Benefits
Psalm 103:1-5
Dr. Pierre Cannings

Introduction:
Attention: I had to sit in a benefits meeting.

Subject:
is a summons to Israel to bless Yahweh for all that He had done for them (v. 1–2), His pardon and redemption (v. 3–4a, 5a), His deeds of righteousness and justice The various form-critical elements used in the different parts of the psalm are not difficult to recognize, but identifying which one is determinative for the role of the entire psalm is a matter of dispute. The poem begins with an individual self-exhortation to praise that proceeds to give reasons for praise in a series of hymnic participles (vv 1–5). *An invitation to each and every one to praise Yahweh* (103:1b–5). Ps 103 opens a group of psalms of praise, Pss 103–6. In this first one, a cultic singer gives voice to the sentiments of the many gathered at the temple for a service of thanksgiving and thank offering in response to Yahweh's benefits to them as individuals. It is a solo contribution to communal worship rather than an individual testimony. According to Jer 33:11 the theological backbone of the thanksgiving service was provided by the communal hymn,

Psalm 103 is a descriptive praise psalm, with some hints of declarative praise in the masculine singular pronouns in vv. 3–5 that could refer to specific examples of the Lord's goodness to the psalmist. Some commentators have called Psalm 103 a thanksgiving hymn, but in its structure it closely follows the standard pattern of descriptive praise rather than feature a clear report of deliverance. . The cause for praise in vv. 3–19 reflects first on the personal benefits experienced by the psalmist (vv. 3–5), and then it broadens out to consider the Lord's benefits to the nation of Israel (vv. 6–19). As such, it would be a thanksgiving song that was sung publicly in the great assembly of God's people (cf. Ps 22:22–25[23–26])

Body:

I. Blessing on Blessings

a. Bless - to declare God to be the source of the special power = to **praise God**
   i. Bless- adore in gratitude and praise.
      1. but in Psalm 103 the psalmist calls on his own inner being to bless the Lord (cf. Ps 104:1, 35). This act of worship involves his entire person. Humans bless the Lord by speaking well of him as they compliment him publicly. Blessing, or praise, is the natural response to contemplating the Lord's holy character, which provides an inexhaustible reason for extolling him. The psalmist's praise of the Lord is intentional, as he focuses on various aspects of his greatness and goodness.
      2. The singer's self-exhortation is a message to each worshiper to lift up his or her own heart in earnest praise. Yahweh is worthy of a total response of grateful worship for the totality of divine

blessing. On the congregation's behalf the soloist enthusiastically counts the personal blessings of all those present.

b. Soul – breath, life The soul stands for the entire personality
    1. David told himself (**O my soul**) to **praise the LORD** with **all** his **being**, that is, to put his whole heart in his **praise** of God's **holy name** (cf. 33:21). This was certainly warranted in view of the Lord's many **benefits**.
    ii. Within Me
        1. *all that is within me*], the entire being, "with all thine heart, and with all thy soul, and with all thy might," Dt. 6:5

c. Bless
    i. His Holy Name
        1. The object of blessing is Yahweh Himself, especially as manifested in *His holy name*], majestically sacred and so to be hallowed, cf. 33:21, 105:3, 106:47, 145:21
    ii. Forget
        1. Forget
            a. Forgetting is not simply a psychological act of having a thought pass from one's consciousness, a temporary or permanent lapse of memory. This is indicated by the frequent identification of the verb with an action. To forget God is to ignore his commandments To forget God is to follow other gods (Deut 8:19); to forget God is to stand in fear of harm and danger, to live fretfully and timidly (Isa 51:13). To forget God is to challenge him (Ps 106:13)
            b. Forgetting is the first long step toward spiritual disaster (cf. Deut 4:9, 23), because when people forget who the Lord is and what he has done, they fail to be grateful to him. Failure to praise the Lord, then, is symptomatic of a deeper heart problem.
            c. Repeating the resolution in v. 1a, the psalmist calls on himself not to forget the benefits provided by the Lord. Praise remembers the goodness of the Lord, but forgetting the Lord's goodness dilutes praise
            d. a Deuteronomic warning, Dt. 6:12, 8:11, taken by Israel to himself, lest he should neglect grateful recognition of *His benefits*], literally *dealings*, which in their enumeration as the theme of the Ps. are all benefits.
        2. Benefits - Accomplishments of the hands

a. Yahweh had not only preserved His people alive, but had bestowed upon them good things continuously during the entire life of the nation.

