

# “Forget Not”

(Psalm 103)

## Introduction

➤ For a “New Year’s” sermon this year, I wanted to encourage us to remember how good and gracious the Lord is to us. This can be all too easy for us to forget, as we are preoccupied with the “good things” in life, or as we struggle with trials and sufferings in life. We can become bitter, ungrateful, and even “disappointed” or angry with God. We can be deceived into thinking that we deserve more from God; that God has somehow failed us or wronged us; that we do not need God. If we are not careful – if we are not faithfully studying His Word, and walking in His will – we can forget the infinite greatness and gracious goodness of God.

**Eph 1:3** ~ “Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places”

**Eph 3:20-21** ~ “Now to him who is able to do far more abundantly than all that we ask or think, according to the power at work within us, <sup>21</sup>to him be glory in the church and in Christ Jesus throughout all generations, forever and ever. Amen.”

➤ Psalm 103 is a Psalm of pure, uninterrupted, praise – there are no requests of God, no enemies to be concerned with, no grumbling or complaining, guilt or shame, no worrying or doubting, no fears and no despair.

✓ **Illust:** “No clouds on the horizon, no notes of disappointment, no lines of sadness. It is all joyous, thankful, overflowing praise rising from the hearts of those who have been given full and eternal salvation. No more pure outbursts of praise exists in Scripture” (John MacArthur; sermon: “[Remembering All His Benefits](#)”; May 3, 2020).

**Psalm 103** ~ “Bless the LORD, O my soul, and all that is within me, bless his holy name! <sup>2</sup>Bless the LORD, O my soul, and forget not all his benefits, <sup>3</sup>who forgives all your iniquity, who heals all your diseases, <sup>4</sup>who redeems your life from the pit, who crowns you with steadfast love and mercy, <sup>5</sup>who satisfies you with good so that your youth is renewed like the eagle’s. <sup>6</sup>The LORD works righteousness and justice for all who are oppressed. <sup>7</sup>He made known his ways to Moses, his acts to the people of Israel. <sup>8</sup>The LORD is merciful and gracious, slow to anger and abounding in steadfast love. <sup>9</sup>He will not always chide, nor will he keep his anger forever. <sup>10</sup>He does not deal with us according to our sins, nor repay us according to our iniquities. <sup>11</sup>For as high as the heavens are above the earth, so great is his steadfast love toward those who fear him; <sup>12</sup>as far as the east is from the west, so far does he remove our transgressions from us. <sup>13</sup>As a father shows compassion to his children, so the LORD shows compassion to those who fear him. <sup>14</sup>For he knows our frame; he remembers that we are dust. <sup>15</sup>As for man, his days are like grass; he flourishes like a flower of the field; <sup>16</sup>for the wind passes over it, and it is gone, and its place knows it no more. <sup>17</sup>But the steadfast love of the LORD is from everlasting to everlasting on those who fear him, and his righteousness to children’s children, <sup>18</sup>to those who keep his covenant and remember to do his commandments. <sup>19</sup>The LORD has established his throne in the heavens, and his kingdom rules over all. <sup>20</sup>Bless the LORD, O you his angels, you mighty ones who do his word, obeying the voice of his word! <sup>21</sup>Bless the LORD, all his hosts, his ministers, who do his will! <sup>22</sup>Bless the LORD, all his works, in all places of his dominion. Bless the LORD, O my soul!”

## A Call to Praise the LORD:

➤ This Psalm is attributed to David – who was, aside from Jesus Christ, Israel’s greatest king – who wrote at least half of the 150 Psalms. Many scholars speculate that David wrote this Psalm in his later years, reflecting on the innumerable blessings the LORD had poured on him throughout his life. Regardless, it is important to note that this is no mere “count your blessings” exercise, or some exhortation to think positively. Make no mistake this Psalm is a call to worship!

The word “*bless*” (*barak*) appears seven times in Psalm 103 (vs.1<sup>2x</sup>, 2, 20, 21, 22<sup>2x</sup> [the second “bless” in verse one is supplied by the translators]). In this context, the word means “to bend the knee in veneration” or “to adore with bended knee.” And it is an imperative verb which conveys an exhortation or command.

And there is absolutely no doubt who is to be both the subject and object of our worship – it is “*the LORD*” (YHWH; Yahweh or Jehovah). This word appears eleven times in this Psalm (1, 2, 6, 8, 13, 17, 19, 20, 21, 22<sup>2x</sup>).

