

AN ANALYTICAL STUDY OF LANGUAGE STYLE
IN ENGLISH CHRISTIAN HYMNS

A MASTER'S PROJECT
BY
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Presented in partial fulfillment of the requirements
for the Master of Arts degree in English
at Srinakarinwirot University
March 2003

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การศึกษาวิเคราะห์ลีลาการใช้ภาษาในเพลงสรรเสริญพระเจ้าของคริสเตียน

บทคัดย่อ

ของ

นายพงศ์พิสุทธิ์ สรจักรพงศ์

๒๓ เม.ย. ๒๕๕๖

เสนอต่อบัณฑิตวิทยาลัย มหาวิทยาลัยศรีนครินทรวิโรฒ เพื่อเป็นส่วนหนึ่งของการศึกษา
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มีนาคม ๒๕๕๖

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งานวิจัยฉบับนี้มีจุดมุ่งหมายเพื่อสำรวจลักษณะลีลาของภาษาในบทเพลงสรรเสริญ
พระเจ้าของคริสเตียนบนพื้นฐานของใจความ การใช้คำเรียกนามพระเจ้า กริยา คำศัพท์เฉพาะ
การซ้ำคำและความ กาล มาลา และรูปศัพท์อุทาน นักวิจัยได้ใช้หนังสือเพลงชื่อ Praise and
Worship (1994) ในการเก็บข้อมูล โดยได้สุ่มเพลงมา 104 เพลง จากทั้งหมด 52 ชุดในหนังสือ
เล่มดังกล่าว

ผลการวิจัยแสดงให้เห็นว่าใจความหลักของบทเพลงที่ศึกษาเกี่ยวข้องกับการยกย่อง
พระเจ้านความเชื่อคริสเตียนที่ว่า พระเจ้าสมควรจะได้รับการสรรเสริญสูงสุด มีการใช้รูปแบบ
ในการเรียกนามพระเจ้ามามากมาย เช่น การใช้พระนามพระเจ้าอย่างเดี่ยว การใช้คำนำหน้านาม
ร่วมกับนามของพระเจ้า และการใช้คำอุปมาต่างๆ เป็นต้น คำสรรพนามและกริยาส่วนมากที่ใช้
เป็นแบบสมัยใหม่ ส่วนแบบโบราณมีใช้บางกรณีเพื่อรักษาความหมายและน้ำหนักดั้งเดิมที่
ปรากฏในพระคริสตธรรมคัมภีร์ คำศัพท์เฉพาะจากพระคริสตธรรมคัมภีร์มากมายใช้เพื่อทำให้
เกิดภาพที่ชัดเจนของพระเจ้าและสิ่งต่างๆตามความเชื่อของคริสเตียน

พบว่ามีการใช้การซ้ำคำ ประโยค และวลี เพื่อเน้นข้อความหรือคำหลักในเพลง เพราะ
เนื้อหาส่วนมากของบทเพลงเหล่านี้กล่าวถึงหลักข้อเชื่อจากพระคัมภีร์และเหตุการณ์ต่างๆที่เกิด
ขึ้นในปัจจุบัน จึงมีการใช้รูปปัจจุบัน (present simple tense) มากที่สุด นักวิจัยยังพบว่ามาลาที่
ใช้ในเพลงเป็นแบบ indicative ที่กล่าวถึงเหตุการณ์หรือการกระทำในชีวิตคริสเตียน มีการใช้รูป
ศัพท์อุทานเช่น O และ Ah เพื่อแสดงความกระตือรือร้นในการร้องเพลง

AN ANALYTICAL STUDY OF LANGUAGE STYLE
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AN ABSTRACT
BY
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Presented in partial fulfillment of the requirements
for the Master of Arts degree in English
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Pongpisuth Sorraukkapong. (2003). *An analytical study of language style in English Christian hymns*. Master's Project, M.A. (English). Bangkok: Graduate School, Srinakharinwirot University. Advisor Committee: Dr. Tipa Thep-Ackrapong, Sirinna Boonyasquan, Gregory Jones.

This research endeavors to explore linguistic descriptions of English Christian hymns in respect of theme, terms of address to God, pronominal references to God, verb, jargon, repetition, tense, exclamation particle, and mood. In collecting data for the study, 104 hymns were randomized from 52 song albums in Praise and Worship (1994).

Research findings show that the key theme of most hymns is praising the worthiness of God based on Christian beliefs that only God deserves the highest praise. Terms of address to God are used in many forms such as God's name, a title plus one of the names of God, and metaphoric terms. Modern pronominal references to God and modern verbs in hymns are mostly used, while the archaic form is sometimes used to keep the original meaning and tone from the Bible. The use of biblical jargon aims to visualize God, and other notions according to Christian faith and beliefs.

It is found that repetition is purposefully used to highlight key messages or words in hymns. Also, since most hymn contents consist of biblical doctrines and situations in Christian life happening on a regular basis, the present simple tense is mostly used. The indicative mood is mostly used in hymns to speak of events or regular actions in Christian lifestyle. Exclamation particles such as O and Ah are used to signify enthusiasm inspired by God in singing hymns.

The Master Project's Committee and Oral Defense Committee have approved
this master's project as partial fulfillment of the requirements of
the Master of Arts degree in English of Srinakarinwirot University

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(Associate Professor Supha Panjaroen)

7 March 2003

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Pongpisuth Sorraukkapong

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CHAPTER 1

INTRODUCTION

Rationale

Generally, hymns refer to songs of praise to God that are used in religious services. Christians use hymns in both formal and informal situations, and some special occasions such as Christmas, Easter, wedding ceremonies, funeral services, and baptisms. The reason why the hymn has played a significant role in Christianity for a long time is because of such worship.

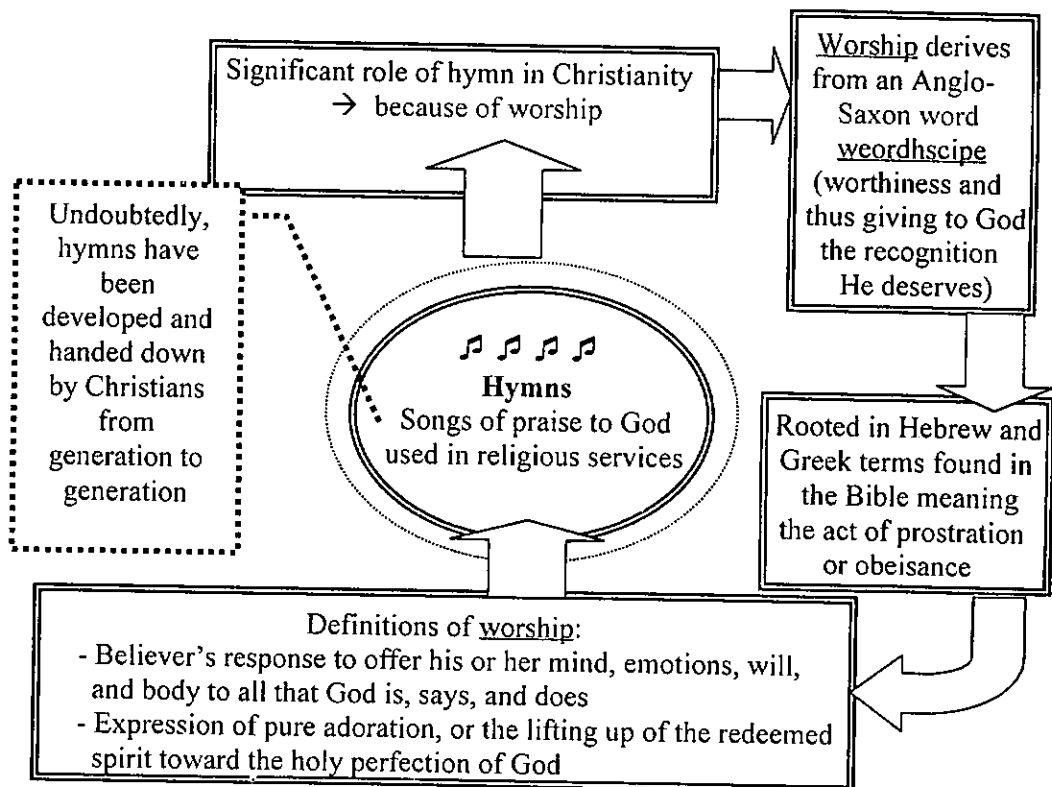


Figure 1 Significant Role of Hymns in Christianity

In English, the word worship derives from an Anglo-Saxon word weordhscipe, which means worthiness and thus the giving to God the recognition He deserves (as

cited in Solomon, J. 1977). Actually, this word is rooted in Hebrew and Greek terms found in the Bible meaning the act of prostration or obeisance (Harrison, 1960).

Theologians explain the definition of worship differently. Wiersbe (1986) defines worship as the believer’s response as s/he offers the mind, emotions, will, and body to all that God is, says, and does. At the same time, Harrison (1960) views worship as an expression of pure adoration, or the lifting up of the redeemed spirit toward the holy perfection of God.

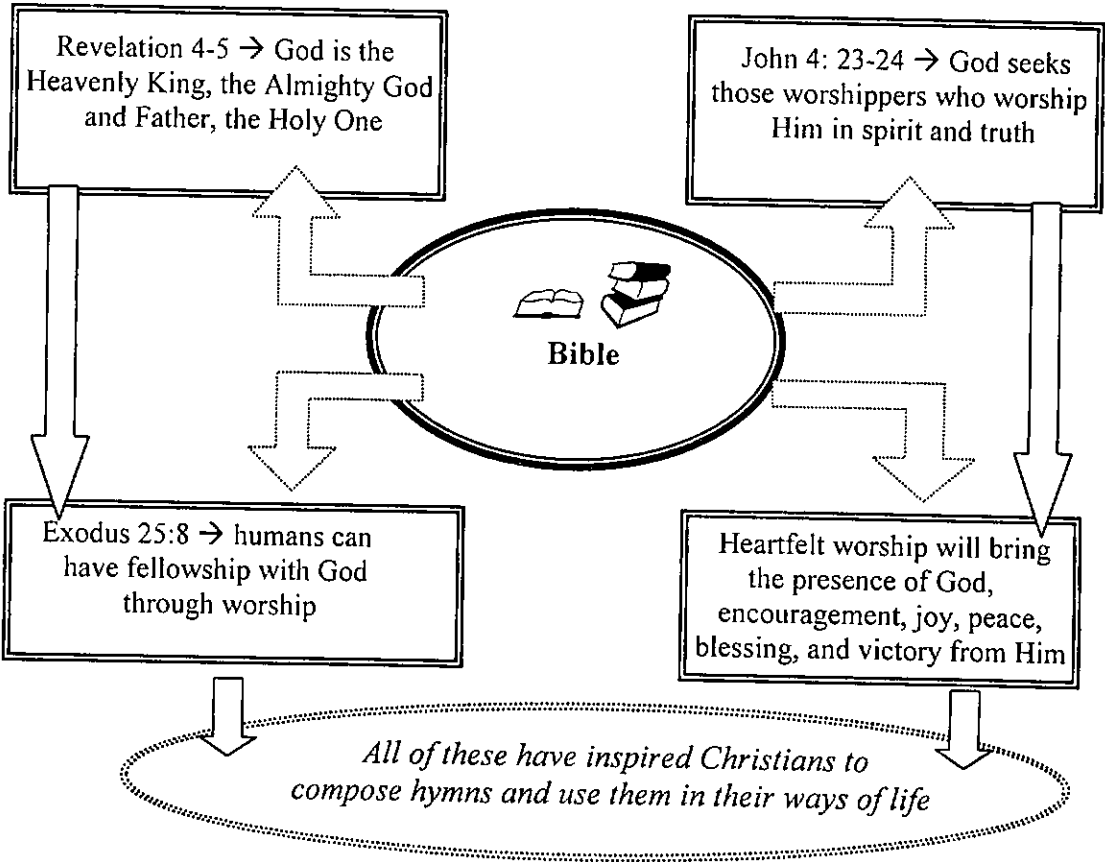


Figure 2 Biblical Perspectives on Hymns

From figure2, we can see that according to the Bible (New International Version, 1984), it is stated in Revelation 4-5 that God is the heavenly King, the almighty God and Father, the Holy One. More significantly, it is said in John 4: 23-

24 that worship is significant since God seeks those true worshippers who worship Him in spirit and truth. Exodus 25:8 also reveals that God's objective in worship is to enable believers to have fellowship with Him. Truscott (1989) and Herron (1991) say that the true and heartfelt worship will bring the presence of God (Psalm 22:3, Exodus 29:41-46, 2Kings 5:13-14, Zephaniah 3:17), encouragement, joy, peace, blessing and, victory from God (Isaiah 61:3, Psalm 34:1-4; 103:5; 147:1; 150:2, Act16:25-34).

Obviously, all the biblical quotations have, over the centuries, inspired Christians to compose hymns and use them in their daily life. The historical background of Christianity reveals that hymns have been developed and handed down by Christians from generation to generation. Hymns have played an important role in Christianity with an unceasing development for a long time throughout different historical phases.