he has received from the Lord. Continuing to speak to himself, as is indicated by the masculine singular pronouns "your" and "you," he uses broad brushstrokes to portray how the Lord has cared for him, ministering to both his spiritual and physical needs.

II. Benefits

a. Pardons - indulgent towards, ransom
    i. Iniquities - guilt and punishments
b. Heals
    i. Diseases
        1. For some the crippling handicap of sin had earlier manifested itself in illness. Now, thank God, it had been removed by healing, which was the outward sign of gracious forgiveness.
        2. By forgiving *all* iniquity and healing *all* diseases the Lord has proven sufficient for the full range of his needs. The term *taḥălu'îm* ("diseases") can refer to psychological as well as physical maladies, and in Deut 28:21–22, 27–29, 35, 59–61 a variety of diseases are included in the list of divine judgments on sin (cf. Ps 32:2–5). It is evident that the psalmist has received from the Lord forgiveness for his sins and deliverance from their consequences
        3. express the continuous characteristic activities of Yahweh in dealing with His people. All through their past history He has been pardoning all their iniquity, cf Ex. 34:7, healing all their diseases, cf. Ex. 15:26,
c. Redeems - to **reclaim as one's own**: a) of darkness and the moment of birth Jb 3:5; b) to claim for oneself, to **redeem**
    i. Life from Pit- trap with death or the grave
        1. The image of the pit refers to the most desperate situations in life from which the Lord has extricated him (cf. Pss 28:1; 40:2[3]); and it may here refer to the underworld
        2. redeeming the life of the nation from the Pit of Sheol into which they had gone, in exile, and to which they had been so often exposed through their cruel and all-powerful enemies, cf. Ho. 13:14, Ps. 9:14
d. Crowns – entwined wreat

i. Crown - To be crowned implies great honor and status, and the Lord's faithful love and compassion have become the psalmist's crowning glory in life
    1. Crowning suggests bestowing blessing (as in 8:5). Like an eagle that remains strong throughout its long life, the psalmist was spiritually vigorous under God's hand (cf Isa. 40:31
ii. Lovingkindness - to remember faithfulness Ps 98:3, Gn 24:27; God is רַב חֶ֗סֶד abounding in faithfulness
iii. Compassion – turn back in mercy

e. Satisfies
    i. Satisfies
        1. Satisfies - The Lord has provided him both satisfaction and strength for life. He has not given meagerly, but lavishly, so that the psalmist is sated by him
        2. Years of Good Things
    ii. Youth
        1. Renewed – to make anew and restore
            a. When his strength fails, as it does even for the vigorous youth (cf Isa 40:30–31), the Lord has provided renewed energy so that the psalmist can soar as an eagle
        2. Like an Eagle

Word Studies

Bless- to declare God to be the source of the special power [1]= to **praise God**[2]

Soul – breath life

Forget – Deuteronomy 6:12 More often man is the subject of *šākaḥ*, the one who forgets. Forgetting is not simply a psychological act of having a thought pass from one's consciousness, a temporary or permanent lapse of memory. This is indicated by the frequent identification of the verb with an action. To forget God is to ignore his commandments To forget God is to follow other gods (Deut 8:19); to forget God is to stand in fear of harm and danger, to live fretfully and timidly (Isa 51:13). To forget God is to challenge him (Ps 106:13). The Bible would indicate that satiety is the major factor for forgetting God (Deut 8:12ff.; Hos 13:6 for example). [3]

Benefits- Accomplishments of the hands

Pardons – indulgent towards, ransom

Iniquities – guilt and punishments

Redeems to **reclaim as one's own**: a) of darkness and the moment of birth Jb 3:5; b) to claim for oneself, to **redeem**[4]

Pit- trap with death, possible death, or the grave[5]

Crowns- entwined wreath

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[1]= the same as

[2] Ludwig Koehler et al., *The Hebrew and Aramaic Lexicon of the Old Testament* (Leiden: E.J. Brill, 1994–2000), 160.

