

BRYANSTON METHODIST CHURCH

# ALL FOR YOUR **GLO**RY

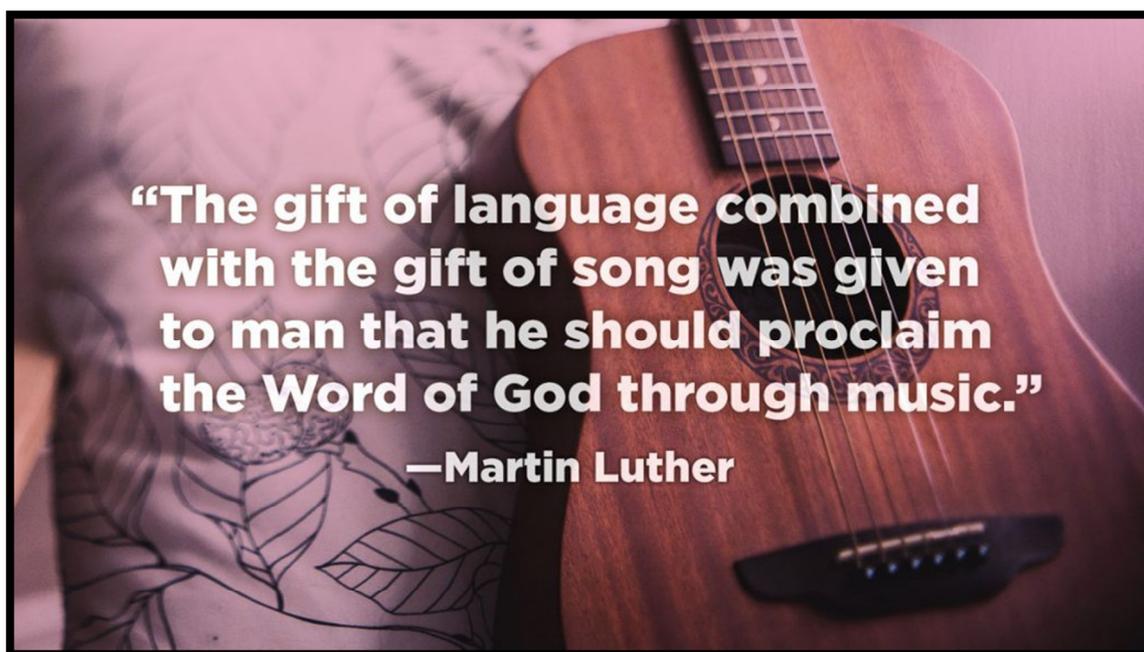
SONGS OF PRAISE & WORSHIP

## **DEVOTIONAL GUIDE**

# ALL FOR YOUR GLORY

## DEVOTIONAL GUIDE

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Christian music is not entertainment. Receiving this collection of songs is not something to distract you from other competing interests. Releasing a collection of songs is not something for us to listen to while thinking about something else.

This collection of music finds its place in the tradition of generations of Godly people who have used music to worship God. For this reason we offer this booklet as a companion to the music. This allows you to listen thoughtfully. Here is an opportunity to listen to the music alongside the Bible. We therefore offer scriptures and reflection as companions to the music.

This is your opportunity to pause and discover the Holy Spirit prompting your life. Listen to the music, read the Bible passage, use the accompanying reflection – and let this be your opportunity for devotional worship.

May God's Grace hold us all

Pete Grassow.



# ALL FOR YOUR GLORY

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## Rev 22:1-5

*“Then the angel showed me the river of the water of life, bright as crystal, flowing from the throne of God and of the Lamb through the middle of the street of the city. On either side of the river is the tree of life with its twelve kinds of fruit, producing its fruit each month; and the leaves of the tree are for the healing of the nations.”*

## Rev 22:17

*“The Spirit and the bride say, “Come.” And let everyone who hears say, “Come.” And let everyone who is thirsty come. Let anyone who wishes take the water of life as a gift.”*

John is shown “the river of the water of life”, crystal clear and flowing from God’s throne down the middle of the street. It irrigates the tree of life for the benefit of the nations that seek healing from it leaves. This vision draws on Ezekiel's vision of water flowing from the temple in Jerusalem all the way down to the Dead Sea (Ezek 47:1-12).

Let us note the startling invitation that concludes the vision: *anyone is welcome to the water of life*. The right to drink is not earned, for it is a gift. This echoes the invitation of Jesus that he will freely give “a spring of water gushing up to eternal life” (John 4:14).

This then is the invitation; come to Jesus and be refreshed, as if we have drunk the elixir of life itself. This offer is free to all who would respond.

There is no charge, no course to be completed, and no ritual to perform – for the water of life is a gift.