**Exodus 3:14-15** ~ “God said to Moses, ‘I am who I am [*hayah ... hayah*].’ And he said, ‘Say this to the people of Israel, ‘I am [*hayah*] has sent me to you.’” <sup>15</sup>God also said to Moses, ‘Say this to the people of Israel, ‘**The LORD** [*Yahweh/Jehovah*], the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you.’ This is my name forever, and thus I am to be remembered throughout all generations.”

The two-word phrase “I am” translates the one Hebrew word (*hayah*) which means “to be.” It is from this Hebrew word that the divine name of God as Yahweh (Jehovah) is derived. When used of God, this word refers to God as the “I am” – the self-existing, eternal God (i.e., always and forever the “I am”, never “I was” or “I will be”). The phrase “I Am” is in reference to God’s self-existent eternally. That is, God has always been and will forever be. He is never the “I was” or even the “I will be.” This is who we are called to worship – the only true self-existing, eternal God.

➤ Notice the all-inclusive nature of this call to worship – both personally and universally: “*Bless the LORD, O my soul, and all that is within me, bless his holy name! ... <sup>22</sup>Bless the LORD, all his works, in all places of his dominion. Bless the LORD, O my soul!*” (vs.1, 22). In fact, the word “*all*” appears nine times in this Psalm (vs.1, 2, 3<sup>2x</sup>, 6, 19, 21, 22<sup>2x</sup>). The true worshipper is to worship God with every fiber of their being (see Deut.6:5), and to worship God for all that He is and all that He has done.

This Psalm is a call for everyone and everything to worship the one true God. There is much more in this Psalm than can be preached in one sermon. Spurgeon rightly stated, “There is too much in the Psalm, for a thousand pens to write” (C.H. Spurgeon; *The Treasury of David*; Ps.103). The depths of the truths stated here, the many various declarations of God’s nature and attributes, warrant more than a lifetime of study and contemplation. To put it plainly, this Psalm is inexhaustible.

➤ For our time together this morning, I have divided this Psalm into three major headings – identifying the three specific groups who are called to worship the LORD God.

### **A. To all of His children (vs.1-19)**

➤ The bulk of this Psalm is calling those whom God has saved to worship God [only those who are saved by God are truly children of God (Jn.1:12; 8:44; Rom.9:8; Eph.2:3; 1Jn.3:1)]. But this is not a critical or condemning lecture. The Psalmist (David) is not looking down from some lofty spiritual pedestal, telling others to be like Him. Initially, he is talking to himself: “*Bless the LORD, O my soul, and all that is within me*” (vs.1). He continues to talk to himself when he refers to “*your iniquity*” (vs.3a) ... “*your diseases*” (vs.3b) ... “*your life*” (vs.4a). He is exhorting himself – in the depths of his very soul – to worship God.

As D. Martyn Lloyd-Jones wrote, in his excellent book titled *Spiritual Depression*, “The main problem in the whole matter of “spiritual depression” in a sense is this – we allow our “self” to talk to us instead of “talking to ourself.” Most unhappiness in life is due to the fact that we “listen to ourselves” instead of “talking to ourselves.”

David, as each of us should do every day, is preaching to himself. He is not a victim of circumstances or imprisoned by his own thoughts and feelings. He is not waiting for someone else to “talk him out of it.” He is not allowing himself to sulk, or pout, or throw himself a “pity party.” He is not going to let others drag him down, or allow himself to drift away from God. He is exhorting

Himself to worship God – despite all negative feelings and every difficult circumstance. He is proactively reminding himself who God is and what God has done.

✓ **Illust:** John Stott wrote of this psalm, “We have here the authentic utterance of a redeemed child of God, who piles up words to express his gratitude to the God of grace” (quoted in *Psalms 42-106: An Expository Commentary*, by James Montgomery Boice; Ps.103).

➤ This Psalm, however, is not relegated to David alone. He later includes the whole community of God’s people (using words such as “*us*”, “*our*” and “*we*”; vs.10-14). For every true believer can echo these words, and emulate David’s spiritual self-talk.

