

# Psalms 116:7

Authorized King James Version (KJV)

Return unto thy rest, O my soul; for the LORD hath dealt bountifully with thee.

## Analysis

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**Return unto thy rest, O my soul; for the LORD hath dealt bountifully with thee.** The psalmist addresses his own soul, commanding return to peace. **Return unto thy rest** (shuvi nafshi limnuchayikhi, שׁוּבִי נַפְשִׁי לַמְנוּחַיִכִּי) uses shuv (שׁוּב, return), the great Hebrew word for repentance and restoration. Menuchah (מְנוּחָה) means rest, quiet, peaceful settlement.

The soul had been disturbed by death's threat (v. 3), turbulent with fear and anguish. Now, having experienced deliverance (v. 6), the soul is commanded to rest again. This is self-exhortation, talking to oneself to reinforce faith. David similarly questioned his downcast soul: 'Why art thou cast down, O my soul?' (Psalm 42:5), then commanded, 'Hope thou in God.'

**For the LORD hath dealt bountifully with thee** (ki-Yahweh gamal alayikhi, כִּי־יְהוָה גָּמַל עָלֶיכִי). Gamal (גָּמַל) means to deal out, recompense, reward abundantly. The basis for soul-rest is divine bounty—not circumstances' improvement but God's faithful character and proven care. This anticipates Jesus's invitation: 'Come unto me, all ye that labour and are heavy laden, and I will give you rest' (Matthew 11:28).

## Historical Context

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Biblical anthropology recognizes internal dialogue and self-command as spiritual discipline. The 'soul' (nephesh) encompasses emotions, will, and desires. Believers

must preach to themselves, reminding their turbulent emotions of theological truth. Puritan Thomas Watson wrote, 'A Christian must not only act, but be acted upon.' We must actively command our passive emotions based on divine truth. This psalm models cognitive-behavioral-spiritual therapy: rehearsing truth to calm anxiety, recalling past deliverance to trust future provision.

## Related Passages

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**1 Corinthians 13:4** — Characteristics of love

**John 15:13** — Greatest form of love

**Revelation 20:12** — Judgment according to deeds

**Matthew 25:31** — Final judgment

## Study Questions

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1. How can you practice healthy self-exhortation, commanding your soul to rest based on God's faithful character?
2. What is the relationship between remembering past blessings ('the LORD hath dealt bountifully') and finding present peace?
3. In what ways is true rest ultimately found not in changed circumstances but in God's proven bounty?

## Interlinear Text

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שׁוּבִי	נַפְשִׁי	לְמִנוּחַ יָכִי	כִּי	יְהוָה	גָּמַל
<b>Return</b>	<b>O my soul</b>	<b>unto thy rest</b>	H3588	<b>for the LORD</b>	<b>hath dealt bountifully</b>
H7725	H5315	H4494		H3068	H1580

עָלִיכִי

H5921

## Additional Cross-References

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**Psalms 13:6** (References Lord): I will sing unto the LORD, because he hath dealt bountifully with me.

**Jeremiah 6:16** (References Lord): Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein.

**Jeremiah 30:10** (References Lord): Therefore fear thou not, O my servant Jacob, saith the LORD; neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid.

**Psalms 95:11** (Parallel theme): Unto whom I swear in my wrath that they should not enter into my rest.

**Psalms 119:17** (Parallel theme): Deal bountifully with thy servant, that I may live, and keep thy word.