### **For thought:**

*Oh let us be  
And let us see  
Rivers of love,  
let them flow  
through us  
For Your glory*



**“Come, Lord, stir us up and  
call us back. Kindle and  
seize us. Be our fire and  
our sweetness. Let us love.  
Let us run.”**

**—Augustine of Hippo**

# GOD OF THIS CITY

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## John 1:43-51

*The next day Jesus decided to go to Galilee. He found Philip and said to him, "Follow me." Now Philip was from Bethsaida, the city of Andrew and Peter. Philip found Nathanael and said to him, "We have found him about whom Moses in the law and also the prophets wrote, Jesus son of Joseph from Nazareth." Nathanael said to him, "Can anything good come out of Nazareth?" Philip said to him, "Come and see." When Jesus saw Nathanael coming toward him, he said of him, "Here is truly an Israelite in whom there is no deceit!" Nathanael asked him, "Where did you get to know me?" Jesus answered, "I saw you under the fig tree before Philip called you." Nathanael replied, "Rabbi, you are the Son of God! You are the King of Israel!" Jesus answered, "Do you believe because I told you that I saw you under the fig tree? You will see greater things than these." And he said to him, "Very truly, I tell you, you will see heaven opened and the angels of God ascending and descending upon the Son of Man."*

This takes place in Bethsaida – ‘a place of fish’. Now Nathanael does not come from here – he comes from Cana, in Galilee. This is a town 5km away from Nazareth. Nathanael knows Nazareth: he would know that it is a tiny, insignificant agricultural village in the hills, with a population of less than 200 people. Nathanael probably left the region because there was no future there – there were no businesses, no schools, nothing but old people. And he headed to the fishing port of Bethsaida to find a better future. Here he fell in with a group of young men who felt like him – they were young, and strong, and wanted to improve themselves.

They then decided to find a rabbi to teach them, and at this point Philip announces that he has found one: Jesus of Nazareth: And Nathaniel laughs and says – *can anything good come out of Nazareth!* Jesus replies to him by saying that his vision is limited by the village he comes from. He should instead be open to seeing God at work, because “*You will see greater things than these.*”

So where do we go from here? One thought that strikes me is that we are all known by the places we come from – but we are not trapped by them! We can be more than the environment we were born into – and we can be more than whatever our home town becomes. We are first and foremost the Children of God. And God sees us for what we can become, and not for where we come from.

### **For thought:**

*There is no one like You God*

*Greater things have yet to come*

*And greater things are still to be done in this city*

# PHIND' UKHULUME

## ***1 Samuel 3:1-9***

*“Now the boy Samuel was ministering to the LORD in the presence of Eli. And the word of the LORD was rare in those days; there was no frequent vision. At that time Eli, whose eyesight had begun to grow dim so that he could not see, was lying down in his own place.*

*The lamp of God had not yet gone out, and Samuel was lying down in the temple of the LORD, where the ark of God was. Then the LORD called Samuel, and he said, “Here I am!” and ran to Eli and said, “Here I am, for you called me.” But he said, “I did not call; lie down again.” So he went and lay down. And the LORD called again, “Samuel!” and Samuel arose and went to Eli and said, “Here I am, for you called me.” But he said, “I did not call, my son; lie down again.” Now Samuel did not yet know the LORD, and the word of the LORD had not yet been revealed to him. And the LORD called Samuel again the third time. And he arose and went to Eli and said, “Here I am, for you called me.” Then Eli perceived that the LORD was calling the boy. Therefore Eli said to Samuel, “Go, lie down, and if he calls you, you shall say, ‘Speak, LORD, for your servant hears.’”*

1 Samuel 3 tells us that “the word of the Lord was rare in those days”. There were priests, the people worshipped, the young men – such as Samuel – ministered to the Lord,.....but they did not hear God. And then the amazing moment when the Lord spoke to Samuel. However, Samuel did not recognise the call of God, and thought that it was Eli the priest calling him.

Perhaps we too fail to hear God when we are called. We hear the many, many other voices that call for our attention instead. Let us pay attention to that voice that comes to us in the quietness – and be willing to say: Speak Lord.

### **PHIND' UKHULUME (WITH ENGLISH TRANSLATION)**

#### **Verse**

Phind' ukhulume Moya oyiNgcwele,  
Phind' ukhulume, Nkosi yam.  
*(Speak again Holy Spirit, Speak again my Lord)*

#### **Chorus**

Ngoba zonk' izono ebengizenza  
Namhla zizobala ebusweni BaKho  
*(Because all the sins I have done,  
have been cleared from your face today)*

#### **Bridge**

Khuluma, Khuluma, Khuluma Nkosi yam.  
*(Speak, Speak, Speak my Lord)*  
Khuluma ndimamele, Khuluma Nkosi yami  
*(Speak I am listening, Speak my Lord)*

Written by: Mthunzi Namba, Lindelane Mkhize  
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# YOU LIFT ME UP

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## Isaiah 40: 28-31

*“Have you not known? Have you not heard? The LORD is the everlasting God, the Creator of the ends of the earth. He does not faint or grow weary; his understanding is unsearchable. He gives power to the faint, and strengthens the powerless. Even youths will faint and be weary, and the young will fall exhausted; but those who wait for the LORD shall renew their strength, they shall mount up with wings like eagles, they shall run and not be weary, they shall walk and not faint.”*

