

Bless the Lord, my soul. He has the self-same application in the close of the Psalm, after he has called on others to do this work. Our religion must be social as well as personal; but while it must not end at home, it must begin at home; and relative religion, without personal, will always be found wanting in excitement, in energy, in extent, in continuance, and very commonly in success.

Secondly, It is fervent. And all that is within me, bless his holy name — all my thoughts, my feelings, my understanding, my will, my memory, my conscience, my affections, my passions.

"If there be passions in my soul,

(And passions, Lord, there be);

Let them be all at thy control,

My gracious Lord, for thee."

Thirdly, it is rational, and demanded by the facts of his past life. Therefore "forget not all his benefits." Nothing can properly affect or influence us when it is out of our recollection. "Out of sight out of mind; "and out of mind, out of motive. Whence arose the ingratitude of the Jews of old? Bad memories. "Of the rock that begat thee thou art unmindful, and hast forgotten the God that formed thee." "The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider." It should therefore be your concern, not only to recall your mercies, but to reckon them.

Lastly, it is specific: Who forgiveth all thine iniquities; who healeth all thy diseases.

When all the words in a discourse are emphatic, nothing is emphatic, when we dwell on everything, we dwell on nothing effectively. We are more struck, in a landscape, with a selected point of vision for inspection, than by the general prospect. David was a poet, and understood poetry well; and poetry differs from philosophy. The one seeks to rise from particular facts and instances, to establish general principles and rules; the other is always for descending from generalization to particularization; and much of its beauty and force arises from individualities.

William Jay, 1849.

WHEDON, "1. Bless the Lord, O my soul—To "bless the Lord" is to praise him by declaring his attributes and works, and offering thanksgiving. To "bless" an individual man is to invoke the favour of God upon him. See Numbers 6:22-27. "Soul," here, cannot be taken as the intermediate, or psychical nature, between the mind and body, according to the Greek trichotomy, but the ego, the self, and is parallel to the all that is within me, or inward parts, in the next line; or, as we would say, my inmost soul—the depth of my being. It is to be a soul-work, not formal or lip service. David rouses himself to the sum total of all his higher powers in ascribing praise to God. The word "bless" occurs six times in the psalm.

BENSON, "Verses 1-3

Psalms 103:1-3. All that is within me, bless his holy name — Let all my thoughts and affections be engaged, united, and raised to the highest pitch in and for this work.

Forget not all his benefits — In order to our duty, praising God for his mercies, it is necessary we should have a grateful remembrance of them. And we may be assured we do forget them, in the sense here meant by the psalmist, if we do not give sincere and hearty thanks for them. Who forgiveth all thine iniquities — This is mentioned

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