[3] Victor P. Hamilton, "2383 שָׁכַח," in *Theological Wordbook of the Old Testament*, ed. R. Laird Harris, Gleason L. Archer Jr., and Bruce K. Waltke (Chicago: Moody Press, 1999), 922.

[4] Ludwig Koehler et al., *The Hebrew and Aramaic Lexicon of the Old Testament* (Leiden: E.J. Brill, 1994–2000), 169.

[5] R. Laird Harris, "2343 שָׁוֶה," in *Theological Wordbook of the Old Testament*, ed. R. Laird Harris, Gleason L. Archer Jr., and Bruce K. Waltke (Chicago: Moody Press, 1999), 911.

Lovingkindness - to remember Ps 98:3, עָזַב ח׳ מֵעִם to withdraw faithfulness Gn 24:27; c) God is רַב ח׳ abounding in faithfulness[6]
Compassion- turn back in mercy
Years of Good Things
Youth
Renewed to make anew , restore

Commentary Studies

Ps. 103 is a summons to Israel to bless Yahweh for all that He had done for them (v[7]. 1–2), His pardon and redemption (v[8]. 3–4a, 5a), His deeds of righteousness and justice (*v[9]*. 6–7), His long suffering (v[10]. 9–10), His kindness in removing sin (v[11]. 11–12), His fatherly compassion (v[12]. 13–14), His everlasting kindness and righteousness to frail man (v[13]. 15, 17). Glosses emphasize these several things (v[14]. 4b, 5b, 8, 16, 18). A liturgical gloss summons the angels and all creatures to unite in blessing Yahweh, the universal king (v[15]. 19–22).[16]

Ps. 103 has in the title לדוד, so [17]; but probably because of resemblance to Pss. of [18]. It is impossible that it could ever have been in [19]; for it cannot be earlier than the late Greek period. It uses familiarly

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[6] Ludwig Koehler et al., *The Hebrew and Aramaic Lexicon of the Old Testament* (Leiden: E.J. Brill, 1994–2000), 337.
[7] v. verse.
[8] v. verse.
[9] *v. vide*, see.
[10] v. verse.
[11] v. verse.
[12] v. verse.
[13] v. verse.
[14] v. verse.
[15] v. verse.
[16] Charles A. Briggs and Emilie Grace Briggs, *A Critical and Exegetical Commentary on the Book of Psalms*, International Critical Commentary (New York: C. Scribner's Sons, 1906–1907), 323–24.
[17] 𝔊 Greek Septuagint Version.
[18] 𝔇 The Psalter of David.
[19] 𝔇 The Psalter of David.

earlier literature: v[20]. 9a, Is. 57:16, v[21]. 9b, Je. 3:12, v[22]. 11a, Is. 55:9, v[23]. 14b, Gn. 3:19 ([24]), v[25]. 15, Is. 40:6, Ps. 90:5–6. It uses the Aramaic sf[26]. יבי—v[27]. 3–4; and several words in late meanings: גמול v[28]. 2, תהלואים v[29]. 3. It is composed of seven trimeter tetrastichs: v[30]. 1–4a, 5a, 6–7, 9–15, 17. It has a late liturgical addition of two trimeter tetrastichs v[31]. 19–22. There are also several glosses: v[32]. 5b based on Is. 40:31, v[33]. 8 on Ex. 34:6, v[34]. 16 on Is. 40:7, Jb. 7:10, v[35]. 18 on Ex. 20:6.

