

Holy Spirit Rain Down: Russell Fragar (1997):¹

Visualisation: Theodirectional 3 request

Analysis: As request to the spirit, this is misdirected. There is no biblical reference to the spirit, nor for that matter of the father or Jesus, as our *friend*. *Comforter* is archaism and mistranslation nowadays. Arguably, *rain* can convey the ideas of power and voice. *Come and change* overlooks the facts that he has come with the covenant, remains, and has changed our hearts (Rm.5:5), though we can certainly profit from continuing good change. Yahweh's words will stand, but I don't see that the Bible speaks of *us* standing on his words—mystification? Will you stand on my words, or perhaps stamp out my message?

The chorus throws in 1 Cor.2:9.² Paul's meaning is probably that what had been hidden had been revealed to be the new covenant, God's wisdom (v6f.). Fragar seems to have thought it was perhaps blessing *for* the church, rather than the church *being* the blessing—existentialism rather than eschatology, so to speak. Thus decontextualising. *Open up heaven?* There is an 'open heaven' teaching on the market. Roughly, this idea is that 1 Jesus didn't perform miracles until after his baptism; 2 his baptism was the point of full submission; 3 therefore, we need to arrive at full submission in order to work miracles; and 4 even as heaven opened to Jesus, so it will for us. In my opinion it 1 likens Jesus' boyhood to imperfect submission; 2 fails to see that Jesus' miracles began some time after his baptism; 3 puts too much weight on water baptism as symbolising submission; and 4 puts too little weight on Ephesians 2:18 which speaks of the 'open heaven' for all Christians.³ Immersion marked a new phase linked to John's mission, not the crucial point of submission. Jesus' miracles began afterwards. Only then did his mission require them. On the plus, the song can help remind us of the spirit, even to the extent of the church being his church, which I think is justified & useful. By mention of God as distinct from the spirit, it avoids Onlyism, but is guilty of tritheism, where the persons are all playing the same parts the same way.

Suggestions: Too much change is needed to suggest a simple rewrite. If keeping request, it could be redirected to the father (TD1 request). If keeping as prayer to the spirit, it could be rewritten removing the requests by transformation into statements (you are, we are, we need) and appreciation (TD3 appreciation). Either way, terms such as *comforter*, and *friend*, need removal. *No eye/ear had seen/heard...what you had*, would work. Similarly, open up heaven should be rewritten that having being opened, heaven remains open—we are more closed to it than it is 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	-	4	-	-	-	12	-	-	8	-	68	C+

¹ <http://higherpraise.com/lyrics/love/love202317.htm>

² This in turn couples an OT theme of hidden plans, with phrases from Is.64:4.

³ They might argue that all Paul addressed in *Ephesians* had been water baptised.

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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)