

Psalm 102

Thanks to God for private, 6. and public benefites. 17. His mercie, iustice, and other proprietes are immutable. 20. Angels, and al other creatures are invited to praise him.

Gratitude for
Gods benefits.
The 7. key.

To ^a)David himself.

My foule ^b)bleffe thou our Lord: and ^c)al things, that are within me, his holie name.
My foule bleffe thou our Lord: and forget not al his retributions.

³ Who is ^d)propitious to al thine iniquities: who ^e)healeth al thine infirmities.

⁴ Who ^f)redemeth thy life from deadly falling: who ^g)crowneth thee in mercie and commiserations.

⁵ Who ^h)replenisheth thy desire in good things: ^a)thy youth ⁱ)shal be renewed as the eagles.

⁶ Our Lord ^j)doth mercies: and ^k)iudgement to al that suffer wrong.

⁷ He made his waies ^l)knowne to Moyfes, his willes to the children of Ifrael.

⁸ Our Lord is ^m)pitieful, and ⁿ)merciful: ^o)long suffering, and very merciful.

^a Inspired to David, and written by him.

^b Shew forth praise, and thanks:

^c al my cogitations, affections, senses, and powers.

^d The first benefite of grace is remission of finnes:

^e the second, is curing euil habites, or dispositions.

^f The third, to conferre from falling againe:

^g the fourth, to geue victorie and reward in abundant measure.

^h The fifth, to grant al lawful petitions temporal and spiritual, which are good for the foule,

ⁱ the sixth, resurrection of flesh in glorie.

^j Our Lord, whose special propertie is to shew mercie,

^k when the same is neglected, he reuengeth the wrongs, deliuering the oppressed, and punishing the oppressors.

^l By geuing them a written law.

^m God is naturally pittiful, to releue the afflicted,

ⁿ merciful towards finners,

^o loath to be angrie, or to punish.

9 ^aHe wil ^a)not be angrie alwayes: neither wil he threaten for euer.

10 He hath not done to vs according to our finnes: neither according to our iniquities hath he rewarded vs.

11 For according to the height of heauen from the earth: hath he ftrenghned his mercie vpon them that feare him.

12 As far ^b)as the Eaft is diftant from the Weft: hath he made our iniquities far from vs.

13 As a father hath compaffion of his children, fo hath our Lord compaffion on them that feare him: 14 becaufe he hath knowen ^c)our making.

He remembred that we are duft: 15 man, his daies are as graffe, as the floure of the filde fo shal he florish.

16 Because the fpirit shal paffe in him, and he shal not ftand: and he shal know his place no more.

17 But the mercie of our Lord from euerlafting, and vnto euerlafting vpon them that feare him.

And his iuftice is vpon the childrens children, to them that keepe his teftament.

18 And are mindful of his commandmentes, to ^d)doe them.

19 Our Lord hath prepared his feate in heauen: and his Kingdom shal haue dominion ouer al.

20 Bleffe our Lord al ye his Angels: mightie in powre, doing his word, that feare the voice of his wordes.

21 Bleffe our Lord al ye his hoafte: you his minifters, that doe his wil.

^a God punifheth not penitents with eternal paine, but with temporal: for though (as in the next verfe) our finnes of their owne nature, deferue eternal punifhment, yet Chrift paying our ranfome, true penitents are only punifhed temporally.

^b See here the perfect washing away, and feparation of finnes.

^c In regard of our frailtie he hath compaffion: yet his mercie only auaieth to them that feare him: as in the next wordes before, and v. 17.

^d A iuft man not only knoweth, and remembreth, but alfo doth the commandments.

²² Bleffe ye our Lord ^{a)}al his workes: in euerie place
^{b)}of his dominion, my foule bleffe thou our Lord.

ANNOTATIONS

5 Thy youth shall be renewed, as the Eagles.) Ariftotel and Plinie write, that an Eagle decayeth not, nor euer dieth by old age, but the vpper part of her beake ftill growing, at laft hindereth her from eating, and fo fhe dieth of famine. Saadiaz, and other Hebrew Rabbins, reporte that an Eagle euerie tenne yeares wafheth herfelfe in the fea as in a bath, & then flying very high burneth her fethers in the elemental fire, & new fethers growing fhe becometh frefh, as in her firft youth, til at laft about an hundred yeares old, fhe is not able to rife from the water and fo is drowned. S. Auguftin more probably affirmeth that in long time her beake growing long, and ftopping her mouth, that fhe can not eat, fhe breaketh the vpper hooked part therof againft a ftone, and fo receiueth meate, and recouereth ftrength, as in her youth. But whatfoeuer is the natural propertie of this kingly birde, the Royal Prophet here inftituteth vs, by the fimilitude of her long life, or by the renouation of her ftrengthen, that iuft men, Gods feruantes are fpiritually renouated in Chrift, the principal rocke, on whom the Church, & al the faithful are built, either by receiuing new ftrengthen by his grace in their foules, after they are weakened by finne; as S. Ierom and Euthymius *expound this place*: or by reftauration of their bodies glorified in the refurrection; as S. Auguftin teacheth: or by both, as moft Catholique Doctors vnderftand it. For one fenfe of holie Scripture excludeth not an other. Efpecially when one is fubordinate to the other. As here thefe two fenfes do very wel concur, feing the ftate of the bodie after refurrection, dependeth vpon the ftate of the foule, at the time of death.

An Eagle frefh
in old age as in
youth.

Renouation of a
finer by grace.

Diuerfe fenfes of
the fame Scrip-
ture.

9 He vvill not be angrie alvvayes.) Origen mifunderftood this place, and fome other like, holding an erroneus opinion, that al, euen the moft wicked finners, both men and diuels, fhall at laft be faued, and not eternally damned: which is a condemned herefie, contrarie to euident places of holie Scriptures *Pfal. 9. v. 6.* The impious hath perifhed: their name thou haft destroyed for euer, & foreuer & euer. *Mat. 25.* The wicked fhall goe into fire euerlafting, into euerlafting punifhment. *Apoc. 20.* The beaft and the falfe prophet (and the fame reafon is for al the vvicked) fhall be tormented day and night, for euer and euer. Neither are

Origens herefie
that al fhall be
faued.

^a Al creatures, though naturally fenfeles, yet praife God, becaufe they are his worke,

^b and becaufe they are in his dominion.

these vvordes (God vvil not be angrie alvvayes) fpoken vniuerfally,
touching al finners vvhofoeuer, but are limited, *v. 13. & 17.* to
thofe that feare him, and kepe his teftament: vvheras al thofe
that dye in mortal finne, are ftill obftinate in malice, and can neuer
rightly repent, nor rightly feare God, nor kepe his commandments.

The damned can
neuer repent.