Str[36]. I. Three syn[37]. lines with a synth[38]. conclusion.—**1–2**. *Bless Yahweh, O my soul*], also v[39]. 2a, 22; adore in gratitude and praise. The soul stands for the entire personality, |[40]| *all that is within me*], the entire being, "with all thine heart, and with all thy soul, and with all thy might," Dt. 6:5. The object of blessing is Yahweh Himself, especially as manifested in *His holy name*], majestically sacred and so to be hallowed, cf[41]. 33:21, 105:3, 106:47, 145:21.—*forget not*] a Deuteronomic warning, Dt. 6:12, 8:11, taken by Israel to himself, lest he should neglect grateful recognition of *His benefits*], literally *dealings*, which in their enumeration as the theme of the Ps. are all benefits.

Str[42]. II. Synth[43]. tetrastich.—**3–5.** The ptcs. express the continuous characteristic activities of Yahweh in dealing with His people. All through their past history He has been pardoning all their iniquity, cf[44]. Ex. 34:7, healing all their diseases, cf[45]. Ex. 15:26, redeeming the life of the nation from the Pit of Sheol into which they had gone, in exile, and to which they had been so often

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[20]v. verse.
[21]v. verse.
[22]v. verse.
[23]v. verse.
[24]𝔍 Latin Version of Jerome.
[25]v. verse.
[26]sf. suffix.
[27]v. verse.
[28]v. verse.
[29]v. verse.
[30]v. verse.
[31]v. verse.
[32]v. verse.
[33]v. verse.
[34]v. verse.
[35]v. verse.
[36]**Str.** strophes.
[37]syn. synonymous.
[38]synth. synthetic.
[39]v. verse.
[40]|| parallel, of words or clauses cheifly synonymous.
[41]cf. confer, compare.
[42]**Str.** strophes.
[43]Synth. synthetic.
[44]cf. confer, compare.
[45]cf. confer, compare.

exposed through their cruel and all-powerful enemies, cf[46]. Ho. 13:14, Ps. 9:14. The whole is summed up in: *Who satisfieth thee with good things so long as thou livest*], for thus this difficult sentence may be translated. Yahweh had not only preserved His people alive, but had bestowed upon them good things continuously during the entire life of the nation. The translation of E[47]V[48s]., "who satisfieth thy mouth with good things," is based on the interpretation of some ancient Jewish scholars; and, though followed by many, is now generally abandoned. "Thy desire" of [49], [50], whether based on a different Heb[51]. word or a different interpretation of the same word, has its advocates. [52]T, "days of thine old age," followed by JPSV[53]., is nearer to the true interpretation. The previous line, *who crowneth thee with kindness and compassion*] is a gloss of interpretation, cf[54]. 8:6, for the figure of speech. Kindness and compassion are the characteristic attributes of the Ps. An additional gloss is taken from Is. 40:31: *so that thy youth reneweth itself like an eagle*]. It is doubtful whether there is an allusion to the fable of the eagle's renewing its youth in old age; but at all events it is the fulness of life and vigour of the eagle that is thought of.[55]

Form/Structure/Setting

The various form-critical elements used in the different parts of the psalm are not difficult to recognize, but identifying which one is determinative for the role of the entire psalm is a matter of dispute. The poem begins with an individual self-exhortation to praise that proceeds to give reasons for praise in a series of hymnic participles (vv 1–5). At v 6 the psalm develops into a communal hymn of praise, describing Yahweh's self-revelation to Israel and using first plural pronominal suffixes at vv 10, 12, 14. Finally, vv 19–22 represent an imperatival hymn, a summons to all Yahweh's creatures and subjects to praise God as king and a figure of authority.

