

THE BOOKE OF PSALMES

PROEMIAL ANNOTATIONS VPON THE BOOKE OF PSALMES.

The authoritie of this Booke was euer authentical, and certaine, as the affured word of God, and Canonical Scripture. But concerning the author, there be diuers opinions. For although it be manifest by the teftimonie of Philo, and Iosephus, that in their time, and alwaies before, only King Dauid was by al Hebrew Doctors holden for Author of al the Pfalmes: yet after that lerned Origen, and other Chriftian doctors, expounded manie Pfalmes of Chrift, the Iewes being preffed therewith, begane to denie that al were Dauids: alleaging for their new opinion, the titles of diuers Pfalmes, and fome other difficulties, miniftring occafion of much needles difpute, ftill acknowledging the whole booke to be Canonical. Wherupon S. Ierom, and S. Auguftin, fometimes admitted thofe as authores of certaine Pfalmes, whose names are in the titles thereof. S. Cyprian, S. Cyril, S. Athanafius, and others agree in general, that Dauid writte not al: but differ much in particular, touching other fuppofed authores. In fo much that *Melchifedech, Moyfes, Afaph, Eman, Idithun, The fonnes of Core, Salomon, Ieremie, Ezechiel, Eldras, Aggæus, and Zacharias, are al* (with more or leffe probabilitie) *reputed authores of feueral Pfalmes.* Neuertheles it femeth that S. Ierom rather related other mens iudgement, then shewed his owne; as we shal note by and by. And S. Auguftin (*li. 17. c. 14. de ciuit.*) maturely discuffing this doubt, faith plainly, that *their Iudgement femed to him more credible, vvho attribute al the hundred fiftie Pfalmes to Dauid alone.* Further explicating that wheras fome Pfalmes haue Dauids owne name in their titles, fome haue other mens names, fome none at al, *this diuerfitie importeth not diuers authores, but signifieth other thinges, either perteyning to the fame perfons, or by interpretation of their names, belonging to the prefent matter, as our Lord*

This booke vn- doubtedly is canonical Scrip- ture.

Late He- brew Doc- tors and fome Catholiques hold diuers au- thors of fundry Pfalmes.

It is much more probable that Dauid was au- thor of al. Proued by S. Auguftin, S. Chryfoftom, and greateft part of Doctors.

*Præfat. in Pfal.
Epift. 134. 139.*

inspired him. Likewise S. Chrysoftome resolutely iudgeth, that only King Dauid was author of this whole Booke. Moued especially by this argument, for that Chrif and the Apostles alleaging the Pfalmes, do oftentimes name Dauid as author, and neuer anie other.

Mat. 22. v. 16.
Act. 4. v. 24. Ro. 4.
v. 6. Ro. 11. v. 9.
Heb. 4. v. 7.

The common voice
of Chrifians & some
general counsels, call
it Dauids Pfalter.

Also Origen, S. Basil, S. Ambrose, S. Hilary, Theodoretus, Cassiodorus, Bede, Eutimius, and most part of ancient and late writers, with the most common voice of Chrifians, call this booke the Pfalmes of Dauid: and the General Councils of Carthage, Florence, and Trent, in the Catalogue of Canonical Scriptures recite this booke, by the name of Dauids Pfalter.

Moreover it is clere, *Act. 2.*, that the second Psalm, though it want his name, is Dauids. And other Scriptures *2. Paral. 7. v. 6.* and *1. Esd. 3. v. 10.* say plainly, that Dauid made the Pfalmes, *104. 105. 106. 117. 135.* beginning: *Confesse to our Lord, because he is good, because his mercie is for euer.* Which he appointed the Levites to sing, or play on instruments: *1. Paral. 15. & 16.* and yet they haue not his name in their titles. Again, *2. Reg. 23.* Dauid is only intitled *the egreious*, or excellent *Pfalmist of Israel.* Neither were Asaph, Eman, and Idithun anie where called Prophetes (as are all the writers of holie Scriptures) but only masters of musike, *1. Paral. 25.* And the sonnes of Core were only porters, *1. Paral. 26.* Finally S. Ierom (whose iudgement the whole Church singularly esteemeth, in all questions belonging to holie Scriptures) seemeth as much inclined, that only the Royal Prophet Dauid was author of this whole booke, as to the contrarie. For in his *Epistle to Paulinus*, prefixed before the Latin Bible, comprehending the principal arguments of feuerall bookes, when he cometh to the Pfalmes, without mention of other authors, saith: *Dauid our Simonides, Pindarus, and Alceus; Flaccus also, Catullus, and Cerenus, foundeth out Chrif, with harpe & tenne stringed Pfalter, rising vp from hel:* so attributing the summe of this whole booke to the Royal Prophet Dauid, as if he supposed no other author.

S. Ierom attributeth
the summe of this
booke to Dauid only.

Mat. 5. 7. 11.
22. Luc. 16.

S. Greg. in
Pfal. pœnitent.

Touching therefore the argument, or contentes of this diuine Pfalter, al Catholique Doctors vniformly agree that it is the abridgement, fumme, and fubftance of al holie Scriptures, both old and new Teftament. As may firft be probably collected, by that Chrift himfelfe often comprehending al the old Teftament by the termes of the Law and Prophetes, in one place (*Luc. 24. v. 44.*) femeth not onlie to reduce al to *the Lavv and Prophetes iointly*, but alfo to *the Pfalmes alone*, or feuerally. But whether this be our Sauours diuine meaning or no in that place, out of this and manie other places, al the ancient Fathers teach exprefly, that the Pfalmes are an Epitome of al other holie Scriptures. For example, S. Denys, *li. de Ecclef. Hierar. contemplat. 2.* after brief recital of the contents of other holie Scriptures, faith: *This facred booke of diuine Canticles, doth exhibite both a general fong, and expofition of diuine things.* S. Bafil calleth the *Pfalmodie of Dauid the common and moft plentiful ftorehoufe of al facred doctrine: the treafure of perfect Theologie.* S. Ambrofe accounteth it *the register of the vvhole Scripture.* Origen, S. Cyprian, S. Ierom, S. Chryfoftom, S. Gregorie, S. Beda, S. Bernard, Caffiodorus, Eutimius, and others vfe the fame, or very like termes. S. Auguftin particularly diftinguifhing al the Scriptures into foure fortes of bookes, fheweth that the Pfalmes conteyne al: *The Lavv* (faith he) *teacheth fomethinges, the Hiftorie fomethinges, the Prouerbes alfo and the Prophetes teach fomethinges: but the Booke of Pfalmes teacheth al. It propofeth the Lavv, recounteth things of old, prefcribeth the due ordering of mens actions, and prophecieteth things to come. Briefly it is a common treafure of good doctrine, aptly adminiftring that is neceffarie to euerie one.* And a litle after, exemplifying in particular points: *Is not here* (faith he) *al greatnes of vertue, and is not here the right fquare of iuftice? is not the comelines of chaftitie; the confummation of prudence? is not vvhatfoeuer may be called good, lerned in the Pfalmes? Here is the knowvlege of God; the clere prenunciation*

The Pfalmes
are a Summe of
al other Scrip-
tures.

They cōteine
the fumme of
Legal, Hiftori-
cal, Sapiential,
and Prophetical
doctrine.

of Chrift to come in flesh; the hope of general Refurrection; feare of torments; promife of glorie; reuelation of myfteries. Euen al good thinges are here, as in a common great treafure, laide vp and heaped together.

Gods prouidence in
fweetly drawing our
confent & cooper-
ation of free-wil,
which is neceffarie
to faluation.

See then and obferue here (Chriftian reader) the admirable wifdom, and goodnes of God. The meanes of mans faluation being fo difpofed, that his owne free confent, and cooperation is therto neceffarily required, according to that moft approued doctrin of the fame S. Auguftin: *Qui creauit te fine te; non iuftificat te fine te. He that created thee, vvithout thee, doth not iuftifie thee vvithout thee:* to helpe our weaknes, and fweetly to draw our mindes, otherwife auerfe from trauel and paine,

Ser. 15. de verb. Apoft.

the Holie Ghofthath ordained that in fmal rowme, and in pleafant maner, we may attaine neceffarie knowlege of God, & our felues, eafely kepe the fame in memorie, and dayly put in practife our chiefeft dutie, in feruing and praifing God, by finging, reading, or hearing thefe diuine Pfalmes, which one booke (as euerie one fhall be able to lerne it, more or leffe perfectly) openeth and fheweth the way, to vnderftand al other Scriptures, and fo to finde, & enioy the hidden treafures of Gods word: in like maner as a key openeth a lock. For the whole facred

S. Bafil in prolog.

Holie Scriptures
a fealed booke.

Bible is a fealed Booke, and not rightly vnderftood, til the feale, or lock be opened, by the key of Gods fpirite, geuing knowlege; which the Holie Ghofth, amongft other wayes, infpireth very often, by facred Mufike or Pfalmodie. As S. Gregorie noteth in holie Scripture (*4. Reg. 3. v. 15.*) where Elifeus not yet knowing Gods wil in a particular cafe, called for a Pfalmift (or player on inftruments) and *vvhen the Pfalmift fang, the hand of our Lord came vpon Elifeus*, and prefently he prefcribing what fhould be donne, procured plentie of water without rayne, where was none before, and prophecied victorie againft the enemies. Reafon alfo and experience teach, that as *men of cheerful hart are apt to fing:* fo the exercife of reading, finging, or playing Pfalmes, is a conuenient and a fpecial meanes, to attaine quietnes or cheerfulnes of mind.

Apoc. 5.

li. 4. dialogi. c. 42.

The Pfalter
is the key of
other Scriptures.

The Pfalter is the key of other Scriptures.

Iac. 5.

But as this holie Pfalter is the key of other Scriptures, so it selfe is most especially a sealed, and locked Booke, requiring manie keyes. *Euerie Pfallme* (faith S. Hierie) *hath a peculiar key, and oftentimes there be so manie lockes and keyes of one Pfallme, as there be diuers persons that speake, to diuers endes and purposes.* For albeit diuers mysteries are sometimes connected, and so require fundrie keyes, yet there is but one principal, & proper key of ech Pfallme: otherwise it should be diuided into manie Pfalmes. Our first endeouour therefore must be, to find the proper key of euerie Pfallme, that is, to know what is principally therein conteyned. To this purpose the lerned Expofiters of this booke, haue obserued tenne general pointes, or feuerall matters, to which al the contents may be reduced, as it were, so manie keyes, and meanes of entrance into the fense, and true vnderstanding of al the Pfalmes. And the same may likewise be called the tenne stringes of this diuine instrument. Vpon one of which, euerie Pfallme principally playeth, touching the rest more or lesse, as cause requireth, for more melodious harmonie, and perfect musike.

The first key, or string, is God himself: One in Substance: Three in Persons. Almighty, Alperfect, Powre, VVifdom, Goodnes, Maieftie, Iustice, Mercie, & other Diuine Attributes. The second, is Gods workes of Creation, Conseruation, and Gouerning of the whole world.

The third, Gods Prouidence, especially towards man, in protecting and rewarding the iust: in permitting, and punishing the wicked. The fourth, is the peculiar calling of the Hebrew people, their beginning in Abraham, Isaac, and Iacob: their maruelous increase in Ægypt: diuers estates, manie admirable and miraculous thinges donne amongst them; with their ingratitude, reiection, and reprobation. The fifth principal key, and string is Chrif, the promised Redemer of mankind: prophesying his Incarnation, Natiuitie, Trauels, Sufferings, Death, Refurrection, Ascension, and Glorie. The sixt is the propagation of Christs name and Religion, with Sacrifice and Sacramentes, in the multitude of Gentiles beleeu- ing in him, euen to the vttermost coastes of the earth,

But itselfe is also sealed.

But one principal key of ech Pfallme.

Tenne keyes of the Pfalter.

Also tenne stringes.

1. Key. One God the B. Trinitie.
2. Gods workes.
3. Gods prouidence.
4. The Hebrew people.
5. Chrif our Redemer.
6. Conuerfion of Gentils, the Catholique Church.

7. Faith & good workes. the Catholique Church euer vifible. The feuenth is the true maner of feruing God, with fincere faith, and good workes. The eight, holie Dauid interpoſeth manie thinges concerning himſelfe. As Gods fingular benefites towards him, for which he rendereth thanks, and diuine praifes, recounteth his enimies, dangers, and afflictions of mind & bodie, namely by Saul, Abſalon and others, humbly beſeeeking, and obtaining Gods protection. He alſo expreſſeth in himſelfe a perfect image, and patterne of a fincere and hartie penitent: bewayling, confeſſing, and puniſhing his owne finnes. The ninth is the end and renouation of this world, with the general Refurrection, and Iudgement. The tenth is eternal felicitie, and punishment, according as euerie one deſerueth in this life. Theſe are the tenne keyes of this holie Booke; and tenne ſtringes of this Diuine Pfalter.
9. General Refurrection, & Iudgement.
10. Eternal glory and paine.
- Fourẽ wayes to finde which of theſe is the proper key, and principal ſtring of euerie Pfalme, lerned Diuines vſe fourẽ eſpecial wayes. Firſt by the title, added by Eſdras, or the Seuentie two Interpreters, for an introduction to the ſenſe of the ſame Pfalme. So it appeareth that the third Pfalme treateth literally of Dauids danger, and deliuerie from his ſonne Abſalon: which is the eight key: though myſtically it ſignifieth Chriſts Perſecution, Paſſion, & Refurrection, which is the fifth key. Secondly, if there be no title, or if it declare not ſufficiently the key, or principal matter conteyned, it may ſome times be found by allegation and application of ſome ſpecial part thereof in the new Teſtament. So it is euident *Act. 4. v. 25. c. 13. v. 33. Heb. 1. v. 5. & Heb. 5. v. 5.* that the ſecond Pfalme perteyneth to Chriſt, impugned and perſecuted by diuers aduerſaries. VVhich is the fift key. Thirdly, when greater thinges are affirmed of anie perſon, or people, as of Dauid, Salomon, Iewiſh Nation, or the like, then can be verified of them, it muſt neceſſarily be vnderſtood of Chriſt, or his Church, in the new Teſtament, or in Heauen. So the *concluſion* of the 14. Pfalme: *He that doth theſe thinges, ſhal not be moued for euer*, can not be verified of the tabernacle, nor temple of the Iewes; but of eternal Beatitude in heauen.
8. Dauids owne actes.
1. By the title.
2. Allegation in the new Teſtament.
3. Greatnes of thinges affirmed.

VWhich is the tenth key. Though the greater part of the Pfalme sheweth, that iust and true dealing towards our neighbour, is necessarie for attayning of eternal Glorie.

Fourthly when, both the title and Pfalme, or part thereof seeme hard and obscure, some part being more cleare, the true sense of all may be gathered, by that which is more euident. According to S. Augustins rule, *li. 2. c. 9. &*

li. 3. c. 4. de pecca. merit.

li. 3. c. 26. Doct. Chrift. So the title, and former part of the fifth Pfalme, being more obscure, are explained by the last verses, shewing plainly that God will iustly iudge all men, both iust and wicked, in the end of this world.

VWhich is the ninth key. By these and like meanes the principal key being found, it will more easily appeare, what other keys belong to the same, and what other fringes are also touched. At least the studious may by these helps make some entrance, and for more exact knowledge search the iudgement of ancient Fathers, and other learned Doctours.