As hymns have obviously played a key role in Christianity, they are collected, compiled, and studied. Hymnology has been studied widely with the foci on the collection, history, composition, interpretation and uses of hymns. For instance, Dale (1874) collects hymns used in congregational churches. Maxwell (1982) studies difficulties in interpreting hymns written in archaic English and ways to match words of a translation to music. Draper (1982) investigates the history of American Indian hymns singing and compares them with other related non-Christian singing. However, only scant attention has been paid to an analysis of the language style, or genre, of English hymns. As many interesting and unique features of religious English can be clearly seen in hymns, the researcher of this paper is motivated to analyze stylistics found in English hymns.

Objectives of the study

This study aims to analyze English hymns in respect of theme, terms of address to God, pronominal references to God, verb, jargon, repetition, tense, exclamation particle, and mood.

Significance of the study

The results of the study will be helpful as follows:

1. They can reveal a linguistic description of English hymns.
2. They can be used as a guideline to analyze other religious texts such as a comparison of English and Thai religious texts.
3. Hymns have been used to uplift and inspire large gatherings such as in Martin Luther King's famous speech "I Have a Dream" and in the theme song for the black movement "We Shall Overcome." The features of the hymns studied can be applied to teach rhetoric to students, especially for the purpose of inspiring people.

Scope of the Study

The research data were obtained from a hymnbook entitled Praise and Worship (1994).

Outline of the Study

The contents of this master's project are as follows:

Chapter one: Introduction

- Rationale
- Objectives

- Significance of the study
- Scope of the study

Chapter two: Review of the related literature

- Genre analysis
- Historical background of hymns

Chapter three: Methodology

- Data collection and analysis

Chapter four: Findings

- Findings
- Related plausible explanations

Chapter five: Conclusion and discussion

- Summary of the study and findings
- Application
- Recommendation

CHAPTER 2

REVIEW OF THE RELATED LITERATURE

To establish a background knowledge of stylistic analysis, theories of genre analysis are reviewed first in this section. The historical background of hymns then is presented to broaden understanding of the findings.

Genre Analysis

Swales (1991) delineates genre as a class of communicative events primarily distinguished by sets of specific communicative purposes, which embody internal structure of different genres. The mentioned sets of purposes are identified by specialist members of the prototype discourse community, who shape conventionalized internal structure of genres. Prototypes of a genre trigger similarities and constraints regarding structure, style, content and group of the intended audience. The specialist members of the discourse community often exploit constraints of a related genre for the achievement of their private intentions based on socially recognized aims.

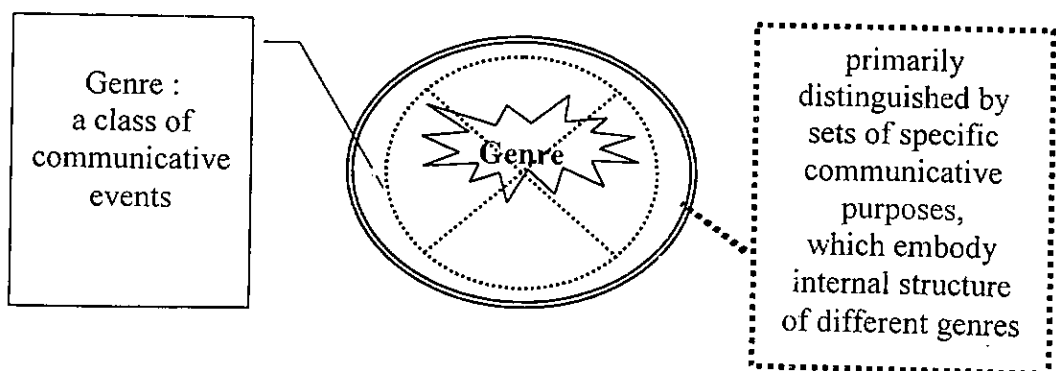


Figure 3 Swales's Ideas of Genre

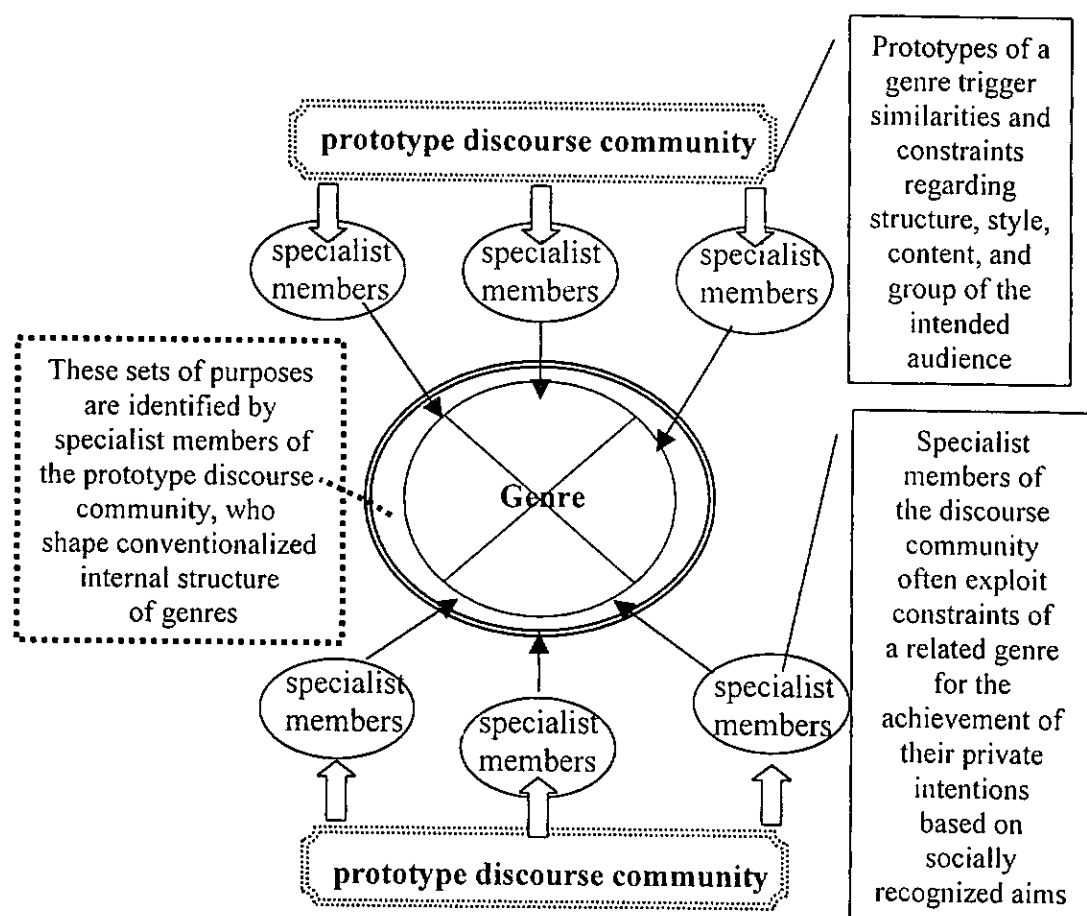


Figure 4 Swales's Ideas of Genre (Continued)

Swales's idea on genre analysis covers many academic contexts such as the construction of research articles and other research-process genres (e.g. abstracts, research presentations, theses, and dissertations). However, he tells us little about how other non-academic genres can be analyzed in detail.

Bhatia (1993)'s view is that genre analysis is very significant since it makes more explicit the explanation of academic and professional texts. An applied genre analysis thus plays a key role being a practical and helpful device to investigate form-function correlations in applied linguistics and English for specific purposes. He also

states that the diversification of genres is caused by a major change in the communicative purpose, while sub-genres are caused by minor changes.

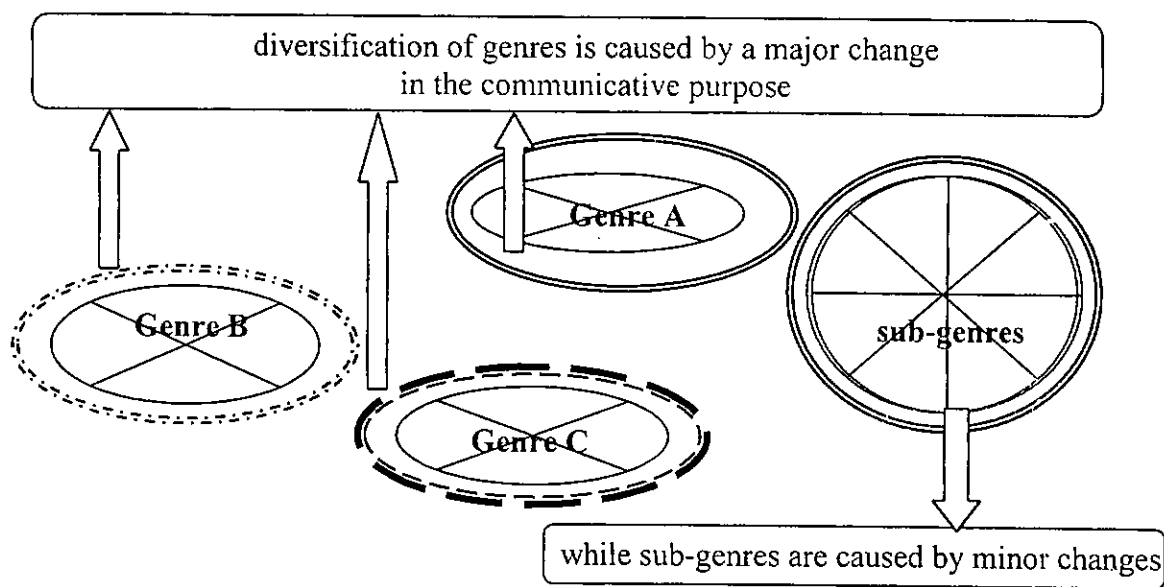


Figure 5 Bhatia’s Ideas of Genre

Bhatia also recommends an analytical process to study unfamiliar genres. He states that, at first, a good genre analyst has to place the target genre-text in a situational context based on his or her previous experience and knowledge of the world that s/he has. S/he also needs to review the related literature, and then analyze the text in terms of situational / contextual concerns (e.g. identifying the speaker/writer and audience as well as their relationship and goals). The right kind and size of corpus then need to be properly chosen. The analyst next has to investigate how the target genre is used in its institutional settings. Information on institutional context may be available from some secondary resources such as manuals, guidebooks, or it may be derived directly from advice and discussion with participants of the related communicative situation. The analyst then has to define the

most appropriate level(s) of linguistic analysis to approach the target genre (which consists of lexico-grammatical features, text-patterning or textualization, and structural interpretation of the text-genre).

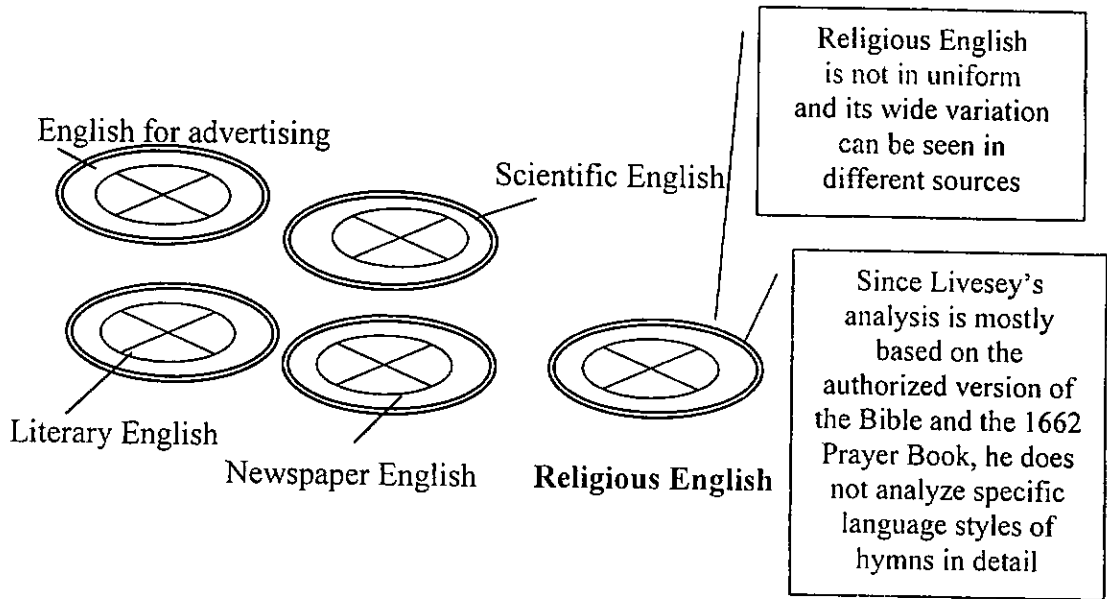


Figure 6 Livesey's Ideas of Genre

Livesey (1998) analyzes various genres of English language in many fields of current use. His study covers religious English that shows many traditional and distinctive features of language style. Livesey explains that religious English is not in a uniform and its wide variation can be seen in different sources. Since his analysis is mostly based on the authorized version of the Bible and the 1662 Prayer Book, Livesey does not analyze the specific language styles of hymns in detail.

In short, researchers deepen genre analysis in different research areas. Swales's framework is based mostly on academic settings or research-process genres, while Bhatia approach is on both academic and other professional texts. Unlike these two aforementioned researchers, Livesey covers other non-academic texts such as

advertising, religious, and literary texts. However, these analysts do not explore the characteristics of some specific genres, such as hymns, in detail.