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[46]cf. confer, compare.
[47]EV English Versions.
[48s] English Versions.
[49]𝔊 Greek Septuagint Version.
[50]𝔙 The Vulgate Version.
[51]Heb. Hebrew.
[52]T *circa*, about; also *cum*, with.
[53]JPSV. Jewish Publication Society Version.
[54]cf. confer, compare.
[55] Charles A. Briggs and Emilie Grace Briggs, *A Critical and Exegetical Commentary on the Book of Psalms*, International Critical Commentary (New York: C. Scribner's Sons, 1906–1907), 324–25.

The psalm is rounded off by reiteration of its preliminary self-exhortation. It appears to be an integral composition (see Hubmann, *ZK*[56]*T* 116 [1994] 466–69).[57]

Comment

Heading (103:1a). For the Davidic reference, see *Form/Structure/Setting.*

An invitation to each and every one to praise Yahweh (103:1b–5). Ps 103 opens a group of psalms of praise, Pss 103–6. In this first one, a cultic singer gives voice to the sentiments of the many gathered at the temple for a service of thanksgiving and thank offering in response to Yahweh's benefits to them as individuals. It is a solo contribution to communal worship rather than an individual testimony. According to Jer 33:11 the theological backbone of the thanksgiving service was provided by the communal hymn,

> Give thanks to Yahweh of hosts,
> for Yahweh is good,
> for his loyal love lasts forever. (author's translation)

Ps 100 constitutes a direct interpretation of that hymn. One can hear echoes of it in the present psalm, in the "hosts" of v 21, though its Hebrew plural form is unusual, the "good" of v 5, and the repeated "loyal love" of vv 4, 8, 11, 17 and its everlastingness in v 17.

The psalm develops its own emphases by specifying key concepts in the first strophe (cf. Auffret, *F*[58]*O* 23 [1985–86] 202–3; Dion, *Eg*[59]*T* 21 [1990] 23–24). The forgiveness broached in v 3 will be revisited in vv 10, 12, while the phrase חסד ורחמים, "loyal love and affection," in v 4 is to be echoed in v 8 and treated separately in vv 11 and 17 on the one hand and in v 13 on the other. עון, "iniquity," v 3, reappears in v 10, and the root גמל, "benefits," in v 2, appears in a different form in v 10 ("deal"). In these ways this first strophe sets the scene for the next one. The singer's self-exhortation is a message to each worshiper to lift up his or her own heart in earnest praise. Yahweh is worthy of a total response of grateful worship for the totality of divine blessing. On the congregation's behalf the soloist enthusiastically counts the personal blessings of all those present. For some the crippling handicap of sin had earlier manifested itself in illness. Now, thank God, it had been removed by healing, which was the outward sign of gracious forgiveness. The obviously synonymous parallelism is striking: healing is regarded as a tangible result of divine forgiveness (cf. 32:3–4; Mark 2:10–11: cf. H. McKeating, *SJ*[60]*T* 18 [1965]

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[56]*ZKT Zeitschrift für katholische Theologie*

[57] Leslie C. Allen, *Psalms 101–150 (Revised)*, vol. 21, Word Biblical Commentary (Dallas: Word, Incorporated, 2002), 27.

[58]*FO Folia orientalia*

[59]*EgT Eglise et Théologie*

[60]*SJT Scottish Journal of Theology*

69–74). For the direct link between sin and sickness, which the Bible does not invariably connect, compare Ps 107:17, and also 1 Cor 11:30; Jas 5:15–16.[61]

Psalm 103

After reviewing the mercies of God toward him, David found hope in his people's covenant relationship with the Lord, though they were sinful and frail. In this confidence the psalmist called on all creation to bless their Lord.

This psalm, a celebration of deliverance, seems to speak of the answer to the prayer in Psalm 102.

A. The mercies of God (103:1–5)

103:1–2. David told himself (**O my soul**) to **praise the LORD** with **all** his **being**, that is, to put his whole heart in his **praise** of God's **holy name** (cf. 33:21). This was certainly warranted in view of the Lord's many **benefits**.

