope Is Built on Nothing I see" (see 553), a connection that is most obvious in their similar refrains. Both the original and derived texts affirm that our hope is not in ourselves but in Christ's redeeming work.

*to Refrain*

from the flood, and I'm saved be - cause of his blood.  
 of my days, Je - sus Christ will be my heart's praise.  
 an - y fear; in Christ's righ - teous - ness I am here.

# O Love That Wilt Not Let Me Go 833

1 O Love that wilt not let me go, I rest my  
 2 O Light that fol - lowest all my way, I yield my  
 3 O Joy that seek - est me through pain, I can - not  
 4 O Cross that lift - est up my head, I dare not

wea - ry soul in thee; I give thee back the life I owe, that  
 flick - ering torch to thee; my heart re - stores its bor - rowed ray, that  
 close my heart to thee; I trace the rain - bow through the rain, and  
 ask to fly from thee; I lay in dust life's glo - ry dead, and

in thine o - cean depths its flow may rich - er, full - er be.  
 in thy sun - shine's blaze its day may bright - er, fair - er be.  
 feel the prom - ise is not vain that morn shall tear - less be.  
 from the ground there blos - soms red life that shall end - less be.

This intense hymn of commitment to God (addressed as Love, Light, and Joy) closes with an invocation of the ultimate testimony to those attributes (the Cross). The composer, a Scotsman, named this specially - composed tune for the 11th-century patroness of Scotland.

# 30 O God, in a Mysterious Way

1 O God, in a mys - te - rious way great won - ders you per - form.  
 2 Deep in un - fath - om - a - ble mines of nev - er - fail - ing skill,  
 3 O fear - ful saints, fresh cour - age take. The clouds you so much dread  
 4 Our un - be - lief is sure to err and scan your work in vain.

You plant your foot-steps in the sea and ride up - on the storm.  
 you trea - sure up your bright de - signs and work your sov - ereign will.  
 are big with mer - cy and shall break in bless - ings on your head.  
 You are your own in - ter - pret - er, and you will make it plain.

# 31 Let Us with a Gladsome Mind

(Psalm 136)

1 Let us with a glad - some mind praise the  
 2 God, with all - com - mand - ing might, filled the  
 3 All things liv - ing God does feed; with full  
 4 Let us with a glad - some mind praise the

Lord who is so kind:  
 new - made world with light: for God's mer - cies  
 mea - sure, meets their need:  
 Lord who is so kind:

shall en - dure, ev - er faith - ful, ev - er sure.

This classic text gains renewed energy and focus from its recasting here: despite our fear and confusion, we can trust that God's providential purposes will eventually be revealed. In its original source the tune printed here is one of twelve not assigned to a specific hymn.

These few stanzas are among the least florid of the two dozen that make up the rather flamboyant paraphrase of Psalm 136 written by the fifteen-year-old who would become one of the greatest English poets. It is set here to a sprightly tune with Moravian connections.