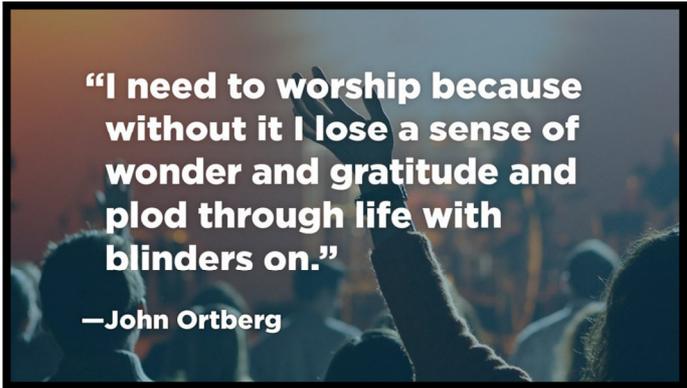
The Children of Israel have been carried off to Babylon as captives. They look in despair at the heavens and ask “Where is God in all this”. And at this point Isaiah brings a word: Isaiah Chapter 40. It begins with the instruction to Isaiah to comfort the people because the moment will come when God will level the mountains and fill in the valleys to make a highway that will take them back home. There is a pause – where we can almost sense those who hear Isaiah shake their heads in hopeless despair. The road home seems impossible because those who hold them in captivity are too powerful, and the Children of Israel are too weak. Isaiah’s reply is decisive: *“To whom then will you compare me, or who is my equal? says the Holy One.”* The God of all creation is more powerful than any earthy ruler and so will make this happen. In addition to this, the people are not to think of themselves as weak because *“He gives power to the faint, and strengthens the powerless”*.

Just as God speaks words of freedom from captivity to Israel in Isaiah 40, so God continues to speak these words of rescue. And we who follow the ways of our God are partners in bringing comfort to those who have lost courage, and liberation to those who are held captive. Whether this is a woman living in fear of a bad husband, a child who is crushed by the burden of bad adults, a refugee running from bad government, or someone who is terrified of their own bad decisions – the truth remains: *“those who wait for the LORD shall renew their strength, they shall mount up with wings like eagles, they shall run and not be weary, they shall walk and not faint.”*

Do not fear your particular moment in history.

### For thought:

*Yes the Lord of creation  
Oh He never tires  
And all those who put their hope in  
Him will be revived*



**“I need to worship because without it I lose a sense of wonder and gratitude and plod through life with blinders on.”**

—John Ortberg

# YOUR LOVE, OH LORD

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## **Psalm 63:1-8**

*“A Psalm of David, when he was in the Wilderness of Judah. O God, you are my God, I seek you, my soul thirsts for you; my flesh faints for you, as in a dry and weary land where there is no water. So I have looked upon you in the sanctuary, beholding your power and glory. Because your steadfast love is better than life, my lips will praise you. So I will bless you as long as I live; I will lift up my hands and call on your name. My soul is satisfied as with a rich feast, and my mouth praises you with joyful lips when I think of you on my bed, and meditate on you in the watches of the night; for you have been my help, and in the shadow of your wings I sing for joy. My soul clings to you; your right hand upholds me.”*

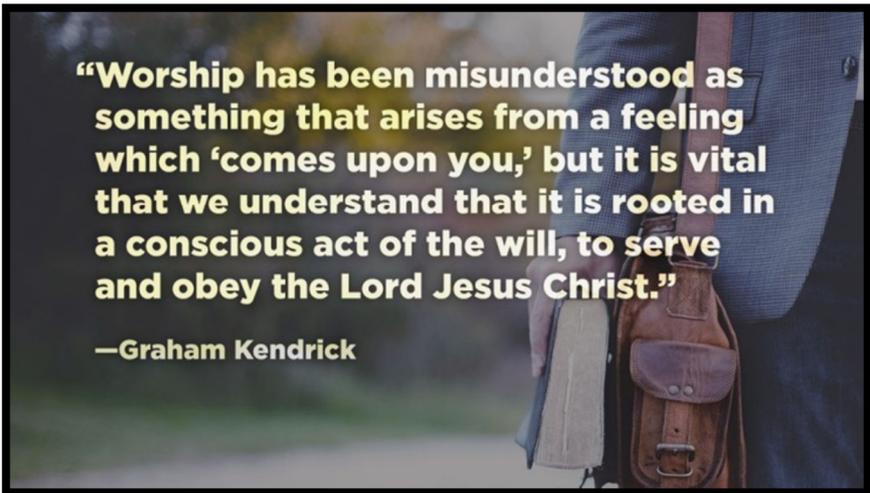
This Psalm is set in a context: King David is in an inhospitable environment facing disastrous circumstances beyond his control. His son, Prince Absalom, has instigated a revolt against him, forcing him to flee eastward from Jerusalem through the Judean Desert to Mahanaim, on the other side of the Jordan River.<sup>1</sup> This psalm reflects David’s desire to worship the Lord even though he has been cut off from the temple in Jerusalem.