Historical background of hymns

To encourage understanding about the significant role of hymns, this section presents a brief history of hymns in different ages and their penetration throughout church communities.

In the first three centuries, when Christianity was in its embryonic stage in Europe, there was a great persecution of the Christian faith. Christians then had to meet in secret places, and singing was limited. However, after the Edict of Milan in A.D.313, Christianity was soon accepted as the religion of the Roman Empire, and the singing of Christians became a joyful declaration of their newfound freedom (Hughes, 1974).

During the 4th century, hymns were introduced into Syria since early Christians carried the Gospel beyond Palestine. The practice of antiphonal singing was brought to Antioch, and congregations themselves began to be responsible for the chanting of the psalm verses. The members of the church were divided into two semi-choruses, comprised of men, women and children. These groups interchanged in the singing of the psalm verses and combined in singing Alleluia.

Hughes (1974) also explains that by the beginning of the 7th century, the Roman chant melodies were collected and attributed to Pope Gregory I (590-604). The Gregorian chant then played a strong influence and consequently became the accepted pattern for many western churches. This chant reached England before the end of the 7th century and was brought to Germany by the outset of the 8th century.

The Gregorian chant was similar to a plain song, with neither time values nor musical instruments. It was sung only by priests or choirs. In the 8th century, longer hymn patterns were developed with a complex style of Greek hymnody known as the canon. This hymnody consisted of nine odes, each including from six to nine stanzas, based on biblical canticles.

Even during the Dark Ages, hymnody also became a tool to promote the spread of Christianity and to combat the presence of heresies (real or imagined) in the church. Furthermore, during the Middle Ages, hymns were also used to represent the mystical elements in medieval faith. Two hymns in this period which continue in use in English are Jesus, the Very Thought of Thee and Jesus, Thou Joy of Loving Hearts. During the Protestant reformation, hymns sung in the churches became a powerful tool in disseminating the gospel. Hymns were printed and distributed widely. During this period, not only was congregational singing a part of the church service, but organ music was also used to accompany the chorale (Grout, 1988).

Studies of hymns of the 17th century show that humankind had searched for an intimacy between themselves and God. An individual endeavored to seek enlightenment, self-understanding, comfort, and consolation in a personal approach to God. Therefore, hymns were centered more upon individual needs, not just intended for congregational use but also for private devotional time at home.

Grout (1988)'s view about the American hymn history is that after 1750, many native-born composers in New England produced distinctive religious music. Also, some religious sects such as the Ephrata Cloister Community, the Shakers, and the Moravians, produced original religious music. The traditional New England religious music was influenced by the South, where various kinds of hymn emerged from the

camp meeting of the religious revival movement. The numbers of hymnals and collections of Christian music in America multiplied enormously since the 18th century. This reason is that supporters of every possible Christian sect who lived in that diverse society established their own series of hymns or songbooks, re-edited and revised every few years. Dwight L. Moody (1837-1899) was a famous evangelist and his song leader was Ira Sankey (1840-1908). Both of them always traveled to many places in America for evangelistic purposes. Later on, gospel music was formed by the earliest evangelistic teams of preachers and musicians. Other great well-known hymnwriters in America are Fanny Crosby, Philip P. Bliss, and Haldor Lillenas.

The historical background of English hymnology shows that at first, only singing of the Psalms was acceptable in the Church of England. However, the Oxford Movement in England between the years of 1833-45 tried to promote church and ritual in the religious life of individuals. This movement revived interest in early Greek and Latin hymns. Consequently, many of these hymns were translated into English. In 1861, many German chorales and hymns were introduced into English hymn books. These hymns were translated into English with Anglicized sound. The history of hymn writing in England was greatly influenced by authors such as Issac Waats and the Wesley brothers. These hymnists produced many hymns that continue to be used by English-speaking Christians to this day.

In brief, hymns have had a great impact on Christians throughout ages. The historical background of Christianity shows that generations of Christians have used hymns as a pillar of their lifestyle. Without a doubt, hymns have greatly penetrated Church congregations both in America and England, which consequently affects other churches in the world at present.

CHAPTER 3

METHODOLOGY

The first step taken was collecting data for the study. A hymnbook entitled Praise and Worship (1994) was chosen to represent English hymns widely used by Christians around the world. This book consists of 712 popular hymns with a compilation of 52 hymn albums produced in different periods. Random sampling then was used to assess and organize data. All the mentioned 712 hymns were divided into 52 subgroups classified by each album. Altogether 104 hymns were studied. Two hymns in each subgroup were randomized and listed to be the data of this research.

The second step was analyzing the linguistic style in hymns. The stylistic features studied cover theme, content, syntax, and lexicon.

The frequency count of each feature under investigation was calculated in percentage.

Sample analysis

In my previous research (Sorruakpong, 2002), 100 English hymns were studied. The purpose of that study was to analyze the unique characteristics of hymns regarding the theme, content, sentence structure, vocabulary, and grammar. Some of the findings are as follows:

TABLE 1 Lexical Analysis of 100 Selected Hymns

Item	Finding
Title in calling God	<u>Abba Father</u> , <u>Father</u> , <u>Father in heaven</u> , <u>Lord God</u> , <u>The God of Israel</u> , <u>Jesus</u> , <u>Jesus Christ</u> , <u>Christ</u> , and <u>King Jesus</u>
Use of pronoun of traditional religious English	<u>Thou</u> , <u>Thee</u> , <u>Thy</u> , <u>Thine</u> , and <u>Ye</u>
Use of old English forms	Ending of <u>-st</u> and <u>-eth</u> such as in <u>for Thou</u> <u>hast made me glad</u> , and <u>the Lord reigneth</u>
Use of the first capital letter in words and pronouns when referring to God	<u>Savior</u> , <u>Redeemer</u> , <u>the Maker of all things</u> , <u>our</u> <u>Creator</u> , <u>the Holy One</u> , <u>the King</u> , <u>Counselor</u> , <u>my Provider</u> , and <u>Master</u>
Use of Christian jargon	<u>Emmanuel</u> , <u>Messiah</u> , <u>Jehovah-Jireh</u> , <u>Zion</u> , <u>hallelujah</u> , <u>alleluia</u> , and <u>hosanna</u>
Lexical sets with the meaning related to praise and worship	<u>exalt</u> , <u>hail</u> , <u>glorify</u> , <u>bless</u> , <u>worthy</u> , <u>praised</u> , <u>adored</u> , <u>hallowed</u> , <u>lift up</u> , <u>extol</u> , <u>give thanks</u> , <u>proclaim</u> , <u>declare</u> , and <u>magnify</u>

The lexical analysis presented above shows many unique features of hymns. Christians use various titles when singing hymns. Some of these titles have different shades of meaning. Abba in Abba Father, for example, is a traditional term rooted from a Hebrew word that means “father” (who has intimacy with his children). Abba

Father then gives a higher degree of spiritual closeness than Heavenly Father, which creates a feeling of the authority and the majesty of God.

Many singular and plural forms of the second pronouns are used such as Thou, Thee, Thy, and Thine (which mean you as the subject, you as a non-subject, your, and yours respectively). Many old English forms are maintained such as ending of -st and -eth in for Thou hast made me glad and the Lord reigneth. The reason why Christians still use these old English forms in composing hymns is that they prefer to maintain the original meaning and tone from the Bible.

The first alphabets of many words are always capitalized when referring to God such as Savior, Redeemer, and the Maker of all things. Since hymns are derived from the Bible which is full of Christian terminology, much Christian jargon can be found such as Emmanuel (means "God with us"), and Jehovah-Jireh (means "Christ is my Provider").

Also, many verbs that denote the intent and purpose of praise and worship of God are widely used such as hail in hail to the King, hallowed in hallowed be Your name, and extol in I extol You.

In short, two steps taken were collecting and sampling data, and analyzing language style of hymns as exemplified above.

CHAPTER 4

FINDINGS

In this chapter, the features of hymns analyzed in terms of theme, terms of address to God, pronominal references to God, verb, jargon, repetition, tense, exclamation particle, and mood are shown. The findings are tabulated and some plausible explanations are provided.

1. Theme

Hymns have been written mainly to speak of God's attributes and His works or what He has done for the world. However, some purposes to compose them may vary based on different inspirations of Christians. Usually, the characteristics of God such as His love, mercy, holiness, tenderness, lovely kindness, and righteousness are praised in hymns. In table 2, the frequency of themes found in hymns is presented.

TABLE 2 Analysis of Theme Found in Hymns Studied

Theme	Frequency	Percentage
Praise the worthiness of God	23	22.12
Praise the almighty God	18	17.32
Praise the holiness of God	7	6.73
Rejoice in God	7	6.73
Praise God the Redeemer	5	4.81
Praise the majesty of God	4	3.85
Love of God	4	3.85
Battle hymn	4	3.85
Kingdom of God	4	3.85
Protection from God	4	3.85
The purification from God	3	2.88
Intimacy with God	3	2.88
God's servants and people	3	2.88
Victory of God	2	1.92
Mercy of God	2	1.92
The eternity of God	2	1.92
The supremacy of God	2	1.92
The faithfulness of God	2	1.92
Christian doctrine	1	.96
Obedience to God	1	.96
Praise God the Provider	1	.96
Trust in God	1	.96
Confession of sin	1	.96

Table 2 shows that the most favorite themes found in the hymns studied are praise the worthiness of God (22.12%), praise the almighty God (17.32%), praise the holiness of God (6.73%), and rejoice in God (6.73%) respectively.

A plausible explanation for the frequent use of praise the worthiness of God as the main theme found in most hymns is due to the core beliefs of Christianity. Christians view God as the only one who reigns on high and is worthy to be praised. This belief clearly conforms to what is said in the Bible. Roman 12:1, for example, urges Christians to present their bodies as a holy sacrifice to worship God. As a result, hymnists endeavor to compose hymns to praise and worship God who deserves

the highest praise. Obviously, this Christian's theme of worship can be found in many hymns such as in Thou art worthy great Jehovah (Eagan, 1980), Worthy is the Lamb (Driscoll, 1985), Be exalted O God (Chambers, 1977), and Jesus name above all names (Hearn, 1974).

Also, the belief that God is the almighty One who reigns above and created the world has inspired Christians to compose many hymns such as Blessed be the Lord God Almighty (Fitts, 1984), Ah Lord God (Chance, 1976), and, You are the Mighty King (Espinosa, 1982). These songs clearly show Christian's faith in the supreme being of God. God always manifests Himself as the Almighty one in the Bible. Moreover, He always tests His people's faith in His power and might. The story of Abraham and Isaac in the book of Genesis, for example, clearly shows that faith finally brings wonders and blessings from God. Abraham was tested by God to offer his beloved son, Isaac, as a lamb to God. When he was about to kill his son, he was blessed by God, and Isaac's life was spared. Since he obeyed God and strongly believed in the power and might of God, God finally blessed him to be the father of the Jewish nation, and promised that all the people on earth would be blessed through him.

Other favorite themes are related to the holiness of God (such as in When I look into Your holiness, Holy, holy, holy, and Holy ground.) and Christian's delightful life to God (such as in Arise and sing, My heart rejoices, and Sing, shout, clap). We can see that these themes aim to establish faith, hope, and love in God.

In brief, the belief in the Almighty God, who is worthy to be praised causes Christians to be fervent in singing hymns. It is found that most hymns are based on characteristics and works of God (such as His great power, love, mercy, victory,

redemption, eternity, and faithfulness), Christian's life with God (such as being God's servants and people, intimacy with God, obedience to God, trust in God, and confession of sin before God), and teachings from the Bible (such as Christian doctrine, and kingdom of God).

Since hymns are used to praise the worthiness of God, a set of vocabulary regarding Christian's praises to God can be found in hymns such as glorify, and magnify as presented in table 3.

TABLE 3 Lexical Set Related to the Action to Praise God

Vocabulary	Frequency	Percentage
praise	55	23.65
worship	36	15.48
sing	20	8.60
rejoice	18	7.74
magnify	13	5.59
exalt	12	5.16
hail	11	4.73
lift my voice	11	4.73
glorify	7	3.00
hallow	5	2.15
lift up	5	2.15
bless	4	1.72
crown	4	1.72
adore	4	1.72
proclaim	3	1.29
clap your hands	3	1.29
bow	3	1.29
bow down	3	1.29
shout	2	.86
lift holy hands	2	.86
make a joyful noise	2	.86
arise and sing	2	.86
give praise	2	.86
give thanks	1	.40
give glory	1	.40
acclaim	1	.40
extol	1	.40
lift Your name	1	.40
lift my heart	1	.40

Table 3 shows that a lexical set related to praising the worthiness and the goodness of God can be found in many hymns such as praise (23.21%) in “O praise the Lord, all ye nations” (Graves, 1988), worship (15.19%) in “I long to worship Thee” (Nystrom, 1984), sing (8.44%) in “sing glory to the Lamb” (Perrin, 1990), rejoice (7.60%) in “my heart rejoices in Your goodness” (Baloché and Kerr, 1993), and magnify (5.49%) in “O magnify the Lord with me” (Dawn, 1986). Many of these

verbs denote the purpose to lift God up, give respect and adoration to Him such as exalt, extol, bless, crown, and hail.

Many biblical doctrines strongly teach Christians not only to worship God in song, but also in action. Many verbs then are used such as bow down, clap your hands, arise and sing, make a joyful noise, and shout.