But besides this singular great commoditie, of compendious handling much Diuine matter in small rowme, this booke hath an other special excellencie, in the kind of stile, and manner of vttering, which is Meeter, and Verse, in the original Hebrew tongue. And though in Greke, Latin, and other languages, the same could not in like forme be exactly translated yet the number, and distinction of verses is so obserued, that it is apt for musike, as well voices as instruments, and to all other uses of Gods seruants. Neither is musical manner of vttering Gods word and praises, lesse to be esteemed, because profane Poetes haue in this kind of stile vttered light, vaine, and false things. For the abuse of good things, doth not derogate from the goodness thereof, but rather commendeth the same, which others desire to imitate. And cleere it is, that this holie Psalmodie was before any profane poetrie now extant. For Homer the most ancient of that sort, writte his poeme, at least two hundred and fourtie yeares after the destruction of Troy: as Apollidorus witnesseth; others, namely Solinus, Herodotus, and Cornelius Nepos say longer. VVheras

4. Conference of places.

The stile of this booke is Poetrie.

Abuse derogateth not from good things.

Dauids Psalter more ancient then any profane poetrie now extant.

Mufike very ancient.

Sacred poetrie
moft excellēt.

VVhy King Daud
writte diuine poetrie.
The firft caufe his
natural inclina-
tion to mufike.

2. Verfe more eafie
& more plefant.

Kind Daud our Diuine Pfalmift, reigned within one hundred years, after the Troianes warres. There were in dede Amphion, Orpheus, and Mufcus before Daud, but their verfes either were not written, or fhortly perifhed, only a confufe memorie remaining of them, recited, altered, and corrupted by word of mouth: but before them were the facred Hiftorie of Iob, almoft al in verfe; and the two Canticles of Moyfes, *Exodi 15.* and *Deut. 32.* It is moreouer recorded that Iubal (long before Noes flood) was the father of them, that fang on harpe, and organ. Mufike therefore is maruelous ancient. But facred Poetrie is in manie other refpectes moft excellent, and moft profitable. *This holie Pfalmodie* (faith S. Auguftin) *is a medecine to old fpiritual fores, it bringeth prefent remedie to nevv vvoundes: it maketh the good to perfeuere in vvell doing, it cureth at once al predominating pafsions, vvwhich vexe mens foules.* A little after: *Pfalmodie driueth avvay euil fpirites, inuiteth good Angels to helpe vs, it is a shield in night terrors, a refreshing of day trauels, a guard to children, an ornament to yongmen, a comforte to oldmen, a moft feemlie grace to vvemen. Vnto beginners it is an introduction, an augmentation to them that goe forvvard in vertue, a ftable firmament to the perfect: it conioyneth the vvhole Church militant in one voice, and is the fpiritual eternal fvete perfume of the celeftial Armies, al Sainctes and Angels in heauen.*

To al this we may adde other caufes, which moued the Royal Prophete to write this diuine poetrie. Firft he had from his youth (by Gods fpecial prouidence) a natural inclination to Mufike; wherein he fhortly fo excelled, that before al the Mufitians in Ifrael, he was flected to recreate king Saul, whom an euil fpirite vexed. And his skil, together with his deuotion, had fuch effect, that *vvhen he playde on the harpe, Saul vvas refreshed, and vvaxed better. For the euil fpirite departed from him:* faith the holie text. VVherfore he made thefe Pfalmes, that him felfe and others might by finging them, imploy this gift of God to his more honour. Secondly, verfe being more eafie to lerne, more firmly kept in mind, and more pleafant in practife (for *as wine, fo mufike doth*

Gen. 4.

Præfat.

1. Reg. 16. v. 23.

Eccli. 40.

*S. Aug.
S. Bafil.
in præfat.*

recreate the hart of man) the Holie Ghofte condefcending to mans natural difpofition, infpired Dauid to write thefe Pfalmes in meeter, *mixing the povvre of diuine doctrin, vvith delectable melodie of fong, that vvhiles the eare is allured vvith fvvete harmonie of mufike, the hart is indued vvith heauenlie knovvlege, pleafant to the mind, and profitable to the foule.* Thirdly, Dauid fingularly illuminated with knowlege of great, and moft diuine Myfteries, indued alfo with moft gracious difpofition of mind, *the man chofen according to Gods ovvne hart (1. Reg. 13.)* would vtter the fame Myfteries, with godlie instructions, and praifes of God, in the moft exquisite kind of ftile; that is in verfe. For otherwife he was alfo very eloquent in profe, as wel appeareth by fundrie his excellent, and effectual difcourfes, in the books of *Kinges, and Paralipomenon.* For which caufe Moyfes alfo defcribed the paffage of Ifrael forth of Ægypt through the read fea in a Canticle, after that he had related the fame whole hiftorie, more at large in profe; that al might fing, and fo render thankes with melodious voice, and mufical instruments praifing God. Likewife in another Canticle he comprifed the whole law, a litle before his death. So alfo Barac and Debora: and after them Iudith, fong praifes to God for their victories in verfe. Salomon writte the end of his Prouerbes, and a whole booke (intituled Canticles) & the Prophet Ieremie his Lamentations in verfe. Anna hauing obtained her prayer for a fonne, gaue thankes to God with a Canticle. The like did king Ezechias for recouerie of health. The Prophets Ifaias, Ezechiel, Ionas, Abacuc, and the three children in the furnace: againe in the new Teftament, the B. virgin mother, iuft Zacharie, & deuout Simeon gaue thankes, & fang praifes to God in Canticles.

Exo. 23.

Deut. 32.

Iudic. 5.

Iudith. 16.

Prou. 31.

1. Reg. 2.

Ifa. 38.

Ifa. 12, 26.

Ezech. 38.

Ion. 2.

Abac. 3.

Dan. 3.

Luc. 1. 2.

3. Moft fpecial great, and memorable things writte in verfe.

Cāticles in the new Teftament.

1. Par. 23, 25.

Fourthly, albeit, the holie King was not permitted, to build the gorgious Temple for Gods feruice, as he greatly defired to haue done, yet he provided both ftore of mufitians (foure thoufand in number, of which 288. were maifters to teach) & made thefe Pfalmes as godlie ditties, for this holie purpofe, in al folemnnities

4. Both diuine mufike and dittie in Gods temple.

of feastes, and daylie sacrifice, when the Temple should afterward be built.

5. The great vse of these Psalmes in the Catholique Church.

Fiftly, he made these Psalmes not only for his owne, & others priuate deuotion, nor yet so especially for the publique Diuine seruice in the Temple, and other Synagogues of the Iewes, but most principally for the Chriftian Catholique Church, which he knew should be spread in the whole earth. Forfeing the maruelous great, and frequent vse therof in the Chriftian Clergie, and Religious people of both sexes. As he prophecieth in diuers Psalmes. *Al the earth sing to thee: sing Psalmes to thy name.* Againe, *I vvill sing Psalmes to thee (Ô God) in the Gentiles, in al peoples, and Nations.* VVhich him selfe neuer did, but his Psalmes are euer since Chrift, song by Chriftians, conuerted from gentilitie, as we see in the Churches Seruice. For the whole Psalter is distributed to be song, in the ordinarie office of our Breuiarie euerie weke. And though extraordinarily, for the varietie of times, and feastes, there is often alteration, yet ftill the greater part is in Psalmes. Certayne also of the same Psalmes, are without change, or intermiffion repeted euerie day. And such as haue obligation to the Canonical Houres, must at least read the whole Office priuatly, if they be not present where it is song. The Office also of Masse, ordinarily beginneth with a Psalme. In Litanies, and almost al publique Prayers, and in adminiftration of other Sacraments, and Sacramentals, either whole Psalmes, or frequent verses are inferted. Likewise the greatest part of the Offices, of our B. Ladie, and for the dead are Psalmes. Besides the feuen Pœnitential, and fiftene Gradual Psalmes, at certaine times. So that Clergie mens daly office consisteth much in finging, or reading Psalmes. And therefore al Byshops especially, are strictly bond by a particular Canon (*Dift. 38. cap. Omnes pfallentes*) to be skilful in the Psalmes of Dauid: and to see that other Clergie men be wel instructed therein. According to the Holie Ghosts admonition, by the pen of the same Royal Prophet (*Pfal. 46.*) *Pfallite sapienter; or: intelligenter, that is, Sing Pflames vvith knowvlege, and vnderftanding them.* Not that euerie one

56.
117.
65.

The whole Psalter in the ordinarie office euerie weke.

Certaine Psalmes euerie day.

4. (30. ad v. 7. 53.
62. 66. 90. 94. 118.
133. 148. 149. 150.

Many Psalmes in other Ecclesiastical offices.

Bishops bond to be skilful in Dauids Psalter.

Other Priestes to haue competent knowlege therein.

is bond to know, and be able to discusse al difficulties, but competently, according to their charge vndertaken in Gods Church. Otherwife euerie one that is, or intendeth to be a Priest, may remember what God denounceth to him, by the Prophet Osee (*c. 4.*) *Because thou hast repelled knowlege, I vvil repel thee, that thou do not the function of Priesthood vnto me.* Thus much touching the Author, the contentes, the poetical stile, & final cause of this holie Pfalter.

As for the name, S. Ierom, S. Auguftin, and other Fathers teach, that wheras amongft innumerable mufical instruments, fix were more specially vfed in Dauids time, mentioned by him in the laft Pfalme. *Trumpet, Pfalter, Harpe, Timbrel, Organ, and Cimbale.* This booke hath his name of the instrument called Pfalter, which hath tenne ftrings, fignifying the tenne commandements, and is made in forme (as S. Ierom, and S. Bede fuppofe) of the Greke, letter Δ *delta*, becaufe as that instrument rendreth found from aboue, fo we fhould attend to heauenlie vertues, which come from aboue: Likewife v fing the harpe, which fignifyeth mortification of the flefh, & other instruments, which fignifie and teach other vertues, we muft finally referre al to Gods glorie, reioyce fpiritually in hart, and render al praife to God.

VVhy this booke is called the pfalter.

Other instruments make conforte with the Pfalter. Al vertues are referred to Gods honour.

CONCERNING INTERPRETATION OF HOLIE SCRIPTURES.

As Prophecie (*or other holie Scripture*) was not at anie time by mans wil, but the (*Prophetes*) holie men of God spake, inspired by the Holie Ghofte: fo no prophecie (*nor explication*) of Scripture, is made by priuate interpretation, *2. Pet. 1.* but by the fame Spirite wherewith it was written, which our Sauour gaue to the Church, to abide for euer, the Spirite of truth; to teach al truth. *Ioan. 14, 16.* Neither perteyneth it to euerie one, to difcerne the true fpirite, but to fome. *1. Cor. 12.*

Holie Scriptures confift not in reading, but in vnderftanding. *S. Ierom Dialogo aduerf. Luciferianos.*

The wordes of holie Scripture are fo to be vnderftood, as holie men, the Sainctes of God, haue vnderftood them, *S. Aug. Ser. 18. de verb. Domini.* Men muft lerne of men, not expect knowlege immediatly of God, nor only by Angels. *Idem, in prologo Doct. Chrift.*

There be fome thinges, mentioned in holie Scripture, which God wil haue hidden, and thofe are not to be curioufly fearched. *S. Amb. li. 1. c. 7. de vocat. Gentium.*

By thofe thinges, which to vs are hidden in holie Scripture, our humilitie is proued, *S. Greg. ho. 17. fuper Ezech.*

Scriptures are to be expounded by the cōmon fpirit of the Church, not by priuate men.

They confift in vnderftanding.

Holy Fathers do beft expound them.

Some Myfteries are hidden.

They proue our humilitie.

Psalme 1

The Royal prophet Dauid placed this Pfalme as a Preface to the reft, conteyning, *1. true happines, which confifteth in flying finnes, and feruing God. 3. The good doe prosper, 5. not the wicked: 6. as wil appeare in the end of this world.*

The right manner of feruing God. The 7. key.

Bleffed ^ais the man, that ^hhath ^bnot gone *Mat. 5.*
in the counfel of the impious, & hath ^cnot
ftoode in the way of finners, and hath ^dnot
fitte in the chayre of peftilence:

² But ^ehis ^hwil is in the way of our Lord, and in *Iof. 1.*
his law he wil meditate day and night.

³ And he shal be as a tree, that is planted nigh to *Iere. 17.*
^fthe ftreames of waters, which shal geue his fruite in his
time:

⁴ And ^ghis leafe shal not fal: and ^hal thinges whatfoeuer
he shal doe, shal prosper.

⁵ The impious not fo: but ⁱas duft, which the
winde driueth from the face of the earth.

⁶ Therfore the impious shal ^jnot rife againe in iudge-
ment: nor finners in the ^kcouncil of the iuft.

⁷ For our Lord ^lknoweth the way of the iuft, and
the way of the impious ^mshal perish.

ANNOTATIONS

They are happie
(in hope) that de-
cline from euil.

1 Hath not gone, not ftood, not fitte.) The Hebrew ftile,
and maner of difcourfe differeth here from other nations, in men-
tioning firft the leffe euil, and the greateft laft. VWhereas we
would fay in the contrary order: He is happie that hath not *fitte*,
that is, hath not fetled himfelfe in wickednes, nor finally perfitted
obftinate: more happie, that hath not *ftood*, anie notable time

^a He is in the right way to eternal felicitie.

^b not confented to euil fuggeftions.

^c not continued in finne.

^d not finally perfitted in wicked life.

^e He is wholly occupied & delighted in keeping Gods command-
ments.

^f To him that vfeth Gods grace wel, more grace is continually geuen.

^g Through fuch grace he shal perfeuer.

^h Al thinges worke to the good of them that loue God fincerely.

ⁱ The wicked are carried with euery light tentation.

^j Al ryfing at the laft day, the wicked shal not rife with hope nor
comforth, but in defolation.

^k The happie congregation of the bleffed.

^l Approueth & rewardeth.

^m In eternal damnation.

continued in finne: and moft happie, that hath not *gone*, not geuen anie confent at al to euil fuggeftions.

2 His vvil in the vvay of our Lord.) As one part of happines confifteth in declining from euil: fo the other is in doing good; the wil defiring, and diligently endeuoring to walke in the way of vertue, and law of God. VVhich is true iuftice, and right forme of good life, propofed in this Pfalme, for attayning eternal beatitude.

Iuftice confifteth in fleing euil and doing good.

Psalme 2

Chrifts glorie, the world repining therat, 4. shal be propagated in al the world. 7. His diuine powre as wel fpiritual in conuerting mens hartes, as external, in feuere iuftice, is prophecied.

Of Chrif, the 5. key. Alfo of his Church, the 6. key.

Act. 4.

V Why did the ^a)Gentiles rage, and ^b)peoples meditate vaine things?
² The ^c)kings of the earth ftood vp, and the ^d)princes came together in one againft our Lord, and againft his Chrif.

³ Let ^e)vs breake their bondes a funder: and let vs caft away their ^f)yoke from vs.

⁴ He that dwelleth in the heauens, shal ^g)laugh at them: and our Lord shal fcorne them.

⁵ Then shal he fpeake to them in his ^h)wrath, & in his ⁱ)furie he shal truble them.

⁶ But ^j)I am appoynted king by him ouer Sion his holie hil, preaching his precept.

^a Both Gẽtiles,

^b and Iewes ftriue in vaine againft Chrif.

^c Pilate and Herod.

^d Annas and Caiphas.

^e The voice of wicked men,

^f & efpecially libertines ftriuing to shake of al difcipline.

^g God for al this wil turne the hartes of manie.

^h feuerly reprehend,

ⁱ and iuftly punish the obftinate.

^j Chrif shal reigne in his kingdome the Church.

7 The ^a)Lord faid to me: Thou art my ^b)Sonne, I *Act. 13. Heb. 1. & 5.*
this day haue begotten thee.

8 Aske of me, and I wil geue ^c)thee ^d)the Gentiles,
for thyne inheritance, and thy poffeffion ^d)the endes of
the earth.

9 Thou shalt rule them in ^e)a rod of yron, and ^d)as *Apoc. 2. & 19.*
a potters veffel thou shalt breake them in peeces.