Here are words of faith in the face of difficulty. They speak of the willingness to praise God in the face of a threat to life. This is the discovery that the worship of God is like a rich feast to the hungry; meditation strengthens the weakened hand.

We can discover echoes of Psalm 63 in this song: this is a moment to discover that as we lift our hands in worship the Divine Spirit invades our greatest moments of weakness and gives us strength.

### **For thought:**

*I will lift my voice  
To worship You,  
my King  
I will find my strength  
In the shadow of  
Your wings*



**“Worship has been misunderstood as something that arises from a feeling which ‘comes upon you,’ but it is vital that we understand that it is rooted in a conscious act of the will, to serve and obey the Lord Jesus Christ.”**

**—Graham Kendrick**

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<sup>1</sup> 2 Sam. 17:24

# OPEN MY EYES LORD

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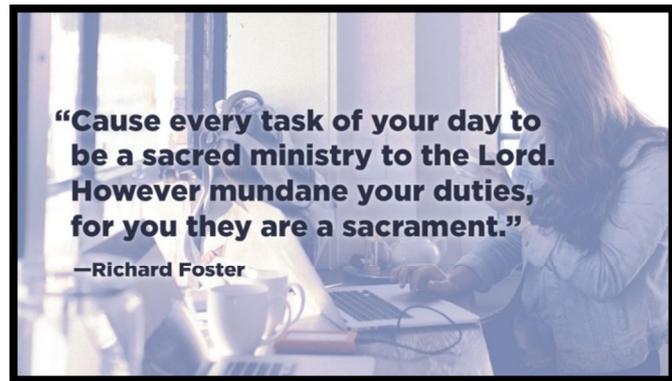
## Matthew 13:13-16

*“This is why I speak to them in parables, because seeing they do not see, and hearing they do not hear, nor do they understand. Indeed, in their case the prophecy of Isaiah is fulfilled that says: “You will indeed hear but never understand, and you will indeed see but never perceive.” For this people’s heart has grown dull, and with their ears they can barely hear, and their eyes they have closed, lest they should see with their eyes and hear with their ears and understand with their heart and turn, and I would heal them”” But blessed are your eyes, for they see, and your ears, for they hear.”*

We can be people who live our lives with our ‘eyes wide shut’. This is when we become so busy with our lives that we “hear but never understand” and “see but never perceive”. God is at work around us, but our preoccupation with our lives prevents us from seeing anything but darkness and chaos.

### For thought:

Our prayer is therefore:  
*So open my eyes Lord,  
that I may see You  
Open my ears Lord,  
that I may hear You*



# FATHER FORGIVE ME

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## James 5:16, 19-20.

*“Therefore confess your sins to one another, and pray for one another, so that you may be healed. The prayer of the righteous is powerful and effective. ..., if anyone among you wanders from the truth and is brought back by another, you should know that whoever brings back a sinner from wandering will save the sinner’s soul from death and will cover a multitude of sins.”*

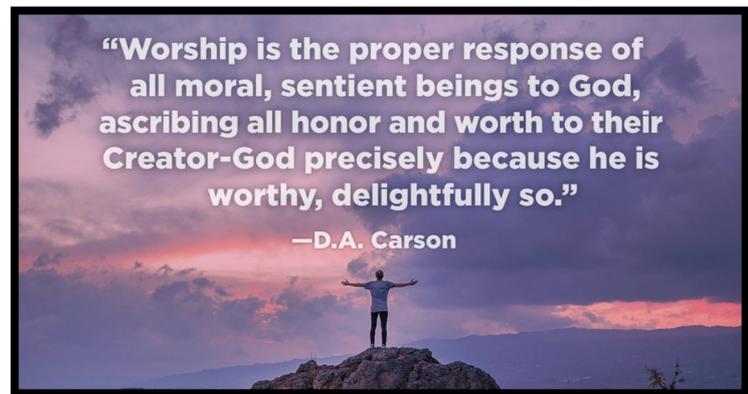
This letter is thought to have been written by James the Just, the brother of Jesus, between AD40-50. According to James - if we see someone we love who “wanders from the truth”, then they should “be brought back”. Such action is only permitted after an acknowledgement of personal sinfulness (James 5;16), and a willingness to go the journey to find the person where they are. All too often followers of Jesus confront sin from a platform of their own self-righteousness, without being willing to stand alongside the sinner as a fellow

pilgrim. **Martin Luther** described this as “one beggar telling another beggar where to find bread.”

Let us learn to confess both our personal failures, as well as our failures to look out for the needs of our brothers and sisters.

