

Psalme 146

*God is alfo to be praied by his peculiar people, for particular benefites, 4. & for his omnipotent powre, wifdom, goodnes, in creating, and gouerning this whole world, 11. and moft fpecial benignitie towards thofe that truft in him.*

Gods excellencie in creating and gouerning the vworld. The 2. key.

Alleluia.

**P**rayfe ye our Lord becaufe Pfalme <sup>a</sup>is good: to our God let there be pleafant, and comelie praife.

<sup>2</sup> Our Lord building vp Ierufalem: <sup>b</sup>wil gather together the difperfions of Ifrael.

<sup>3</sup> Who <sup>c</sup>healeth the contrite of hart: and bindeth vp their fores.

<sup>4</sup> Who <sup>d</sup>numbereth the multitude of ftarres: and <sup>e</sup>geueth names to them al.

<sup>5</sup> Great is our Lord, and great is his ftrength: and of his wifdom there is no <sup>f</sup>number.

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<sup>a</sup> It is good to fing Pfalmes of praife to God.

<sup>b</sup> A prophecie of the reftaoration of Ierufalem after the captiuitie.

<sup>c</sup> Remitteth finnes to the penitent.

<sup>d</sup> Befides experience of euerie one, that fhall behold the firmament in a clere night, the holie Scripture (*Gen. 15. v. 5.*) fheweth, that the ftarres are innumerable to man. For albeit Ptolomæy and other Aftronomers numbereth certaine more notorious ftarres, which ferue efpecially for fome knowlege in the fcience of Aftronomie, numbering 349. fuch in the Zodiach; 316. in the South part therof; and 360. on the North part, which are in al 1025. Yet al acknowledge that no man can come nere to anie probable coniecture of the whole number, nor is able to attaine anie perfect knowlege of their natural influences, and fpecial proprieties. And therefore the Pfalmift propofeth here the admirable, and vnfeearchable knowlege of God: who both moft exactly knowveth the number,

<sup>e</sup> and fo perfectly their nature, that his diuine Omnificence geueth to euerie ftarre a proper name, according to their fingular differences and proprieties.

<sup>f</sup> Things fubiect to Gods knowlege and vvifdom are innumerable.

<sup>6</sup> Our Lord receiuing the meeke: & humbling fin-  
ners euen to the ground.

<sup>7</sup> Sing ye to our Lord in confeffion: fing ye to our  
God on harpe.

<sup>8</sup> Who <sup>a</sup>)couereth the heauen with cloudes: and  
prepareth rayne for the earth.

Who bringeth forth graffe in the mountaines: and  
herbe for the feruice of men.

<sup>9</sup> Who geueth to beaftes their foode: and to <sup>b</sup>)the  
young rauens that cal vpon him.

<sup>10</sup> He shal not haue pleafure in the ftrength of an  
horfe: nor in the legges of a man shal he be wel pleafed.

<sup>11</sup> Our Lord is wel pleafed toward them that feare  
him: and in them, that hope vpon his mercie.

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<sup>a</sup> Al thefe and the like benefites do fhev Gods incomparable greatnes,  
vvifdom, and goodnes.

<sup>b</sup> Both facred and prophane auctors testifie, that rauens feing their  
yong ones, either vvithout fethers, or to haue vvhitifh, vnlike to  
theirs, as fufpecting that they are not their ovvne birdes, but of  
fome other kinde, leaue them deftitute of meate; therfore God the  
auctor of nature, and conferuer of al kindes of creatures, by his fpe-  
cial prouidence, feedeth them: either by a certaine dew, hanging  
neere them in the ayre, as Ifidorus fupposeth; or by litle beaftes,  
or flees, fent by Gods prouidence, vvwhich they catching into their  
mouthes, are nourifhed and brought vp, as S. Chryfoftom tea-  
cheth, *fer. in Heliam*; or by vvhat other meanes foeuer, al agree  
that yong rauens are neglected by their parents, and are fedde  
merueloufly by Gods ordinance; by vvwhich example the Pfalmift  
fheveth, that much more God hath care of men: efpecially of  
fuch men (faith S. Chryfoftom) as honour him vvith hymnes and  
praifes, vvhom alfo he hath called to be his peculiar people, and  
his ovvne portion or inheritance.