It is found that this list of lexicon is consistent to their themes. Magnify, and glorify, for instance, are widely used to praise God's greatness and majesty that people can see or sense.

2. Term of Address to God with Capitalization of the First Alphabet

It is found that in referring to God, terms of address are capitalized by their first alphabets such as God, Christ, or Holy Spirit. These terms can be divided into six categories based on their use. They are use of only one of the names of God, use of a title and one of the names of God, use of adjective (s) with one of the names of God, metaphor of God from the Bible, term of address to God as a doer of an action, and one of the names of God plus a possessive pronoun and a term of address to God. These categories are shown in tables 4–11 respectively.

Table 4 shows different terms of address and the capitalization of their first alphabets when referring to God.

TABLE 4 Use of Only One of the Names of God

Term of address	Frequency	Percentage
Lord	115	48.12
God	51	21.34
Jesus	24	10.04
Father	6	2.51
Yaweh	6	2.51
Son of God	5	2.09
Jehovah-Nissi	5	2.09
Emmanuel	4	1.67
Jesus Christ	4	1.67
Jehovah-Jireh	4	1.67
Christ	3	1.26
Holy Spirit	3	1.26
Son	3	1.26
Spirit	2	.84
Holy Ghost	1	.42
Jehovah	1	.42
Messiah	1	.42
Father in heaven	1	.42

According to table 4, we can see that God's names are used as terms of address to God. It is found that the most frequently used terms of address are Lord (48.12%), God (21.34%), and Jesus (10.04%) respectively. Lord is a form of address used to refer to God's sovereignty. Moreover, Christians also prefer to directly use the words God and Jesus in worshipping.

Different terms are used to state the trinity of God (God the Father, the Son, and the Holy Spirit). Father and Father in heaven are kinship terms used to build a warm and close relationship and feeling between God the Father and worshippers as His children.

Some Hebrew terms are also used to refer to Christ such as Yahweh (a Hebrew word for Lord), Messiah (a Hebrew word meaning anointed or chosen one, which is used in the New Testament to refer to God). In stead of using Jesus, some

terms of address with equal meaning are used such as Son, Son of God because Jesus is the Son of God sent to die on the cross.

It is also found that Christians also use some biblical jargon in worship such as Jehovah-Nissi (Lord of victory), Jehovah-Jireh (Lord the Provider), and Emmanuel (God is with us). Not only is God’s name used in calling God, some terms of address are also used with a title such as Father God, and Lord God as shown in table 5.

TABLE 5 Use of a Title and One of the Names of God

Term of address	Frequency	Percentage
The Lord Jesus Christ	2	25
King Jesus	1	12.5
Father God	1	12.5
Abba Father	1	12.5
Lord Jehovah	1	12.5
Lord God	1	12.5
God El Shaddai	1	12.5

Table 5 shows that in singing hymns, a title plus one of the names of God are used to acknowledge the higher status of God to that of humans. To proclaim that Jesus Christ is Lord, The Lord is used together with Jesus Christ. At the same time, King is used with Jesus to clarify the majesty and awe of Jesus. Since the word God alone gives a picture of the Maker of all things, it is sometimes used together with Father to bring the sense of God’s parenthood to humans. At the same time, some Hebrew words are used with one of the names of God to deepen the worship such as Abba (a Hebrew word meaning father), and El Shaddai (God Almighty).

Adjectives are also used with one of the names of God to delineate clearer pictures of God such as Everlasting Father, and God Almighty as shown in table 6.

TABLE 6 Use of Adjective (s) with One of the Names of God

Term of address	Frequency	Percentage
1. <u>One or two adjective (s) with one of the names of God</u>		
Mighty God	4	15.38
Almighty God	3	11.54
Everlasting Father	2	7.69
The matchless King	2	7.69
Marvelous Lord	1	3.85
Glorious Lord	1	3.85
The living God	1	3.85
Great and mighty God	1	3.85
Eternal Father	1	3.85
Holy Father	1	3.85
Mighty King	1	3.85
Glorious King	1	3.85
2. <u>One of the names of God and an adjective</u>		
God Almighty	2	7.69
3. <u>Title and one of the names of God and an adjective</u>		
Lord God Almighty	5	19.21

Table 6 shows that many adjectives are used before one of the names of God to explain the attributes of God such as mighty (15.38%), almighty (11.54%), everlasting (7.69%), matchless (7.69%), marvelous (3.85%), glorious (3.85%), living (3.85%), great and mighty (3.85%), and holy (3.85%). Moreover, Christians sometimes use an adjective after one of the names of God such as God Almighty, and after a title and one of the names of God such as Lord God Almighty.

Also, metaphor is greatly used as terms of address to God to illustrate a clearer image of God. Most of the metaphors are taken from the Bible. Different kinds of metaphoric terms of address are presented in table 7.

TABLE 7 Metaphoric Terms of Address Beginning with Lord of and Lord God

Term of address	Frequency	Percentage
Lord of lords	8	42.11
Lord of glory	4	21.06
Lord God of Israel	2	10.53
Lord of Hosts	1	5.26
Lord of heaven	1	5.26
Lord of earth	1	5.26
Lord of all the earth	1	5.26
Lord of creation	1	5.26

Table 7 shows that many words are used after Lord of to highlight the meaning that God is the supreme being. In Lord of lords, for example, Lord is used with a capital L at the beginning to mean God, while lords refers to other lords or gods in the world. Abstract and concrete nouns are used to show the lower status of other beings comparing to God who reigns all things such as heaven, earth, all the earth, and creation. Other metaphoric terms of address beginning with King and King of are presented in table 8.

TABLE 8 Metaphoric Terms of Address Beginning with King and King of

Term of address	Frequency	Percentage
King	13	40.60
King of kings	12	37.50
King of glory	2	6.25
King of all the earth	1	3.13
King of creation	1	3.13
King of Ages	1	3.13
King of the saints	1	3.13
Creation's King	1	3.13

As we can see in table 8, many metaphoric terms regarding Jesus's kingship can be found in hymns. The purpose of using metaphor is to declare or proclaim the majesty and greatness of God in a sung hymn. Similar to Lord of lords, the

capitalization of King and differences between singularity and plurality of King and kings in King of kings clearly show the supreme status of God above other sovereignty. King of is also used with some abstract and concrete nouns such as King of kings, King of glory, King of creation, and King of ages.

Moreover, other metaphoric terms are also used to enhance God’s pictures in hymns. Examples of these terms are Prince of Peace, and the Rock as shown in table 9.

TABLE 9 Other Metaphoric Terms of Address

Term of address	Frequency	Percentage
1. Metaphoric terms of abstract noun		
Prince of Peace	7	13.23
The Most high	3	5.67
The Almighty	3	5.67
The Living Word	2	3.78
God of peace	1	1.88
2. Metaphoric terms of concrete noun		
God the Rock	7	13.23
The Lamb	6	11.31
Lion of Judah	6	11.31
Lamb of God	2	3.78
Rock of Ages	2	3.78
The lifter of my countenance	2	3.78
My glory and the lifter of my head	2	3.78
The Cornerstone	1	1.88
The Rock	1	1.88
The Lamb on the throne	1	1.88
The Captain of the host	1	1.88
Master	1	1.88
A sun and a shield	1	1.88
The Holy One	1	1.88
Almighty One	1	1.88
Bright morning star	1	1.88
The Maker of all things	1	1.88

Table 9 shows that metaphor plays an important role as terms of address to God. Many of these metaphoric terms consist of names of animals and objects that

symbolize something precious. Lamb, Lamb of God, the Lamb on the throne, for example, are metaphoric terms of addressing Jesus since He was crucified like a lamb to take away the sins committed by God's people. The Rock, God the Rock, and Rock of Ages symbolize God's picture as strength, refuge, fortress, and shelter for Christians, while bright morning star stands for the beauty and magnificence of God.

These metaphoric terms of address can be divided into three main categories based on how they are formed. They are a title or God's name with metaphor of an abstract noun (e.g. God of peace), one of the names of God with metaphor of a concrete noun (e.g. God the Rock), and the use of metaphor of either abstract or concrete noun only without any titles or God's name (e.g. Lion of Judah, and Prince of Peace).

Most of these metaphoric terms originated from stories and ideas from the Bible. Lamb of God, for example, is found in many verses of Bible such as Exodus 12:1-30, John 1:29, 1 Corinthians 5:6-8, 1 Peter 1:17-21, Revelation 7:9-17.

Another type of metaphoric term is a doer of an action with the capitalization of their first letter such as Savior, and Redeemer as presented in table 10.

TABLE 10 Terms of Address to God as a Doer of an Action Found in the Hymns Studied

Term of address	Frequency	Percentage
Savior	3	21.43
Wonderful Counselor	3	21.43
My Provider	2	14.29
Maker	2	14.29
Beautiful Savior	1	7.14
Redeemer	1	7.14
Blessed Redeemer	1	7.14
Deliverer	1	7.14

Table 10 shows that some verbs indicating God's actions are nominalized such as redeem and Redeemer, and deliver and Deliverer. Savior (rooted from save), for example, indicates that God rescues people from danger or evil. All the aforementioned terms are well known and often used to proclaim God's sacrifices for the world. Since Jesus redeems people from sin or sets them free by His death, Redeemer is used to emphasize His redemption.

TABLE 11 Use of One of the Names of God Plus a Possessive Pronoun and a Term of Address to God

Term of address	Frequency	Percentage
The Lord our God	9	64.29
Lord my God	3	21.43
God our Savior	1	7.14
Jesus our Savior	1	7.14

Table 11 shows that Christians sometimes use one of the names of God after a possessive pronoun (e.g. our and my). The reason why a possessive pronoun is used is to enhance the intimacy and proximity of the relationship between God and the singers of hymns. In Jesus our Savior, for example, Jesus is used together with our

Savior to build a feeling that Jesus saves His people from their sins. Actually, the word Jesus is a Greek name that means savior itself. Therefore, when our savior is used after Jesus, it reinforces a deeper sense of meaning and feeling particularly in calling God when people worship Him. Undoubtedly, whenever this term of address is sung in hymns, Christians are encouraged to believe that Jesus has a peaceful and friendly relationship with His people.

3. Pronominal References to God with Capitalization of the First Alphabet

Both modern and archaic English pronoun references are used in hymns. The first letters of all these pronouns are capitalized such as You, and Thee. A plausible explanation for this capitalization is to make these references unique and eminent. Different pronominal references to God are presented in table 12.

TABLE 12 Pronominal References to God Used in Hymns

Pronominal reference	Frequency	Percentage
1. <u>Modern pronoun reference to God</u>		
You (subject)	91	18.93
You (object)	73	15.18
He	60	12.48
Him	36	7.49
Your	84	17.46
His	57	11.85
Yourself (with a capital <u>Y</u>)	1	.20
Himself (with a capital <u>H</u>)	1	.20
Whom (with a capital <u>W</u>)	1	.20
2. <u>Archaic pronoun reference to God</u>		
Thou	13	2.70
Thee	30	6.24
Thy	24	4.99
Thine	10	2.08

Table 12 shows that most pronominal references to God used in hymns are modern ones. The first alphabets of all of these pronouns are always capitalized such as You and Your in “I will seek a place at Your altar, humbly draw near to You” (Gustafson, 1993), or Him in “crown Him Lord of lords” (Bridges, 1985).

Even though many modern pronominal references are used in hymns, some archaic pronouns referring to God are still used. To address God, singular and plural forms of the second pronouns are used. For example, Thou, Thee, Thy, and Thine meaning you as a subject, you as a non-subject, your, and yours respectively are found. These traditional forms can be widely seen such as in “Thou art worthy” (Mills, 1963), “who is like unto Thee?” (Montemayor, 1988), “all Thy works shall praise Thy name” (Heber, 1989), and “Thine outstretched arm” (Chance, 1976). A plausible explanation for the use of archaic forms is to remind the hymn singers of the original tone and meaning from the Bible.

4. Verb

Many modern and archaic verbs are used to indicate what God, Christians, or other things are or do. The use of the modern verb aims to pave a simple and natural way of worship in general. On the other hand, the archaic verb form is used to enable hymn singers to touch real meanings of words and tone of language from the Bible. A comparison of the use of these two verbs is presented in table 13.

TABLE 13 Comparison Between Modern and Archaic Verbs Used in the Hymns Studied

Type of verb	Frequency	Percentage
Modern verb	799	97.40
Archaic verb	22	2.60

According to table 13, we can see that most modern verbs are used in hymns (97.40%). Yet, old English forms are maintained such as verbs ending with -eth (e.g. dwelleth, pantheth, rideth, keepeth, and endureeth). In As the deer (Nystrom, 1984), as an example, many traditional religious English forms can be seen such as “as a deer pantheth for the water, so my soul longeth after Thee.” It is known that this hymn is derived from an extraction of Psalm 42:1-2, which clearly gives an original illustration of how God’s people yearn for their God. Other old English forms found in the hymns are art, wert, and shalt, which have equal function as are, were, and shall in modern verb forms.

5. Jargon

Since the content of hymns is mostly derived from the Bible, which is full of Christian terminology, a great deal of Christian jargon can be found in hymns. These technical words are widely used to maintain their original meanings and religious flavour in the Bible. Different jargon found in the hymns is presented in table 14.