**For thought:**

*Oh forgive me  
When I don't love  
My neighbour as myself  
And I put myself ahead*



## ZONK' IZOONO

### **Exodus 3:1-5**

*“Now Moses was tending the flock of Jethro his father-in-law, the priest of Midian, and he led the flock to the far side of the wilderness and came to Horeb, the mountain of God. There the angel of the Lord appeared to him in flames of fire from within a bush. Moses saw that though the bush was on fire it did not burn up. So Moses thought, ‘I will go over and see this strange sight – why the bush does not burn up.’ When the Lord saw that he had gone over to look, God called to him from within the bush, ‘Moses! Moses!’ And Moses said, ‘Here I am.’ ‘Do not come any closer,’ God said. ‘Take off your sandals, for the place where you are standing is holy ground.’”*

Here is an old man who has spent the past 40 years working as a shepherd. Moses is a runaway murderer who lives in exile in Saudi Arabia so that he would not be arrested. And God says to him: I want you to lead my people. Moses, a criminal in hiding, is not forgotten by God. God’s plan was for Moses to lead the people of God. So God chose him at the Nile River, and created an opportunity for him to be the perfect leader of Israel: as a prince of the palace he had the training to become a leader, and had access to Pharaoh. But Moses messed up, and God could have decided to abandon him. But instead, God patiently waits until Moses is ready for the task – and again calls him. We too are chosen by God and like Moses: we can mess up. We forget God’s claim on our lives and go off to live in the wilderness.

The passing of the years makes us wander in a wilderness of broken dreams and too many compromises. The good news is that God never gives up on us:

**ZONK' IZOONO**  
**(WITH ENGLISH TRANSLATION)**

Zonk' izoono ma ziphele (*all our sins, have been erased*)  
Intliziyo ibe ngcwele (*our hearts made holy*)  
Yiva, undithethelele (*You have forgiven us*)  
O Nkosi Yam! (*O my Lord*)

Jesu ngiyakudinga (*Jesus, I need you*)  
Nawe futhi thandaza kuye uyakusindiswa  
(*You can also pray to Jesus*)  
E-maye, E-maye, E-maye, maye (*Holy Spirit*)

Xhosa Standard Methodist Hymnal 86  
(H.H. Dugmore)

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## AWESOME

**Psalm 66:1-12**

*“Make a joyful noise to God, all the earth; sing the glory of his name; give to him glorious praise. Say to God, “How awesome are your deeds! Because of your great power, your enemies cringe before you. All the earth worships you; they sing praises to you, sing praises to your name.” Come and see what God has done: he is awesome in his deeds among mortals. He turned the sea into dry land; they passed through the river on foot. There we rejoiced in him, who rules by his might forever, whose eyes keep watch on the nations—let the rebellious not exalt themselves. Bless our God, O peoples, let the sound of his praise be heard, who has kept us among the living, and has not let our feet slip. For you, O God, have tested us; you have tried us as silver is tried. You brought us into the net; you laid burdens on our backs; you let people ride over our heads; we went through fire and through water; yet you have brought us out to a spacious place.”*

This Psalm begins with a call for all the earth to “make a joyful noise”. The people are invited to “make a noise”, to “sing” and to “say” the “awesome deeds” of God. Even enemies will admit this and submit to the power of God.

This praise song echoes the words of Psalm 66. This is a song of encouragement and hope. Sing it aloud as a prayer – or better still sing it with someone else! And when you are finished, pray the Psalm.

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## WHEN I THINK OF YOU

**Jeremiah 10:6-7**

*“There is none like you, O LORD; you are great, and your name is great in might. Who would not fear you, O King of the nations? For this is your due; for among all the wise ones of the nations and in all their kingdoms there is none like you.”*

We sing, and dance, and pray to one who is beyond compare. The point is that we run out of words and images to describe God – because there is no comparison that could adequately capture the essence of Yahweh/God. It is for this reason that we are instructed in the 10 Commandments to “not make for yourself a carved image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth.” When we reflect on our God, sing this song with the echo of the words of Jeremiah – that there is simply “none like you”.

**For thought:**

Yahweh

There is no one like you LORD,  
Yahweh, Hallelujah!



## ‘MELE PELO

**Romans 12:1-8**

*“Therefore, I urge you, brothers and sisters, in view of God’s mercy, to offer your bodies as a living sacrifice, holy and pleasing to God – this is your true and proper worship. Do not conform to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God’s will is – his good, pleasing and perfect will.*

*For by the grace given me I say to every one of you: do not think of yourself more highly than you ought, but rather think of yourself with sober judgment, in accordance with the faith God has distributed to each of you. For just as each of us has one body with many members, and these members do not all have the same function, so in Christ we, though many, form one body, and each member belongs to all the others. We have different gifts, according to the grace given to each of us. If your gift is prophesying, then prophesy in accordance with your faith; if it is serving, then serve; if it is teaching, then teach; if it is to encourage, then give encouragement; if it is giving, then give generously; if it is to lead, do it diligently; if it is to show mercy, do it cheerfully.”*

For much of human history we believed that in order to stay on the right side of God – we should sacrifice. Every culture has offered sacrifices: everything from food, to animals – and in some cases, people (preferably your enemy). Paul speaks about offering a sacrifice to God: *12 Therefore, I urge you, brothers and sisters, in view of God’s mercy, to offer your bodies as a living sacrifice, holy and pleasing to God ...*

To paraphrase: don’t bring stuff as a sacrifice. Rather, bring the quality of your life as a sacrifice....what Paul calls “a living sacrifice”. Paul then goes on to break this down – he says that if we really want to please God – then we are

to use our lives as God intended. When God made us – we were each given particular gifts.

