

Looking In The Sky (Amazing God): Nathan Fellingham & Paul Oakley (2007)¹

Visualisation: Theodirectional 0

Analysis: A simplistic devotional, *who could deny?* excludes the obvious fact that many both deny and seek alternate explanations (naturalism). Simplistic, that is, unless (but I doubt) it simply means the glory of the universe, the heavens, without making a direct link between its glory, and it being a pale reflection of God. We, who have seen the link, are blest to vaguely see both its glory and its witness to its creator. I disbelieve the notion that we can see *all* God's glory & survive: to see only in part is protection. I suspect that even in the new age we'll know as we are known but not know the fullness of the uncreated: my wife knows me but, like myself, not my fullness. As the song's previous line hints, how small we actually are. Why minimise the concept, *God*, or magnify the concept, *man*?

The chorus calls God *lord*. This exposes singers to the Dominus Factor, a slippery slope to Sabellianism. Thus I mark down for misdirection.

It also describes God as a type of god, namely *an amazing sort of god*. Polytheism. Indeed, *no other god...is like him*.

Lord of everything is cosmically arguable, but I don't think biblical. Sinaism witnesses that Yahweh is lord of all the earth, and Yeshuism witnesses that Jesus is lord of the redeemed.² However rebellious free will agents have become, it still remains that God is the ultimate lord of ultimate accountability, who allows, without causing, true evils.³ However, the song's phrase can be mistaken to mean that God holds direct responsibility, overlooking that everything is not in submission. The chess master playing for the universal good, allows foolish & evil moves by his opponents, sin & folly, as they are allowed to play their way to their loss. This phrase doesn't call God *lord*, merely describes him: a tweak improves.

I like songs that contrast God & humanity, God & the universe, akin to Ps.8. It is both God/me (stanza 1&2) & God/us (stanza 3) centred. Look elsewhere for rhyme.

Suggestions: Replace *whoever could deny your, by we witness to your wondrous, all your, by glorious, no other god, by no other lord, lord of everything, by lord of all the earth;*

Chorus: Replace *lord, by Yah, an amazing god, by so amazing, God.*

BAG	A	B	C	D	E	F	G ^{1,2}	H ^{1,2}	I	J ^{1,2,3}	K	L	M	Total	Grade
	-	-	-	-	-	8	-	-	12	-	-	-	-	80	B

¹ http://indicate.org.uk/sof4/songs/L/1947_LookingInTheSky.html

² Jos.3:11,13; Ps.97:5; Mic.4:13; Zc.4:14; Ac.10:36; Rm.10:12 (*kurios pantōn* x 2).

³ God can allow, even command, oppression, for redemptive purpose: a relative evil for eventual good. Joseph was enslaved by evil motives and good motives coming together (Gen.50:20), and what he had thought an evil was a blessing in disguise.

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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)