10 And ^f)now ^d)ye kings vnderftand: ^d)take infttruc-
tion you that iudge the earth.

11 Serue our Lord in ^g)feare: and ^d)reioyce to him
with trembling.

12 Apprehend difcipline ^h)left fometime our Lord be
wrath, and you perish out of the iuft way.

13 When his wrath ⁱ)shal burne in short time, bleffed
are al, that truft in him.

ANNOTATIONS

Perfecution can not hin-
der the glorie of Chrift.

2 Kings and Princes againft Chrift.) VVhen Chrift, and
his Apoftles preached the Gofpel, both Iewes and Gentiles, with
their Princes, Kinges, and Emperors moft furiously refifted, but
al in vaine. For they could not hinder the wil and powre of God.
But the more they perfecuted, the more was increafed the zeale,
and number of Chriftians.

The Church neuer
faileth.

8 The gentiles thyn inheritance.) By this promife of God
to Chrift, S. Auguftin conuincd the Donatiftes; & in them the
Proteftantes, that fay, the Church of Chrift failed, and became

in hunc Pfal.

^a God the Father fpeaketh to

^b God the Sonne.

^c Chrift as man hath the Church for his inheritance.

^d Spred through the whole world.

^e Gods inflexible wil & powre.

^f A prophecie that kinges shal be conuerted, and fubmit themfelues
to Chriffs difcipline.

^g None is fecure before death.

^h Some fal from the way of faluation.

ⁱ God wil iudge iuftly in the end of this short life both the euil and
good.

So this Pfalme concludeth with the ninth key.

final, or inuifible: as though Chrift the Sonne of God, could fometimes lofe his inheritance, which is the Catholique Church, gathered of the Gentiles, and *has poffeffion extended to the endes of the earth.*

9 As a potters veffel.) If a potters veffel (faith S. Ierom *in hunc Pfal. tom. 8.*) be broken whiles it is foft, it may eafily be repaired, but after it is hard, it can not be made whole againe. So finners are more eafily reftored to grace, shortly repenting, then long obdurate: yet that which is vnpoſſible to man, is poſſible to God. *Mat. 10. For as clay in the potters hand, fo are you in my hand, faith our Lord. Iere. 18.*

Cuſtome in finne more hardly cured.

10 Ye kinges vnderftand.) Not onlie innumerable other people of al nations, but alfo after a while, Kinges and Emperors beleued in Chrift. And ſuch as at firſt perfecuted, became moſt Chriftian, Catholique, Defenders of the faith.

Kinges conuerted to Chriftianitie.

10 Take inſtruction you that iudge the earth.) Petilianus, Gaudentius, & other Donatiſtes inueyghing againſt Chriftian Kinges, for puniſhing heretikes, moſt falſly auouched, that Chriftianitie neuer found kinges but inuiouſ, enimies, and perfecuters. To whom S. Auguſtin anſwereth in feuerall bookes, that Chriftian Kinges, and Princes are not enemies to Chriftianitie: but are enemies to heretikes, the rebelles of Chrift, and his Church. For according to this prophecie of king Dauid, Chriftian *kinges are inſtructed*, and know it is their dutie, in the ſeruice of God, to defend the Church againſt Heretikes, and other Infidelles. And it is the propertie of Apoſtataes to fauour heretikes. So good Conſtantin the great maintained Catholique vnitie; and Iulian the Apoſtata to make greater diuiſion, tooke Churches from Catholiques, and gaue them to Donatiſtes, to nourish diffention, and ſo to ouerthrow al Chriftians. But God ſtil protecteth the true Church, againſt al ſuch futtle, and malicious deuiles: *becauſe it is Chriffs inheritance.*

Defend Catholiques and puniſh heretikes.

Apoſtataes fauoure heretikes and ſchiſmatikes, becauſe they hate al Chriftians.

11 Reioyce vvith trembling.) Gods ſeruice is tempered with two affections: with ioy, in confideration of his goodnes, mercie, & meeknes; and with feare, in reſpect of his iuſtice, and ſeuere iudgement. The one is a remedie againſt deſperation: the other againſt preſumption.

Ioy and feare.

Psalme 3

King Dauid recounteth his danger, when his ſonne Abſalon Dauid
conſpired againſt him: 4. and thanketh God for his deli- perfecuted by
uerie, 9. acknowledging al helpe to be from God. Miſtically, his ſonne. The
Chriffs perfecution, Death, Burial, and Refurrection. 8. key.

*Ad Petil. li. 2.
c. 91. Ad Gaud.
li. 2. c. 26.*

The ^aPfalme of Daid, ^awhen he fled from the face
of Abfalom his fonne. (*2. Reg. 15.*)

Lord ^awhy are they ^bmultiplied that truble me? *Ioan. 2.*
manie rife vp againft me.
^cMany fay to ^cmy foule: There is ^dno faluation
for him in his God.

⁴ But ^ethou Lord art my protectour, my ^fglorie,
& exalting ^gmy head.

⁵ With my voice I haue cried to our Lord: and he
hath heard me from his ^hholie hil.

⁶ ^aI haue ⁱflept, and haue ^jbene at reft; and haue
^krifen vp, becaufe our Lord hath taken me.

⁷ I wil not feare thoufandes of people compaffing
me: ^larife Lord, faue me my God.

⁸ Becaufe thou haft ftroken al that are my aduerfaries
without caufe: thou haft broken the ^mteeth of finners.

⁹ Saluation ⁿis our Lordes: and thy ^obleffing vpon
thy people.

ANNOTATIONS

1 Pfalme of Daid.) Al Interpreters agreeably teach, that
king Daid made not the titles, which are before the Pfalmes.

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- ^a O God let me know how greuiously I haue finned,
^b that al Ifrael (*1. Reg. 15. v. 13.*) with al their hart foloweth
Abfalom. So againft Chrift, the Prieftes, the People, & Gentiles
al confired.
^c my life.
^d he can not efcape.
^e But I auouch that God alwaies defendeth me,
^f geuing me victorie,
^g & cōfirming my kingdom.
^h Heauen.
ⁱ I lay downe,
^j and refted in expectation of thy helpe.
^k And am deliuered. Chrift dyed, was buried, & rofe againe.
^l I know thou wilt help me, and fo I befech thee to do.
^m The ftreğth and furie.
ⁿ Health and faftie cōmeth from God.
^o Abundance of grace promifed to Gods feruantes.

Neuertheles they are authentical, as endited by the Holie Ghof. And it is moft probable Efdras added thofe titles which are in the Hebrew: and the Seuentie interpreters writte the other, in their Greke Edition. Both which S. Ierom tranflated into Latin.

Titles of the Pfalmes added by Efdras and the Septuagint.

In thefe titles five things may be noted. Firft, the former two hauing no title at al, the general name of Pfalme, common to al, is particularly appropriated to fome, and other names to others. VVhich in al are twelue. To witte: Pfalme, Infcription, Prayer, Canticle, Pfalme of Canticle, Canticle of Pfalme, Hymne, Teftimonie, Vnderftanding, Praife of Canticle, Alleluia, & Gradual Canticle. Secondly, in the titles of fome Pfalmes are the names of certaine perfons, which by S. Auguftins iudgement, cited in the *Proemial Annotations*, and others, proueth not the fame perfons to be the authores of thofe Pfalmes, but fignifieth fome other thing. Thirdly, in fome titles the time is fignified, when the Pfalme was made, or fong. Fourthly, the matter conteyned in the Pfalme, or vpon what occafion it was made, is expreffed in fome titles. Fifthly diuers other termes are often vfed in the titles of fundrie Pfalmes, as *To the end, For the Octaue, For preffes*, and the like, al which we fhall briefly explicate, where they firft occurre.

Five things to be noted in the titles.

*Pfal. 4. 6. 8.
15. 16. &c.*

Firft therefore this third Pfalme is called *the Pfalme of Dauid*, not becaufe he is author therof, for he is alfo author of the former, where his name is not expreffed, as is euident by the teftimonie of al the Apoftles, *Act. 4. v. 25.* but becaufe it treateth particularly and literally of him.

VVhy this is called the Pfalme of Dauid.

1 VVhen he fled from the face of Abfalom.) Here the time is fignified, when this Pfalme was made, to wite, immediatly after the ouerthrow of his rebellious fonne Abfalom, mentioned *2. Reg. 18.* before his returne to Ierufalem. For albeit of humane, natural, and fatherlie affections, he greatly lamented the death of his fonne, yet he rendered thanks and praifes to God, as reafon and dutie bond him.

The time and occafion of making this Pfalme.

6 I haue flept, and haue benne at reft, and haue rifen vp.) King Dauid by his fleeing in perfecution, and by his refting, and deliuerie from his perfecuters, prefigured Chrifs Death, Burial, & Refurrection. As appeareth, *Ioan. 2. v. 22.* VVhere the Euangelift faith: that after Chrifs Refurrection, *his difciples beleued the fcripture*, to witte, this and other like prophecies. For otherwife the old Teftament doth not fo exprefly declare fuch Myfteries, as the Gofpel doth: but one thing in the proper, and grammatical fignification of the wordes, and an other thing, in fhadowes and figures, and both literal. VVhereupon S. Gregory teacheth (*li. 20. c. 1. Moral.*) that holie Scripture (amongft other incomparable excellences) furpaffeth al other doctrines, in the verie maner of fpeaking: becaufe by one and the fame fpeech, it reporteth a thing donne, and proclameth a Myfterie: fo relating things paff, that with the verie fame wordes, it forefheweth thinges to come.

King Dauid prefigured Chrif.

The fame Scripture hath diuers literal fenfes.

Psalme 4

Confidence in
God necessary.
The 7. key.

The holie prophet teacheth, by his owne example, to flee to God in al tribulation. 3. That other refugies are insufficient. 9. And Gods helpe moft affured.

Vnto ^athe end, in ^afongues, the Pfalme ^bof Dauid.

Vhen ^cI inuocated, the God of my iuftice heard me: in ^dtribulation thou haft enlarged to me, ^eHaue mercie on me, and heare my prayer.

³ Ye fonnes of men how long are you of ^fheauie hart? why loue you ^gvanitie, and feeke ^hlying?

⁴ And know ye that our Lord hath made his ⁱholie one ^jmeruelous: ^kour Lord wil heare me, when I shal crie to him. *Ephes. 4.*

⁵ Be ye ^langrie, and ^mfinne not: the thinges that you fay in ⁿyour hartes, in your ^ochambers be ye forie for.

⁶ Sacrifice ye the ^psacrifice of ^piuftice, and hope in our Lord. Manie fay: ^qWho sheweth vs good thinges?

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- ^a In an instrument apt for verses.
^b This Pfalme perteyneth to the beloued, signified by the word Dauid. *S. Aug. li. 17. c. 14. ciuit. S. Beda in Pfal.*
^c VWhen Saul vniuftly perfecuted iust Dauid, God heard his prayers.
^d being ftraightly befeeged. *(1. Reg. 23. 26.)*
^e Likewife helpe me when foeuer I shal nede.
^f Why do you ftill harden your hartes?
^g honour, and tranfitorie glorie,
^h falfe and deceitful riches?
ⁱ Euery godly foule.
^j Rich with vertues.
^k Euerie iust foule hath confidence in God, that he wil heare his crie.
^l Iust anger is good & necessary against sinne.
^m But then is moft nede to beware not to excede in paffion. Haue therefore a continual purpofe neuer to sinne.
ⁿ Euil cogitations.
^o Bewaile & repent before you fleepe.
^p Not only external but moft especially internal sacrifice of iuftice, and obferuation of Gods commandments is moft necessary.
^q The folide rewardes promifed by God?

7 The ^alight of thy countenance Ô Lord is figned vpon vs, thou haft geuen ^bgladneffe in my hart.

8 By the fruite of their ^ccorne, and wine, and oile they are multiplied.

9 In ^dpeace in the felfe fame I wil fleepe, and reft:

10 Because thou Lord haft ^efingularly fetled me in hope.

ANNOTATIONS

1 Vnto the end.) The Hebrew word *Lamnatfea*, fignifieth *to him that ouer cometh*. And fo the Hebrewes interprete, that the Pfalmes, which haue this word in their titles, were directed either to him, that excelled in fkil of mufike; or had authoritie ouer other mufitians: or to him, whose office was to fing victories and triumphes. But the Latin, according to the Greeke, hath *In finem*, *Vnto the end*, which (moft commonly fignifying perpetuities, or continuance vnto the end of anie thing) in the titles of the Pfalmes rather fignifieth, that the matter conteyned in the Pfalme, pertaineth to future times, or perfons; efpecially to the new Teftament. And fo S. Auguftin expoũdeth it here of *Chrift*, who is *the end* (or perfection) *of the lavv*. Not that the principal contentes belong to Chrift, in his owne Perfon, but to his myftical bodie the Church, and faithful people, whom the Prophete here teacheth to haue confidence in God, moderation in their affections, & patience in tribulation, which is the feuenth key, propofing his owne example, & prophetically Chrifs. The fame wherto Chrift exhorteth, faying: *Ioan. 16. v. vlt. Haue confidence, I haue ouercome the vvorld*. Signifying that his feruantes, through his grace, may alfo ouercome it.

The fignification of this phrafe, *To the end* in the titles of Pfalmes.

6 Sacrifice of Iuftice.) Not only external Sacrifice of diuers kindes, were neceffarie in the law of nature, and of Moyfes, and one moft excellent and complement of al, in the new Teftament, but alfo fpiritual facrifice was euer, and is required, and that of three fortes. Firft, Sacrifice of forow, and contrition for finnes. (*Pfal. 50.*) *An afflicted fpirite is a facrifice to God*. The fecond is facrifice of Iuftice, here mentioned. The third is Sacrifice of praife

Three fpiritual facrifices neceffarie.

Of penance.

Iuftice.

Praife.

^a Reafon and grace are freely geuen to man, wherby he may know that God wil reward the iuft. *Heb. 11. v. 6*.

^b VVherin a iuft man inwardly reioyceth.

^c For example and in figure of heauenlie rewardes, God gaue temporal wealth in the old Teftament.

^d In this confidẽce the iuft may reft contented.

^e God fo promifeth euerie iuft perfon in particular.

VVhat is due to God.	<p>(<i>Pfal. 49.</i>) <i>Immolate to God the sacrifice of praise.</i> Concerning the second proposed in this place: He offereth sacrifice of iustice, that rendereth to every one that is due. First to God as our Creator, a resignation of our felues, euen our liues, at his diuine pleasure; as to our Master, we must render faith and beleefe, in al that he proposeth; as to our Father, hope, confidence, & reuerential feare; as to our Lord and King, payment of tribute, that is obseruation of his law and commandments; as to our Captaine, the trauel of warfare in this life; as to our Phisitian, patience and toleration, when he cureth our woundes, by chafticement for finnes; as to our Spouse, chaftity of body and mind, fleeing al carnal and spiritual fornication; as to our Freind, frequent conuersation in al actes of deuotion. VVe owe to our felues, that being we consist of foule and bodie, we keepe due subordination, that the foule and reason command, & the bodie, and inferiour appetite obey: as the seruant must obey his master, and the handmaide her mistress.</p>
To our felues.	
To our neighbour.	<p>VVe owe to our neighbour, loue from the hart, instruction also from the mouth; and assistance by our helpe, according to his necessitie, and our abilitie; yea though our neighbour be our enemy. But to other enemies contrary things are due. To the world, contempt: because the goodes of this world are final, few, short, vncertaine, deceitful, not satisfying the mind, and mixed with many euils and dangers. To the flesh we owe chafticement, and daylie care, so to feede it, that it serue the foule, & rebel not. To the diuel we must render the shame, that cometh by sinne, acknowledging our faults, and al truthes, and so returne vpon him <i>al vanitie and lying</i>, wherewith he allureth & seduceth.</p>
To our enemies.	
The world.	
The flesh.	
The diuel.	
To sinne.	<p>Finally to sinne it selfe, we owe hate, and reuenge, because it is the only euil, that hurteth vs; and due punishment with zeale of iustice, because it dishonoreth God. He that thus offereth <i>sacrifice of iustice</i>, may iustly (as it followeth in the Psalme) hope (yet not in him selfe but) in our Lord. And lest any should pretend ignorance, saying: <i>vvhoe sheweth</i> (or teacheth) <i>vs good things</i>, as though they lacked instruction, the Prophete preuenteth this vaine excuse, saying: <i>The light of thy countenance O Lord</i> (the light of reason, which is the image of God, wherto we are created like) <i>is signed vpon vs</i>, fixed in our vnderstanding, that we may see there is a God, that ought to be serued, and that he wil reward his seruantes. <i>Heb. 11.</i></p>
Light of reason sheweth there is a God that rewardeth.	