We are urged to use our gifts to serve God. How do we do this? Paul says that we are to use our gifting to serve God. Romans 12:6-7 invites us to use our voices to give faith; we are to serve, and to teach, and to encourage; and we are to give generously, and to lead and to show mercy.

**'MELE PELO  
(WITH ENGLISH TRANSLATION)**

**Verse 1**

'Mele, pelo, le moea (*My spirit, heart, and soul*)  
Botho kaofela (*A consecrated offering*)  
Ke o beela tsona (*I give to Thee*)  
Ke li tella uena (*Thine evermore to be*)

**Chorus**

E, sehlabelo sa ka (*My all is on the altar*)  
Ke 'na ka sebele (*I am all Thine own*)  
Jesu, Moren'a ka (*Jesus, my Lord*)  
U se amohele! (*Receive me as thine*)

**Verse 2**

Ha ke hopola uena (*When I turn to Thee*)  
Na nka qenehela'ng? (*Will Thee be merciful*)  
Tse ntle ha ke na tsona (*Nothing appealing I have*)  
Tse ka u kgahlisang (*That can gratify Thee*)

**Verse 3**

Matla, leruo, bocha (*Now, Lord, I yield my members*)  
Hlalefo le tsohle (*From sin's dominion free*)  
U se ke ua li khesa (*For warfare and for triumph*)  
U li amohele (*As weapons unto Thee*)

**Verse 4**

Ho phela hohle ha ka (*Oh, blissful self-surrender*)  
Nyene le bosiu (*To live, my Lord, by Thee*)  
Ke ho beetse uena (*Now, Son of God, my Savior*)  
Ha ke ho re letho! (*Live out Thy life in me*)

**Verse 5**

U bue hle, Monghali (*I'm Thine, O dear Lord Jesus*)  
Le 'na o ntaele (*Washed in Thy precious blood*)  
U nthome Mosebetsi (*Sealed by Thy Holy Spirit*)  
Ke u sebeletse (*A sacrifice to God*)

*SeSotho Standard Methodist Hymnal 181 (F. Coillard)  
(Original - Mary D. James 1810-1883)*

# SO MUCH MORE

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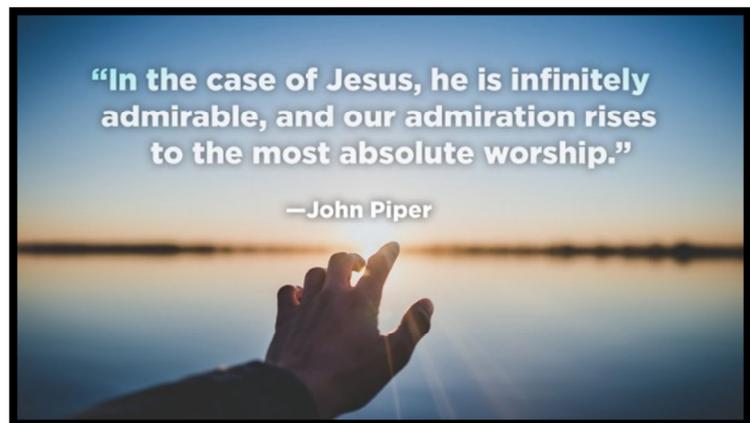
## **Ephesians 3:18-21**

*“I pray that you may have the power to comprehend, with all the saints, what is the breadth and length and height and depth, and to know the love of Christ that surpasses knowledge, so that you may be filled with all the fullness of God. Now to him who by the power at work within us is able to accomplish abundantly far more than all we can ask or imagine, to him be glory in the church and in Christ Jesus to all generations, forever and ever. Amen.”*

St. Paul reminds us that our ‘God-language’ is always inadequate to capture a Divine Being who is beyond our imagining. All of us need to discover that God is bigger than our explanations and understandings of Divinity. Not only is God more than we can conceive, but the amazing thing is that the God of all creation chooses to love us with a love that “surpasses all knowledge”. So let us never think that we can “explain God” by deciding who God loves and who God hates. Instead let us be overwhelmed by the awesomeness of a God who is so much more than we can imagine:

### **For thought:**

*You are so much more  
Than I could ever want  
Than I could ever know  
So much more  
than I could ever earn  
So much more than I deserve  
Your grace is so much more  
Your love is so much more*



# HEAL OUR NATION

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## **2 Chronicles 7:14**

*“.....if my people who are called by my name humble themselves, pray, seek my face, and turn from their wicked ways, then I will hear from heaven, and will forgive their sin and heal their land.....”*

2 Chronicles 7:14 is a very well-known text, mostly used to encourage people to return to the ways of God. Various countries – including South Africa – have witnessed national calls to repentance, followed by pleas for God to fulfil his promise to heal our land.