### **i. For what He does (vs.1-7)**

➤ The first several verses can be categorized under the heading of what God has done. He exhorts himself to “*forget not all his benefits*” (vs.2). That is, he wants to remember all the good things that God has done for him. We know that the full list of all God’s benefits is ultimately immeasurable as “*every good gift and every perfect gift is from above, coming down from the Father*” (Jms.1:17) and that God “*has blessed us in Christ with every spiritual blessing*” (Eph.1:3).

Knowing this, David reminds himself what God has done for him with a mere sampling of God’s benefits. Truth be told, any one of these should catapult us into endless and unmitigated worship.

“*who forgives all your iniquity*” (vs.3a). This acknowledges God’s unmerited grace. For He alone can forgive our sins against Him. We all have sinned against God more times and in more ways than we can ever recall. And yet, through the sinless life and substitutionary death of Jesus Christ, all those who receive Jesus as Lord and Savior are forgiven of each and every sin (past, present, future). Repeatedly in God’s Word, we are told that “*the blood of Jesus His Son cleanses us from all sin*” (1Jn.1:7), and that God is “*is faithful and just to forgive us our sins and to cleanse us from all unrighteousness*” (1Jn.1:9).

**Isa 44:22** ~ “I have blotted out your transgressions like a cloud and your sins like mist; return to me, for I have redeemed you.”

**Isa 43:25** ~ “I, I am he who blots out your transgressions for my own sake, and I will not remember your sins.”

“*who heals all your diseases*” (vs.3b). This is not a promise that God will heal you every time you are sick, or of every infirmity (otherwise, we would never die). As we see throughout the Bible, and demonstrated in the healing powers of Jesus, God can certainly cure every disease and heal every deformity – even raise the dead. God still heals today, and ultimately every true Christian will be free from all sickness and disability as they are glorified in heaven forever.

This “*benefit*” (vs.2), being linked to the parallel expression of “*forgives all your iniquity*”, has more to do with spiritual diseases than physical ones (sickness and mortality are consequences of sin), or physical diseases that are the direct result of sin. For sin leaves a person spiritually sick; it hardens the heart, blinds the eyes, deafens the ears, and contaminates the mind; leaving the unforgiven sinner spiritually terminal, often manifesting itself with physical consequences (see Num.12; 1Cor.11:30).

**Ps 31:9-10** ~ “Be gracious to me, O Lord, for I am in distress; my eye is wasted from grief; my soul and my body also. <sup>10</sup>For my life is spent with sorrow, and my years with sighing; my strength fails because of my iniquity, and my bones waste away.”

**Ps 32:3-4** ~ “For when I kept silent, my bones wasted away through my groaning all day long. <sup>4</sup>For day and night your hand was heavy upon me; my strength was dried up as by the heat of summer.”

*“who redeems your life from the pit”* (vs.4a). This is clearly a reference to salvation. Those who put their faith in Jesus Christ, as Lord and Savior, have been redeemed. Since all their sins are forgiven, their debt has been paid, they are freed from the penalty of sin and delivered from the consequences of their sin which is God’s just and eternal condemnation. It is only through Christ that a person can be forgiven, and it is only through Christ that a person can be delivered from the *“pit”* (*Sheol*) of death, and ultimately from hell (see Ps.23:4; 56:13).

I love this saying: “The Christian is born twice, but only dies once; the non-Christian is born only once, but dies twice.”

**Col 1:13-14** ~ “He has delivered us from the domain of darkness and transferred us to the kingdom of his beloved Son, <sup>14</sup>in whom we have redemption, the forgiveness of sins.” (see Rom.3:24; Gal.3:13; 4:5; Eph.1:7; Tit.2:14)

*“who crowns you with steadfast love and mercy”* (vs.4b). This, as in verse three, also works as a parallel to the previous expression. Remarkably, those who have been redeemed – escaping the just and eternal wrath of God – are also awarded a crown. But this crown is not one that we have to wait until we get to heaven to receive. As Christians, from the moment of our genuine conversion, we are immediately crowned with God’s *“steadfast love”* (*hesed*; i.e., God’s loyal/faithful/covenant love) and *“mercy”* (*raham*; i.e., compassion, tenderness, not giving us what we deserve). The Christian cannot lose this crown, because they never earned it!

**Lam 3:22-23** ~ “The steadfast love [*hesed*] of the Lord never ceases; his mercies [*raham*] never come to an end; <sup>23</sup>they are new every morning; great is your faithfulness.”