Psalm 5

The general iudgement. The 9. key.	<p><i>Iust men in affliction appeale to God, the reuenger of iniuries, 5. knowing and professing that God hateth iniquity, 9. therefore remitte their cause to him, 11. recite</i></p>
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certaine enormous vices of the wicked, 13. and expect Gods final iudgement of the good and bad.

Vnto the end, for ^aher that obtaineth the ^binheritance.
The Psalm of Dauid.

Recieve Ô Lord ^cmy wordes with thine eares,
vnderstand my crie.
^dAttend to the voice of my prayer, my king and
my God.

⁴ Because I wil pray to thee: Lord in ^ethe morning
thou wilt heare my voice.

⁵ In ^fthe morning I wil stand by thee and wil see:
because thou art ^gnot a God that wilt iniquitie.

⁶ Neither shal the malignant ^hdwell neere thee: nei-
ther shal the vniust abide ⁱbefore thine eies.

⁷ Thou hatest al that worke iniquitie: thou wilt
^jdestroy al that speake lie.

⁸ The bloudie and deceitful man our Lord wil ab-
horre:

⁹ But I in the multitude of ^kthy mercy. I wil enter
into thy house: I wil adore toward ^lthy holie temple in
thy ^mfear.

Lord conduct me in thy iustice: because of mine
enimies direct my way in thy fight.

^a The faithful iust foule that ouercōmeth her enimies by vertue.

^b Eternal glorie.

^c The praier of the whole Church, or of anie faithful (euer beloued)
foule.

^d Gods helpe is presently granted of his part, though it be sometimes
differed for the more good of his seruantes.

^e Before al other affayres we must pray to God. *S. Ciprian. in fine
orat. Dominicæ.*

^f The wicked and wickednes haue noe conuersation with God.

^g In the day of iudgement.

^h By final sentence of eternal dānation.

ⁱ Not in mans powre, but in Gods mercie must the iust man trust.

^j In the Church of God.

^k With reuerential feare as in Gods prefence.

¹⁰ Because there is ^{a)}no truth in their mouth: their hart is ^{b)}vayne.

¹¹ Their throte is an ^{c)}open sepulchre, they did ^{d)}deceitfully with their tongues, ^{e)}iudge them Ô God. *Pfal. 13. Rom. 3.*

¹² Let them faile of their cogitations, according to the multitude of their impieties expel them, because they haue prouoked thee Ô Lord.

¹³ And let al be glad, that hope in thee, they shal reioyce for euer: and thou shalt dwel in them. And al that loue thy name shal glorie in thee, because thou wilt ^{f)}bleffe the iuft.

¹⁴ Lord, as with a shield of thy good wil, thou haft crowned vs.

ANNOTATIONS

God is not author
nor caufe of finne.

⁵ Not a God that vvilt iniquitie.) Seing God *vvil not iniquitie*, as these wordes teftifie in plaine termes, it foloweth neceffarily, that he is not author, nor caufe of anie finne. For God doth nothing contrarie to his owne wil. But he hateth iniquitie, and in respect therof *hateth al that vvorke iniquities*, as the authours of iniquity, though he loueth them as his creatures and of his part requireth their faluation.

Psalme 6

A pathetical praier
of a finner & the
firft penitential
Pfalme. The 7. key.

Dauids earneft and hartie praier after he had grievoufly finned. 5. Which being grounded in filial, not feruile feare, 9. concludeth with affured hope, and confidence in Gods mercie.

^a No true nor folide goodnes in the wicked.

^b They thinke nothing but vanitie, and mifchiefe.

^c Yelding lothfome ftinch, bitternes, and rancor,

^d yet they flatter with feaned good wordes.

^e Albeit the iuft desire the conuerfion of the wicked, yet if they wil not repêt, then the iuft conforme their defires to Gods iuft iudgement: which shal be manifested in the end of the world.

^f The iuft shal receiue fentence of eternal glorie.

Vnto ^{a)}the end in fongs, the Pfalme of Daudid [♯]for
the octaue.

Pfal. 37.

Lord, ^{b)}rebuke me not in [♯]thy furie; nor ^{c)}chaftife
me in thy wrath.

^{d)}Haue mercie on me Lord, becaufe I am weake:
^{d)}heale me Lord, becaufe al ^{e)}my bones be trubled.

⁴ And my foule is ^{f)}trubled exceedingly: but thou
Lord ^{g)}how long?

⁵ ^{h)}Turne thee Ô Lord, and ⁱ⁾deliuer my foule: faue
me for ^{j)}thy mercie.

⁶ Becaufe there is not in ^{k)}death, that is mindful of
thee: and in ^{l)}hel who shal confesse to thee?

⁷ I ^{m)}haue labored in my fighting, I ⁿ⁾wil euerie night
washe my bed; I wil ^{o)}water my couche with my teares.

⁸ My ^{p)}eye is trubled for furie: I haue waxen ^{q)}old
^{r)}among al myne enemies.

*Mat. 7. &
25. Luc. 15.*

⁹ ^{s)}Depart from me al ye that worke iniquitie: be-
caufe our Lord ^{t)}hath heard the voice of my weeping.

-
- ^a This Pfalme perteyneth alfo to penitence in the new Teftament.
 - ^b Condemne me not eternally.
 - ^c Spare me alfo for part of the temporal paine, which I deferue.
 - ^d Geue me the medicine of grace.
 - ^e My forow hath inwardly pearced me euen to the bones.
 - ^f With feare of thy iuft wrath.
 - ^g Leaueft thou me in this calamitie?
 - ^h Shew againe thy fauorable contenance.
 - ⁱ From this fearful affliction.
 - ^j Though my finnes haue deferued the contrary yet shew thy mercy.
 - ^k This life is the time of repentance, after death no conuerfion.
 - ^l In hel nothing but blafphemie.
 - ^m I haue in part lamêted.
 - ⁿ I wil adde more forow & penance.
 - ^o I wil perfift in my penance, til I be thoroughly waterd with thy grace.
 - ^p Myn eyes are dimme with weeping, for feare of thy iuft iudgement.
 - ^q My heares are gray with forrow,
 - ^r wherat myn enemies reioyce.
 - ^s After due forow the true penitent hath confidence in God, againft his enimies.
 - ^t VVil moft certainly accept of true repentance.

¹⁰ Our Lord hath heard my petition, our Lord hath receiued my prayer.

¹¹ Let al myne enemies be ^aashamed, & very fore troubled: let them be conuerted and ashamed very quicly.

ANNOTATIONS

The octaue signifieth
the world to come.

1 For the octaue.) Literally it semeth that the Psalmes which haue *For the octaue*, in their titles, were to be song on an instrument of eight strings. So the Caldee paraphasis tranflateth. *In citheris octo chordarum: in Citherus of eight strings*. But prophetically S. Augustin, & others expound it, to pertain to the Refurrection in the end of this world. So Dauid, and al penitent finners bewaile their finnes, and do penance in this life, for the octaue, that is for the world to come.

Hel for some finners.

Purgatorie for others.

2 In thy furie, nor in thy vvrrath.) By *furie* is signified diuine iustice, irreuocably condemning the wicked to eternal damnation: by *vvrrath*, Gods fatherlie chafticement correcting finners, whom he faueth. VVherupon S. Gregorie teacheth, that the faithful foule not only feareth furie, but also wrath: because *after the death of the flesh, some are deputed to eternal torments, some passe to life through the fire of purgation*. VVhich doctrine the same holy father confirmeth, by the iudgement of S. Augustin more ancient. VVho likewife affirmeth, that al those which haue not laide Christ their foundation, are rebuked in furie, because they are tormented in eternal fire: and those which vpon right foundation (of true faith in Christ) haue *built vwood, hay, ftubble*, are chaftified in wrath, because they are brought to rest of beatitude, but purged by fire. Let therefore the faithful foule (confidering what she hath donne, and contemplating what she shal receiue) say: *Lord rebuke me not, in thy furie: nor chaftice me in thy vvrrath*. As if she said more plainly: This only with my whole intention of hart, I craue, this inceffantly with al my desires I couete, that in the dreadful iudgement, thou neither strike me with the reprobate, nor afflict me with those, that shal be purged in burning flames. Thus S. Gregorie, *in 1. Psalm. penitent. v. 1.*

in Pfal. 37.

1. Cor. 3.

Psalme 7

Dauids prayer
in tribulation.
The 8. key.

Dauid in confidence of his iust cause, and vniust perfecution, prayeth for Gods helpe, 7. and iust reuenge of his

^a These are not imprecations, but threatnings, that the wicked may amend, or els predictions if they persist in sinne.

enemies, 15. describing their malicious intention, and ruine.

The Pſalme of Dauid which he ſong to our Lord,
for the wordes of wordes of ^a)Chufi the ſonne of Iemini.
(2. Reg. 16.)

O Lord my God I haue hoped in thee: faue me
from al that perfecute me, and deliuer me.
³) Left ſometime ^b)he as a Lyon violently take ^c)my
foule, whiles there is none to redeme, nor to faue.

⁴) Ô Lord my God if I haue done ^d)this, if there be
iniquitie in my handes;

⁵) If I haue rendred to them that repayd me euils,
let me worthely fal ^e)emptie from myne enemies.

⁶) Let the enemie perfecute my foule, and take it,
and ^f)treade downe my life in the earth, and bring downe
my glorie into the duſt.

⁷) Arife Lord in thy wrath: and ^g)be exalted in the
coaſtes of myne enemies.

And arife Ô Lord my God in the ^h)precept which
thou haſt cōmanded: ⁸) and a ⁱ)ſinagogue of peoples ſhal
compaffe thee.

And ^j)for it returne on high: ⁹) our Lord iudgeth
peoples.

^a) This Chufi defeated the counſel of Athitophel as S. Aug. S. Bafil
& S. Chriſt. expound it.

^b) Abſalom, or anie other enemie, if God doe not reſiſt and hinder
him.

^c) My life.

^d) Such euil as myne enemies fayne & object againſt me.

^e) Let me not haue the victorie of them.

^f) Let me dye with ignominie.

^g) Shew thy powre.

^h) Seing thou diddeſt command to make me king, it behoueth thee
to protect me.

ⁱ) Manie wil ferue thee the only true God.

^j) For this increaſe of faithful people.

Iudge me Ô Lord according to ^{a)}my iuftice, and according to my innocencie ^{b)}vpon me.

¹⁰ The wickedneffe of finners ſhal be confumed, *1. Par. 28.*
and thou ſhalt direct the iuft, which ſearcheth the hart
and raynes Ô God.

¹¹ My iuft helpe is from our Lord, who faueth thoſe *Iere. 11, 17.*
that be right of hart.

¹² God is a iuft iudge, ſtrong, & patient: is he angrie ^{c)}euerie day?

¹³ ^{d)}Vnleſſe you wil be conuerted, he ſhal ſhake his ſword, he hath bent his bow, and prepared it.

¹⁴ And in it he hath prepared the veſſels of death: *Iſa. 59. Iob. 15.*
he hath made his arrowes for them that burne.

¹⁵ Behold ^{e)}he hath bredde with iniuſtice: he hath conceiued forow, and brought forth iniquitie.

¹⁶ He hath opened a pit, and digged it vp: and he is fallen into the ditch, which he made.

¹⁷ His ^{f)}forrow ſhal be turned vpon his head: and his iniquitie ſhal deſcend vpon his crowne.

¹⁸ I wil confeſſe to our Lord according to his iuſtice: and wil ſing to the name of our Lord moſt high.

ANNOTATIONS

Psalme 8

Chriſts Incarnation. The 5. key. *God is magnified & praifed for his meruelous worke of creatures, 5. but eſpecially of mankind, ſingularly exalted by the Incarnation of Chriſt.*

Vnto ^{g)}the end ^{h)}for [♣]preſſes, the Pfalme of Dauid.

^a My iuſt cauſe againſt my particular enemies.

^b Let fall vpon me.

^c God doth not puniſh al finners preſently, but often differreth,

^d expecting if they wil amēd.

^e The iniurious perfecutor purpoſing iniuſtice, conceiueth enuie, and bringeth forth iniquitie.

^f Enuie, & deſire to hurt others turneth to the ruine of the enuiers.

^g Belonging to the newe Teſtament.

^h Suffering of Chriſt, and of Chriſtians.

O Lord ^{a)}our Lord, how meruelous is thy name
in the whole earth! Becaufe thy magnificence
is eleuated, aboue ^{b)}the heauens.

Mat. 21. ³ Out of the mouth of ^{c)}infantes and sucklings,
thou haft perfected praife becaufe of thine enemies, that
thou mayest deftroy the enemy and reuenger.

⁴ Becaufe I shal fee thy heauens, the workes of thy
fingers: the moone and the ftarres, which thou haft
founded.

⁵ What is man, that thou art mindful of him? or
the sonne of man, that thou visitest him?

Heb. 2. ⁶ Thou haft ^{d)}minished him a litle lesse then An-
gels; with ^{e)}glorie and honour thou haft crowned him:

⁷ and haft appointed him ^{f)}ouer the worke of thy
handes.

Gen. 1. v. 17. ⁸ Thou haft subiected ^{g)}al thinges vnder his feete,
1. Cor. 15. al ^{h)}sheepe and oxen: moreouer also the beastes of the
field.

⁹ The birdes of the ayre, and fishes of the sea; that
walke the pathes of the sea.

¹⁰ ⁱ⁾Ô Lord our Lord, how meruelous is thy name
in the whole earth!

^a God the lord of al creation, is our singular lord, that beleue and
truft in him.

^b God more excelent then the heauens, he being the creator, they a
creature.

^c Fulfilled whē Chrift coming into Ierufalem, children sang *Ozanna*
Mat. 21.

^d The Sonne in assumed humane nature became lesse then Angels.

^e But in him mans nature is exalted aboue Angels.

^f Chrift the Lord of al creatures,

^g yea of Angels. *Heb. 2.*

^h Not only al reasonable creatures, but al beastes, and other thinges
obey him. The sea and the windes obey him. *Mat. 8.*

ⁱ The same end & beginning signifie that as God was meruelous in
creating man in so happy estate, that if he would, he might haue
auoyded both sinne & death: so he is meruelous in that he so
rewardeth the blessed in the resurrection, that they can neither
sinne nor dye.

ANNOTATIONS

Preffes signify Christs
Paffiō.

Morally it signifi-
eth the trauels of
the Church militant.

1 Preffes.) Moſt Hebrew Doctors ſay the word *Gittith*, may either ſignifie the place, where this Pſalme was made, or the muſical inſtrument, on which it was ſong. But moſt Chriſtian Doctors expound it literally of Christs Paſſion, who was ſtretched on the Croſſe, and al his ſacred bloud preſſed, and drawne out of his bodie. VVhich Metaphor Ifaias alſo vſeth, demanding of Chriſt: VVhy is thy clothing redde, and thy garments as theirs, that tread in the *vine preſſe*? and anſwereth in Christs perſon: I haue troden *the preſſe* alone. S. Auguſtin alſo applieth it morally to the Church, where Chriſt is the vine, the Apoſtles are the branches, & ſpreaders (that is preachers) of the Ghospel, Chriſtians are the grapes, Chriſtian vertues are the wine. Namely patience, and fortitude in afflictions. VVherby the good are purified, and feuered from amiddeſ the reprobate, as wine is preſſed out of the grapes, barreled, and laid vp in fellers, and the huſkes and carnels caſt to hogges, or other beaſtes.