TABLE 14 Christian Jargon Found in the Hymns Studied

Jargon	Frequency	Percentage
Hallelujah	20	18.36
Alleluia	14	12.85
The Lamb	7	6.44
Yaweh	6	5.50
Israel	6	5.50
Lion of Judah	6	5.50
Amen	5	4.59
Jehovah-Nissi	5	4.59
Emmanuel	4	3.67
Jerusalem	4	3.67
Jehovah-Jireh	3	2.75
The lifter of my head	3	2.75
Allelu	3	2.75
Children of Zion	2	1.83
Lamb of God	2	1.83
Cherubim	2	1.83
Seraphim	2	1.83
Halle	2	1.83
Hallelu	2	1.83
Maranatha	2	1.83
Rock of Ages	2	1.83
Zion	1	.92
Great Jehovah	1	.92
God El Shaddai	1	.92
Messiah	1	.92
Promised land	1	.92
Abba	1	.92
Moses	1	.92

Table 14 shows that the most used jargon is Hallelujah (18.36%), which means praise the Lord. This word is made by putting together two Hebrew words: Hallelu meaning praise and Yah the name of God. Alleluia and allelu are used for 12.85%, and 2.75% respectively with the same meaning of Hallelujah. Israel (5.50%) and children of Zion (1.83%) are used to refer to God's people. In Lion of Judah (5.50%), Judah is a tribe in the southern part of the nation of Israel in the Old Testament. Since Jesus was predicted that He would be born in the tribe of Judah, He is called Lion of Judah. We can see that Lion is used to signify how majestic Jesus is.

Since Amen (4.59%) means let it be so, this word is always used after what is believed and expected to become true. In the Bible time, Jerusalem was the capital as well as the place where the temple of God was built. Jerusalem (3.67%), thus, is used in hymns to refer to the house of God or His dwelling place. Zion (.92%) is a hill within the city of Jerusalem where God's temple was built. Therefore, in the hymn, Zion refers to the place of God's presence. Maranatha is an Aramaic expression written by the apostle Paul in his first letter to the Corinthians. Since the meaning of this jargon is our Lord, come!, it is a familiar expression of Christians for the second coming of God.

6. Repetition

Repetition is a distinctive feature of hymns. Same words, phrases and sentences are repeated again and again to focus on some significant meanings and messages in hymns such as nothing in "nothing, nothing, absolutely nothing, nothing is too difficult for Thee" (Chance, 1976). At the same time, some highlighted words are repeated such as is great, and Thy faithfulness in "for Thy faithfulness is great, is great to the heavens, and Thy faithfulness, Thy faithfulness to the clouds" (Chambers, 1977). Repetitions can be divided into three kinds: whole phrase, partial phrase, and word repetition. The frequency of all the three kinds of repetitions is presented in table 15.

TABLE 15 Use of Repetition in the Hymns Studied

Types of repetition	Frequency	Percentage
Whole repetition	171	44.10
Partial repetition	141	36.30
Lexical repetition	76	19.60

It is found that whole repetition is mostly used (44.10%), following by partial repetition (36.30%), and lexical repetition (19.60%). The whole repetition consists of repeated sentences and phrases such as a hymn Why so downcast? as presented below.

Why so downcast, O my soul? Put your hope in God,
 Put your hope in God, put your hope in God.
 Why so downcast, O my soul? Put your hope in God,
 And bless the Lord O my soul.
 Bless the Lord, He's the lifter of my countenance.
 Bless the Lord, He's the lifter of my head.
 Bless the Lord, He's the lifter of my countenance.
 And I will never be ashamed.

(Berrios, Brooks & Hamlin, 1994)

We can see that two sentences and two phrases are repeated in this hymn. They are why so downcast, O my soul?, He's the lifter of my countenance, bless the Lord, and put your hope in God. All these sentences and phrases are used again and again to inspire and encourage singers not to worry or fret too much in life, but be thankful to God in all circumstances. Without a doubt, both put your hope in God and bless the Lord are repeated mostly since they are the most significant message of the hymn.

Also, some parts of sentence are repeated such as an extraction from Think about His love as follows:

Think about His love. Think about His goodness.
 Think about His grace that's brought us through.
 For as high as the heavens above, so great is the measure of our Father's love.
 Great is the measure of our Father's love.
 How could I forget His love? How could I forget His mercy?
 He satisfies, He satisfies, He satisfies my desires.

(Harrah, 1994)

In the aforementioned hymn, partial repetitions can be found in many parts. Think about and how could I forget, for example, are repeated to let Christians ponder about their commitment with God that they will not fall from God's grace or overlook His love. Finally, some single words are repeated to emphasize their powerful and aspiring meanings such as hallelujah, alleluia, rejoice, and holy. A plausible explanation of the repetition of these general words and biblical jargon is to inspire the singer and to highlight the meaning. An example of lexical repetition is presented below in an extraction from Holy, holy, holy.

Holy, holy, holy, Lord God Almighty, early in the morning
Our song shall rise to Thee.
Holy, holy, holy, merciful and mighty,
God in three persons, blessed trinity.

(Heber & Dykes, 1994)

We can see that holy is repeated many times to give more intense tone and sense of the holiness of God. Originally, the repetition of this word is used in *Revelation*, a book in the *New Testament*, as a statement of expression in worshipping God during the last ages. It is clearly said in this book that there will be many worshippers bowing down and crying out holy, holy, holy before God in the mentioned period.

7. Tense

Tenses are one important element that delineates different timelines, meanings, and tones in hymns. Different verb forms and verb groups are used to indicate the frame of time referred to. For instance, in "blessed be the Lord God Almighty, who was, and is, and is to come", we can clearly see three different tenses

in the same hymn, which indicate the present, past, and future presence and existence of God respectively. The different tenses found in the hymns are presented in table 16.

TABLE 16 Use of Tenses in the Hymns Studied

Tense	Frequency	Percentage
1. <u>Present tense</u>		
Present simple tense	667	81.37
Future present tense	83	10.06
Present perfect tense	33	4.02
Present continuous tense	13	1.50
2. <u>Past tense</u>		
Past simple tense	24	2.93
Future past tense	1	.12

Table 16 indicates that the present simple tense is used mostly (81.37%), following by the future present tense (10.06%), present perfect tense (4.02%), past simple tense (2.93%), present continuous tense (1.50%), and future past tense (.12%).

The present simple tense (81.37%) is frequently used to state general truths according to Christian belief regarding what God is and does. For example, is in “His grace is sufficient for me” (Watson, 1974), and reigns in “The Almighty reigns” (Garratt, 1972). Also, present simple forms are used to talk about regular or habitual actions in Christian community such as in “my heart and my flesh sing for joy to the living God” (Soto, 1976), and “I believe in You are the Son of God” (Nelson, 1987).

The future simple tense (10.06%) is used to denote action that is intended to do for the worship of God, or future events according to the biblical doctrine. As worship is an act of honoring God (Psalm50:23), worshippers sing hymns as a way to proclaim what they will be or will do in the future such as in “I will sing praises to

Thee among the nations” (Chambers, 1977), “You will ever be exalted” (Nicholson, 1986), and “I will be whiter than snow” (Gustafson, 1987).

The present perfect tense (4.02%) is occasionally used to show connection of actions or situations happened in the past and the present time. This tense usually tells what God has perfectly accomplished or completely done to the world such as “Thou has made the heavens and the earth by Thy great power” (Chance, 1976), and “He’s given Jesus Christ His son” (Smith, 1978).

The past simple tense is infrequently used to refer to past events such as in “three days in the grave He laid” (Muchow, 1992), and “Jesus who died who was raised to life” (Nystrom and Harris, 1993).

The present continuous tense is rarely used to emphasize what is happening at the moment of singing hymns. Some hymnists may attempt to focus on what is arising at the moment when hymns are being sung such as in “we are marching in Messiah’s band” (Low, 1979). The present continuous here is used to build an atmosphere that the army of God is moving, and Christians as God’s soldiers, are marching to the victory granted by Him. In the sentence “we are standing on holy ground, and I know there are angels all around” (Beatty, 1982), the present continuous is used since the place where Christians are worshipping God is believed to be filled with God’s holy presence where there are plenty of angels.

In brief, it is found that the present simple tense is mostly used since words and contents in hymns focus on things believed to be true according to biblical teaching and habitual actions of hymn singers at the present time.

8. Exclamation particle

Generally, Christians are united in singing hymns to show their fervency and wholehearted expression to God. As a result, they sometimes utter some sounds to show their amazement and excitement in the presence of God. This action of exclaiming or emphatic utterance can be found in many parts of hymns such as Ah Lord God, or O, hallelujah. The use of exclamation particles is presented in table 16.

TABLE 17 Use of Exclamation Particle in the Hymns Studied

Exclamation particle	Frequency	Percentage
O + God's name	36	57.24
O + verb	11	17.49
O + other nouns	8	12.70
O + jargon	2	3.14
Ah + God's name	3	4.70
Hark	2	3.14
Ooooooh	1	1.59

Since Christians really believe that they sing hymns before the living God, they intend to be active and enthusiastic. Hence, we can see that there are many exclamation particles used such as O, and Ah. Obviously, O is used to express intimacy with God or cry out before Him such as shouting the greatness of God, or confessing sin. It is frequently used before one of the names of God (57.24%) such as O Lord, O God, and O Most High. This exclamation particle can also be found with verbs (17.49%) and other nouns (12.70%) such as O praise Him, and O my soul. Moreover, Christians sing O with hallelu and hallelujah to express their rejoice in God. Other slightly used terms are Ah, Hark, and Ooooooh. Ah is sung to express amazement in the awe of God. Hark is used to grasp other's attention while Ooooooh is a prolong form of O showing a delightful heart.

9. Mood

According to the Oxford: Advanced Learner’s Encyclopedic Dictionary (1993), mood is defined as sets of verb forms that show certainty, possibility, doubt, necessity, desirability existing in spoken or written matters. In hymns, grammatical mood plays a key role to show whether the type of structure of a clause is basically a statement, command, or question. In this study, it is found that the mood used in hymns is either indicative, imperative, or interrogative. The use of these mentioned moods is presented in table 18.

TABLE 18 Use of Mood in the Hymns Studied

Mood	Frequency	Percentage
Indicative mood	635	69.24
Imperative mood	270	29.44
Interrogative mood	12	1.32

We can see that the indicative mood is used mostly (69.24%) to explain events or habitual actions happening in Christian lifestyle. Most of these cases describe beliefs that are accepted to be true, or God’s work to the world such as in I praise Your majesty, and You have called us out of darkness.

The imperative mood (29.44%) is used with many communicative purposes and functions such as to order, persuade, and encourage hymn singers to be united in worship. Most imperative forms are used to emphasize or tell someone to do something, and to encourage and inspire piety and righteous behavior among the faithful. People are strongly inspired by this mood since it can build an atmosphere of togetherness and oneness in worshipping God such as in “let us march on to take our

promised land” (Low, 1979), and “teach me your way, O Lord my God” (Greco, 1990).

The interrogative mood (1.32%) is used to make singers reaffirm Christian faith and belief. In many cases, these thought-provoking questions do not need answers, but are simply raised to acknowledge Christian belief such as in “Who is like unto Thee, O Lord, among the gods?” (Montemayor, 1975).

In summary, in this chapter, the main focus is to analyze 104 hymns from 52 song albums in Praise and Worship (1994) in respect of theme, terms of address to God, pronominal references to God, verb, jargon, repetition, tense, exclamation particle, and mood. The findings show that most hymns are themed on praising the worthiness of God since Christians believe that God is the Holy only who deserves the highest praise. Hence, many terms regarding Christian actions in praising God can be found such as bow down and lift holy hands. Terms of address to God are used in many forms such as using only God’s name, a title plus one of the names of God, and metaphoric terms. The first letters of all of these terms are capitalized to make them outstanding and unique. Both modern pronominal references to God and modern verbs are used, while the archaic form is rarely used to maintain the original sense and tone of the Bible.

To enable hymn singers to really touch God and the context of their faith and belief, many technical terminologies from the Bible are used in hymns. The aim of whole and partial repetition of sentences, phrases, and words in hymn is to emphasize important messages or terms, and to make them as aspiring as possible. The present simple tense is used mostly to describe things that are always true according to the biblical doctrine, and situations in Christian life. To show alertness and responsive

actions in singing, some exclamation particles are used in hymns. The indicative mood is mostly used in hymns to speak of events or regular actions in Christian lifestyle.

CHAPTER 5

CONCLUSION AND DISCUSSION

In this chapter, the study and findings are summarized. Finally, the application and recommendation are presented.

Summary of the study and findings

This research endeavors to provide linguistic descriptions of English hymns as a sub-genre of religious English. In collecting data for the study, 104 hymns were randomized from 52 song albums in Praise and Worship (1994). Their linguistic features regarding theme, terms of address to God, pronominal references to God, verb, jargon, repetition, tense, exclamation particle, and mood were analyzed. The findings show the following:

1. The key theme of most hymns is praising the worthiness of God based on Christian beliefs that only God deserves the highest praise. As a result, a lexical set regarding Christian actions of praising God is used in many hymns.

2. With regard to lexical analysis, the results reveal some linguistic features of hymns are based on terms of address and pronominal reference to God, verb, and biblical jargon as following:

- 2.1. Terms of address to God found in hymns are used in many forms such as using only God's name, a title plus one of the names of God, and metaphoric terms. The first letters of all of these terms are capitalized to make them outstanding and unique.

