

I Stand Amazed In The Presence: Charles H Gabriel (<1905)¹

Visualisation: Egodirectional

Analysis: It concentrates, to the exclusion of the church, on the individual singer—for me, my sins, my sorrows, my joy. While biblical (Gal.2:20), the biblical balance includes the church (Eph.5:25), and perhaps, some would add, even those who throughout mortal life always hated God. My inclination is to add some reference to the community aspect of the covenant, probably in lines 1 or 3, which never rhyme so are easier to change. Since line 4 of stanza 1 has a problem by *a*, this with its preceding line call out to be changed: two birds with one stone. A *sinner* implies a still-is state, rather than the once-was state: redemption creates us from sinners into saints (holiness level 1). I question its hamartiology, but suspect that it has simply been phrased anachronistically. Christians are not condemned, unclean. I like the movement from Gethsemane to Golgotha to Glory, as well as the individualism.

Stanza 2 makes, IMHO, a common error in Christology, namely assuming either that in Gethsemane Jesus' will opposed his father's, or that one of Jesus' wills opposed his father's.² My thought is that Jesus, not knowing his father's will (θελω/*thelō*) for that Garden time, expressed his personal inclination (θελω/*thelō*) to be spared the psychological, possibly demonic, pressure. Yet he sincerely willed (θελω/*thelō*) that God's plan (θελω/*thelō*) be fulfilled: *thelō* has a range of meaning including, and also less than, *will*. Before his fall, the first Adam would have been *inclined* to avoid pain, but *willing* to accept it if by God's will—no inner conflict of wills. Stanza 3 is largely coordinated by insecure text.³ Though possibly a true story in the early church, I don't see it as part of God's text, and I would not sing it as if it were.

Stanza 4 could suggest that Jesus made my sins his sins—as if he has ever had sins as his very own! He *did* become the sin offering (NLT: 2 Cor.5:21), though did not become *sin* (*pace* KJV). Also, if some thief takes my car, it remains mine, even if he makes it his very own. The sins Jesus took away are no longer mine, thank you very much. Something suggesting a past tense might be nice—but then he even took away sins I've yet to commit...

Stanza 5: the eschaton will either affirm our expectations of joy, or disaffirm, and at that point in time I do not think our mortal expectation will matter, right or wrong. I tend to leave stage 2 wording as-is. Let's wait & find out.

The chorus' *my song shall ever be*, for Calvinists boasts in the lord. For Arminians it boasts in ourselves so could prove vain: should we count on ourselves so much?

Suggestions: Replace *could love me, a sinner*, by *could love us, as sinners* (*sinners* as the generic classification of fallen humanity); *he took my sins and my sorrows / he made them his very own*, by *he took sin from me the helpless / our sorrow he made his own*.

Stanzas 2&3: Conflate and reword the more secure bits into one stanza, namely *it was for us in the garden / he prayed to fulfil God's will / greatly oppressed in the anguish / he faced on that bitter hill*.

Chorus: Replace *my song shall ever be*, by *my song should ever be*.

BAG	A	B	C	D	E	F	G ^{1,2}	H ^{1,2}	I	J ^{1,2,3}	K	L	M	Total	Grade
	-	-	-	-	-	-	-	-	-	-	8	-	-	92	A-

¹ www.hymnsite.com/lyrics/umh371.sht

² Taking us into the dyothelic/monothelic controversy and the Sixth Ecumenical Council, as to whether Jesus had a divine will and/or a human will.

³ See Lk.22:43f. NKJV & footnote.

Analysis © Dr Steve H Hakes (mdtc.eu) 161108

A = Mixed Themes (-4); B = Incompleteness (-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)