Iſa. 63.

vinacia.

Psalme 9

Gods prouidence
in protecting the
good and permit-
ting euil. The 3. key.

*The Church prayeth God for her protection, 4. in re-
pelling the enemies force, 8. in punishing the wicked,
and rewarding the iuſt.*

Vnto the end, for the ^aſecrets of the ſonne, the
Pſalme of Dauid.

I wil ^bconfeſſe to thee Ô Lord with al my hart: I
wil tel al thy meruelous thinges.

³ I wil be ^cglad and ^dreioyce in thee: I wil ſing to
thy name Ô moſt High.

⁴ In ^eturning mine enimie backward: they ſhal be
weakened, and periſh before thy face.

^a Christs coming in humilitie, and Chriſtians afflictions, are hidden
from the world, in Gods prouidence.

^b Geue thanks,

^c in mind,

^d and bodie.

^e God repelleth the enimie, when man is not able to refiſt.

⁵ Because thou haft done ^{a)}my iudgement and my caufe: thou haft fitte vpon the throne which iudgeft iuftice.

⁶ Thou haft rebuked the ^{b)}Gentiles, and the impious hath perished: their ^{c)}name thou haft deftroyed for euer, and for euer and euer.

⁷ The fwordes of the enemie haue fayled vnto the end: and their cities thou haft deftroyed.

⁸ Their memorie hath perished with a found: and our Lord abideth for euer.

He hath prepared his throne in ^{d)}iudgement: ⁹ & he wil iudge the whole world in equitie, he wil iudge the people in iuftice.

¹⁰ And our Lord is made a refuge for the poore: an helper ^{e)}in opportunities, in tribulation.

¹¹ And let them hope in thee that know thy name: because thou haft not forfaken them that feeke thee Ô Lord.

¹² Sing to our Lord, which dwelleth in Sion: declare his ^{f)}ftudies among the Gentiles:

¹³ Because he ^{g)}requiring bloud remembred them: he hath not forgotten the crie of the poore.

¹⁴ Haue mercie on me Ô Lord: See my humiliation ^{h)}by my enemies.

¹⁵ Which exalteft me from the gates of death, that I may declare al thy prayfes in ⁱ⁾the gates of the daughter of Sion.

^a A iuft man doth his endeouour, not of him felfe, but by Gods grace ouercometh the enemie.

^b Al finners called gentils, because they were generally accounted wicked.

^c The vaine glorious fame of finners partly decayeth in this world but moft efpecially in the world to come.

^d Iudicial feates of men are often corrupted but Gods neuer.

^e God doth not prefently deliuer the good from affliction: but when it is to their fpiritual profite.

^f His precepts which men ought chiefly to ftudie.

^g God reuengeth the blood of Martyrs.

^h Procured by mine enemies.

ⁱ In the publique view of the Church.

¹⁶ I wil reioyce in thy faluation: the Gentiles are ^{a)}fastened in the destruction, which they made. In this snare, which they hid, is their foote taken.

¹⁷ Our Lord shal be knowen doing iudgements: the finner is taken in the workes of his owne handes.

¹⁸ ^{b)}Let finners be turned into hel, al nations that forget God.

¹⁹ Because to the end there shal not be obliuion of the poore man: the patience of the poore, shal not perish in the end.

²⁰ Arife Lord, let not man be strenghtned: let the ^{c)}Gentiles be iudged in thy fight.

²¹ Appoint Lord ^{d)}a lawgeuer ouer them: that the Gentiles may know that they be men.

The ¹⁰. Pfalme, according to ^{e)}the Hebreuues.

²² ^{f)}Why Lord haft thou departed far of, despifed in opportunities, in tribulation?

²³ Whiles the impious is proude, the poore is ^{g)}fet on fyre: ^{h)}they are caught in the counfels which they deuife.

²⁴ Because the finner is prayfed in the defires of his foule: and the vniuft man is bleffed.

²⁵ The finner hath exasperated our Lord, according to the multitude of his wrath he shal ⁱ⁾not feeke.

^a The wicked are intangled in the snares which they lay for others.

^b In zeale of iustice not in defire of reuenge.

^c By Gentiles is often vnderftood al great finners. For the Iewes despifed Gentiles: as the Romans did al Barbarous nations.

^d Suffer a tyrant to rule ouer them that thereby they may lerne what it is to vse others vniuftly. It femeth to S. Auguftine a prophecie, that such as receiue not Chrift, shal beleue Antichrift.

2. Thef. 2.

^e The latter Hebrew Doctors.

^f In great perfecution it femeth to the weake, that God differreth his affiftance very long.

^g Extremely vexed & tormented.

^h The Prophet anwereth to the complaint of the iuft, that in deede the wicked are caught in their owne snares.

ⁱ Not feeke to recouer Gods fauour.

26 There is no God in his fight: his waies are defiled at al time. Thy iudgementes are taken away from his face: he shal ^{a)}rule ouer al his enemies.

27 For he hath fayd in his hart: I wil not be moued from generation vnto generation, ^{b)}without euil.

Rom. 3.

28 Whose mouth is ful of curfing, and bitterneffe, and guile: vnder his tongue labour and forrow.

29 He fitteth in waite with the rich in secrete places, to kil the innocent.

30 His eyes looke vpon the poore: he lyeth in wayte in secreet, as a lyon in his denne.

31 He lyeth in wayte to take the poore man violently: violently to take the poore man whiles he draweth him. In his fnare he wil humble him felfe, and shal fal when he shal haue dominion ouer the poore.

32 For he hath fayed in his hart: God hath forgotten, he hath turned away his face not to see for euer.

33 ^{c)}Arise Lord God, let thy hand be exalted: forget not the poore.

34 Wherefore hath the impious prouoked God? for he hath faid in his hart: He wil not enquire.

35 Thou seeft, that thou confidereft labour and forrow: that thou mayest deliuer them into thy handes.

To thee is the poore left: to the orphane thou wilt be an helper.

36 Breake the arme of the finner and malignant: his finne shal be fought, and shal not be found.

37 Our Lord shal reigne for euer, and for euer and euer: ye ^{d)}Gentiles shal perish from his land.

38 Our Lord hath heard the desire of the poore: thy eare hath heard the ^{e)}preperation of their hart.

^a The wicked doth dominier for a time, and thinketh he shal do so ftill.

^b And neuer fal into any aduerfitie but ftill remaine without miferie or anie euil.

^c The prayer of the iuft in tribulation.

^d Ye vileft men.

^e The iuft ought alwayes to be readie prepared in hart, to suffer patiently al that shal happen vnto them.

³⁹ To iudge ^{a)}for the pupil and the humble, that man adde no more to magnifie him felfe vpon the earth.

ANNOTATIONS

Some diuide this
Pfalme into two.

Sela a note of change,
or of reft in mufike,
or rather of attention.

Al the Pfalmes are
iuft 150.

21 The 10. Pfalme.) After the 21. verfe the late Hebrew Doctors diuide this Pfalme, beginning there the tenth, without anie new title: but only this word *Sela*: VVhich the Septuagint, Theodotion, and Symmachus tranflate *Diapfalma*, that is, change of meeter, or mufike, alfo pause or reft in finging. Aquila whom S. Ierom rather approueth, tranflateth *femper* euer. Some Englifh Bibles omitte it, others leaue it in the text, not tranflating it into Englifh. It femeth to moft Interpreters to be added as a note to fturre vp attention. And it occureth often, not only in the end of Pfalmes, but alfo in other places. For it is thrife in the third Pfalme. And therefore maketh no argument, that this Pfalme should be diuided. And thofe which diuide this into two, ioyne two in the 147. Pfalme. So that al agree in the number of 150. Pfalmes in the whole Pfalter.

Epift. ad Marcel.
Anno. 1577. 1552.
1603.

Pfalme 10

Gods prouident
care of the iuft.
The 3. key.

Dauids freindes aduifing him to flee from the perfecution of Saul, he anfwereth, that his truft is in Gods protection. 2. Though the perfecutor be very malicious, 4. yet God wil ouer throw him, 5. and deliuer the iuft.

Vnto ^{b)}the end the Pfalme of Dauid.

I truft in our Lord: how fay ^{c)}ye to my foule: Paffe ouer vnto the mountayne as a fparrow?

^a As the firft workes of Chrift in al humility and patience were ftrange, and hidden to the world (*v. 1.*) fo his laft iudgement fhall be in maiefty and manifeft to al in exalting the bleffed and fuppreffing the wicked.

^b S. Auguftin applieth it to heretikes, perfwading Catholiques to repare vnto their feparate congregation, fallfly calling it the mountayne.

^c Ye my freindes fay thus.

³ For behold finners ^a)haue bent the bow, they haue prepared their arrowes in the quiuer, that they may shoote in ^b)the darke, at them that be right of hart.

⁴ For they haue ^c)deftroyed the thinges, which thou didft perfite: but the iuft what hath he done?

Abac. 2.

⁵ Our Lord is in his holie temple, our Lord his feate is in heauen.

⁶ His eies haue refpect vnto the poore: his ^d)eieliddes examine the fonnes of men.

⁷ Our Lord ^e)examineth the iuft, and the impious: but he that ^f)loueth iniquity, hateth his owne foule.

⁸ ^g)He shal rayne fnares vpon finners: fyre and brimftone, and blaft of ftormes the portion of their cuppe.

⁹ Becaufe our Lord is iuft and hath loued iuftice: his countenance hath feene equitie.

ANNOTATIONS

Psalm 11

The Prophet describeth the paucity of iuft men, and abundance of wicked, both at Christs firft coming in flesh, 6. and fecond in maieftie, in the end of the world.

The ftate of the Church in the firft and laft times of Chrift. The 6. key.

Vnto ^h)the end for ⁱ)the octaue, the ^j)Pfalme of Dauid.

^a Persecutors vſing al rigor and force,

^b falſly pretēd other cauſes againſt the innocent to deſtroy them.

^c It is the maner of perfecuters, and eſpecially of heretikes, to deſtroy and pul downe that others haue built.

^d Though God ſeme to winke or fleepe, yet his prouidence ſtil watcheth, and obſerueth al mens actions.

^e Proueth by tribulations.

^f Continuāce in finne bringeth damnation to the foule.

^g God ſparing for the time at laſt muſt needes of iuſtice puniſh feuerely.

^h Christs firſt,

ⁱ and laſt comming,

^j wil bring ioy to the elect.

S aue ^a)me Lord, becaufe the holy hath fayled
^b)becaufe verities are diminished from among
the children of men.

³ They haue fpoken vaine thinges euerie one to his
neighbour, deiceitful lippes, they haue fpoken in hart
and hart.

⁴ Our Lord deftroy al deceitful lippes, & the tongue
that fpeaketh ^c)great thinges.

⁵ Which haue faid: We wil magnifie our tongue,
our lippes are of vs, who is our Lord?

⁶ For the miferie of the needie, and mourning of
the poore, now eil I arife, faith our Lord: I wil put in
^d)a faluation: I wil do confidently in him.

⁷ Wordes of our Lord, be chaift wordes: filuer ex- Prouerb. 30q.
amined by fire, tryed from the earth, purged feuen fold.

⁸ Thou Lord wilt ^e)preferue vs: and keepe vs from
this generation for euer.

⁹ The ^f)impious walke round about: according to
thy highnes thou haft ^f)multiplied the children of men.

ANNOTATIONS

Temporal defires hin-
der the entrance into
heauen.

Platoniftes error.

⁹ The impious vvalke round about.) S. Auguftin expoundeth
this of worldlie men defiring temporal thinges, fignified by the
feuen dayes, wherein this whole life is turned about, as in a whele,
not prouiding for the eight day, which is eternitie, after the day of
Iudgement. In an other place he fheweth alfo, that this fentence
agreeth aptly to the Platoniftes, who taught, that this world
neuer endeth, but paffeth and returneth round about, in a reuolu-
tion of manie yeares; fo that al thinges fhould happen againe euen
as they did before, contrarie to this, and manie other Scriptures,
affirming that God *vvil preferue* the iuft, and kepe them *from*
this generation for euer. VWhereas the reprobate, who fette their
whole mind on temporal thinges, or expect a reuolution of al, fhall

li. 12. c. 13. ciuit.

^a Chrift calleth his myftical bodie, him felfe. *Act. 9. v. 4.*

^b Falfe and duble dealing hinder from true faith.

^c Infolent & arrogant.

^d VVhen finne moft abunded Chrift came into this world: and in
like cafe wil come to iudge.

^e Yet ftill there remaine fome iuft whom God preferueth.

^f God fometimes fuffereth the wicked to do what euil they defire.

eternally walke without the kingdome of heauen, & neuer enter in; though fome may cal with the foolifh virgins, faith S. Ierom (or fome other learned author) vpon this place: *Lord, Lord, open* (the dore) *to vs: but he vvil anfvrer: that I knowv you not. Mat. 25.*

Psalme 12

A general prayer of the Church, in tribulation, either temporal or fpiritual.

A prayer in
tribulation.
The 7. key.

Vnto ^athe end, the Pfalme of Dauid.

How long Ô Lord wilt thou forget me vnto the end? How long doeft thou turne away thy face from me?

³ How long shal I put ^bcounfels in my foule, forrow in my hart ^cby day?

⁴ How long shal mine enemies be exalted ouer me?

⁵ Regard and heare me Ô Lord my God.

Illuminate mine eies that I fleepe not ^din death at any time:

⁶ left fometime mineemie fay: I haue preuailed againft him.

They that truble me, wil reioyce if I be moued:
⁷ but I haue hoped in thy mercie.

My hart shal reioyce in thy faluation: I wil fing to our Lord which geueth me ^egood thinges: and I wil fing to the name of our Lord moft high.

ANNOTATIONS

^a It more perteyneth to the new Teftament then to the old.

^b Careful and almoft perplex cogitatiōs by reafon of long perfecution and mans weaknes.

^c Very often euerie day.

^d Fal not into mortal finne.

^e Patience in tribulation, and reward for victory.

Psalme 13

Of Christs Incarnation. The 5. key.

*After general groffe ignorance and impiety in the world,
7. Chrifft ſhal be incarnate, the Redemer of mankind.*

Vnto the end, the Pfalme of Daud.

The ^afoole hath faid in his hart: There is no God. They are corrupt, and are become ^babominable in their ſtudies: there is ^cnot that doth good ^dno not one. *Pfal. 52.*

³ Our Lord hath looked forth from heauen vpon the children of men, to ſee if there be that vnderſtandeth, and ſeeketh after God. *Rom. 3.*

⁴ Al haue declined, they are become ^dvnprofitable together: there is not that doth good, no not one.

Their throte is an open ſepulchre: with their tongues they did deceitfully, the poyſon of aſpes vnder their lippes. *Theſe three verſes being not in the Hebrew, nor Greke, yet are in the Engliſh an. 1577. and are three diſtinct verſes in other pſalmes 5.*

Whoſe mouth is ful of curſing and bitterneſſe: their feete ſwift to ſheed bloud.

Deſtruction ^eand infelicitie in their waies, and the way of peace they haue not knowen: there is no feare of God before their eies. *9. & 35.*

⁵ ^fShal not al they know that worke iniquitie, that deuoure my people ^gas foode of bread? *Iſa. 59. v. 8.*

⁶ They haue not inuocated our Lord, ^hthere haue they trembled for feare, ⁱwhere no feare was.