- 2.2. Modern pronominal references to God and modern verbs in hymns

are mostly used. On the other hand, the archaic form is sometimes used to keep the original sense and tone from the Bible.

2.3. Biblical jargon is frequently used to clearly visualize God, and other notions according to Christian faith and belief.

3. In terms of syntax, the results show some linguistic features of hymns such as repetition, tense, mood, and exclamation particles as following:

3.1. Repetition is purposefully used to highlight key messages or words in hymns.

3.2. Since most hymn contents consist of biblical doctrines and situations in Christian life happening on a regular basis, the present simple tense is mostly used.

3.3. The indicative mood is mostly used in hymns to speak of events or regular actions in Christian lifestyle.

3.4. Exclamation particles such as O and Ah are used to signify enthusiasm inspired by God in singing hymns.

Application

The research findings can be applied to some linguistic activities as follows:

Besides noticing that music can communicate and influence, we can also see that it has a power to transmit thoughts and emotions to the listeners. It is like a vehicle that carries some kinds of products, which can be constructive or destructive. Obviously, in hymns, biblical values and perspectives are the products, and music is the carrier.

Since hymns have been used to uplift and inspire large gatherings of people, the language use in hymns can be applied to teach rhetoric to students, especially for the purpose of inspiring people. The aforementioned language style is also applicable in teaching literature, poetry, or other rhetorical purposes such as in songs for encouraging or motivating people.

Furthermore, the research findings can be used as a guideline to analyze eloquent speeches, or other religious texts used in religious rites such as prayers in Buddhism, Hinduism, or Islam.

Recommendation

1. In order to conduct further studies, researchers may consider topics such as comparison between archaic and modern hymns based on different periods of historical periods.
2. They may explore other areas of research involving a critical linguistic analysis of hymns on such topics as the social values inherent in hymns, the cultural dimension of such a musical genre, hymns and political movements.
3. Also, some researchers may study and compare characteristics of language styles between Thai and English hymns.

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APPENDIX

All hail King Jesus

1. **All hail King Jesus**

All hail King Jesus.

All hail Emmanuel.

King of kings,

Lord of lords

Bright morning star.

Throughout all eternity,

I'm going to praise Him.

And forevermore I will reign with Him.

2. **Holy ground**

We are standing on holy ground,

And I know that there are angels all
around.

Let us praise Jesus now.

We are standing in His presence

On holy ground.

All hail the power

1. **O Lord, I worship You**

O Lord, I worship You

I lift my heart to You and sing

O Lord, I worship You

Lord I glorify Your name.

You are the Lord of glory.

You are the King of kings.

I lift my voice to sing Your praises.

You are my Lord, You are my King.

2. **Come bless the Lord**

Come bless the Lord

Come bless the Lord

Come bless the Lord, He is risen.

Heaven's joy

Creation's King

Left His throne to save us

Born of her

For suffering

On the cross

Forgive us

On the cross our debt was paid

Jesus died rejected

Three days in the grave He laid

Now He's resurrected

Jesus is alive.

All nations worship

1. **Crown Him**

Crown Him King of kings

Crown Him Lord of lords

Wonderful Counselor

The Mighty God

Emmanuel God is with us

And He shall reign

He shall reign

He shall reign forevermore

He shall reign, He shall reign

He shall reign, He shall reign

He shall reign.

2. **Extol the name**

Extol the name of Him

Who rides the heavens

He is our God, He is our God

He is our God.

We lift up Your name, O Lord

You ride the heavens

You are our God, You are our God

You are our God.

Almighty

1. **All nations**

All nations, all nations shall worship You.

All nations, all nations shall worship You.

All nations shall come and worship

Shall come and worship You Lord.

All nations shall come and worship

Shall come and worship You Lord.

For You are great and mighty Lord

You are God alone

You gather the nations together

To worship at Your throne.

2. **Bread to the nations**

Holy is He. Holy is He.

Make us and break us

As bread to the nations.

Willing servants

Lord are we

Willing servants

Lord unto Thee

Amazing love**1. The feast**

The trumpets should; the angels sing;
 The feast is ready to begin.
 The gates of Heav'n open wide,
 And Jesus welcomes you inside.
 Tables are laden with good things.
 O, taste the peace, the joy He brings.
 He'll fill you up with love divine.
 He'll turn your water into wine.
 Sing with thankfulness
 Songs of pure delight.
 Come and revel in
 Heaven's love and light.
 Take your place at
 The table of the King.
 The feast is ready to begin.
 The feast is ready to begin.
 The hungry heart He satisfies,
 Offers the poor His paradise.
 Now hear all
 Heav'n and earth applaud
 The amazing goodness of the Lord.
 Jesus, we thank you
 For Your love, for Your joy.
 Jesus, we thank you
 For the good things You give to us.
 The feast is ready to begin.
 The feast is ready to begin.

2. You have called us

You have called us out of darkness,
 Out of darkness
 Into Your marvelous light.
 You have saved us from the darkness.
 We rejoice in Your power and might.
 We are a chosen race,
 A royal priesthood by Your grace.
 We are a holy nation set apart for You.
 We are to take Your light
 To every nation, tongue and tribe.
 So they may see Your glory
 Shining through our lives.

Arise and sing**1. Arise and Sing**

Arise and Sing ye children of Zion,
 For the Lord has delivered thee!
 Arise and Sing ye children of Zion,
 For the Lord has delivered thee!
 Open your hearts and
 Rejoice before Him.
 Open your hearts and
 Rejoice before Him.
 Open your hearts and
 Rejoice before Him.
 For the King is your God.

2. Hallowed by Thy name

We will worship
 The Maker of all things.
 Almighty God, to You our voices sing,
 Hallowed by Thy name.
 Hallowed by Thy name.
 You are the Holy One,
 Father, Spirit, Son.
 King of kings and Lord of lords.
 Hallowed be,
 Hallowed be,
 Hallowed be Thy Name.

Arise, O God**1. Arise, O God**

Arise, O God,
 Let Your enemies be scattered.
 Arise, O God,
 Let Your enemies be scattered.
 For You are exalted
 The King of all the earth,
 Riding high upon the heavens.
 Your name shall be praised
 In the gates of Zion.
 Your kingdom shall reign forever.

2. Behold the Lamb

Behold the Lamb. Behold the Lamb.
 Behold the Lamb of God
 Upon the throne.

Cherubim and seraphim
Sing glory to the Lamb.
Bowing down to worship Him
Forevermore.

Army of God

1. Yahweh is holy

Yahweh is holy, Yahweh is holy,
Yahweh is holy, Yahweh is holy.
Thou art enthroned on the praises
of Israel.
Thou art enthroned on the praises
of Israel.
And I will trust in Thee,
And stand in awe of Thee.
I will bow and worship Yahweh
most holy.
Thou art enthroned on the praises
of Israel.
And I will trust in Thee,
And stand in awe of Thee.
I will bow and worship Yahweh
most holy.

2. Bring forth the royal robe

Bring forth the royal robe
And let's crown Him with our praise.
Let's give unto the Lord
Power and strength.
For He is King of kings,
And Lord of lords,
Mighty in battle.
And He is Prince of Peace,
The mighty God,
The King of Ages.

Be magnified

1. A place at Your altar

I will seek a place at Your altar
Humbly draw near to You
I will hide myself in Your shadow
Worship in spirit and truth.
Even the swallow has found a nest
Where she can lay her young
So we are longing to find that rest
So into Your courts we come

Into Your courts we come

2. Be magnified

I have made You too small in my eyes
O Lord forgive me
And I have believed in a lie
That You were unable to help me.
But now O Lord, I see my wrong
Heal my heart
And show Yourself strong.
And in my eyes and with my song
O Lord be magnified
O Lord be magnified
Be magnified O Lord
You are highly exalted
And there is nothing You can't do
O Lord my eyes on You
Be magnified, O Lord, be magnified.
I have leaned on the wisdom of men
O Lord forgive me.
And I have responded to them
Instead of Your light and Your mercy.
But now O Lord, I see my wrong
Heal my heart and show Yourself
strong.
And in my eyes and with my song
O Lord be magnified
O Lord be magnified
Be magnified O Lord
You are highly exalted
And there is nothing You can't do
O Lord my eyes on You
Be magnified, O Lord, be magnified.

Bless the Lord

1. Here we are

Here we are in Your presence,
Lifting holy hands to You.
Here we are, praising Jesus
For the things He's brought us through

2. Worthy is the Lamb

Worthy, worthy, worthy,
Worthy is the Lamb that was slain.
Worthy, worthy, worthy,

Worthy is the Lamb that was slain.
 Holy is the Lord. Holy is the Lord.
 Holy is the Lord, God Almighty.
 Holy is the Lord. Holy is the Lord.
 Holy is the Lord, God Almighty.

Chosen treasure

1. How great is Your love

No eye has seen and no ear has heard
 And no mind has ever conceived the
 glorious things
 That You have prepared for everyone
 Who has believed
 You brought us near
 And You called us Your own
 And made us joint heirs
 With Your Son
 How high and how wide
 How deep and how long
 How sweet and how strong
 Is Your love
 How lavish Your grace
 How faithful Your ways
 How great is Your love O Lord
 Objects of mercy
 Who should have known wrath
 We're filled with unspeakable joy
 Riches of wisdom
 Unsearchable wealth
 And the wonder of
 Knowing Your voice
 You are our treasure
 And our great reward
 Our hope and our glorious King.

2. Thank you for the cross

Thank you for the cross
 The mighty cross
 That God Himself should die
 For such as us
 And everyday we're changed
 Into Your image more and more
 Yes by the cross
 We've truly been transformed.
 And we're so amazed
 And we give You praise

That You would save us
 At such a cost
 We're amazed
 And we give You praise
 For the power of the cross,
 For the power of the cross.

Come to the table

1. All creatures of our God and King

All creatures of our God and King,
 Lift up your voice and with us sing,
 Alleluia, alleluia.
 Thou burning sun with golden beam,
 Thou silver moon with softer gleam,
 O praise Him, O praise Him,
 Alleluia, alleluia, alleluia.
 Thou rushing wind that art so strong,
 Ye clouds that sail in heaven along,
 O praise Him, alleluia.
 Thou rising morn in praise rejoice,
 Ye light of evening find a voice,
 O praise Him, O praise Him,
 Alleluia, alleluia, alleluia.
 And all ye men with tender heart,
 Forgiving others take your part,
 O sing out, alleluia.
 Praise, praise the Father,
 Praise the Son,
 And praise the spirit, Three in One
 O praise Him, O praise Him,
 Alleluia, alleluia, allelu-alleluia.

2. By Your blood

By Your blood You have saved us.
 By Your blood You have freed us.
 By Your blood You we can enter
 Into Your holy place.
 By Your blood You forgave us.
 By Your power You have raised us.
 By Your blood, precious blood
 Of the Lamb.
 Father God in heaven,
 Precious Lamb of God.
 We humbly bow before You
 And cry holy, holy.
 All of heaven's singing

The song of the redeemed,
Giving glory to the Lamb.
By Your blood, precious blood
Of the Lamb.

Crown Him

1. Crown Him

Crown Him with many crowns,
The Lamb upon His throne.
Hark how the
Heavenly anthem drowns
All music but its own.
Awake my soul and sing
Of Him who died for thee.
And hail Him as
Thy matchless King
Through all eternity.
And hail Him as
Thy matchless King
Through all eternity.

2. Go forth in His name

Go forth in His name,
Proclaiming Jesus reigns.
Now is the time for the
Church to arise
And proclaim Him Jesus, Savior,
Redeemer and Lord.

Enter His gates

1. King of kings

King of kings and Lord of lords,
Glory, hallelujah!
King of kings and Lord of lords,
Glory, hallelujah!
Jesus, Prince of Peace,
Glory, hallelujah!
Jesus, Prince of Peace,
Glory, hallelujah!

2. The zeal of God

The zeal of God has consumed me;
It burns within my soul,
A driving force that cannot be stopped,
A fire that cannot be quenched.
O, hallelu, hallelujah, hallelujah!

O, hallelu, hallelujah,
Halle, halle, hallelujah!

Eternal God

1. You are eternal

You are eternal, unchanging.
Your love forever will be unfailing.
I can see You have a covenant
with me.
You are eternal;
Forever You will be my God.
You are eternal, unchanging.
Your thoughts and marvelous ways
Amazing to me.
You will provide for every need.
You are eternal;
Forever You will be my God.

2. Ascribe greatness

A good of faithfulness
Without injustice,
Good and upright is He.
A good of faithfulness
Without injustice,
Good and upright is He.
Ascribe the greatness
To our God the Rock.
His work is perfect
And all His ways are just.
Ascribe the greatness
To our God the Rock.
His work is perfect
And all His ways are just.

Exalt the Lord

1. Purify my heart

Teach me Your ways, O Lord my God,
And I will walk in Your truth.
Give me a totally undivided heart
That I may fear Your name.
Purify my heart.
Cleanse me, Lord, I pray.
Remove from me all that

Is standing in the way.
 Purify my heart.
 Cleanse my heart, Lord, I pray.
 Remove from me all that
 Is standing in the way of Your love.

