

Jesus Messiah: Chris Tomlin, *et al* (2008)¹

Visualisation: Polydirectional

Analysis: This is based on a fair few biblical gaffes. One is that Jesus *became sin*. This is mistranslation of 2 Cor.5:21, for which many versions did not place enough weight on, among other things, the Gk. ἁμαρτία/*harmartia* having been a Jewish way to express the sin offering (*hattat*). The older *Douai Rheims*, and *Wesley*, and ethnic Jewish *The Common Jewish Bible*, *Tree of Life Version*, as well as the NLT & NIV among others, make this point.

That we might become his righteousness, might imply that he lacked righteousness: I am unclothed until my clothes become my clothing. The biblical point is that we gain right standing (righteousness)² in court by identifying with Christ the righteous.

It possibly implies that the name above all names is *Jesus*: Tomlin's comment unashamedly said this. The Bible talks about the name Jesus has, *lord* (κύριος/*kurios*). On the other hand, it is refreshing to hear the term *messiah*, getting back to Jewish roots.

It also prolongs the broken body myth—Jesus' body was not broken. The Gospels know nothing of this, and only some copies of Paul ever suggested this. And they never said broken *soul* or broken *flesh*, but broken *body*, which you don't get without breaking bones, yet like the passover lambs, none of Jesus' *bones* were broken. So *body...blood...broken...poured out*, is bad teaching, which some time checking the Bible should have prevented.

Redeemer isn't a big NT term, but even citing Is.59:20 as dominical prophecy, it is better hitched to Heb.7:7. However, the song doesn't speak of us *blessing* deity, so I do not downgrade. Under Sinai, Yahweh is *lord of all* [the earth]; under Calvary, Jesus is *lord of all* [redeemed]. Standing alone, it could imply Universalism, so I would suggest emendation.

All our hope is in You, turns from anthrodirectional to theodirectional 2: misvisualisation. On the one hand, avoiding reference to the father & spirit tends it towards unitarianism, whereas our hope is in God the triune. On the other hand, it does not say "only in you", so can stand as is. However, I feel that *all the glory to you* crosses the line. The strong NT emphasis of glory is of God the father, though sometimes shared with his son. And, compounded to the exclusive expression *God*, the song goes into soft unitarianism. Not all glory is divine (Mt.6:29; 1 Pt1:24), merely majestic or human. *Divine* is not ideal, but would improve.

Light of the world is OK, but ideally would be in tandem with the church being that light (Mt.5:14; Jhn.8:12), ie inclusive.

Suggestions: Replace *he became sin*, by *he died for sin*; *might become*, by *share in*; *broken*, by *given*; *all the glory...God*, by *divine glory...lord*.

Chorus: Replace *name above*, by *his name's above*; *blessed redeemer*, by *praised redeemer*; *lord of all*, by *panethnic lord*, or *redeemer, lord*.

BAG	A	B	C	D	E	F	G ^{1,2}	H ^{1,2}	I	J ^{1,2,3}	K	L	M	Total	Grade
	-	-	-	-	-	-	-	60	-	24	-	-	-	16	E

¹ www.todayschristianmusic.com/artists/chris-tomlin/features/story-behind-the-song-chris-tomlin-s-jesus-messiah

² Be aware that that the Heb/Gk. behind this English word has a range of meaning.

Analysis © Dr Steve H Hakes (mdtc.eu) 161108

A = Mixed Themes (-4); B = Incompletism (-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)