^a Wicked men drowned in finne are at laſt ſo befotted in their vnderſtanding, that they thinke in their hart (though they dare not vtter it) that there is *no God*: that is, none that hath diuine prouidence in gouerning the world, nor that wil iudge al in the end.

^b Defiled with al fortes of finne,

^c not only the moſt wicked, but alſo al mankind were vnable without a Redemer to do good.

^d Without faith in Chriſt none had meritorious workes.

^e They are wholly occupied in vexing others.

^f The Prophet ſpeaketh this in the perſon of God.

^g With greedines to hurt the good.

^h Not beleeuing in God, they feared Idols, that is, diuels:

ⁱ who in dede can not hurt Gods ſeruants.

⁷ Because our Lord is in ^{a)}the iust generation, you haue ^{b)}confounded the counfel of the poore man: because our Lord is his hope.

⁸ ^{c)}Who wil geue from Sion the faluation of Ifrael? when our Lord shal haue ^{d)}turned away the captiuitie of his people, ^{e)}Iacob shal reioyce, and ^{f)}Ifrael shal be glad.

ANNOTATIONS

2 No not one.) S. Paul by this place, and the like (*Ifaie. 59. v. 7.*) confirmeth his doctrin (*Rom. 3.*) that both the Iewes and the Gentils (meaning al mankind) were in that ftate, that none, no not one without the grace of Chrif, were iust, nor could be iustified, nor faued by the law of Nature, nor of Moyfes. VVhich proueth the neceffitie of faith. But neither that only faith iustifieth, nor that the iustest are ftill wicked, as Caluin and Beza fallfly expound thefe Scriptures. For the Prophets and S. Paul speake in thefe places of men before they be iustified, teaching that al mankind was once in finne, and none could be iustified but by Chrif. Neuertheleffe they teach alfo that men being iustified muft, and may *ferue iustice vnto fanctification*. And that their workes are not then vnprofitable. *For being made free from finne (faith the fame Apofle to the Romanes c. 6.) and become feruants to God, you haue your fruit, vnto fanctification, and the end is life euerlafting.* VVhich point of doctrin, how man is iustified, S. Auguftin excellently, & briefly explicateth (*li. 1. de Spiritu et lit. c. 9.*) in thefe wordes: The iust are *iustified freely by (Chrif) his grace*, they are not therfore purified by the lavv: they are not iustified by their proper wil, *but iustified freely by (Chrif) his grace*. Not that it is done without our wil, but by the law our wil is fhewed weake, that grace might cure the wil, and the wil being cured might fulfil the law, not being vnder the law, nor needing the law.

VVherto we may here adde (and fo faue labour of repeting this in other places) an other document of the fame Doctor, in the fame booke (*de fpirit & lit. c. 27.*) that the iust do not liue without fome finnes, and yet remaine in ftate of faluation: the

VVithout Chrifts grace no man is nor can be iust.

The law fhewed the infufficiencie of mans wil.

Grace cureth the wil.

The wil being cured cooperateth with grace.

VVenial finnes exclude not from heauen.

Good workes done in mortal finnes auail not to faluation.

^a Though innumerable be very wicked, yet fome are iust.

^b Mocked and derided thofe that truft in God.

^c The Prophet wisheth, and withal prophecieth that Chrif our Sauour wil come, who is promifed to Ifrael.

^d Redemed man from the captiuitie of the diuel,

^e thofe that fupplant vice,

^f and contemplate God.

wicked do fometimes certaine good workes, & ftill remaine in ftate of damnation. For euen as (faith he) venial finnes without which this life is not ledde, do not exclude the iuft from eternal life: fo certaine good workes, without which the life of the very worft is hardly found, profite nothing the vniuft man to eternal faluation, but in euerlafting damnation, fome fhall haue more and fome leffe torment.

Psalm 14

Of eternal Beatitude. The 10. key. *For attayning eternal glorie in heauen, it is neceffarie to flee from finnes, and do good workes.*

The ♪Pfalme of Dauid.

Lord who shal dwel in ^a)thy tabernacle? or who shal reft in thy holie hil?
^b)He that walketh ^b)without fpot, and ^c)worketh iuftice.

⁴ He that fpeaketh truth in his ^d)hart, that hath not done guile in his ^e)tongue. Nor hath ^f)done euil to his neighbour, and hath not taken ^g)reproch againft his neighbour.

The malignant is brought to nothing in his fight; but them that feare our Lord, he ^h)glorifieth: he that fweareth to his neighbour, and deceiueth not,

⁵ that hath not geuen his money to ⁱ)vfurie, and hath not taken ^j)giftes vpon the innocent:

He that doeth ♪thefe thinges, shal ♪not be moued for euer.

^a In heauē, as appeareth by the laft verfe.

^b One requifite thing is to be free, or cleafed from finne,

^c the fecond is to do good.

^d Sincerely in thought,

^e word, and

^f dede:

^g nor harkened to detraction.

^h Glorie is the reward of good workes.

ⁱ Vfurie excludeth from heauen.

^j Likewife doing wrong for bribes.

ANNOTATIONS

1 The Pfalme of Dauid.) As the appropriating of the general name of Pfalme vnto some, doth not preiudice, but that the rest are also Pfalmes, though they be called Prayers, Canticles, Testimonies, and the like: for the application of Dauids name to certaine Pfalmes, proueth not other authores of the rest. But the name of Pfalme sheweth a spirital fongue, apt for muscal instrument; and the name of *Dauid* by interpretation signifieth, that it particularly perteyneth to the *beloued*.

VWhy this and certaine others are called the Pfalmes of Dauid.

5 He that doth these things.) Whereas this, or anie other place of holie Scripture, attributeth saluation to certaine good workes, neither faith, nor other workes are thereby excluded, but presupposed as no lesse necessarie, then those which are mentioned.

Both faith and good workes necessarie to saluation.

Heb. 11. Especially faith is alwayes requisite, without which it is impossible to please God, and other vertues either in practice, or in purpose, and preparation of mind, when and where occasion requireth.

5 Shal not be moued for euer.) All states of this world are mutable, and only eternal felicitie in heauen shal continew for euer. Therefore this Pfalme can not be vnderstood of the Tabernacle, nor Temple of the old Testament, which were but figures of eternal glorie. But if so much puritie was then requisite, much more all ficeritie, and great sanctitie are necessarie for entrance into heauen.

Only the state of glorie is immutable.

Psalme 15

Chrift, by the mouth of Dauid, declareth his future victory, and triumph ouer the world, 9. and death.

Of Christs victorie. The 5. key.

The ^aincription of the title ^bto Dauid him self.

Preferue ^cme O Lord, because I haue hoped in thee.

³ I haue said to our Lord: Thou art my God, because thou ^dneedest not my goods.

^a Stylographia signifieth a thing moft worthie to be noted, to witte, Chrift crucified,

^b and moft worthie of the Prophets confideration.

^c Chrift as man did often pray, as appeareth in the Gospel.

^d Christs passion was not needful nor profitable to God, but to man.

^{4 a)}To the fainctes, that are in his land, he hath made al my willes meruelous in them.

⁵ Their infirmities were ^{b)}multiplied: afterward they ^{c)}made haft.

I wil not affemble their ^{d)}conuenticles of bloud: neither wil I be mindful of their ^{e)}names by my lippes.

^{6 f)}Our Lord [♣]the portion of myne inheritance, and of my ^{g)}cuppe: thou art he, that wil reftore myne inheritance vnto me.

^{7 h)}Cordes are fallen to me in goodly places: for ⁱ⁾mine inheritance is goodlie vnto me.

⁸ I wil bleffe our Lord, who hath ^{j)}geuen me vnderftanding: moreouer alfo euen til ^{k)}night, my ^{l)}veines haue rebuked me.

⁹ I ^{m)}forfaw our Lord in my fight alwaies: becaufe *Act. 2. v. 25.* he is ⁿ⁾at my right hand, that I be not moued.

¹⁰ For this thing my hart hath beene glad, and my tongue hath reioyced: moreouer alfo my flesh shal reft in hope.

¹¹ Becaufe thou wilt [♣]not leaue my foule in ^{o)}hel: *Act. 2. & 13.* neither wilt geue ^{p)}thy holie one to fee corruption.

^a God fpeaketh shewing that Chrift should make his meruelous charity knownen to his Apoftles, and other feruantes.

^b Men feeling their infirmities and miferies,

^c make haft in feeking remedies.

^d Sacrifices to idols shal ceafe in Gentiles.

^e Their names shal be changed from heathen to be called Chriftians.

^f Eternal glorie cōfifteth in feing God.

^g God is the reward of suffering paines for Chrift.

^h In diuifion of temporal inheritance, land is meafured by cordes: as *Iofue. 10.* fo portions in heauen are geuen with large meafure.

ⁱ Chrift alfo receiued al nations for his inheritance.

^j Wifdome to make good election of fpiritual thinges rather then temporal.

^k Not only by day, but alfo by night.

^l Alfo my corporal paines geue me inftruction.

^m Chrift had God continually before his eyes: euerie man ought to thincke frequently of God,

ⁿ for God ftill protecteth the iuft.

^o In *limbo patrum*.

^p Christs body corrupted not in the graue.

Thou hast made ^{a)}the waies of life knownen to me,
thou shalt make me full of ioy with ^{b)}thy countenance:
delectations on thy right hand, euen to ^{c)}the end.

ANNOTATIONS

6 Our Lord the portion of myn inheritance.) Chrift whom the Iewes expected as an earthlie conquerour, that should aduance himself and them temporally in this world, was in dede, as the children and multitude called him, king of Israel. (*Ioan. 12.*) At which time (as also before) he exercised temporal Iurisdiction, in correcting abuses in the Temple (*Mat. 21. Ioan. 2.*) And when Pilate demanded of him, if he were a king (*Ioan. 18. v. 37.*) he answered: *Thou faist, that I am a king.* For this I was borne, and for this came I into the world, that I should geue testimony to the truth. And though he answered withal, that his kingdom (to witte the possession, and vse thereof) was not of this world, yet Pilate by Gods prouidence, writte the title, and would not alter it, IESVS of Nazareth King of the Iewes. But Christs chief inheritance, and reward of his merites is God himself, as here he professeth by his prophet Dauid: which is also the only true & perfect inheritance of al Christs seruantes, vvhether Clergy men more particularly professe the same, when they first enter into their spirital estate, addicting and dedication them selues to serue God in Ecclesiastical function, not for temporal inheritance, but for a better lotte, God himself, who is al Good, and most perfect goodnes, true riches, and eternal inheritance. In which election of estate to liue and serue God in, euerie Clergie man sayth: *Our Lord is the portion of myn inheritance, and of my cuppe: Thou art he that wilt restore myn inheritance vnto me.* Man calleth it *his* inheritance, because he was created to serue God, and for his seruice to inherite God: which reward though he loost by finne, yet euerie one returning to Gods seruice, and perseuering therein, recouereth by Chrift, new right and title to the same inheritance, performing their duties in their feueral vocations. Some traueling in the world, but not louing it: others sequestered from secular affayres, duly administering sacred offices, more peculiarly called Diuine seruice.

Christ a King
sometimes ex-
ercised temporal
iurisdiction.

God the proper in-
heritance of Christ,
and Christians.

Clergie men
professe exprefly
to serue God, for
God him selfe not
for temporal prof-
ite.

Pfal. 61. v. 11.
1. Tim. 2. v. 4.

11 Not leaue my foule in hel.) How Calvin and Beza
sometimes corrupt this text, alwayes peruert the sense, and most

Protestantes deny-
ing that Christ
descended into
limbus translate
grave for *hel.*

^a Death and resurrection is the way to life.

^b Perfect glorie consisteth in seeing God,

^c in eternity.

abfurdly oppofe them felues againft al ancient holie Fathers, concerning the Article of Chrifts defcending in foule into that part of hel called *Limbus patrū*, is largely noted *Gen. 37. Act. 2. & 1. Pet. 3.* Only here we may not omitte to aduertife the reader, that fome Proteftants Bibles permitting the word *hel* to remaine in the text, a latter Edition for *hel*, putteth *graue*, with this only note in the former place, that *this is chiefly meant of Chrifft by whole Refurrection al his members haue immortality.* And *Act. 2.* they repete their new text by this paraphrafis: *Thou shalt not leaue me in the graue.* VVrefting that which pertaineth to the bodie, rifting from the graue, to the foule, which was not at al in the graue, al the time the bodie lay there.

1552. 1577. 1603.

Psalm 16

Gods prouidence
protecting the iuft.
The 3. key.

A iuft mans prayer in tribulation, 10. describing his enemies cruelty, 13. by way of imprecation foresheweth their deftruction, 15. and declareth that the iuft ſhal be fatifſied in glorie.

The ♪prayer of Daud.

Hear e ô Lord my ^aiufſtice: attend my petition:
With thine eares heare my prayer, ^bnot in deceitful
lippes.

³ From ^cthy countenance let my iudgement proceede: let thine eies ſee equities.

⁴ Thou haſt proued ^dmy hart, and viſited it ^eby night: ^fby fire thou haſt examined me, ^gand there is no iniquitie found in me.

⁵ That my mouth ſpeake not the workes of men: for the ^hwordes of thy lippes I haue kept the ⁱhard wayes.

^a In my iuft caufe heare my petition,

^b feing I pray ſincerly, not in feaned affection.

^c Thou that ſeeſt al things declare my right againſt mine aduerſaries.

^d My intêtion.

^e Moſt ſecret cogitations.

^f By tribulations.

^g Whoſe confcience is pure from greuouſ finne, may pray with this confidence, otherwiſe repentance is firſt neceſſarie. But the whole Church may euer pray in this maner, becauſe there be alwayes ſome iuſt and holy, in reſpect of whom it is truly called holy.

^h For thy precepts.

⁶ a) Perfite my pafes in thy pathes: that my fteppes be not moued.

⁷ I haue cried, becaufe thou haft heard me ô God: incline thyne eare to me, and heare my wordes.

⁸ Make thy mercies meruelous, which faueft them that hope in thee.

⁹ From them that refift ^b)thy right hand keepe me, as the apple of the eie.

¹⁰ Vnder the shadowe of thy winges protect me: ¹¹ from the ^c)face of the impious, that haue afflicted me.

Mine enemies haue compaffed my foule, ¹² they haue shut vp their ^d)fatte; their mouths hath fpoken pride.

¹³ Cafting me forth now haue they compaffed me: they haue fette their eies to bend them ^e)vnto the earth.

¹⁴ They haue taken me as a lion readie to the pray: and as a lions whelpe dwelling in hid places.

¹⁵ Arife Lord, ^f)preuent him, and fupplant him: deliuer my foule from the impious, ^g)thy fword, ¹⁶ from the enemies of thy hand.

Lord from ^h)a few out of the land diuide them, ⁱ)in their life: their bellie is filled of ^j)thy fecretes.

They are filled with children: and they haue leaft their remnantes to their litle ones.

ⁱ The narrow way of vertue.

^a None can of themfelues walke rightly, but by Gods helpe.

^b Againft thy omnipotent powre.

^c From their cruel and furious countenance.

^d They haue shut out al pitie or commiferation.

^e They intend vtterly to deftroy me euen to the ground.

^f Except God preuent, mâs induftry is not fufficiēt.

^g Reftraine their powre, which they haue by thy permiffion, that they may not perfecute fo much as they intend.

^h This is a prophecy, that the wicked which are many, ſhal at the day of iudgement be ſeparated from the elect,

ⁱ which iudgement beginneth ſometimes in this life.

^j The pleaſures of this world, which God approueth not, nor acknowledgeth amongft good thinges.

17 But ^aI in iuftice ſhal appeare to thy fight: I ſhal be ^bfilled when thy glorie ſhal appeare?

ANNOTATIONS

This Pſalme called a
Praier is both a ſword
& buckler in afflictiō.