2. Be bold and be strong
 Be bold and be strong,
 Banish fear and doubt.
 For the promise of your God
 Is to bless your coming in
 And to bless your going out.
 Rejoice! Rejoice!
 Rejoice! Rejoice!
 For the promise of your God
 Is to bless your coming in
 And to bless your going out.
 Rejoice! Rejoice!
 Rejoice! Rejoice!

Forever grateful

1. I will bless the Lord
 I will bless the Lord at all times,
 Bless the Lord at all times,
 His praise shall continually be in
 my mouth.
 O magnify the Lord with me,
 And let us exalt His name together.

2. Why so downcast?
 Why so downcast, O my soul?
 Put your hope in God,
 Put your hope in God,
 Put your hope in God.
 O, why so downcast, O my soul?
 Put your hope in God,
 And bless the Lord O my soul.
 Bless the Lord,
 He's the lifter of my countenance.
 Bless the Lord,
 He's the lifter of my head.
 Bless the Lord,
 He's the lifter of my countenance.
 I will never be ashamed.

Give thanks

1. Ah Lord God
 Ah Lord God,
 Thou has made the heavens
 And the earth by Thy great power
 Ah Lord God,
 Thou has made the heavens
 And the earth by
 Thine outstretched arms.
 Nothing is too difficult for Thee.
 Nothing is too difficult for Thee.
 Great and mighty God,
 Great in counsel and mighty deed,
 Nothing, nothing, absolutely nothing,
 Nothing is too difficult for Thee.

2. Jehovah-Jireh
 Jehovah-Jireh, my Provider,
 His grace is sufficient for me,
 For me, for me.
 Jehovah-Jireh, my Provider,
 His grace is sufficient for me.
 My God shall supply all my needs,
 According to His riches in glory.
 He will give His angels care over me.
 Jehovah-Jireh cares for me,
 For me, for me.
 Jehovah-Jireh cares for me.

Glorify Thy name

1. Glorify Thy name
 Father, we love You,
 We praise You, we adore You.
 Glorify Thy name in all the earth.
 Glorify Thy name, glorify Thy name,
 Glorify Thy name in all the earth.
 Jesus, we love You,
 We praise You, we adore You.
 Glorify Thy name in all the earth.
 Glorify Thy name, glorify Thy name,
 Glorify Thy name in all the earth.

2. When I look into Your holiness
 When I look into Your holiness,
 When I gaze into Your loveliness,
 When all things that surround,

Become shadows in the light of You.
 When I've found the joy
 Of reaching Your heart,
 When my will becomes
 Enthralled in Your love,
 When all things that surround
 Become shadows in the light of You.
 I worship You, I worship You,
 The reason I live is to worship You.
 I worship You, I worship You,
 The reason I live is to worship You.

Glory to the King

1. For the Lord is marching on
 For the Lord is marching on,
 And His army is ever strong,
 And His glory shall be seen
 Upon our land.
 Raise the anthem,
 Sing the victor's song.
 Praise the Lord,
 For the battle's won.
 No weapon formed against us shall
 stand.
 For the Captain of the host is Jesus.
 We're following His footsteps.
 No foe can stand against us in the fray.
 We are marching in Messiah's band,
 The keys of vict'ry
 In His mighty hand.
 Let us march on to take
 Our promised land.

2. Thou art worthy great Jehovah
 Thou art worthy great Jehovah.
 Thou art worthy, Mighty God.
 Thou art worthy, Abba Father.
 Thou art worthy, Lamb of God

He is faithful

1. Lord, I lift Your name on high
 Lord, I lift Your name on high
 Lord I love to sing Your praises.
 I'm so glad You're in my life
 I'm so glad You came to save us.

You came from Heaven to earth
 To show the way.
 From the earth to the cross,
 My debt to pay.
 From the cross to the grave,
 From the grave to the sky,
 Lord I lift Your name on high.

2. Bowing my heart

Bowing my heart before You
 I worship and adore You.
 Almighty Prince of Peace
 You are my King
 Seated with You in heaven
 Gazing at You forever
 Perfect in every way
 You are my King
 You are my King

His Word

1. Doxology
 Praise God from Whom all
 blessing flow.
 Praise Him all creatures here below.
 Praise Him above ye heavenly hosts.
 Praise Father, Son, and Holy Ghost.

2. He that dwelleth in the secret place
 He that dwelleth in the secret place
 Of the Most high shall abide.
 He that dwelleth in the secret place
 Of the Most high
 Shall abide under the shadow
 Of the Almighty.
 And I will say of the Lord,
 He is my refuge and my fortress,
 My God in Him will I trust.
 He is my refuge and my fortress.
 He shall cover me with His features,
 And under His wing shall I trust.
 He shall cover me, cover me with
 His feathers
 His truth shall be my shield and
 buckler.

I exalt Thee**1. Chosen generation**

For you are a chosen generation,
A royal priesthood, a holy nation,
A peculiar people that you should
Show forth the praises of Him,
Who has called you out of darkness,
Out of darkness, out of darkness,
Into His marvelous light,
Into His marvelous light.

2. Come into the Holy of Holies

Come into the Holy of Holies,
Enter by the blood of the Lamb.
Come into His presence with singing,
Worship at the throne of God.
Lifting holy hands
To the King of kings.
Worship Jesus, worship Jesus

I will rejoice**1. Blessed be the Lord God Almighty**

Blessed be the Lord God Almighty,
Who was and is and is to come.
Blessed be the Lord God Almighty,
Who reigns forevermore.
Father in heaven, how we love You.
We lift Your name in all the earth.
May Your kingdom be established
In our praises.
As Your people declare
Your mighty works.

2. Now unto Him

Now unto Him who is able
To keep you from falling,
And to make you stand in His presence,
Blameless and with great joy.
To the only God our Savior,
Through Jesus Christ our Lord,
Be the glory and the majesty,
Dominion and authority,
Both now and ever, amen!

In Christ alone**1. As high as the heavens**

As high as the heavens
Are above the earth
So great is the Father's love
As far as the east is from the west
So far has He taken our sin from us.
For His anger lasts only a moment
But His favor lasts for a lifetime
Weeping may remain for a night
But rejoicing comes
Comes in the morning
Comes in the morning

2. In Christ alone

In Christ alone
I place my trust
And find my glory
In the power of the cross
In every victory
Let it be said of me
My source of strength
My source of hope
Is Christ alone

In His presence**1. Have mercy on me**

Have mercy on me, O God,
According to Your unfailing love,
According to Your great compassion
Blot out my transgression.
Have mercy on me, O God,
According to Your unfailing love,
Wash away my iniquity,
Cleanse me from my sin.
I will be whiter than snow.
I will be whiter than snow.
I will be whiter than snow.
I will be whiter than snow.
By the blood I am whiter than snow.
I am made whiter than snow

2. Lion of Judah

Lion of Judah on the throne,
I shout Your name let it be known
That You are the King of kings,
You are the Prince of Peace.
May Your kingdom's reign

Never cease.
 Hail to the King.
 Hail to the King.
 Lion of Judah come to earth,
 I want to thank You for Your birth,
 For Your living Word,
 For Your death on the tree,
 For Your resurrection victory.
 Hallelujah! Hallelujah!
 Lion of Judah come again,
 Take up Your throne, Jerusalem.
 Bring release to this earth
 And the consummation
 Of Your kingdom's reign, let it come
 Maranatha! Maranatha!

Jesus is alive

1. Rock of Ages

Rock of Ages
 You are faithful and true.
 You are able to do
 What you have promised.
 Rock of Ages
 You are faithful and just.
 I will always put my trust in You.
 You're a shelter in the time of trouble,
 A refuge in the time of storm.
 You're a fortress in the time of
 struggle,
 A tower in the time of war.
 You're a healer in the time of sickness,
 A comfort in the time of grief.
 You're a stronghold in the time of
 weakness,
 A helper in the time of need.
 I will always put my trust in You.
 I will always put my trust in You.
 I will always put my trust in You.

2. Thine is the kingdom

Thine is the kingdom,
 Thine is the power,
 Thine is the glory,
 Forever and ever.
 Thine is the kingdom,
 Thine is the power,

Thine is the glory,
 Forever, amen.
 There will never be an end
 Of His ever increasing kingdom.
 There will always be
 An ever increasing peace.
 When the government shall be
 Upon His shoulders.
 There will never be an end,
 There will never be an end,
 There will never be
 An ever increasing kingdom.
 Thine is the kingdom,
 Thine is the power,
 Thine is the glory,
 Forever, amen.

Lamb of God

1. The steadfast love of the Lord

The steadfast love of the Lord never
 ceases.
 His mercies never come to an end.
 They are new every morning,
 New every morning.
 Great is Thy faithfulness, O Lord.
 Great is Thy faithfulness.

2. Think about His love

Think about His love.
 Think about His goodness,
 Think about His grace
 That's brought us through.
 For as high as the heavens above,
 So great is the measure
 Of our Father's love.
 Great is the measure
 Of our Father's love.
 How could I forget His love?
 How could I forget His mercy?
 He satisfies, He satisfies,
 He satisfies my desires.
 Even when I've strayed away,
 His love has sought me out and
 found me.
 He satisfies, He satisfies,
 He satisfies my desires.

Lift Him up**1. All honor**

All honor all glory
 All power to You
 All honor all glory
 All power to You
 Holy Father
 Precious Jesus our Savior
 Holy Spirit we wait on You
 Holy Spirit we wait on You
 Holy Spirit we wait on You
 For fire for fire

2. Worship the Lord

Make a joyful noise all ye people
 Sing a song to the Lord
 Of His goodness and His mercy
 Of His faithfulness and love
 Worship the Lord
 And praise His holy name
 Worship the Lord
 And magnify His name
 Worship the Lord
 Praise His holy name
 Worship the Lord
 Let's magnify His name.

Lord of all**1. You are the Mighty King**

You are the Mighty King,
 The Living Word;
 Master of ev'rything.
 You are the Lord.
 You are Almighty God,
 Savior and Lord;
 Wonderful Counselor,
 You are the Lord.
 And I praise Your name,
 And I praise Your name,
 And I praise Your name,
 And I praise Your name.
 You are the Prince of Peace,
 Emmanuel; Everlasting Father,
 You are the Lord.

2. Hallelujah! The Lord our God reigns

Hallelujah! The Lord our God reigns.
 Hallelujah! The Lord our God reigns.
 For He has done great things,
 And mighty is His name.
 Hallelujah! The Lord our God reigns.
 Hallelujah! The Lord our God reigns.

Mighty God**1. Holy, holy, holy**

Holy, holy, holy, Lord God Almighty,
 Early in the morning
 Our song shall rise to Thee.
 Holy, holy, holy, merciful and mighty,
 God in three persons, blessed trinity
 Holy, holy, holy,
 all the saints adore Thee,
 casting down their golden crowns
 Around the glassy sea.
 Cherubim and seraphim
 Falling down before Thee,
 Who wert and art and evermore shall be.
 Holy, holy, holy,
 though the darkness hide Thee,
 Though the eye of sinful man
 Thy glory may not see.
 Only thou art holy,
 There is none beside Thee,
 Perfect in pow'r in love and purity.
 Holy, holy, holy, Lord God Almighty,
 All Thy works shall praise Thy name
 In earth and sky and sea.
 Holy, holy, holy, merciful and mighty,
 God in three persons,
 Blessed trinity.

2. Praise Him

Praise Him, praise Him,
 With your voices praise Him on high.
 Praise Him, praise Him,
 With your voices praise Him on high.
 He is the Lord of glory.
 He is the King of kings.
 Came to bring redemption's story.

Mighty warrior**1. Alleluia**

Jesus, I love You.
 I bow down before You.
 Praises and worship to our King.
 Alleluia, allelu.
 Alleluia, allelu.

2. The Lord is building Jerusalem

The Lord is building Jerusalem.
 The Lord is building Jerusalem.
 Gathering together
 The outcasts of Israel.
 Healing broken hearts,
 Binding up their wounds.
 The Lord is building,
 The Lord is building up Jerusalem.

My Refuge**1. How lovely are Thy dwelling places**

How lovely are Thy dwelling places.
 My soul longs
 For the courts of the Lord.
 My heart and my flesh
 Sing for joy to the living God.
 You are my King and my God.

2. Jehovah-Nissi

Lift up the standard
 No matter what we cost.
 Exalt the name of Jesus
 In the banner of the cross.
 We have a firm foundation,
 The Rock, the Cornerstone.
 Exalt the King of Glory
 Who reigns upon His throne.
 Jehovah-Nissi reign in victory.
 Jehovah-Nissi reign in victory.
 Jehovah-Nissi reign in victory.
 Jehovah-Nissi! Jehovah-Nissi!
 Jehovah-Nissi reign in victory.
 No weapon formed against us,
 No fortress is too high,
 Can stand against the hosts of God
 Amidst the battle cry.

So lift the banner higher
 And raise a joyful sound
 And glorify the King,
 As Satan's walls come tumbling down.

Praise and honor**1. As the deer**

As the deer panteth for the water,
 So my soul longeth after Thee.
 You alone are my heart's desire,
 And I long to worship Thee.
 You alone are my strength, my shield,
 To You alone may my spirit yield.
 You alone are my heart's desire,
 And I long to worship Thee.