103:3–5. David praised the Lord for His many mercies, including forgiveness of **sins** (v. 3a), healing of sicknesses (v. 3b), deliverance from death (v. 4a; **pit** is a synonym for the grave), enrichment of his life with loyal **love** (cf. vv. 8, 11, 17) and tender **compassion** (cf. vv. 8, 13; 116:5; 119:156), satisfaction (**with good things**; cf. 104:28; 107:9), and renewal. Crowning suggests bestowing blessing (as in 8:5). Like an eagle that remains strong throughout its long life, the psalmist was spiritually vigorous under God's hand (cf. Isa. 40:31).[62]

Psalm 103 is a descriptive praise psalm,[25633] with some hints of declarative praise in the masculine singular pronouns in vv. 3–5 that could refer to specific examples of the Lord's

[61] Leslie C. Allen, *Psalms 101–150 (Revised)*, vol. 21, Word Biblical Commentary (Dallas: Word, Incorporated, 2002), 30.

[62] Allen P. Ross, "Psalms," in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. J. F. Walvoord and R. B. Zuck, vol. 1 (Wheaton, IL: Victor Books, 1985), 867–68.

[63253] For a brief description of the descriptive praise psalms, see Estes, *Handbook on the Wisdom Books and Psalms*, 155–56.

goodness to the psalmist. Some commentators have called Psalm 103 a thanksgiving hymn,[25644] but in its structure it closely follows the standard pattern of descriptive praise rather than feature a clear report of deliverance. Goldingay concludes that "the language of 'worship' belongs to a praise psalm, and it does not speak of concrete recent acts of Yhwh but of the pattern of Yhwh's acts and of the characteristic stance Yhwh has taken to Israel."[25655]

This psalm is structured well, with the opening call to praise, "My soul, bless the LORD" (vv. 1–2) matched by the identical final line (v. 22) to form an inclusio. In the call to praise in vv. 1–2 the psalmist exhorts himself to praise the holy name of the Lord. The cause for praise in vv. 3–19 reflects first on the personal benefits experienced by the psalmist (vv. 3–5), and then it broadens out to consider the Lord's benefits to the nation of Israel (vv. 6–19). The final section is an expanded call to the angels and to the Lord's created works to join the psalmist in praising him (vv. 20–22).

The element of thanksgiving in vv. 3–5 could suggest that Psalm 103 was used originally in conjunction with a thank offering (cf. Jer 33:11). As such, it would be a thanksgiving song that was sung publicly in the great assembly of God's people (cf. Ps 22:22–25[23–26]) as a public testimony about what the Lord had done in the psalmist's experience. However, its predominant features of descriptive praise would indicate that a more general setting of worship was the occasion for this psalm. In either case, Psalm 103 calls on all to join in praise to the Lord for the benefits he has bestowed on his people.

Commentary

1. Call to Praise (103:1–2)

Of David.

1 **My soul, bless the Lord,**
and all that is within me, bless his holy name.
2 **My soul, bless the Lord,**
and do not forget all his benefits.

103:1 In most descriptive praise psalms the call to praise is addressed to the worshiping community or to some other group of people, but in Psalm 103 the psalmist calls on his own inner being to bless the Lord (cf. Ps 104:1, 35). This act of worship involves his entire person. Humans bless the Lord by speaking well of him as they compliment[25666] him publicly. Blessing, or praise, is the natural response to contemplating the Lord's holy character, which provides an

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[64254] Allen, *Psalms 101–150*, 28: "The initial self-exhortation to bless Yahweh is an adaptation of the communal imperatival hymn that uses second plural forms. The psalm is a thanksgiving hymn, a hymn composed for use at the communal stage of the thanksgiving service, before individuals thanked God for personal deliverance and brought their thank offerings."

[65255] Goldingay, *Psalms Volume 3*, 165.

[66256] J. Mays, "Psalm 103: Mercy Joined to Loving Kindness," *Austin Seminary Bulletin* 105 (1990): 28, explains that to bless the Lord "means to do good to God by speaking of God's way and works in adoration and gratitude."

inexhaustible reason for extolling him. The psalmist's praise of the Lord is intentional, as he focuses on various aspects of his greatness and goodness.

