

The Spirit Of The Lord: Chris Bowater (1985)¹

Visualisation: Anthrodirectional assertion and instruction

Analysis: It mixes Lk.4:18f. (MT) with snatches from Aimee Semple McPherson² and raises numerous questions. Missionally, is every part of Jesus' mission given to every Christian? If his mission is extended to the cross, the answer must be no. Are we, as individuals or corporately, able to do more than Jesus was able to do, namely, to repair and release all the broken hearts / every captivated soul? What of those unwilling to be healed/freed? Is Universalism, the idea that all shall be saved, true? And why should our mission implicitly exclude the father and the spirit, proclaiming only Jesus? Jesus is the way, not the destination.

Does it carry an implicit boast: that every tongue and nation has been waiting for our advent: now we're here praise can spring after the winter that preceded us? If it were a corporate call, perhaps boasting would be excluded, but it is specifically claims that the individual singer can complete the global mission—no small corner thinking! It is good to both compare and contrast ourselves as anointed, to Jesus as the Anointed: what is similar, what is dissimilar? The spirit enables me, since he has given me a missional slot, but this isn't defining the slot as being, say, preaching. Together the church covers all the slots.

Minister release is archaism for set free; whether it's spiritual or social freedom (closing down Cell Block H) is unclear; Jesus (he is lord!) appears to be the sovereign Lord, who biblically anointed Jesus—he anointed himself? This confuses the persons, and is a visualisation problem, but noting the spirit avoids unitarianism. That sovereign lord need not mean simply lord, reduces the visualisation problem. I do not mark down.

Suggestions: Quite a lot is probably needed by those who would change so many presuppositions. I won't even attempt suggestions.

Rewarding? Generally, no. While containing some springboards into biblical waters, it contains too many misleading springboards.

	A	B	C	D	E	F	G ^{1,2}	H ^{1,2}	I	J ^{1,2,3}	K	L	M	Total	Grade
	-	-	8	-	-	-	-	-	-	-	8	-	-	84	B+

¹ The Spirit of the Lord / The sovereign Lord, is on me / because he has anointed me / to preach good news to the poor / proclaiming Jesus, only Jesus / it is Jesus, saviour, healer and baptiser / and the mighty king / the victor and deliverer / he is lord! / and he has called on me / to bind up all the broken hearts / to minister release / to every captivated soul / let righteousness arise / and blossom as a garden / let praise begin to spring / in every tongue and nation. Textual note: *broken hearted* is not in the NU text—Jesus or Luke simply abbreviated. Andy Park's 1994 version looks more to Is.61. It avoids Onlyism, still implies that individually we duplicate each every part of Jesus' mission, is ambivalent about whether it's social and/or spiritual, yet throws in the aspect of Yahweh's overthrow of Babylonia (the vengeance of our god), which doubled as leading to Ethnic Israel's release from captivity—for Jesus to say this would have been deemed anti-Roman. It suffers from some archaism (for example oil of gladness in a petrochemical age), and the context for everythingness (comfort all) is not entirely clear, but isn't egocentric.

² Basically she tweaked sanctification, in A B Simpson's Saviour, Sanctifier, Healer, Coming King, to spirit baptism. Then Bowater tweaked their *Coming King*, to *Present King*.

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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)