

Bless The Lord, O My Soul: Jonas Myrin & Matt Redman (2011)¹

Visualisation: Polydirectional, with the undefined *lord* as major focus.

Analysis: *Bless* falls into the Heb.7:7 trap.

My soul verges on the archaic, though is valid as a biblical concept. C S Lewis made the point that we are not bodies with souls, but souls with bodies. I am my self; I am my soul. Yet the body is somehow part of myself, and Jesus rose physically. So a strong dichotomy of body/soul seems simplistic. Still, me talking to me as if the spoken to is a second person, or a part of me, sounds odd to me. Alternative wording need simply cover the point that it is egodirectional, each singer urging themselves on, unless we rejig the song towards the *lord* or God. Why every day must have *never before* praise, I have never discovered.

To prevent polydirectionalism undermining prayer, addresses must be made uniformly to the *lord* (or better) or uniformly about the *lord*. Hard misvisualisation switches from prayer to non-prayer, mistreating prayer.

As prayer, even if not recognised, to the *lord*, it falls into misdirection. Ask God, not the lord, nor the spirit.

Reliance on God for singing (*let me be singing*) is mixed with self boasting (*I will keep on singing*). *Let me be*, might be better as *help me be*. Should we seek permission, or help? I like stanza 1's dawn till dusk approach, perhaps doubling for our early & late years.

With my philosophy cap on, God's name is not a comparative, great, greater, greatest (similarly with *kind*), by is the Standard, the Source. Even *rich in love*, philosophically speaking, can suggest that God has love, rather than that God is love. Has water water, or is water water? Has God got what he is? We have life, but unlike God we are not life: he has not life who is life. However, within the framework of covenant, immanence, I think *rich in love*, & *kind*, may fit. *Ten thousand* is patently a metonymy, standing perhaps for infinite reasons, the reason of infinity. I like this phrase.

Stanza 3 misunderstands human life, and the return of Jesus. As to the latter, it assumes he will return after I have died. Many C1 Christians made the opposite error. OK, if correct, is death *the end, my time*? No. *My strength*, incidentally, often fails. Death's door is not *the end*, certainly not of *my time per se*, only of my mortal time. I await the day when my time to emerge from chrysalis life, will come. This approach requires a further change from an, "and even then", to a gloriously *then*.

The song could be turned to egodirectional, replacing the *you/your* terms into *he/his* terms. I have chosen to make it theodirectional 0, thus replacing the lord focus into a Yahweh/God focus. TD0 permits requests, allows God's name (*Yah/Yahweh*) in line with *worship your holy name* & Ps.103, requires less alteration, and is more what Jonas & Matt were after.

Suggestions: Replace *let me be singing*, **by** *help me be singing*, *great...kind*, **by** *greatness...kindness*; *I will keep*, **by** *I would keep*, *on that day*, **by** *if a day*; *strength is failing*, **by** *body's dying*, *the end*, **by** *my death*, *my time has come*, **by** *newness awaits*, *Still my soul*, **by** *then my soul*.

Chorus: Replace *bless the lord, O my soul* **by** *I praise you Yah, oh right now*; *worship his holy*, **by** *worship your holy*; *sing like never before*, **by** *sing with joy unto you, I'll worship*, **by** *I'd worship*.

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

¹ www.worshiptrax.co.uk/Songs1MP3/BlessThL_MP3.html

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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)