

SCRIPTURAL FOUNDATION

COLOSSIANS 1:15-20

He is the image of the invisible God, the first born of all creation. For by Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities – all things have been created through Him and for Him. He is before all things, and in Him all things hold together. He is also the head of the body, the church; and He is the beginning, the firstborn from the dead, so that He Himself will come to have first place in everything. For it was the Father's good pleasure for all the fullness to dwell in Him, and through Him to reconcile all things to Himself, having made peace through the blood of His cross; through Him, I say, whether things on earth or things in heaven.

COLOSSIANS 1:26-27

that is, the mystery which has been hidden from the past ages and generations, but has now been manifested to His saints, to whom God willed to make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory.

HEBREWS 1:1-4

God, after He spoke long ago to the fathers in the prophets in many portions and in many ways, in these last days has spoken to us in His Son, who He appointed heir of all things, through whom also He made the world. And He is the radiance of His glory and the exact representation of His nature, and upholds all things by the work of His power. When He had made purification of sins, He sat down at the right hand of the Majesty on high, having become as much better than the angels, as He has inherited a more excellent name than they.

THEOLOGICAL FOUNDATION

DESCRIPTION

We have an unshakeable belief in the power of Jesus Christ. Despite the pain, sorrow, and tension of the world; Jesus is not threatened by the darkness. He has no rival. He has no equal. He is the light of the world and the hope of humanity.

VERSES

The first verse of this song draws our attention to the deep Scriptural backdrop of the song, pulling from general Biblical texts (Jn. 1:1) and those texts, which the authors of the song referred to as their core texts (Col. 1:15-20, 26-27, Heb. 1:1-4). However, verse 2 introduces us to a couple lines that have been largely debated because of the line's theological implications. In such instances it is best to attempt to determine the authorial intent behind the lines (the same process we employ in Biblical interpretation). Thankfully, the authors have spoken about the meaning and foundation of this song and thus will be quoted extensively from here forward. In regards to the lines in question from verse two, they write,

“Through the incarnation and ministry of Jesus, the Kingdom of Heaven has been brought down to earth (*Matt 4:17*). God is eternal and was fully God before (and after!) creation. His presence is perfect and complete and yet He chose firstly to create humanity, and then like so many times since the fall, to reconcile

WHAT A BEAUTIFUL NAME

His people to Himself. There is nothing in the scriptures to indicate that God has ever been lonely, but the scriptures do demonstrate a loving God who actively desires reconciliation with humanity (*John 3:16*). It is certainly not that God needed us, but as the lyric hopefully describes, God didn't *want* to leave us out of His eternal plan for salvation (*John 17:24*). While we were still sinners (our sin was great), God showed us that His love was greater; as Christ died for us (*Rom 5:8*). Now we can sing that nothing can separate us from the love of God (*Rom 8:35*). When I stop to think of the grace and love of the Holy God, I am filled with wonder."

Perhaps a helpful summary of this explanation is that these lines from verse two are speaking not to God's desire to receive anything from us (as if He *needs* us) but speak of God's desire to give something (reconciliation) to us (which He *wants* to do).

CHORUS

The chorus firmly pulls from another of the core passages that the author's of this song had in mind as they wrote it (*Heb. 1:1-4*). However, the chorus' uses a different adjective in each verse (beautiful, wonderful, powerful) to create a more robust sense of awe and worship. The author's comment about the choice of these particular adjectives saying,

"**Beauty**" evokes the tenderness of His love and the sweetness of His presence.

"**Wonder**" speaks to our gratitude for salvation, awe at the lengths of His sacrifice. "**Power**" affirms His supremacy and Sovereignty—an exhortation to remember our access to the power of God in every situation, as we call upon and declare the Name of Jesus.

BRIDGE

The author's continued their explanation and wrote the following about the bridge:

"The death of Jesus tore the veil of the temple (*Matt 27:51*) that put simply, separated people from the presence of God. We now have access to God through the death of Jesus. But death could not hold Him, sin and death have ultimately lost any power (e.g. *Rom 6:9*) for Jesus rose to life again. The heavens are roaring with the praises of His glory and power (*Rev 19:1*). Though variations of the phrase 'Yours is the Kingdom, the power and glory forever' cannot be found in Jesus' original prayer in Matthew 6 (The Lord's Prayer), the words have been used as a corporate conclusion to that prayer for centuries. We varied that phrase slightly by saving the word power for the final chorus and adding "Yours is the Name above all names" (*Phil 2:9*) as a fitting summary of the beauty, wonder and power that is in the Name of Jesus."