While the “lifting” of this text into our contemporary context is understandable, we need to remember that this is history. Chronicles was written after the Israelites returned from exile to explain why they were conquered. As the rebuilding of the temple was undertaken by Ezra, the question loomed large: “what must the people do to avoid a repeat of the destruction of the next temple?” The Chronicler goes back to the dedication of Solomon’s temple and records the injunction to “be humble, pray, seek God’s will, and turn from wicked ways”. Hope is found in the promise that God will forgive and heal the nation.

We who follow Jesus can learn from the history of our faith: we are called to a life of obedience to God. When we stop being obedient, our relationship with our Creator, with our fellow citizens, and even with our land is broken. The healing of God is available. This is not divine magic that falls from heaven, but is rather a consequence of our humility and repentance. We are thus active participants in the healing of our lives – in partnership with God.

## OH HAPPY DAY

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### **Colossians 3:1-17**

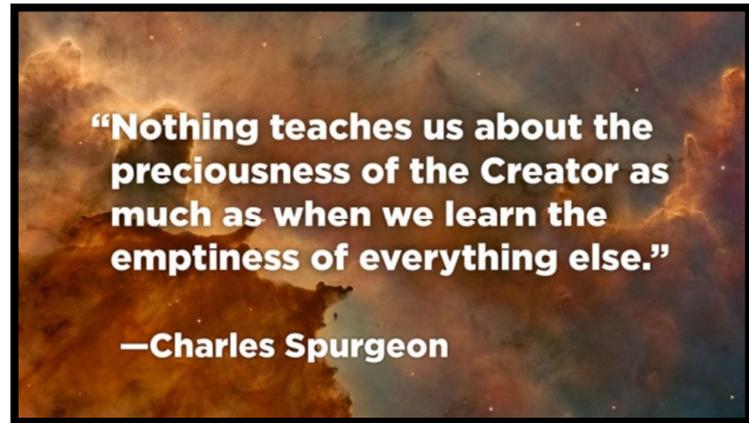
*“So if you have been raised with Christ, seek the things that are above, where Christ is, seated at the right hand of God. Set your minds on things that are above, not on things that are on earth, for you have died, and your life is hidden with Christ in God. When Christ who is your life is revealed, then you also will be revealed with him in glory. Put to death, therefore, whatever in you is earthly: fornication, impurity, passion, evil desire, and greed (which is idolatry). On account of these the wrath of God is coming on those who are disobedient. These are the ways you also once followed, when you were living that life. But now you must get rid of all such things—anger, wrath, malice, slander, and abusive language from your mouth. Do not lie to one another, seeing that you have stripped off the old self with its practices and have clothed yourselves with the new self, which is being renewed in knowledge according to the image of its creator. In that renewal there is no longer Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave and free; but Christ is all and in all! As God’s chosen ones, holy and beloved, clothe yourselves with compassion, kindness, humility, meekness, and patience. Bear with one another and, if anyone has a complaint against another, forgive each other; just as the Lord has forgiven you, so you also must forgive. Above all, clothe yourselves with love, which binds everything together in perfect harmony. And let the peace of Christ rule in your hearts, to which indeed you were called in the one body. And be thankful. Let the word of Christ dwell in you richly; teach and admonish one another in all wisdom; and with gratitude in your hearts sing psalms, hymns, and spiritual songs to God. And whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him.”*

The image used in this passage is one of taking off old garments and putting on new: “strip off the old self and clothe yourselves with the new self” and then “clothe yourselves with compassion, kindness, humility, meekness, and patience” and “clothe yourselves with love”. This resonates with the book of Revelation where old garments are washed clean<sup>2</sup>, or with the appeal in Ephesians to leave the old self behind and to be clothed by the new self.<sup>3</sup>

Christian faith invites people to leave their old ways and to embrace a new way of life: a life of compassionate love that is bigger than race, culture and class.

**To Sing:**

*Oh happy day  
when Jesus washed  
my sins away*



## SIYA KUDUMISA (TE DEUM)

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**Psalm 75:1-3, 9-10**

*“We give thanks to you, O God; we give thanks, for your name is near.  
We recount your wondrous deeds. “At the set time that I appoint I will judge with equity.  
When the earth totters, and all its inhabitants, it is I who keep steady its pillars...  
But I will declare it forever; I will sing praises to the God of Jacob. All the horns of the  
wicked I will cut off, but the horns of the righteous shall be lifted up.”*

This Hymn of Praise is said to be at least 1600 years old. According to legend, it was improvised antiphonally by St. Ambrose for the baptism of St Augustine. It was originally sung in Latin and is now translated into most languages on earth. Famous composers such as Hayden, Mozart, and Dvorak have offered tunes. The joy is that it has been transposed onto African soil: In South Africa it is sung in isiXhosa – with various indigenous tunes.

