

He Is The Lord And He Reigns On High: Kevin Prosch (1991)¹

Visualisation: Polydirectional

Analysis: Strangely it begins with a pronoun (*he*) before defining it by the noun *lord*. Although the NT emphasis of *lord* is Jesus, the *Genesis* context (created the light) implies it to be Yahweh, with some emphasis from Rm.1:16 on the father (TD1). Coming when we call his name, might seem that he isn't already here, and comes at our beck & call. True, there is a relational sense in which God draws nearer to or away from, according to sin & submission, but in new covenant sense the spirit has been given (Jhn.7:39). I think it better to speak of movings, rather than comings, of God. *His name* has a range of meaning. On the one hand, Jesus came in his father's name (authority), and we are sent of Jesus' name (authority). On the other hand, what Joel predicated to calling on Yahweh, Peter predicated to calling on Jesus. So biblically there is a certain amount of Christification, in that messianic prophecies once pictured in Yahweh/Ethnic Israel terms, have panned out in Jesus/Church terms. I think that *call on his name*, other than a visualisation change, has enough flexibility to be left. Besides not defining *lord*, the song switches between prayer and declaration: hard misvisualisation.

Our god, has polytheistic implications: better avoided. The fuller expression fails to note the OT setting of Yahweh (aka *the LORD* but not *the lord*), as god [of ethnic Israel] as in those days pictured within the common setting of polytheism.

National hope, might be more biblically put as global hope: all people in "all peoples" (NKJV: Jhn.12:32). Otherwise we might think in terms of social-economic structure, a political dream. I'm not sure about how ignoring riches (presumably spiritual riches aren't meant), looking to the cross, and evangelistic harvest as being our inheritance, fit together. I think I get the gist, feel it could have been better put, even with better rhyme, but offer no suggestions. I do note that inheritance had been put in terms of enrichment by gentile nations being subjected to Israel's kingdom (Sinaiism: Ps.2:8): others into me. That became redrafted in terms of individuals enriched by inclusion into God's kingdom (Yeshuism: Eph.1:18): me into God. Is evangelistic harvest what we should be claiming as our sole inheritance? I think there is a better inheritance for the soul. Besides, it sounds selfish to seek the lost for our sakes, instead of giving ourselves for the sakes of those harvested, as we once were.

Suggestions: Replace *he is the lord*, **by you are Yahweh**, *he reigns*, **by you reign**, *unto him*, **by unto you**, *he comes*, **by you move**, *your gospel o lord*, **by your gospel** (or *goodnews*) *Yahweh*, *it's the power of God*, **by it's your power O God**, *our nation*, **by the people**.

Chorus: *O lord our god*, **by O God**, *to us*.

BAG	A	B	C	D	E	F	G ^{1,2}	H ^{1,2}	I	J ^{1,2,3}	K	L	M	Total	Grade
	-	-	-	-	-	8	-	-	-	24	-	-	-	68	C+

¹ <http://higherpraise.com/lyrics/love/love852509.htm>

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A = Mixed Themes (-4); B = Incompletism (-4); C = Archaism (-8);

D = Blessing God (-4); E = Buddy or Boyfriend (-4); F = Polytheism (-8); G = Voxdeism: Soft (-24), Hard (-48);

H = Unitarianism: Soft (-60), Hard (-72); I = Misdirection (-12); J = Misvisualisation: Soft (-12), Mid (-24),

Hard (-36); K = Boasting (-8); L = Decontextualising (-8); M = Hermit Harakiri (-12)