We Believe In God The Father: Graham Kendrick (1986)[1]

Visualisation: Anthrodirectional, with uncertainty.

Analysis: The chorus aside, arguably it's a dumbing down of the Nicene Creed, keeping its bias towards God the son (especially as incarnate), but adding some confusion between the father & son, plus a good evangelistic message. A stirring tune carries it forward.

Stanza 1 could be improved by beginning beyond incarnation—there *was* a time when Christ was not, and Christ did *not* come through incarnation. God the son *is* eternal, and *came* to us through incarnation, *becoming* the christ, the messiah, Jesus. (The Council of Toledo (589) made the same mistake in not differentiating between eternity and time-space, when it added its divisive Filioque Clause.) It carries some formal ambivalence about who died to save us: God the father of whose son we have incidentally sung, or his son of whom we have just sung? There is biblical justification in relating certain aspects to individual members of deity, such as creation to the father & salvation to the son, but let's remember that each Person is behind creation, salvation, etc. Eg, as the Athanasian Creed put it, "the Father is lord, the Son lord, and the Holy Spirit lord".

The chorus, beginning with a personal name, is a little unclear as to whether we are now singing to Jesus, or exclaiming his name, followed by a title (*lord of all*) and statement about his name, κυριος/*kurios*. I prefer to translate κυριος παντων/*kurios pantōn* as *pan-ethnic lord*, or more fully *lord of the pan-ethnic church*, rather than *lord of all*, since its two NT references use it to indicate lordship over Christians from the ethnic divides of Jew & gentile. The OT use is of Yahweh as lord over *all the earth*. *Name above all names* means the name above all [other] names, κυριος/*kurios* (*lord*), and covers the functional aspect of supreme lordship, as well as the ontological Yahweh-identity: it is not the name *Jesus*, but the name of (belonging to) Jesus. There is a logical problem with a name being above all names, insofar as that would mean a name above itself, a contradiction. Some versions clarify Paul's meaning, such as the name above all other names (NLT: Php.2:9). *Name above all names*, doesn't allow much expansion. Possibly *his name's above all names*, or, *his name's above our names*. In that a mere reflective, *Jesus! Name above all names*, misses the biblical meaning that Jesus' name, *lord*, is above all [other] titles, I think it worth a demerit for incompletism, along with touches in stanza 2 where proper connections are missing.

Stanza 2 follows Jesus reference. This tends to misvisualise the sender of the spirit, whom the Nicene called *the father*. But then Nicene spoke of the eternal 'spiration', whereas Kendrick spoke of the evangelical sending. Formally Kendrick's is almost correct: Jesus [co-]sent (not sends) his spirit, though the biblical emphasis of the father as the prime sender. The church is also God's. Again, misvisualisation, unclear switching between persons, but not the kind I downgrade, since confusing neither prayer nor trinitarianism.

Suggestions: Replace *in Christ*, **by** *the Word*;[2] *he died*, **by** *Christ died*; *he sends*, **by** *God sent*; *He will come*, **by** *Christ will come*.

Chorus: Replace *Jesus, lord of all, lord of all*, **by** *Jesus, is lord of all, all the church*; *Name above all names*, **by** *he is the lord supreme*.

BAG	A	B	C	D	E	F	G[1,2]	H[1,2]	I	J[1,2,3]	K	L	M	Total	Grade
	-	4	-	-	-	-	-	-	-	-	-	-	-	96	A

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[1]   www.grahamkendrick.co.uk/songs/item/50

[2]   The Λογος/Logos (Word) is mentioned in Jhn.1:1, prior to the incarnation talk of v14. Kendrick has followed Nicea on this.