1 The prayer of Daud.) This Pſalme of the matter con-
teyned is called a prayer. VVhich holie Daud fo compoſed, as was
both conuenient for himſelfe, being moleſted with vniuft afflictions
by the wicked, and for anie other iuft perſon, or the whole Church
in perfecution, ſeruing as a ſpiritual ſword to ſtrike the enimies,
and as a ſhield to beare of with patience and fortitude al their
forces.

Pſalme 17

Daud ſingularly
protected by God.
The 8. key.

*King Dauds thanks to God for his often deliuerie
from great dangers, firſt in general, 9. then more par-
ticularly deſcribeth Gods terrible maner of fighting for
him, 18. againſt his cruel, and otherwiſe potent enimies:
22. attributing the fame to Gods good pleaſure, and
iuſtice of his cauſe, 31. praifeth God, 33. his only pro-
tector, 41. and deprefſer of his enemies.*

Vnto ^cthe end, ^dto the ſeruant of our Lord Daud,
who ſpake to our Lord the wordes of this canticle, in the
day, that our Lord deliuered him out of the hand of al
his enemies, and out of the hand of ^eSaul, and he ſaid:
(2. Reg. 22.)

^a The iuft ſhal be approued.

^b Nothing doth fatiate mans mind, but the fight of God in eternal
glorie.

^c Though literally this Pſalme perteyned to Daud, yet in figure of
Chriſt: and of the Church, or euerie iuft ſoule.

^d The Holie Ghoſt inſpired Daud to render theſe thanks for his
often deliuerie from dangers.

^e Saul is ſpecially named becauſe he was his moſt potent worldlie
enimie.

Heb. 2.

I wil ^{a)}loue thee ô Lord ^{b)}my strength: ³ Our Lord is my firmament, and my refuge, and my deliuerie.
⁴ My God is my helper, and I wil hope in him. My protectour and the ^{c)}horne of my saluation, and my receiuer.

⁵ Praying I wil inuocate our Lord: and I shall be faued from mine enemies.

⁶ The ^{d)}forrowes of ^{e)}death haue compaffed me: and ^{f)}torrentes of iniquitie haue troubled me.

⁷ The forrowes of ^{g)}hel haue compaffed me: the ^{h)}fnares of death haue preuented me.

⁸ In my tribulation I haue inuocated our Lord, and haue ⁱ⁾cried to my God:

And ^{j)}he hath heard my voice from his holie temple: and my crie in his fight, hath entered into his eares.

⁹ The earth was shaken & trembled: the foundations of mountaines were troubled, and were moued, ^{k)}because he was wrath with them.

¹⁰ ^{l)}Smoke arofe in his wrath: and fire flamed vp from his face: coles were kindled from him.

^a These first wordes (as also diuers others) are added, and many changed in this and other Pfalmes by the Septuagint, who often leauing the Hebrew text render the sense, and so this agreeth in substance with the same Psalm recorded 2. Reg. 22.

^b By whom I am strong.

^c High & firme saluation.

^d This is aptly applied to al mankind after his fall, declaring our state in sinne, and inducing to penance, in the office of Masse on Septuagesima Sunday.

^e Mortal flesh subiect to death.

^f Violent incurfions of tentations to sinne.

^g Exceeding great afflictions of mind, like to torments of hel, which I also feare.

^h Secrete tentations haue deceiued me.

ⁱ Earneft prayer is the best remedie in al tribulations.

^j As it is certaine the God heard Dauids prayers; so he assuredly heareth al that sincerely flee vnto him.

^k Gods anger againft sinne maketh high and loftie thinges to shake, euen the most obstinate presumptuous finners.

^l Diuine wrath is like to smoke of the nofethrles, or flaming fire, and burning coles.

¹¹ He ^{a)}bowed the heauens, and descended: and
^{b)}darkeneffe vnder his feete.

¹² And he ^{c)}ascended vpon the cherubs, and flew:
he flew vpon the wings of windes.

¹³ And he put darkeneffe his ^{d)}couert, his taberna-
cle is round about him: darkefome water in the cloudes
of the aire.

¹⁴ Because of the ^{e)}brightneffe in his fight the cloudes
paffed, hayle and coles of fire.

¹⁵ And our Lord thundered from heauen, and the
Higheft goue his voice: haile and coles of fire.

¹⁶ And he shot his arrowes, and diffipated them:
he multiplied lightnings, and trubled them.

¹⁷ And the fountaynes of waters appeared, and the
foundations of the world were reueled.

At thy rebuke ô Lord, at the blaft of the fpirit of
thy wrath.

¹⁸ He fent from on high, and tooke me: and he
receiued me out of manie ^{f)}waters.

¹⁹ He deliuered me ^{g)}from my moft ftrong enemies,
and from them that hated me: becaufe they were made
ftrong ouer me.

²⁰ They preuented me in the day of mine affliction:
and our Lord was made my protectour.

So in the reft of
this Pfalme the
Prophet fpeaketh
for moft part in
proper termes,
vvithout Metaphores
or other figures.

Yet in the myftical
fenfe of Chrift,
and Chriftians.

^a Gods punishment fometimes cometh fo fwiftly, as if the heauens
bowed towards the earth.

^b Gods furie is as a darke defolate night, or horrible mift.

^c Yet whē finners repēt God moft speedely, as fleing with winges of
mercie, comforteth & protecteth them.

^d God being in him felfe incōprehenfible, is alfo fecret in his deter-
minations, and couert in his procedinges or actes.

^e Gods fplēdor oppreffing māſ fenſe, yet inſtructeth him by his
meruelous vvorkes. VVhich myftically ſignifieth, that Chrift il-
luminateth the vvorld by his Apoftles, and other preachers de-
nouncing his iuſtice, peace, and his vvil in al thinges perteyning
to man.

^f From tribulations.

^g From Saul, Abfolō, Moabites, Ammonites, and al temporal and
fpiritual enemies.

21 And he brought me out into largeneffe: he faued me, becaufe he ^a)would me.

22 And our Lord wil reward me according to my iuftice, and according to the purity of my handes he wil reward me.

23 Becaufe I haue kept the waies of our Lord, neither haue I done impioufly from my God.

24 Becaufe al his iudgementes are in my fight: and his iuftices I haue not repelled from me.

25 And I shal be immaculate ^b)with him; and shal keepe me from mine iniquitie.

26 ^c)And our Lord wil reward me according to my iuftice: and according to the puritie of my handes in the fight of his eies.

27 With the holie thou shalt be holie, and with the innocent man thou shalt be innocent.

28 And with the elect thou shalt be elect: and with the peruerse thou shalt be peruerted.

29 Becaufe thou wilt faue the humble people: and the eies of the proud thou wilt humble.

30 Becaufe thou doft illuminate my lampe ô Lord: my God illuminate my darkeneffe.

31 Becaufe in thee I shal be deliuered from temptation, and in my God I shal ^d)goe ouer the wal.

32 My God his ^e)way is vnpolluted: the wordes of our Lord are examined by fire: he is protector of al that hope in him.

33 For ^f)who is God but our Lord? or who is God but our God?

34 God that girded me with ftrengh: and made my way immaculate.

35 That perfited my feete as it were of hartes: and fetting me vpon high thinges.

^a Of his good pleasure without my defertes.

^b By his grace.

^c He repeteth the 21. verfe, inculcating that God wil render to euerie one as they deferue.

^d Paffe ouer al difficulties.

^e Gods pecepts.

^f One only God, Creator and Sauour of al.

³⁶ That teacheth my handes to battel: and haft put mine armes, ^a)as a bow of braffe.

2. Re. 22.

³⁷ And haft geuen me the protection of thy faluation: and thy right hand hath receiued me:

And thy difcipline hath corrected me vnto the end: and thy difcipline the fame shal teach me.

³⁸ Thou haft enlarged my pafes vnder me: and my fteppes are not weakened:

³⁹ I wil purfew myne enemies, and ouertake them: and wil not returne til they faile.

⁴⁰ I wil breake them, neither shal they be able to ftand: they shal fal vnder my feete.

⁴¹ And thou haft girded me with ftrengh to battel: and haft fupplanted them that rife againft me vnder me.

⁴² And ^b)myne enemies thou haft geuen me their backe, and them that hate me thou haft deftroyed.

⁴³ They cried, neither was there that would faue them, to our Lord; neither did he heare them.

⁴⁴ And I wil breake them to powder, as the duft before the face of winde: as the duft of the ftreates I wil deftroy them.

⁴⁵ Thou wilt deliuer me from the contradictions of the people: thou wilt appoynte me to be head of the Gentiles.

⁴⁶ A people, ^c)which I knew not, hath ferued me: in the hearing of the eare it hath obeyed me.

⁴⁷ The ^d)children being alienes haue lyed to me, the children alienes are inueterated, and haue halted from their pathes.

⁴⁸ Our Lord liueth, and bleffed be my God, and the God of my faluation be exalted.

^a Amongft other actes, Dauid killed a lion, and a beare, & Goliath. *1. Reg. 17.*

^b As God geueth ftrengh to his feruãts, fo he diminisheth the natural ftrengh and corage of his enemies.

^c Conuerfion of Gentiles to Chrift, as the Moabites, Idumeans, and others were fubdued by Dauid. *1. Par. 11. 14. 18. 19. 20.*

^d The reuolting and reprobation of the Iewes prefigured by Abfoloms rebellion, and others. *2. Reg. 15. 16.*

49 Ô God ^{a)}which geueft me reuenges, & fubdeweft peoples vnder me, my deliuerer from mine angrie enemies.

50 And from them that rife vp againft me thou wilt exalt me: from the vniuft man thou wilt deliuer me.

2. Reg. 22.

Rom. 15.

51 Therefore wil I confeffe to thee among nations ô Lord: and wil fay ^{b)}a pfalme to thy name,

52 Magnifying the faluations of his king, and doing mercie to his Chrift Dauid, and to his feede for euer.

ANNOTATIONS

Psalme 18

Gods perfect goodnes and glorie is shewed by his great workes, and by his Apoftles fent with heauenlie commiffion, to preach in al tongues to al nations. 6. Chrift coming into the world, and returne vnto heauen. 8. His immaculate Law: 13. wherein notwithstanding the iuft shal haue nede to pray for remiffion of fmaller and daylie finnes.

Propagation of
the Catholique
faith.
The 6. key.

Vnto ^{c)}the end, the pfalme of Dauid.

The ^{d)}heauens shew forth the glorie of God, and the firmament declareth the workes of his handes.

^{3 e)}Day vnto day vttereth word: and night vnto night sheweth knowledge.

^a God ftill protecteth the Church of Chrift, as he preferued Dauid.

^b Vfe of Pfalmes is moft frequent in the Church of Gentiles. See the *Proemial Annotations. Page. ???*

^c Perteyning to the beloued of the new Teftament.

^d The filent workes of God declare his Maieftie to them that confider therof; his preachers declare the fame by wordes, to al that wil heare.

^e The cōftant courfe of times sheweth that the fame was difpofed by Gods powre, and dayly propagation of faith, efpecially of Chriftian doctrine sheweth Chriffs powre, & affured perpetuitie of his Church.

⁴ There are ^{a)}no languages, nor fpeaches, whose voyces are not heard.

⁵ ^{b)}Their found hath gone forth into al the earth; and vnto the endes of the round world the wordes of them.

⁶ He put his tabernacle in ^{c)}the funne: & himself as a ^{d)}bridgrome coming forth of his bridechamber.

He hath reioyced as a giant to runne the way, ⁷ *Luc. 24.*
his comming forth from the toppe of heauen: And his recourse euen to the toppe therof: neither is there that can hide him felfe from his heate.

⁸ [♠]The law of our Lord is immaculate ^{e)}conuerting *Mat. 17. Mar. 15.*
foules: the testimonie of our Lord is faithful, geuing wifedome to litle ones.

⁹ The iuftices of our Lord be right, making hartes ioyful: the precept of our Lord lightfome; illuminating eies.

¹⁰ The feare of our Lord is holie, permanent for euer and euer: the iudgementes of our Lord be true, iuftified in themfelues.

¹¹ To be defired aboue gold and much pretious ftone: and more fweete aboue honie and the honie combe.

^a Some of euery language or natiõ haue beleued in Chrift, receiuing the Catholique Religion.

^b S. Paul affirmeth that this hath bene fulfilled by the Apostles preaching in al the world. *Rom. 10.*

^c By the funne a most excellent and fuperelemental creature, the Prophet describeth Chrift, making his courfe through this world, illuminating, comforting, and ftrengthening the Church his tabernacle, wherein he perpetually dwelleth.

^d Chrift the bridgrome, and the Church his bride are neuer diuorfed; his loue, wifdome, and powre, euer conferuing her by his immaculate law.

^e The old law was likewise pure in it felfe and holy, but the new alfo maketh the obferuers immaculate.

Mat. 17. ¹² For thy seruant ^{a)}keepeth them, in keeping them
Mar. 15. is ^{b)}much reward.

¹³ Sinnes ^{c)}who vnderstandeth? from my secreete
finnes cleanse me: ¹⁴ and from other mens spare thy seru-
ant.

If ^{d)}they shall not haue dominion ouer me, then shall
I be immaculate; and shall be cleansed from the greatest
finne.

¹⁵ And the wordes of my mouth shall be such as
may please: and the meditation of my hart in thy fight
alwayes.

Ô Lord ^{e)}my helper, and my ^{f)}redemer.

ANNOTATIONS

8 The law of our Lord is immaculate, conuerting foules.)
Gods law in it selfe being most pure, and immaculate, is the proper
meanes, wherby the Holie Ghost conuerteth foules from finnes to
iustice. Not that euerie one is iustified, vvhich readeth, heareth,
or knoweth the law, but by keeping it, through grace of the Holie
Ghost. VWho is the author and vvorker of iustice, by disposing the
foule to cooperate in maner, partly here described: *Gods faithful*
and most true *testimonie*, by his law, *geueth vvifdome*, faith and
knowledge to the humble; his *right iustices*, *comfort the hartes*
of the faithful, his *clere precept teacheth them* their dutie; *his*
holie feare perfeuereth vvith them; *his true iudgements* are most
delectable, and *desirable* aboue al vvorldlie riches or pleasures.
So by these and like spirital motiues the foule freely desireth,
accepteth, vndertaketh, endureth, and by continual affittance of
grace, obserueth Gods law; and so meriteth the great reward,
vvhich is promised for keeping it. *v. 12. 2. Tim. 4. v. 6.*

God conuerteth
and iustifieth
foules instructing
thē by his law, and
sweetly drawing
their free coopera-
tion by grace.

^a How fwete the law of God is, his seruantes finde not by reading,
or by hearing only, but by keeping it.

^b Conformably to this text the prophete profeffeth (*Psal. 118. v. 12.*)
that he kept them for reward, in which place the heretikes transla-
tion is corrupted.

^c None in this life knoweth perfectly his owne estate, *vwhether he*
be vvorthie of loue or hate, Eccle. 9. but hopeth and feareth.

^d If mortal finnes haue not dominion in the foule it is iust: and shall
be in time immaculate from al finne.

^e Gods helping grace is ftill necessarie to perfeuer,

^f as his first grace redeeming man is necessarie for our first conuerfion.

Psalme 19

The fubiects prayer
for their fuperior.
The 7. key.

Faithful people ioyned their prayer, for their Prince or Prelate, 4. with facrifice offered for his preferuation, and prosperous fucceffe.

Vnto ^athe end, the Pfalme of Dauid.

Our Lord heare ^bthee in the day of tribulation:
the name of the God of Iacob protect thee.
^cSend he ayde to thee from the holie place: and
from Sion defend he thee.

⁴ Be he mindeful of al thy ^efacrifice: and be thy
holocaust made ^dfatte.

