

Jesus Is The Name We Honour: Phil Lawson Johnston (1991)¹

Visualisation: Anthrodirectional

Analysis: A possible allusion to Heb.1:3, and nods correctly to trinitarianism—ie, Jesus is *not* alone God. There is a problem with *Jesus* being *the* name, however, excluding, as that definite article does, *the father's* name. Perhaps the highest personal name to honour is *Yahweh*, as that features as the trinity's name with an emphasis on the father. On the other hand we could consider the name *of* Jesus (ie, lord), as opposed to the name, *Jesus*. It is the former, the name in some sense given him who had already been given the name, Jesus (Mt.1:21), the name/title of *κύριος/kurios (lord)*, which was to the glory of the father (Php.2:9). Misunderstanding Paul, the song's focus is the name being *Jesus*, not Jesus' name/title, though *above all other names* means to connect to Paul: a not uncommon error. Some mixing of theme, Paul's & Matthew's. One thing we may say is that his God-given name, *Jesus*, though others have held it (Nb.13:16), is the best name in the human show.

Jesus is our god, is biblically almost indefensible textually, and as a standalone position, indefensible contextually: it must always stand with the father. There is secure basis to say that Jesus is God (<http://mdtc.eu/wgghuiology.html>), but these contexts always carry close reference to the father. Thomas' exclamation was in a context of the message that Jesus was going to his father who was God to him (Jhn.20:28,17). Other than in 2 Pt.1:1, the term often put as *our god*, relates to the father. Peter immediately spoke of Jesus as alongside God [the father], along the lines of Jhn.1:1. His addressees were being targeted by the theologically unstable (3:16), possibly protognostics, to which beginning on an unusual note of Christ's deity might have been useful. If we must use the expression *our god*, the emphasis is overwhelmingly on the father, not on Jesus, so repetitive sing that *Jesus is our god*, especially in a Hillsong contaminated church, cannot help but erode trinitarianism.

We will touches on boasting. *Lift him high* misunderstands the biblical theme of the cross. Technically it's as if we will crucify him again (Jhn.12:32f.), a thing protestants sometimes accuse Roman priesthood of attempting. *King above all other kings* is close to the biblical phrase, *king of kings* (eg Rv.17:14; 19:16), though *Revelation* also explained that as meaning human kings (6:15). But *all other kings* technically excludes his father, the ultimate king of kings (1 Tm.6:15). To say that Jesus is the king over all earthly kings, leaves room for the king of kings to be over him. In line with the *Revelation* expression above, the song has an eschatological edge of Jesus' return to reign.

Suggestions: Replace *Jesus is the*, **by** *Jesus is a*; *above all other names*, **by** *all of our names*; *Jesus is our god*, **by** *Jesus is our lord* (1 Cor.8:6); *all other kings*, **by** *all earthly kings*.²

Chorus: Replace *we will*, **by** *we should*; *lift him high*, **by** *yield to him*.

BAG	A	B	C	D	E	F	G ^{1,2}	H ^{1,2}	I	J ^{1,2,3}	K	L	M	Total	Grade
	4	-	-	-	-	8	-	72	-	-	8	-	-	8	E

¹ www.weareworship.com/uk/songs/song-library/showsong/657

² Richard Wurmbrand's *Tortured For Christ*, noted how under Communism king was a dirty word. Arguably monarchical terms should be changed for common songs.

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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)