The vernacular tradition in the Methodist Church has embraced this song as an indispensable part of the liturgical worship service. People are often moved to tears while singing it. This is truly deep worship for millions of God’s people.

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<sup>2</sup> Revelation 7:14 and 22:14.

<sup>3</sup> Ephesians 4: 22-24.

**SIYA KUDUMISA (TE DEUM)  
(WITH ENGLISH TRANSLATION)**

Siya Kudumisa Thixo!: *(You are God and we praise You)*  
Siya kuvuma ukuba unguYehova. *(You are the Lord and we acclaim You)*  
Umhlaba wonke ubedsha Wena: *(All of creation worships You)*  
UYise ongunaphakade. *(You are the eternal Father)*  
Zonke iingelosi zimemeza kuwe: *(To You all angels)*  
Kwa nezulu nawo onke amandla akulo. *(And all the powers of Heaven)*  
likerubime neserafime: *(The cherubim & seraphim)*  
Zimana zimemeza kuwe. *(Sing in endless praise)*

Uyingcwele, uyingcwele, uyingcwele: *(Holy, holy, holy)*  
Yehova, Thixo wemikhosi. *(Jehovah, Lord of hosts)*  
Izulu lizele, kwa nomhlaba:  
bubukhulu bobungcwalisa baKho.  
*(Heaven & earth are full of Your glory)*  
Umhlambi obungcwalisa wabapostile: uya kudumisa.  
*(The glorious company of apostles praise You)*  
Amakholwane amahle aabaprofeti: aya kudumisa.  
*(The noble fellowship of prophets praise You)*

Umkhosi odumileyo wabafele Wena: uya kudumisa.  
*(The white-robed army of martyrs praise You)*  
IRemente engcwele kulo lonke ilizwe: iya kuvuma.  
*(Throughout the world the holy catholic church acclaim You)*  
UYisel!: obukhulu bungenambaliso;  
*(Father of majesty unbounded)*  
UNyana wakho emnye: odumileyo, oyiNene;  
*(Your true and only Son, worthy of all worship)*

Kwa noMoya oyiNgcwele: uMonwabisi.  
*(And the Holy Spirit, advocate & guide)*  
UnguKumkani wobungcwalisa: Wena Kristu!  
*(You Christ are the King of glory)*  
Wena unguNyana ongunaphakade: woYihlo.  
*(You are the eternal Son of the Father)*  
Uthe Wena wakunyula umsebenzi wokusindisa abantu:  
akwasidela isizalo sentombi.  
*(When You became man to set us free,  
You did not despise the Virgin's womb)*

Uthe wakuba weyisile ubukhali bokufa:  
wavulela bonke abakholwayo ubuKumkani bezulu.  
*(You overcame the sting of death:  
and opened the kingdom of heaven to all believers)*  
Wena uhleli ngasekunene kuThixo: ebungcwaliseni boYihlo.  
*(You are seated at God's right hand in glory)*  
Siya kholwa ukuba woza: ube nguMgwebi wethu.  
*(We believe that you will come and be our judge)*  
Siya kuthandaza ngoko, siza izicaka zakho:  
ozithengileyo ngegazi laKho elinqabileyo.  
*(Come then Lord and help Your people:*

*bought with the price of Your own blood)*

Zenze ukuba zibalwe ndawo-nye nabangcwele bakho:  
ebungcwaliseni obungunaphakade.

*(And bring them with Your saints to glory everlasting)*

Nkosi! Sindisa abantu baKho: uthamsanqelise ilifa laKho.

*(Save Your people Lord, and bless Your inheritance)*

Baphathe, ubaphakamise: kude kube ngunaphakade.

*(Govern and uphold them, now and always)*

Thina, imihla ngemihla: sikwenza mkhulu Wena.

*(Day by day, we magnify You)*

Sihlala sibedesha igama laKho: kude kube ngunaphakade.

*(We praise Your Name forever)*

Sincede nkosi!: usilondoloze ngale mini singabi nasoono.

*(Help us Lord! Keep us today from all sin)*

Nkosi, z'usiphathe ngetaru: z'usiphathe ngetaru.

*(Have mercy on us; Lord have mercy)*

Nkosi! Itaru lakho ma lihle phezu kwethu:

nje ngokuba ithemba lethu likuwe.

*(Lord show us Your love and mercy for we put our trust in You)*

Nkosi! Ndithembe Wena: ma ndingaze ndidaniswe.

*(Lord! My hope is in You alone: let me not be disheartened)*

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(Te Deum - Liturgy)*

**“It is the pleasing of God that is at  
the heart of worship.”**

**—R.C. Sproul**

