

# From Depths of Woe I Raise to Thee

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Out of the depths have I cried unto thee, O LORD. Lord, hear my voice: let thine ears be attentive to the voice of my supplications. If thou, LORD, shouldest mark iniquities, O Lord, who shall stand? But *there is* forgiveness with thee, that thou mayest be feared.

I wait for the LORD, my soul doth wait, and in his word do I hope. My soul *waiteth* for the Lord more than they that watch for the morning: *I say, more than* they that watch for the morning. Let Israel hope in the LORD: for with the LORD *there is* mercy, and with him *is* plenteous redemption. And he shall redeem Israel from all his iniquities. (*Psalms 130*)

**Words:** Martin Luther, 1523 (Aus tiefer Noth schrei ich zu dir); composite translation.

**Music:** "Aus Tiefer Not," , melody by Martin Luther, 1524, arranged in Gesangbüchlein, by Johann Walter, 1524. ([midi](#), [mp3](#))

Listen to the hymn melody

From depths of woe I raise to Thee  
The voice of lamentation;  
Lord, turn a gracious ear to me  
And hear my supplication;  
If Thou iniquities dost mark,  
Our secret sins and misdeeds dark,  
O who shall stand before Thee?  
To wash away the crimson stain,  
Grace, grace alone availeth;

Our works, alas! are all in vain;  
In much the best life faileth:  
No man can glory in Thy sight,  
All must alike confess Thy might,  
And live alone by mercy.

Therefore my trust is in the Lord,  
And not in mine own merit;  
On Him my soul shall rest, His Word  
Upholds my fainting spirit:  
His promised mercy is my fort,  
My comfort, and my sweet support;  
I wait for it with patience.

What though I wait the livelong night,  
And till the dawn appeareth,  
My heart still trusteth in His might;  
It doubteth not nor feareth:  
Do thus, O ye of Israel's seed,  
Ye of the Spirit born indeed;  
And wait till God appeareth.

Though great our sins and sore our woes,  
His grace much more aboundeth;  
His helping love no limit knows,  
Our utmost need it soundeth.  
Our Shepherd good and true is He,  
Who will at last His Israel free.  
From all their sin and sorrow.

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## [We are the Lord's](#)

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But he that is joined unto the Lord is one spirit. Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body. What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's. (*I Corinthians 6:17-20*)

<p><b>Words:</b> Karl J. Spitta, 1843 (Wir sind des Herrn, wir leben oder sterben); translated from German to English by Charles T. Astley, 1860.</p> <p><b>Music:</b> "Eirene", Frances R. Havergal, 1871. (<a href="#">midi</a>, <a href="#">mp3</a>)</p>	<p>Listen to the hymn melody</p>
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We are the Lord's; His all sufficient merit,  
Sealed on the cross, to us this grace accords.  
We are the Lord's and all things shall inherit;  
Whether we live or we die, we are the Lord's.  
We are the Lord's; then let us gladly tender  
Our souls to Him in deeds, not empty words.  
Let heart and tongue and life combine to render  
No doubtful witness that we are the Lord's.

We are the Lord's; no darkness brooding o'er us  
Can make us tremble while this star affords  
A steady light along the path before us –  
Faith's full assurance that we are the Lord's.


We are the Lord's; no evil can befall us  
In the dread hour of life's fast loosening cords;  
No pangs of death shall even then appall us.  
Death we shall vanquish, for we are the Lord's.

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# God is Our Refuge and Our Strength

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God *is* our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; *Though* the waters thereof roar *and* be troubled, *though* the mountains shake with the swelling thereof. Selah. *There is* a river, the streams whereof shall make glad the city of God, the holy *place* of the tabernacles of the most High. God *is* in the midst of her; she shall not be moved: God shall help her, *and that* right early. The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted. The LORD of hosts *is* with us; the God of Jacob *is* our refuge. Selah. Come, behold the works of the LORD, what desolations he hath made in the earth. He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire. Be still, and know that I *am* God: I will be exalted among the heathen, I will be exalted in the earth. The LORD of hosts *is* with us; the God of Jacob *is* our refuge. Selah. (*Psalms 46*)

<b>Words:</b> Scottish Psalter, 1650. <b>Music:</b> "Salvation (Kentucky)", Kentucky Harmony, 1816.	
<a href="#">(midi)</a> <a href="#">(mp3)</a>	<a href="#">God is Our Refuge and Our Strength</a> 

God is our Refuge and our Strength, Our ever present Aid,

And, therefore, though the earth remove, We will not be afraid;  
Though hills amidst the sea be cast, Though foaming waters roar,  
Yes, though the mighty billows shake The mountains on the shore.

