

Befriended By The King Above All Kings: Matt Redman (2002)¹

Visualisation: Polydirectional

Analysis: Stanza 1 speaks of the king in third person terms. The song also has second person address, eg *your gospel*. Hard misvisualisation. In itself, *king of all kings* would tend to mean God rather than the lord, while the simpler *king of kings*, doesn't in itself include *all* other kings. So, if the father is king, but his son *king of all kings*, then the father is subject to his son; if the father is *king of all kings*, then his son is subject to him (1 Cor.15:28). However, I feel that the song denotes Jesus as *king of all kings*. I know that biblically some terms are shared within deity, but feel that we have become too slack about trinitarianism, and should tighten up to help visualisation. In our post-monarchical world, the idea might be better phrased, especially since his is no democratic monarchy. Stanza 1 repeats the format, A *above all* aaa, potentially complicating change: I have dropped it in line with stanzas 2&3, but kept the rhyme. Stanza 2 alone ignores rhyme (*mystery/seen*).

The friend above all friends falls into buddy theology—Jhn.15 should only be read as asymmetrical friendship, a friendship along the lines of a superior befriending the needy and submissive. Jesus is not our friend; arguably people can be *his* friends, those he shares his plans with.² The song connects his kingship and our surrender. That is good. I presume *this mystery* relates to the befriending—fine.

There is a certain amount of prophecy, eg *this will be my story*. I deem this merely presumption, not arrogance. But IMO *you will always have my heart*, introduces human boast, for this seems to me to assure Jesus of my permanent offering. As Philip Doddridge understood, that solemn vow should be daily renewed. I rest in his offering, not in mine. Did Demas ever sing that Jesus would always have his love?

Living *for* deity (stanza 3) speaks into the suicide theme—why do I live? I live for deity. I prefer the older style *unto*, or *towards*, or even *to*. The song has the idea that God needs us—I live for your benefit. The reality is that he doesn't need us at all—it is our joy to be totally superfluous to him. Our mission is not *for* him but given by him for us for whom he gives himself.

*You're*³ *so worthy*, borders on the incomplete—worthy of what? However, in this case I think the context answers the question: the high king is worthy of greater gifts than we can bring. The humility theme.

Suggestions: Replace *king above all kings*, **by you lord, the king of kings, the friend above all friends**, **by to you lord, above all things**;⁴ *you will always have my heart*, **by you would always have my heart**; *to live this life for you*, **by to yield my life to you**.

BAG	A	B	C	D	E	F	G ^{1,2}	H ^{1,2}	I	J ^{1,2,3}	K	L	M	Total	Grade
	-	-	-	-	4	-	-	-	-	24	8	-	12	52	C-

¹ www.higherpraise.com/lyrics/yeshua/7_yeshua0502.html

² A possible meaning of Jhn.15 is a limitation to those apostles. Raised above mere servant status, they would be given his global plan, and in turn ground the church in it. The New Testament thus shows his friendship, his global plan, the writings of his friends for us.

³ The site accessed had [your] instead of [you're], a common error.

⁴ If keeping the prayer-breaking pattern of polydirectionalism, replace *king above all kings*, *by one above all things*; *the friend above all friends*, *by the one above our friends*. This replaces the connective phrase "above all", by the connective, "the one" and keeps the rhyme. I'd prefer to change stanza 1 to make the song TD2, killing two birds with one stone.

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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)