103:2 Repeating the resolution in v. 1a, the psalmist calls on himself not to forget the benefits provided by the Lord. Praise remembers the goodness of the Lord, but forgetting the Lord's goodness dilutes praise.[25677] Forgetting is the first long step toward spiritual disaster (cf. Deut 4:9, 23), because when people forget who the Lord is and what he has done, they fail to be grateful to him. Failure to praise the Lord, then, is symptomatic of a deeper heart problem.

2. Cause for Praise (103:3–19)

A. Personal Benefits (103:3–5)

3 **He forgives all your iniquity;**
he heals all your diseases.
4 **He redeems your life from the Pit;**
he crowns you with faithful love and compassion.
5 **He satisfies you with good things;**
your youth is renewed like the eagle.

103:3 Beginning in v. 3 the psalmist details the general benefits of v. 2 by citing particular benefits he has received from the Lord. Continuing to speak to himself, as is indicated by the masculine singular pronouns "your" and "you," he uses broad brushstrokes to portray how the Lord has cared for him, ministering to both his spiritual and physical needs. By forgiving *all* iniquity and healing *all* diseases the Lord has proven sufficient for the full range of his needs. The term *taḥălu'îm* ("diseases") can refer to psychological as well as physical maladies, and in Deut 28:21–22, 27–29, 35, 59–61 a variety of diseases are included in the list of divine judgments on sin (cf. Ps 32:2–5). It is evident that the psalmist has received from the Lord forgiveness for his sins and deliverance from their consequences.[25688]

103:4 The Lord has redeemed the psalmist out of destruction and into delight. The image of the pit refers to the most desperate situations in life from which the Lord has extricated him (cf. Pss 28:1; 40:2[3]); and it may here refer to the underworld, as is implied by its capitalization in CS[69]B. To be crowned implies great honor and status, and the Lord's faithful love and compassion have become the psalmist's crowning glory in life.

[67257] *DBI* 702: "Disciplined remembrance is institutionalized in biblical faith because we are called to interpret our present circumstances in light of God's known faithfulness in the past. Correspondingly, forgetfulness was seen as one of humankind's greatest spiritual maladies. When people had fresh experiential knowledge of God, they responded in wholehearted obedience, but forgetfulness led to wandering from God." This was epitomized in the sad history of the people of Israel when they forgot the Lord during the period of the judges (Judg 3:7).

[68258] VanGemeren, "Psalms," 5:652, notes that the language of healing is used to indicate an act of restoration in Ps 147:3 and Jer 30:12–17; 51:8–9.

[69]CSB Christian Standard Bible (2017)

103:5 The Lord has provided him both satisfaction and strength for life. He has not given meagerly, but lavishly, so that the psalmist is sated by him.[25709] When his strength fails, as it does even for the vigorous youth (cf. Isa 40:30–31), the Lord has provided renewed energy so that the psalmist can soar as an eagle.[71]

[70259] The MT reads עֶדְיֵךְ (“your jewelry”; CSB renders “you”), but the LXX renders this τὴν ἐπιθυμίαν σου, “your desire,” which is difficult to translate back into a textually sound Hebrew text. Many commentators and translations accept the *BHS* emendation to עֲדֵכִי, with the sense “your existence.” Allen, *Psalm 101–150*, 18, considers this emendation a good fit with the sense and form of Psalm 103, as well as similar passages such as Pss 104:33; 146:2. Ross, *A Commentary on the Psalms Volume 3*, 226, argues plausibly from the use of the term in Ezek 16:7 for cheeks that it is best rendered as “mouth” in Ps 103:5.

[71] Daniel J. Estes, *Psalms 73–150*, ed. E. Ray. Clendenen, vol. 13, New American Commentary (Nashville, TN: B&H Publishing Group, 2019), 262–64.