**Rom 8:38-39** ~ “For I am sure that neither death nor life, nor angels nor rulers, nor things present nor things to come, nor powers, <sup>39</sup>nor height nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.” (see Jn.10:27-29)

*“who satisfies you with good so that your youth is renewed like the eagle’s”* (vs.5). The Christian life is the best life because it is the blessed life. Even the persecuted and martyred Christian life is better than the “best” non-Christian life. To be forgiven by God, to be saved by God, and to be loved by God is to receive (from God) infinitely more than we deserve (from God). God has never wronged us, God has failed us, God has never forsaken us. Some Christians come to Christ overwhelmed by the love and grace of God (having understood that God has forgiven them of all sin), but grow steadily unsatisfied with God as the years go on. We need to be reminded that God is graciously good to us, that He ultimately *“satisfies”* us, and in Him we are *“renewed”* (vs.5).

**Ps 34:8** ~ “Oh, taste and see that the Lord is good! Blessed is the man who takes refuge in him!”

**Isa 40:30-31** ~ “Even youths shall faint and be weary, and young men shall fall exhausted; <sup>31</sup>but they who wait for the Lord shall renew their strength; they shall mount up with wings like eagles; they shall run and not be weary; they shall walk and not faint.”

*“The LORD works righteousness and justice for all who are oppressed”* (vs.6). God also works in the lives of His children to protect them from, and even in the midst of, oppression. This, of course, does not mean that Christians will never suffer injustice. Throughout human history, God’s people have suffered discrimination, persecution, and even martyrdom for His name. But all of God’s people can be assured that not a single drop of blood spilled in the name Christ will be spilled in vain, and not one moment of pain suffered in the name of Christ will be suffered in vain. God will reward and vindicate His people. “All wrongs shall be righted, all the oppressed shall be avenged. Justice may at times leave the courts of man, but it abides upon the tribunal of God” (C.H. Spurgeon. *The Treasury of David*, Ps.103:6).

*“He made known his ways to Moses, his acts to the people of Israel”* (vs.7). God has always made Himself, and His will, known to His people. God revealed Himself to Moses and to the people of Israel (Heb.1:1). God manifested Himself to the apostles and believers through Jesus Christ (Jn.14:5-9; Heb.1:2). For us today, God has revealed Himself through His Word (2Tim.3:16-17; 2Pet.1:20-21).

**Deut 29:29** ~ “The secret things belong to the Lord our God, but the things that are revealed belong to us and to our children forever, that we may do all the words of this law.” (Col.1:26)

**John 15:15** ~ “No longer do I call you servants, for the servant does not know what his master is doing; but I have called you friends, for all that I have heard from my Father I have made known to you.”

➤ This is merely a sampling of what God has done, but it is more than enough to compel the Christian to praise the Lord.

**Eph 3:20-21** ~ “Now to him who is able to do far more abundantly than all that we ask or think, according to the power at work within us, <sup>21</sup>to him be glory in the church and in Christ Jesus throughout all generations, forever and ever. Amen.”

## 2. For who He is (vs.8-19)

➤ In verses 8-19, David extols some the nature and characteristics of God. Here we see an outpouring of God’s attributes, as evidenced in the previous verses concerning what God has done. God’s attributes are all equally true of God, and are indelibly tied to one another. While they are distinct, they are inseparable. This can be seen in the way these verses are written. God’s mercy, grace, patience, love, and sovereignty are all woven together:

*Ps 103:8-19* ~ “*The Lord is merciful and gracious, slow to anger and abounding in steadfast love. <sup>9</sup>He will not always chide, nor will he keep his anger forever. <sup>10</sup>He does not deal with us according to our sins, nor repay us according to our iniquities. <sup>11</sup>For as high as the heavens are above the earth, so great is his steadfast love toward those who fear him; <sup>12</sup>as far as the east is from the west, so far does he remove our transgressions from us. <sup>13</sup>As a father shows compassion to his children, so the Lord shows compassion to those who fear him. <sup>14</sup>For he knows our frame; he remembers that we are dust.*

*<sup>15</sup>As for man, his days are like grass; he flourishes like a flower of the field; <sup>16</sup>for the wind passes over it, and it is gone, and its place knows it no more. <sup>17</sup>But the steadfast love of the LORD is from everlasting to everlasting on those who fear him, and his righteousness to children’s children, <sup>18</sup>to those who keep his covenant and remember to do his commandments. <sup>19</sup>The LORD has established his throne in the heavens, and his kingdom rules over all.”*

➤ These verses represent a glorious kaleidoscope of God’s attributes (see Ex.34:6-7). God is merciful in not giving us the punishment we deserve. God is gracious in that He gives us the righteousness we do not deserve. God is patient in that He does not punish us the moment we first sin. God’s steadfast love is His promise to love us according to His divine purpose not according our own goodness. God’s sovereignty is His power and authority over all things, as He is enthroned *“in the heavens, and his kingdom rules over all”* (vs.19).