A river flows whose streams make glad The city of our God,  
The holy place wherein the Lord Most High has His abode;  
Since God is in the midst of her, Unmoved her walls shall stand,  
For God will be her early help, When trouble is at hand.

The nations raged, the kingdoms moved, But when His voice was heard,  
The troubled earth was stilled to peace Before His mighty Word.  
The Lord of Hosts is on our side, Our safety is secure;  
The God of Jacob is for us A refuge strong and sure.

O come, behold what wondrous works Jehovah's hand has wrought;  
Come, see what desolation great He on the earth has brought.  
To utmost ends of all the earth He causes war to cease;  
The weapons of the strong destroyed, He makes abiding peace.

Be still and know that I am God, O'er all exalted high;  
The subject nations of the earth My Name shall magnify.  
The Lord of Hosts is on our side, Our safety is secure;  
The God of Jacob is for us A refuge strong and sure.

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## [Springs of Living Water](#)

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and used in its entirety.

If you have read the Introduction to the Hymns Analysis section, then dive right in. If not, please read the Introduction [here](#), and then come back and read the analysis. I strongly suggest this as you need to understand from whence these analyses come prior to proceeding.

## ***Springs of Living Water***

***Words and Music: John W. Peterson***

*I thirsted in the barren land of sin and shame.  
And nothing satisfying there I found.  
But to the blessed cross of Christ one day I came.  
Where springs of living water did abound.*

*[Chorus]*

*Drinking at the springs of living water  
Happy now am I  
My soul they satisfy  
Drinking at the springs of living water  
Oh wonderful and bountiful supply*

*How sweet the living water from the hills of God.  
It makes me glad and happy all the way.  
Now glory, grace and blessing mark the path I've trod.  
I'm shouting "Hallelujah" every day.*

*O sinner won't you come today to calvary.  
A fountain there is flowing deep and wide.  
The Saviour now invites you to the water free.  
Where thirsting spirits can be satisfied.*

One of the first things to note about this particular hymn is the chorus. It is unfortunate that the chorus states what it does as it is probably the most egregious error of the hymn. The chorus is as follows:

*Drinking at the springs of living water.*

*Happy now am I.*

*My soul they satisfy.*

*Drinking at the springs of living water.*

*Oh wonderful and bountiful supply.*

Now, the Scripture is quite plain about salvation and the analogy to living water. The clearest and most familiar statement the Lord Jesus made about living water is found in John, chapter four when He spoke to the Samaritan woman at the well in Sychar.

Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle? Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again: But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life. (*John 4:10-14*)

Notice particularly what the Lord Jesus Christ told the Samaritan woman about the living water He had to offer.

Whosoever drinketh of this water shall thirst again: But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

It seems quite clear to me that this hymn is contradicting what the Lord Jesus expressly and plainly stated about the living water He gives to anyone who will come to Him for salvation. The hymn states plainly in every chorus that the

individual continues to go back to the “springs of living water,” and drinks again and again. However, the Lord Jesus Christ said that the condition of the born-again believer is such that they will never thirst, as the living water He gives is in them, and springs up in them and they can never thirst again. Hence, there is no need to drink the living water again. Once is sufficient for all time and eternity.

This, of course, speaks directly to the doctrine of the eternal security of the believer, which is now contradicted by this hymn which continuously states that the singer of the hymn must go back to drink again and again. Hence, the hymn teaches there is no eternal security of the believer. This is plainly unscriptural and opposed to the doctrine of salvation clearly taught in Scripture.

