

Hear The Call Of The Kingdom: Stuart Townend, Keith & Kristyn Getty (2006)¹

Visualisation: Polydirectional challenge & response

Analysis: Though perhaps clumsily, it attempts to combine holy mission & holy lifestyle, two important themes. Sadly it falls into the boast that we *will* follow, we *will* answer—presumptuous. Even *let the nations*, might suggest that it's up to us whether we let or prevent them. The *king of the kingdom/of heaven*, I reckon, is the father who *came in Christ to redeem*:² we cannot walk as *children of Christ*, but should walk as *children of the father*. Stanza 2 would be nicer with the father in focus, but walking justly before *Christ* gives the right idea. The chorus is *to God* (TD1), but each stanza is *about God* (AD). Thus a soft visualisation problem, switching to & fro between prayer & challenge. Such subverts prayer. Easiest to change the chorus from TD1 to AD. *Those who trust in him*, could suggest that Christ *came* to only redeem those he would find in a state of trusting him, rather than for all who would trust in him through meeting. He didn't redeem me because I was trusting in him, but he redeemed me the moment I trusted in (welcomed) him.³ We seem to sing that those who trust are subsequently *to be* redeemed (conversion), and that converts are to subsequently become *children of light*: chronologically A-B-C. Poor soteriology. I presume the song meant to urge Christians *to live as* Christians, rather than *to be* Christians. It is a lifestyle challenge, and such is useful.

Suggestions: Replace *how God*, **by** *how he*, *all who trust*, **by** *all who'd trust*, **by** *as we answer*, *to be children of light*, **by** *live as children of light*, *before him*, perhaps **by** *before God*; Townsend's *may shine through him*, **by** the Gettys' *may shine through us*, *let the nations*, **by** *may the nations*.

Chorus: *King of Heaven*, **by** *we should bow now* (or, *let's obey him*, or, *hear the father*); *we will answer the*, **by** *we should answer his* (or, *let us answer his*); *we will follow*, **by** *we should follow*; *bringing hope*, perhaps **by** *showing hope*.⁴

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

¹ www.stuarttownend.co.uk/song/hear-the-call-of-the-kingdom. I presume, as www.gettymusic.com/hymns.aspx?id=145 differs, that the co-authors do not sing from the same hymn sheet.)

² I'm not happiest with this *in Christ* talk. I allow that in some sense the father *came* in Christ; I disallow that he somehow *died* in him.

³ See <http://dewsburnnazarene.org/sunodiajhn.html>. Jhn.1:12 was historically worded for all those who before the cross believed on/welcomed, Jesus. In resurrection light they would later become children of God. Now, whoever welcomes him immediately becomes a child of God, redeemed into the messianic family. He *came to redeem* all who would subsequently trust in him, and immediately *redeems* all who do trust in him.

⁴ To some extent the church, Christ's body [of believers] on earth under Christ, does bring hope. I assume that yet to come (stanza 3) refers to the blessed hope, the *ελπις*/ *elpis* of Christ's return.

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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)