➤ I want to highlight three simple yet amazing illustrations given to us in these verses (vs.11-13).

The first is found in verse eleven: *“For as high as the heavens are above the earth, so great is his steadfast love toward those who fear him”* (vs.11). So, if we know how far *“the heavens are above the earth”* we can figure out how great God’s love is *“toward those who fear Him”* (vs.11). One problem, we are not really sure which of the “heavens” to which David was referring. Was he referring to the sky, as in earth’s atmosphere (i.e., the first heaven)? Was he referring to interplanetary and interstellar

space (i.e., the second heaven)? Or was he referring to Heaven as in the dwelling place of God or divine heaven, which is presumably beyond the “observable universe” (i.e., the third heaven).

“The latest NASA stat tells us that they think they know where the edge of the universe is, and they suggest this: if you go 186,000 miles a second, which is the speed of light, you could reach the end of the known universe in 225 trillion years” (John MacArthur; sermon: “Remembering All His Benefits”; May 3, 2020).

There is a massive hint given to us in verse nineteen: *“The Lord has established his throne in the heavens, and his kingdom rules over all”* (vs.19). It would seem that God’s love for His children is as great as earth is from Heaven. This, of course, is incalculable. And that is the point of this illustration. The love God has for those who worship Him is infinite.

The second is found in verse twelve: *“as far as the east is from the west, so far does he remove our transgressions from us.”* (vs.12). This is similar to the previous illustration. We could ask, how far is east from the west? That’s easy, the circumference around the earth (around the equator) is reportedly about 24,901 miles. One problem. This verse is not referring to the circumference of the earth, but the distance *“the east is from the west”* (vs.12). That is, if you were to walk around the earth east until east ended where would you stop? You wouldn’t stop, east goes on forever. The same is true of west. So, again, the point of this illustration is that – because of God’s love, mercy, and grace – there is an infinite distance between us and our sin (Isa 43:25; 44:22).

The third is found in verse thirteen: *“As a father shows compassion to his children, so the Lord shows compassion to those who fear him”* (vs.13). An earthly father is to be the epitome of compassion toward his children. He is to be tender and caring and understanding of their children. This is the ideal, of course (the best earthly illustration we can muster). But where earthly fathers fail, God never does. As the perfect Father, God is always and absolutely compassionate to His children (i.e., those whom He has saved through Christ).

➤ Ultimately, every human illustration or analogy of God fails. For He – as the self-existing, eternal, Creator God – is infinitely greater than all of creation. Nothing in creation can fully be compared to God or fully explain God. The Triune God has no equal (not even close), He has no (real) rival, there is no one and nothing like God.

**Isa 46:9** ~ “... for I am God, and there is no other; I am God, and there is none like me”

## **B. To all of His angels (vs.20-21)**

➤ The call to praise the LORD extends not only to those whom God has saved, but also to the angels God created. *“Bless the LORD, O you his angels, you mighty ones who do his word, obeying the voice of his word! <sup>21</sup>Bless the LORD, all his hosts, his ministers, who do his will!”* (vs.20-21; cf. Ps.148:2). These are all the angels who did not fall in Satan’s rebellion, who are described as *“mighty ones who do [God’s] word, obeying the voice of His word”* (vs.20) and *“who do his will”* (vs.21).

In addition, this call to worship is for all heavenly beings – *“all his hosts”* (vs.21). This would include all “living creatures” in heaven, and all of the “elders” in heaven:

**Rev 4:8-11** ~ “And the four living creatures, each of them with six wings, are full of eyes all around and within, and day and night they never cease to say, ‘Holy, holy, holy, is the Lord God Almighty, who was and is and is to come!’