In the last day, that great *day* of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet *given*; because that Jesus was not yet glorified.) (*John 7:37-39*)

Now, I love the doctrine of the eternal security of the believer in Christ Jesus. Not because I can supposedly sin and have no eternal consequence for it. Rather, it is because it is based solely and strictly upon the work of Christ on the cross, and consequently, the believer's new birth by the Holy Ghost in Christ Jesus. In short, the doctrine of the eternal security of the believer glorifies the LORD God in that it makes every part of the work of salvation something that the LORD God does, and diminishes man's work to nothing. In fact, the only thing we can do in salvation is make a clear, conscious choice as to whom we will trust – ourselves, or the LORD God.

Now, the fact that a plain error exists should cause us to



examine further the teaching of this hymn. If we do this, we should also notice that this hymn teaches that there are “springs” of living water which is plural. However, in Scripture, there is only one fountain, or spring of living water, which is singular, not plural.

And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.  
(*Revelation 22:1*)

Afterward he brought me again unto the door of the house; and, behold, waters issued out from under the threshold of the house eastward: for the forefront of the house *stood toward* the east, and the waters came down from under from the right side of the house, at the south *side* of the altar. Then brought he me out of the way of the gate northward, and led me about the way without unto the utter gate by the way that looketh eastward; and, behold, there ran out waters on the right side. (*Ezekiel 47:1-2*)

The above verses demonstrate very plainly that there exists only one source of living water, and only one spring – that is the River of Life that flows from the throne of God. Interestingly, this spring is of such abundance that it is referred to as “rivers of waters” in the same way that Jeremiah stated that “rivers of waters” flowed from his eyes, meaning that there is water in abundance. Moreover, this river that flows from the throne of God is shown to continue to grow in abundance in Ezekiel until it became a river that could not be passed over.

Of course, the parallel here is that the living water the Lord imparts in salvation is of such abundance that it is sufficient for everyone, at every time in the entire history of the earth, from beginning to the end. Indeed, the salvation of the Lord is infinite in its abundance and when we are born-again, we have that living water imparted to us so that it abides in us permanently, and we never have need to drink of

it again. Thus, we are eternally secure in Christ, and are already partakers of the river of life. Hence, the Scripture teaches us that we have a single source for our eternal salvation, and that in abundance, which is contradictory to this hymn.

The last issue of this hymn is its focus. Plainly, our music ought to glorify the LORD God and all he has done. Hymns ought not focus on our pleasure, or how well we do, but should humbly, and joyfully acknowledge the holiness, judgement, lovingkindness, mercy and grace of the Lord. In this the Scripture is also plain.

Thus saith the LORD, Let not the wise *man* glory in his wisdom, neither let the mighty *man* glory in his might, let not the rich *man* glory in his riches: But let him that glorieth glory in this, that he understandeth and knoweth me, that I *am* the LORD which exercise lovingkindness, judgment, and righteousness, in the earth: for in these *things* I delight, saith the LORD. (*Jeremiah 9:23-24*)

If we examine the lyrics of the hymn without the intervening chorus and music we should be able to perceive the tone and focus of the hymn.

*I thirsted in the barren land of sin and shame.  
And nothing satisfying there I found.  
But to the blessed cross of Christ one day I came.  
Where springs of living water did abound.  
How sweet the living water from the hills of God.  
It makes me glad and happy all the way.  
Now glory, grace and blessing mark the path I've trod.  
I'm shouting "Hallelujah" every day.  
O sinner won't you come today to calvary.  
A fountain there is flowing deep and wide.  
The Saviour now invites you to the water free.  
Where thirsting spirits can be satisfied.*

Now, in contrast to the passage from Jeremiah, it is easy to discern that in this hymn the focus is not on the Lord and His work and glorying in the Lord. Rather, the focus seems to be upon how 'happy' the individual is because he drinks of the springs of living waters. It is sad that there is no depth to this hymn, and there is nothing imparted as to the seriousness of the state of the sinner. Rather, it is as if salvation from sin and being passed from death to life in Christ Jesus is a trite and light affair that can be taken or left at the pleasure of the individual, instead of pointing out that unless there is conviction of the Holy Ghost, repentance from sin and faith in Christ, there is no salvation. Salvation in Christ is not about being 'happy.' Rather, it is about being reconciled to God through Christ and no longer in conflict with the our Creator. Our joy in Christ is directly connected to our obedience and service to God, not for maintenance of our salvation, but for witness and testimony, to the end and purpose of the salvation of others.

