

Everyone Needs Compassion: Reuben Morgan & Ben Fielding (2006)¹

Visualisation: Polydirectional

Analysis: The stanza 1 *let*, combined with the chorus focus on Jesus, presumably begins with telling Jesus that everybody needs compassion—did he not know?—and asking him to supply this, defined, I presume, by the term *mercy*. I think this mixes biblical themes of compassion and mercy (Jas.5:11). The hurting seek compassion; the guilty seek mercy. I see where Reuben & Ben were coming from, but mixed themes.

Stanza 1 combines a request (*let*), with apparently third party statement about a saviour, so switching from prayer: misvisualisation. The song carries the misvisualisation theme throughout.

This *saviour* is later defined as *Jesus*, the singer's *god*. Polytheism coupled with the idea of God, not the mortal Jesus, dying then resurrecting. God was not crucified, thank you Hillsong, but God the son *qua* mortal man, not *qua* immortal deity, was. Need we bad theology for good poetry?

The chorus starts badly: *saviour, he can...; king, he can*. It does not compute. Either a *the* (*the saviour*), or a personal name (Jesus?). I guess the formally immediately redundant reference to *mountains*, is to visualise strength: *he is mighty to save*. Not ideal, but I think it works. *My god* is polytheism, but if any one person is to be defined as *our god*, let it be the father, not his incarnate son (1 Cor.8:6). At the very least this is soft unitarianism, but I think an implied *only*, the stuff of hard unitarianism, is hard to avoid swallowing, and I downgrade accordingly.

Stanza 2's *so* isn't logically necessary—there is a missing bit. A *please*, might improve. However, theologically he *has* taken us, an event called conversion, and even *fill my life again*, opens up debate. Are we like petrol tanks, needing refilling every few hundred miles by Jesus? There is biblical talk of God's love having poured into our live by the spirit—both persons unsurprisingly absent from this song (Rm.5:5). IMO once filled, we never need refilling (refuelling), only re-fellowshipping.

Stanza 3 misdirects prayer to Jesus (*shine your light*), and confuses prayer throughout—are we telling Jesus that we're singing for the risen king, as if that is someone else? Are we telling Jesus that this king is called, *Jesus*, or is *Jesus* simply the one we're talking to about this risen king? Incidentally he might say to us, shine YOUR light, since in him we are his light to the world: God shone in him, and he shines through us.

Suggestions: Replace *let mercy*, **by** *let your love, the kindness of a saviour, by your kindness O my saviour, so take me...find, by you took me...found, fill my life again, by filled my life with light, shine your light, by we'd shine your light ; the risen king, by you, risen king*, or more fully, *we're singing for the glory of the risen king, by we're singing of your light, and glory, risen King* (since *the glory of you*, isn't brill).

Chorus: Replace *saviour he*, **by** *Jesus, you, my god is, by you are so, he rose, by you rose, Jesus, by lord you*.

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	12	24	-	-	-	-20	E

¹ http://indicate.org.uk/sof4/songs/E/1757_EveryoneNeedsCompassion.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)