2. O Lord God of Israel

O Lord God of Israel,
 There is no god like Thee in the heav'n.
 There is no god like Thee
 O Lord God of Israel,
 That keepeth covenant
 And sheweth mercy
 Unto Thy servants
 That walk before Thee
 With all of their hearts.

Proclaim His power**1. My heart rejoices**

My heart rejoices
 In Your goodness
 In Your presence
 There is fullness of joy
 Every morning mercy meets me
 Every evening
 Your compassion remains
 My heart rejoices
 My heart rejoices O God
 You are my joy and peace
 My heart rejoices O God
 Your love has set me free

2. Roman 16:19

Roman 16:19 says
 Roman 16:19 says
 Be excellent at what is good

Be innocent of evil
And the God of peace
Will soon crush Satan
Yes God will crush him
Underneath your feet

Pure heart

1. Praise the Lord
Praise the Lord
Who rideth upon the heavens.
Praise the Lord
Who created the land and sea.
Praise the Lord
For though He is exalted,
The Son of God is living in me.
Jesus Christ, He is
The Lord of glory,
Dressed in majesty.
Though He reigns over all creation,
The Son of God is living in me.
Praise the Lord.
Let everything within me
Praise the Lord.
Let everything within me
Praise, praise the Lord.
And bless His name,
bless His name.
The Son of God is living in me.

2. Pure in heart

Lord, make me pure in heart.
Make my heart faithful and true.
So when You look at me
It's Your righteousness You see.
Lord, make me pure in heart.
I know the only way
That I can made clean.
It's only by Your blood,
Only by Your blood,
So fill my heart with faith
And grace that I might see
The wonder of Your love,
The wonder of Your love.

Rejoice Africa

1. He is the King

He is the King
Worship now His majesty
Bow to the greatness
Of His throne
Lift up your voice
To the splendor of His majesty
The blessing and honor
Glory and power
Be to the Lamb on the throne
Come and draw near
To the Lamb enthroned
In majesty
Bless His name
With thankful hearts
Come and bow down
To the Lamb
Who reigns in majesty
Lift your voice
In praise to your God

2. Praise the Lord, all nations

Praise the Lord, all nations
Lift Him up all peoples
For His love to us is great
His faithfulness forever
He has kept us by His mercy
We're surrounded by His love
There's a refuge in His presence
Gather 'round and praise
The Lord of glory

See His glory

1. Sing, shout, clap
Sing, shout, clap your hands,
Give praise unto your Maker.
Make a joyful noise unto the Lord.
Sing, shout, clap your hands,
Give praise unto your Maker.
For the Lord He is Almighty God.
This is the day of celebration.
This is the day to rejoice. Rejoice!
The Lord our God is our Deliverer.
So let's just praise His name.

2. You reign with power

We exalt You, Lord.

We exalt You, Lord.
 King of kings and Lord of lords,
 Reigning now forevermore.
 We exalt You, Lord.
 We exalt You, Lord.
 King of kings and Lord of lords,
 We exalt You, Lord.
 You reign with power and with glory.
 We exalt Your majesty,
 Enthroned with praises,
 Crowned with glory,
 Clothed in wonder for all to see.

Shouts of joy

1. Exalted

Exalted. You will ever be exalted.
 You are worthy of honor and praise.
 Adore You;
 I will ever stand before You
 To worship and praise You
 All my days.
 I will worship and praise You
 All my days.

2. From the rising of the sun

From the rising of the sun
 To the going down of the same,
 The Lord's name is to be praised.
 From the rising of the sun
 To the going down of the same,
 The Lord's name is to be praised.
 Praise to the Lord.
 Praise Him, all ye servants of the Lord.
 Praise the name of the Lord.
 Blessed be the name of the Lord
 From this time forth and forevermore.

Steadfast love

1. Who is like unto Thee

Who is like unto Thee,
 O Lord, among the gods?
 Who is like unto Thee,
 Glorious in holiness, fearful in praises,
 Doing wonders, who is like unto Thee?

2. My God, my God

My God, my God how great You are,
 You are wonderful in deeds.
 My God, my God how great You are,
 You are wonderful in deeds.
 For we are Your mighty deeds,
 Changed in hearts and lives.
 For we are Your mighty deeds,
 Changed in hearts and lives.
 You're Wonderful, Counselor,
 Mighty God, the everlasting Father,
 Prince of Peace, and You shall reign
 forevermore.

Take the city

1. A pure heart

A pure heart that's what I long for.
 A heart that follows hard after Thee.
 A pure heart that's what I long for.
 A heart that follows hard after Thee.
 A heart that hides Your Word
 So that sin will not come in.
 A heart that's undivided
 But one You rule and reign
 A heart that beat compassion
 That pleases You my Lord
 A sweet aroma of worship
 That rises to Your throne.

2. I believe in Jesus

I believe in Jesus.
 I believe He is the Son of God.
 I believe He died and rose again.
 I believe He paid for us all.
 And I believe He's here now
 Standing in our midst
 Here with the power to heal now
 And the grace to forgive.
 I believe in You are the Son of God.
 I believe You died and rose again.
 I believe You paid for us all.
 And I believe You're here now
 Standing in our midst
 Here with the power to heal now
 And the grace to forgive.

The Highest place

1. By the power of the name of Jesus

By the power of the name of Jesus,
The rule of God is established here.
Every knee must bow
To the name of Jesus.
We will not be bound by fear.
Name above all other names.
Jesus Christ You are our King.
Your dominion we proclaim;
In Your righteousness we sing.
Jesus Christ, our loving Lord,
You alone have power supreme.
By the blood and by Your Word,
We will bring Your Kingdom in.
The rule of God is established here.
We will not be bound by fear.
The rule of God is established here.

2. Heaven is in my heart

Ooooooh...Heaven is in my heart.
Ooooooh...Heaven is in my heart.
The Kingdom of our God is here.
Heaven is in my heart.
The presence of His majesty.
Heaven is in my heart.
And in His presence joy abounds.
Heaven is in my heart.
The light of holiness surrounds.
Heaven is in my heart.
We are a temple for His throne.
Heaven is in my heart.
And Christ is the foundation stone.
Heaven is in my heart.
He will return to take us home.
Heaven is in my heart.
The spirit and the Bride say, "Come".
Heaven is in my heart.

The Lord reigns

1. Victory chant

Hail, Jesus, You're my King.
Your life frees me to sing.
I will praise You all my days.
You're perfect in all Your ways.
Hail, Jesus, You're my Lord.

I will obey Your word.
I want to see Your kingdom come.
Not my will, but yours be done.
Glory, glory to the Lamb.
You take me into the land.
We will conquer in Your name,
And proclaim that Jesus reigns.
Hail, hail, Lion of Judah;
How powerful You are.
Hail, hail, Lion of Judah;
How powerful You are.
Hail, hail, Lion of Judah;
How wonderful You are.
How wonderful You are.

2. One God

Hear, O Israel,
The Lord thy God is one God,
Hallelujah!
Hear, O Israel,
The Lord thy God is one God,
Hallelujah!
And thou shalt love the Lord, thy God
With all thy heart, with all thy might.
And give Him glory, King of glory.
In His ways delight.
There is no other Savior,
No other life redeemer.
We give our all to praise You,
And lift our voice in declaration.

The secret place

1. Forever and ever

Jesus who died
Who was raised to life
Who sits at the right
Of the Father
Who now intercedes
There for you and me
Is worthy of
Glory and honor
Power and riches
Wisdom and might
Honor and glory
And blessing
Belong to the Lamb

The Lord Jesus Christ
 Who reigns on the throne
 Forever and ever, forever and ever
 Forever and ever, forever and ever

2. I love to love You

O the beauty
 Of Your holy place
 Your presence
 I love to embrace
 I sit and behold
 Your loveliness
 What a privilege
 To come and rest
 I love to love You O Lord my God
 I love to love You O Lord my God
 I love to love You O Lord my God
 When I come to seek Your face
 I find mercy and grace
 Where else I can go
 You are my source
 I come to You
 O marvelous Lord
 And thank you
 For the blood
 That set me free
 For the blood that rent
 The veil for me.

The solid Rock

1. Praise the Lord!

O praise the Lord, all ye nations,
 Praise Him all ye people,
 For His merciful kindness is great
 toward us.
 And the truth of the Lord endureth
 forever.
 Praise ye the Lord, praise ye the Lord,
 Praise ye the Lord.
 For His merciful kindness is great
 toward us,
 And the truth of the Lord endureth
 forever.
 Praise ye the Lord, praise ye the Lord,
 Praise ye the Lord.

2. I will sing of the mercies of the Lord

I will sing of the mercies of the
 Lord forever,
 I will sing, I will sing.
 I will sing of the mercies of the
 Lord forever,
 I will sing of the mercies of the Lord.
 With my mouth will I make known,
 Thy faithfulness, Thy faithfulness.
 With my mouth will I make known,
 Thy faithfulness to all generations.

To Him who sits on the throne

1. Jesus name above all names

Jesus, name above all names,
 Beautiful Savior,
 Glorious Lord,
 Emmanuel,
 God is with us,
 Blessed Redeemer,
 Living Word.

2. Exalt the Lord

Exalt the Lord our God.
 Exalt the Lord our God.
 And worship at His footstool
 Holy is He... Holy is He.

Up to Zion

1. Praise the Lord

Praise the Lord,
 Ye servants of the Lord.
 You who fear His name lift Him up,
 Both the small and the great.
 Praise the Lord.
 Hallelujah, salvation and glory,
 Honor and power belong to our God.
 Hallelujah, salvation and glory,
 Honor and power belong to our God.

2. The song of Moses

And they sing the song of Moses,
 The servant of God,
 And the song of the Lamb,
 Saying "Great, great and marvelous

Are Your works
 Lord God Almighty.
 Just and true are Your ways, Lord
 O King of the saints,
 Who shall not fear You, O Lord?"

Victor's crown

1. All creation worship You
 You are God and we praise You.
 You are Lord, we acclaim You.
 You are eternal Father.
 All creation worship You.
 All creation worship You.
 Amen.
 All creation worship You.
 All creation worship You.
 Amen.

2. I praise Your majesty
 I praise Your majesty.
 I lift my song to You joyfully.
 I praise Your majesty.
 Blessing and glory
 Do I ascribe to Thee.
 And I give glory and honor and
 Praise to You, O Most High.
 You are exalted with power and
 strength,
 And You rule with all might.
 And I give glory and honor and
 Praise to You, O Most High.
 You are exalted with power and
 strength,
 And You rule with all might.

We are one

1. Glory, glory, glory
 Let the earth be glad
 Let the heaven rejoice
 Let the fields be jubilant
 The trees lift their voice
 Let the earth be glad
 Let the rivers clap their hands
 Let the mountains sing for joy
 Rejoice O distant lands
 All the earth sings for joy

Exalting the Lord of creation
 We sing glory, glory
 Glory to the Lord
 Glory, glory, glory
 To the Lord of all the earth

2. We are one body
 Though we are many
 We are one body
 We are one body in Christ
 Though we are many
 We are one body
 We are one body in Christ
 One faith in the Lord Jesus Christ
 Binding us together in one cause
 One hope in the one God
 One Father overall

We have overcome

1. The Lord God is a Sun and Shield
 The Lord God is a Sun and Shield;
 He gives grace and glory.
 No good thing will He withhold
 From them that walk uprightly.
 O, Lord of Hosts,
 How blessed is the man
 Who trusts in Thee, Who trusts in
 Thee.

2. My glory and the lifter of my head
 My glory and the lifter of my head,
 My glory and the lifter of my head,
 For Thou, O Lord, art a shield for me,
 My glory and the lifter of my head.
 I cried unto the Lord with my voice.
 I cried unto the Lord with my voice.
 I cried unto the Lord with my voice,
 And He heard me out of His holy hill.

Worship the King

1. Who is like Thee
 Who is like Thee,
 O Lord, among the gods?
 Who is like Thee,

Majestic in holiness,
 Awesome in praises, Doing wonders,
 Who is like Thee, O Lord?
 Thy right hand is majestic in power.
 Thy right hand shatters the enemy.
 God is a warrior;
 The Lord is His name,
 And I will worship Him forever.

2. Hallelujah our God reigns
 Hallelujah! For the Lord our God,
 The Almighty reigns.
 Hallelujah! For the Lord our God,
 The Almighty reigns.

2. You are Lord of heaven
 You are Lord of heaven,
 And Lord of earth.
 You are Lord of creation, the universe.
 The earth is the Lord's
 And the fullness thereof.
 Your mercy is without end,
 Your power without measure,
 And holiness establishes Your throne.
 You are Lord Jehovah,
 The Lord our God.
 You are God El Shaddai,
 Almighty One.
 Your ways are forever and ever the same.

You are my God

1. Be exalted O God
 I will give thanks to Thee,
 O Lord, among the people.
 I will sing praises to Thee
 Among the nations.
 For Thy steadfast love is great,
 Is great to the heavens,
 And Thy faithfulness,
 Thy faithfulness to the clouds.
 Be exalted, O God, above the heavens.
 Let Thy glory be over all the earth.
 Be exalted, O God, above the heavens.
 Let Thy glory be over all the earth.
 Be exalted, O God, above the heavens.
 Let Thy glory be over all the earth.
 Be exalted, O God, above the heavens.
 Let Thy glory, let Thy glory
 Let Thy glory be over all the earth.

BIODATA

Biodata

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