<sup>9</sup>And whenever the living creatures give glory and honor and thanks to him who is seated on the throne, who lives forever and ever, <sup>10</sup>the twenty-four elders fall down before him who is seated on the throne and worship him who lives forever and ever. They cast their crowns before the throne, saying, <sup>11</sup>“Worthy are you, our Lord and God, to receive glory and honor and power, for you created all things, and by your will they existed and were created.””

**Rev 5:11-12** ~ “Then I looked, and I heard around the throne and the living creatures and the elders the voice of many angels, numbering myriads of myriads and thousands of thousands, <sup>12</sup>saying with a loud voice, ‘Worthy is the Lamb who was slain, to receive power and wealth and wisdom and might and honor and glory and blessing!’”

➤ As Christians, when we worship God in spirit and in truth (Jn.4:23, 24), we join all angelic beings in praise to God.

**Eph 3:10** ~ “so that through the church the manifold wisdom of God might now be made known to the rulers and authorities in the heavenly places.”

### C. To all of His creation (vs.22)

➤ The call to worship God is not just for all of God’s people, and all of God’s angels, but for all of God’s creation as well: *“Bless the LORD, all his works, in all places of his dominion”* (vs.22). In fact, “hosts” (vs.21) can sometimes refer to the sun, the moon, and the stars (Deut.4:19). Literally, everything that God created – which includes everything but God Himself – is commanded to worship the Lord. All creation, both animate and inanimate, visible and invisible, in heaven and on earth, physical and spiritual, is to praise the LORD.

**Psalms 148** ~ “Praise the LORD! Praise the LORD from the heavens; praise him in the heights! <sup>2</sup>Praise him, all his angels; praise him, all his hosts! <sup>3</sup>Praise him, sun and moon, praise him, all you shining stars! <sup>4</sup>Praise him, you highest heavens, and you waters above the heavens! <sup>5</sup>Let them praise the name of the LORD! For he commanded and they were created. ...

<sup>7</sup>Praise the LORD from the earth, you great sea creatures and all deeps, <sup>8</sup>fire and hail, snow and mist, stormy wind fulfilling his word! <sup>9</sup>Mountains and all hills, fruit trees and all cedars! <sup>10</sup>Beasts and all livestock, creeping things and flying birds! <sup>11</sup>Kings of the earth and all peoples, princes and all rulers of the earth! <sup>12</sup>Young men and maidens together, old men and children!

<sup>13</sup>Let them praise the name of the LORD, for his name alone is exalted; his majesty is above earth and heaven. <sup>14</sup>He has raised up a horn for his people, praise for all his saints, for the people of Israel who are near to him. Praise the LORD!” (see Ps.19:1; 66:4)

➤ The refrain of this Psalm is a reminder that we are (everyone is) called – commanded – to praise the LORD; the only self-existing, eternal God. We must preach this to ourselves every day (and all throughout the day). Notice that this Psalm ends as it began: *“Bless the LORD, O my soul!”* (vs.22; see vs.1).

### Conclusion

➤ We must not forget who the LORD is and what He has done. We must not let the trials and distractions of this life, eclipse what is most important. We are made to worship God.

**Deut 8:11-20** ~ “Take care lest you forget the Lord your God by not keeping his commandments and his rules and his statutes, which I command you today, <sup>12</sup>lest, when you have eaten and are full and have built good houses and live in them, <sup>13</sup>and when your herds and flocks multiply and your silver and gold is multiplied and all that you have is multiplied, <sup>14</sup>then your heart be lifted up, and you forget the Lord your God, who brought you out of the land of Egypt, out of the house of slavery, <sup>15</sup>who led you through the great and terrifying wilderness, with its fiery serpents and scorpions and thirsty ground where there was no water, who brought you water out of the flinty rock, <sup>16</sup>who fed you in the wilderness with manna that your fathers did not know, that he might humble you and test you, to do you good in the end.

<sup>17</sup>Beware lest you say in your heart, ‘My power and the might of my hand have gotten me this wealth.’

<sup>18</sup>You shall remember the Lord your God, for it is he who gives you power to get wealth, that he may confirm his covenant that he swore to your fathers, as it is this day. <sup>19</sup>And if you forget the Lord your God and go after other gods and serve them and worship them, I solemnly warn you today that you shall surely perish. <sup>20</sup>Like the nations that the Lord makes to perish before you, so shall you perish, because you would not obey the voice of the Lord your God.”