

# Blessed Be Your Name: Matt & Beth Redman (2002)<sup>1</sup>

**Visualisation:** Theodirectional 0

**Analysis:** Appreciation and confidence in all seasons.

Only the lesser are blessed (Heb.7:7), and in a song presumably open to God, and using the expression, name, it would be better to declare that Yahweh (his only self-declared name) is to be praised as supremely praiseworthy. I like the contrast between pleasant & unpleasant. I do not like to boast that I shall acknowledge each & every blessing the God gives me, as if they shall not exceed me. Should we also praise him if he takes away? In a TD0 song (Job spoke to Yahweh, not to Jesus), to switch to the third person—the name of the LORD—breaks the visualisation: talking to the LORD about another LORD! We hate pronouns. It is not how we speak to someone about themselves; it is not sensible prayer. The boast also features in the chorus, predicting our future inclination: my heart will choose to say. We can rightly say whether now we are inclined or not to so say, we can acknowledge that it will always be right to so say, but our fickleness robs that certainty that we will, under duress, so say. Job's wife knew Job praised Yahweh, but realistically believed him capable of cursing Yahweh under duress. That he chose aright does not mean that we will. You give and take away (*Job* 1:21), reflects the Hebrew mindset of primacy. Though an enemy of God has caused the problem, yet in the run of freewill there was a traceability to the ultimate Causator, God himself. Indeed the enemy & God could cooperate for differing motives (*Gen*.50:20). Yet if nowadays we speak their words outside of their mindset, we could accuse God for every pain & delight which the human race and animal kingdom has ever known. As a theodicy, *The Problem of Pain* (C S Lewis) helps understand the rationale of unpleasantness. Yet the Redmans have simply said that at least some things are given, and some taken, by Yahweh, which is true enough. As stands it must be left for each singer to make sense of this part, perhaps relating take to the hard times, and give to the pleasant times. It is a rich song.

**Suggestions:** Replace blessed be, **by** praised be; I'll turn back to praise, **by** Yah<sup>2</sup> is to your praise; closes in, Lord, **by** closes in, Yah; blessed be the name of the Lord, **by** praised be your name now, Yahweh; will choose, **by** does choose.

BAG	A	B	C	D	E	F	G <sup>1,2</sup>	H <sup>1,2</sup>	I	J <sup>1,2,3</sup>	K	L	M	Total	Grade
	-	-	-	4	-	-	-	-	-	12	8	-	-	76	B

<sup>1</sup> [www.worshiparchive.com/matt-redman/blessed-be-your-name](http://www.worshiparchive.com/matt-redman/blessed-be-your-name)

<sup>2</sup> Ps.68:4 (NKJV). Remembering the *Job* connection implies Yahweh, not the lord.

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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)