In all the above, what I have issue with here is that many who profess to be born-again believers sing this hymn and do not understand that it flatly contradicts the Scripture and its teaching of the eternal security of the believer in Christ. In short, we sing a song that teaches something that opposes our very own doctrine, and we sing it without question or qualm. Plainly, there is something wrong here, and it is serious enough to make one wonder what else Bible-believing Baptists are involved in that also plainly contradicts the Scripture.

*Finis*

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# Hymns and Music

If there is ever a divisive issue among born-again believers today, it has to be the issue of music. Whether it is music in the church services, or in the life of the child of God outside of the services, it is a touchy subject today. The reason for this is that individuals set their own standards above the standards of the Scripture. Regardless of what background the individual believer comes from, music forms some part of that background. However, we can be assured that whatever the background, it will not meet the standards the Lord has set for proper music. In the following verse, the Lord has set several standards for proper music for His children. Seriously consider the following passage. In fact, ponder it at length.

Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. (*Colossians 3:16*)

Now, there is not a whole lot in the New Testament concerning music. There is considerably more concerning the rest of the conduct of a born-again child of God. However, we should consider this fact: The music in a believer's life, particularly in the church, ought to be in concert (no pun intended) with the rest of what Scripture describes is appropriate for the believer.

This can be easily seen by the following statements in Scripture.

Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. (*Philippians 4:8*)

Prove all things; hold fast that which is good. Abstain from all appearance of evil. (I Thessalonians 5:21-22)

Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. (I John 2:15-16)

Thus, the music in the believer's life, and particularly in the church ought to meet certain criteria. This criteria is not difficult, and neither is it burdensome. If it is, then something is wrong in the life of the believer. Why? Again, the Scripture, which is the only authority we should go by, is express:

By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments: and his commandments are not grievous. (*I John 5:2-3*)

If godly, spiritual hymns are grievous to you, then something is terribly wrong with where you are in relationship to the LORD God. If you are offended, then you also ought to consider this particular statement in the word of God:

Great peace have they which love thy law: and nothing shall offend them. (*Psalms 119:165*)

With that, let us consider what the Scripture teaches about the hymns and music in the life of the believer.

1. Hymns and music ought to teach solid, sound Scriptural doctrine. In Colossians 3:16, it is very plain that hymns and music ought to teach about doctrine and conduct. Moreover, this doctrine and conduct will not be at variance with the rest of Scripture.

2. We ought to be admonished, or corrected by the hymns and

music we have in our lives. If a hymn does not properly express sound doctrine, then it cannot admonish. Personally, I don't know anyone on this earth who is above the correction found in Scripture. Since the hymns and music are to express sound doctrine, admonishment should come right along with the teaching.

3. We should sing with grace in our hearts to the Lord. The hymns and music we partake of ought to be fully concordant with the grace that has been bestowed upon us by the Lord. Thus, this grace is not the 'cheap' grace that allows one to claim Christ, but be of the world. Rather, it is the grace spoken of in Titus, chapter two, which states:

For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. (*Titus 2:11-14*)

4. The hymns and music ought to move us to desire to serve the Lord Jesus Christ more fully than what we do. Every one of us, myself included, could do far more than what we do for our Lord and Saviour. The hymns should move us to do so. If they do not, then something is wrong.

So where does this leave us? Without good, wonderful music?

No, not at all. The believer's hymns and music do not have to incorporate worldly styles, and music to accomplish their end. In fact, the worldly styles, such as Country, Bluegrass, Jazz, Rock & Roll, etc., all negate the message of the words, and steal the blessings the Lord would bestow upon both the believer and the church.

I think you will find that the hymns found in modern hymn books are not the only hymns in existence. In fact, the hymns that have been deliberately left out and intentionally forgotten are some of the best hymns one would ever hear (or sing). Moreover, along with sound lyrics, the music stirs the soul to glorify the LORD God.

With that, I leave you with a final admonition from the Scripture concerning proper music. Please enjoy the hymns found on this page. I pray they will bless you always.

And be not drunk with wine, wherein is excess; but be filled with the Spirit; Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ; Submitting yourselves one to another in the fear of God. (*Ephesians 5:18-21*)

In Christ,

Paul W. Davis

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