

Psalme 102

*Thanks to God for priuate, 6. and publike benefites. 17. His mercie, iuftice, and other proprietes are immutable. 20. Angels, and al other creatures are inuited to praife him.*

Gratitude for  
Gods benefits.  
The 7. key.

To <sup>a)</sup>Dauid himfelf.

**M**y foule <sup>b)</sup>bleffe thou our Lord: and <sup>c)</sup>al things, that are within me, his holie name.  
My foule bleffe thou our Lord: and forget not al his retributions.

<sup>3</sup> Who is <sup>d)</sup>propitious to al thine iniquities: who <sup>e)</sup>healeth al thine infirmites.

<sup>4</sup> Who <sup>f)</sup>redemeth thy life from deadly falling: who <sup>g)</sup>crowneth thee in mercie and commiferations.

<sup>5</sup> Who <sup>h)</sup>replenisheth thy defire in good things: <sup>h)</sup>thy youth <sup>i)</sup>shal be renewed as the eagles.

<sup>6</sup> Our Lord <sup>j)</sup>doth mercies: and <sup>k)</sup>iudgement to al that fuffer wrong.

<sup>7</sup> He made his waies <sup>l)</sup>knowne to Moyfes, his willes to the children of Ifrael.

<sup>8</sup> Our Lord is <sup>m)</sup>pittieful, and <sup>n)</sup>merciful: <sup>o)</sup>long fuffering, and very merciful.

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- <sup>a</sup> Infpired to Dauid, and written by him.
  - <sup>b</sup> Shew forth praife, and thanks:
  - <sup>c</sup> al my cogitations, affections, fenfes, and powres.
  - <sup>d</sup> The firft benefite of grace is remiffion of finnes:
  - <sup>e</sup> the fecond, is curing euil habites, or difpofitions.
  - <sup>f</sup> The third, to conferue from falling againe:
  - <sup>g</sup> the fourth, to geue victorie and reward in abundant meafure.
  - <sup>h</sup> The fifth, to grant al lawful petitions temporal and fpiritual, which are good for the foule,
  - <sup>i</sup> the fixth, refurrection of flesh in glorie.
  - <sup>j</sup> Our Lord, whose fpecial propertie is to fhew mercie,
  - <sup>k</sup> when the fame is neglected, he reuengeth the wrongs, deliuering the oppreffed, and punifhing the oppreffors.
  - <sup>l</sup> By geuing them a written law.
  - <sup>m</sup> God is naturally pittiful, to releee the afflicted,
  - <sup>n</sup> merciful towards finners,
  - <sup>o</sup> loath to be angrie, or to punifh.

<sup>9</sup> He wil <sup>a</sup>)not be angrie alwayes: neither wil he threaten for euer.

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

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

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

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

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

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

<sup>17</sup> 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.

<sup>18</sup> And are mindful of his commandmentes, to <sup>d</sup>)doe them.

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

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

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

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<sup>a</sup> 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.

<sup>b</sup> See here the perfect washing away, and feperation of finnes.

<sup>c</sup> 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.

<sup>d</sup> A iuft man not only knoweth, and remembreth, but alfo doth the commandments.

<sup>22</sup> Bleffe ye our Lord <sup>a)</sup>al his workes: in euerie place  
<sup>b)</sup>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 she 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 she becometh frefh, as in her firft youth, til at laft about an hundred yeares old, she 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 she can not eate, she breaketh the vpper hooked part thereof 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 inftrocteth vs, by the fimilitude of her long life, or by the renouation of her ftreingth, 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 ftreingth 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 concurre, feing the ftate of the bodie after refurrection, dependeth vpon the ftate of the foule, at the time of death.

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 eident 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

An Eagle frefh in old age as in youth.

Renouation of a finner by grace.

Diuerfe fenfes of the fame Scripture.

Origens herefie that al fhall be faued.

<sup>a</sup> Al creatures, though naturally fenfeles, yet praife God, becaufe they are his worke,

<sup>b</sup> 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.