⁵ Geue he vnto thee according to thy hart: and
confirme he al thy counfel.

⁶ We shal reioyce ^ein thy faluation: and in the
name of our God we shal be magnified.

⁷ Our Lord accomplish al thy petitions: now haue
I known that our Lord hath faued ^fhis CHRIST.

He shal heare him from his holie heauen: the falu-
ation of his righthand is, ^gin powers.

⁸ Thefe in chariotes, and thefe in horfes: but we
wil inuocate in the name of the Lord our God.

^a Though fuch a prayer was very fitly made for Dauid, Ezechias, or other kinges of Iuda, yet it more properly ferueth for Chriftian Kinges and Prelates.

^b The king, or other fuperior praying for him felfe, his fubiects pray with him, and for him. It may alfo be applied to Chrift, praying whiles he vvas mortal, or novv praying for his myftical body the Church, but in both thefe cafes, our prayers are only neceffary for his feruantes not for him.

^c The Hebrevv vvord *Minca* fignifieth facrifice of floure, and vnbloudy, fo perteyneth to the Eucharift, in forme of bread, and vvine.

^d Be acceptable for him, for vvhom it is offered.

^e In the prosperous ftate of thee our fuperiour.

^f His anointed king, or Prieft. Myftically faithful people acknowvlege the victory of Chrift our Sauour ouer death and al enemies.

^g In great ftreingth, or heauenlie forces.

⁹ a) They are bound, and haue fallen: but we haue
rifen and are fet vpright.

¹⁰ Lord b) faue the king, and heare vs in the day,
that we shal inuocate thee.

ANNOTATIONS

Psalm 20

*Praise to God for Christs exaltation after his passion:
9. and deprefion of his enemies.*

Christs exalta-
tion.
The 5. key.

Vnto c) the end, the Psalm of Dauid.

Lord in d) thy power the king shal be glad: and
vpon thy saluation he shal reioyce exceedingly.
The e) desire of his hart thou haft geuen him: and
of the wil of his lippes thou haft not defrauded him.

⁴ Because thou haft f) preuented him in blessings
of sweetnesse: thou haft put on his head a crowne of
pretious stone.

⁵ He asked life of thee: and thou gauest him length
of daies for euer, and for euer and euer.

⁶ Great is his glorie in thy saluation: glorie and
great beautie thou shalt put vpon him.

^a Men trusting in humane and worldly powre fall into captiuitie.

^b By protection of the head the body is also conserued.

^c Perteyning to the new Testament, principally to Christ, partly to
godly and victorious kinges, and generally to all the blessed, which
ouercome spiritual enemies.

^d Christ our king as man overcoming his enemies by his diuine
povvre, reioyceth in victorie.

^e Christs most special desire was the saluation of his people.

^f This most principally verified in Christ, is also applied to Martyres,
which suffer or are ready in preparation of mind to suffer death
for the truth.

⁷ Because thou shalt geue him ^a)to be a bleffing for euer and euer: thou shalt make him ioyful in gladneffe with thy countenance.

⁸ Because the king hopeth in our Lord: and in the mercie of the Higheft he shal not be moued.

⁹ Let ^b)thy hand be found of al thy enemies: let thy righthand find al, that hate thee.

¹⁰ Thou ^c)shalt put them as an ouen of fyre ^d)in the time of thy countenance: our Lord in his wrath ^e)shal truble them, and fyre shal deuoure them.

¹¹ Their ^f)fruite thou shalt deftroy from the land: and their feede from the children of men.

¹² Because thy haue turned the euils vpon thee: they haue deuifed counfels, which they could not estab-lish.

¹³ Because thou shalt put them backe: in thy rem-nantes thou shalt prepare their countenance.

Be exalted Lord in thy powre: ^g)we wil chaunte and fing thy powers.

ANNOTATIONS

^a Al Sainctes receiue bleffing of glorie, but only Chrift imperteth fuch grace to others: for in him al are bleffed that are eternally glorified. *Gen. 21. Ioan. 1.*

^b The iuft cōforming their defires to Gods vvil, do pray that the vvicked may be punished. It is alfo a prophecie, that fo it shal come to paffe.

^c And fo it folovveth in the next verfe: *Thou shalt put them &c.*

^d This alfo can not be vnderftood of anie but of Chrift, vvho in the general or particular iudgement fhall geue fentence vpon the vvicked,

^e and immediatly hel fire shal deuoure them.

^f Al the wicked, and namely the Iewes who perfecuted Chrift, faile in their deuifes.

^g Whiles the wicked perish, the iuft reioyce and praife God in fongue and Pfalme.

Psalme 21

Chrift prayeth in his Paffion, 7. describeth the acerbitie therof; 20. foresheweth by way of prayer his Refurrection: 23. more clerly the fundation and propagation of his Church (27. & 30. interposing the fingular foode of the moft bleffed Sacrament) euen to the endes of the earth in al nations.

Christs Paffion
& effectes
therof.
The 5. key.

Vnto the end ^afor the ^amorning enterprife, the
Pfalme ^bof Dauid.

Mat. 27.

God ^cmy God haue respect to me: ^dwhy haft thou forsaken me? ^efar from my saluation are the wordes of my finnes.

³ My God I shal crie ^fby day, ^gand ^athou wilt not heare: and by night, and ^hnot for follie vnto me.

⁴ But ⁱthou dwellest in the holie place, ⁱthe prayse of Ifrael.

⁵ In thee ^kour fathers haue hoped: they hoped, and thou didst deliuer them.

^a Redemptiō of mankind vndertakē by Chrif, and performed by his death, beganne to be shewed by his Refurrection in the morning of the third day. *S. Aug.*

^b In figure of Chrif the *beloued of God*.

^c God is God of al his creatures, but in more peculiar forte God of Chrif by perfonal vnion.

^d Thou neither deliurest me frō dying: nor yeldest me such comfort, as thou voutfapest to other Sainctes. *v. 6. Mat. 27.*

^e I am neither deliuered from dying, nor comforted in my paffion, hauing vndertaken to dye for the finnes of mankind, & reputed them as myn owne wordes or factes.

^f Albeit I crie by day,

^g and by night, on the croffe and in the garden, to haue the chalice of death remoued from me, and shal not be heard,

^h yet there is no follie, nor fault in this petition, which is with submissiō of mans wil to Gods wil.

ⁱ Thou from heauen wilt heare when it is conuenient.

^j Whose wifdome and goodnes the Church worthely praifeth.

^k Patriarkes, Prophets, and other holy mē praying in their distreffes obtained their requestes.

⁶ They cried to thee, and were ^a)faued: they hoped in thee, and were ^b)not confounded.

⁷ ^c)But I am a ^d)worme and no man: a ^e)reproch of men and ^f)outcast of the people.

⁸ ^g)Al that fee me haue fcornd me: they haue spoken with the lippes, and wagged the head.

⁹ ^h)He hoped in the Lord, let him deliuer him: let him faue him, becaufe he ⁱ)wil him.

¹⁰ Becaufe thou art he that ^j)haft drawn me out of the wombe: my hope from the breftes of my mother.

¹¹ Vpon thee I ^k)haue bene caft from the matrice: ^l)from my mothers wombe thou art my God, ¹² depart not from me.

Becaufe tribulation is verie nigh: becaufe there is ^m)not that wil helpe.

^a VVere temporally deliuered by thy mightie hand from their perfecuters,

^b not frufrate of their humble prayers.

^c God that comforted his feruantes in their tribulations, leift Chrift without his ordinarie confolation, to fuffer more then euer any other did.

^d Wicked perfecuters refpected not Chrift as a man, but contemned him, as a very worme,

^e as moft reprochful of al men,

^f as the bafeft of al the people.

^g Almoft al became Chriffs cruel enimies at the time of his paffion, afflicting, blaſpheming, and fcorning him, as the Euangeliftes record.

^h The Euangeliftes write how al thefe thinges were fulfilled by wicked men ſpeaking thefe blaſphemies, and reproches.

ⁱ God femed to be wel pleaſed with Chrift, as with his owne Sonne: if it be fo, let him deliuer him from thefe afflictions, fay thefe blaſphemers.

^j Diuine powre without man formed me in the wombe of my mother, a virgin.

^k As I haue no father but thee Ô God: fo without intermiſſion from myn incarnation to this time, I haue had thee my protector:

^l leaue me not now without comforte feing I muſt dye as thou haft determined, and I freely contented: yet leaue me not in death but raife me againe to life. *Pfal. 15. v. 9. 10.*

^m Almoft al are become myn enemies, and thoſe few that would, can not helpe me.

¹³ Manie ^a)calues haue compaffed me: ^b)fatte bulles haue befieged me.

¹⁴ They haue ^c)opened their mouth vpon me, as a lion rauening and roaring.

¹⁵ As ^d)water I am powred out: and al ^e)my bones are difperfed.

My ^f)hart is made as waxe melting in the middes of my bellie.

¹⁶ My ftrength is withered as a ^g)pot-shard, and my tongue ^h)cleaued to my iawes: and thou haft ⁱ)brought me downe into the duft of death.

¹⁷ Becaufe manie ^j)dogges haue compaffed me: the counfel of the malignant hath befieged me.

Ioan. 19. ¹⁸ They ^k)haue digged my handes and my feete:
¹⁹ they haue ^k)numbered al my bones.

^a Delicate lafcuiuous yongmen,

^b and the fcribes, Pharifes, and elders of the people haue al confpired againft me.

^c Condemning me and perfwading the people to crie: *Crucifie, crucifie him.*

^d So weakned with paines of torments, as fluide water not able to confift.

^e My bones and ftrongeft partes of my bodie are weakned. Verified, when our Sauour fel downe vnder his croffe.

^f The part that firft and laft liueth is weakened as foft waxe by heat of the fire, and ready to faile.

^g Al my powres, and radical humiditie is dried vp, as a potters veffel is baked in the furnace.

^h Through exceding great drought, which our Sauour professed on the croffe faying: *I thirft.*

ⁱ Thus thou O God haft fuffered me to come to the laft breath of life, next to death. Yet finally our Sauour gaue vp his fpirite, before he fhould haue died. *v. 21.*

^j Agane this royal Prophet recounteth by whom, and how our B. Sauour fhould fuffer, euen as clere as the Euangeliftes afterwards haue written the hiftorie.

^k Our Sauours body was fo racked on the croffe, that his bones might be feene and counted.

But themfelues haue ^{a)}confidered and beheld me:
²⁰ they haue ^{b)}deuided my garmentes among them, and
 vpon my ^{c)}vesture they haue caft lot.

²¹ But thou Lord ^{d)}prolong not thy helpe from me:
 looke toward my defenfe.

²² Deliuer, ô God, ^{e)}my foule from the fword: and
 myne ^{f)}onlie one from ^{g)}the hand of the dog.

²³ Saue me out of the lions mouth: and my humil-
 itie from the hornes of vnicornes.

²⁴ ♪ I wil ^{h)}declare thy name to my brethren: ♪ in
 the middes of the Church I wil prayfe thee.

²⁵ Ye that feare our Lord praife him: al the ⁱ⁾feede
 of Iacob glorifie ye him:

²⁶ Let al the feede of Ifrael feare him: becaufe he
 hath not contemned, nor despised the petition of the
 poore. Neither hath he turned away his face from me:
 and when I cried to him he heard me.

²⁷ With thee is my praife in ^{j)}the great Church: I
^{k)}wil render my vowes in the fight of them that feare
 him.

^a The perfecuters vvitingly determined al this crueltie: beheld it
 vvith their eyes, and vvithout al compaffion perfited in malice,
 reioyced, and blafphemed.

^b The fouldiars that crucified our Sauour, taking his garmentes for
 their paye:

^c yet in myfterie of his Church, diuided not his coate.

^d He prophecieth Chrifs speedy refurrection.

^e Chrifs foul vvas not feperated from his bodie by force of the
 torments, but he preuenting death freely yelded vp his fpirite.
Ioan. 10. v. 9. & 10.

^f The moft pure, and fanctified foule, of vvhofe fulnes al other iuft
 foules are fanctified.

^g That it ftay not in hel, vvwhich deuoured al other foules in the old
 Teftament.

^h The propagation of the Church of Chrif in al nations.

ⁱ Not the carnal but fpiritual children of Iacob, Ifaac, and Abraham.
Rom. 9. v. 8.

^j The Church gathered both of Ievves and Gentiles is very great
 and vniuerfal.

^k Our Sauour promifed to geue his ovvne bodie, the bread of life
Ioan. 6. and performed the fame at his laft fupper.

28 ^aThe ^apoore shal eate, and shal be filled: and they shal praife our Lord that feeke after him: their hartes ^bshal liue for euer and euer.

29 Al the endes of the earth ^cshal remember, and be conuerted to our Lord:

30 And al the families of the Gentiles shal adore in his fight.

31 ^dBecause the kingdome is our Lords: and he shal haue dominion ouer the Gentiles.

32 Al the ^efatte ones of the earth haue eaten, and ^fadored: in his fight shal al fal, ^gthat descend into the earth.

33 And ^hmy foule shal liue to him: and my ⁱfeede shal ferue him.

34 The generation to come shal be shewed to our Lord: and the ^jheauens shal shew forth his iustice to the people that shal be borne, whom our Lord hath made.

ANNOTATIONS

1 For the morning enterprife.) In respect of the end for which Chrift suffered, this Psalme is intitled: *for the morning enterprife*: that is, for Christs glorious Refurrection, and other effectes of his Paffion. VVhich holie Dauid by the spirite of

Christs Refurrection.

The Paffion of Chrift according to Dauid.

-
- ^a Those that be faithful, humble and poore in spirit participat the fruct of this most excellent Sacrament.
 - ^b The effect of this B. Sacrament is the refurrection in glorie, and life euerlasting.
 - ^c Gentiles which haue bene idolaters shal recollect themfelues, when they heare Chrift preached, and shal turne to true Religion.
 - ^d Although men can neither deferue to be conuerted, nor to perfeuere in iustice; yet Chrift meriteth to haue a continual kingdom; which is the perpetual vifible Catholique Church.
 - ^e Not only the poore forte, but also the mightie ones of the world shal be conuerted to Chrift, participate his B. Bodie in the Sacrament:
 - ^f and religioufly adore the fame.
 - ^g Al that adore God, fhall adore him in this Sacraments.
 - ^h Death being once ouercome, it shal haue no more powre.
 - ⁱ Againe the prophet inculcateth the continuance of the Catholique Church.
 - ^j Apoftles and other preachers of Chrift.

prophecy fo describeth here long before with diuers particular circumstances as the Euangeliftes haue fince hiftorically recorded, that it may not vnfitly be called, *The Pafsion of Iefus Chrift according to Dauid.*

Chriffs conditional
prayer was not heard.

3 Thou vvilt not heare.) Our B. Sauour feing his moft terrible death imminent, prayde conditionally, *if it pleaſed his heauenlie Father*, to haue the ſame remoued from him; and was not heard, as the Pfalmiſt here prophecieth. The principal reaſon was, becauſe God of his diuine charitie had decreed, that mankind ſhould be redeemed by this death of his Sonne. Chrift alſo him ſelfe of his excellent charitie, conſented here vnto & therfore perſiſted not in his conditional prayer, but added and abſolutly prayed, that not his owne wil, but his Fathers might be fulfilled. And in this he was heard, to his owne more glorie, and other infinite benefites of innumerable foules, as it foloweth, *v. 25. vvhen I cried to him he heard me.* S. Paul alſo witneſſeth (*Heb. 5. v. 7.*) that Chrift *offering prayers and ſupplications to him that could ſaue him from death, vvas heard for his reuerence*: that is, in reſpect of his ineſtimable merite in humane nature vnited in perſon to God. An other cauſe, why Chrift was not deliuered from violent death, as manie holie perſons were, when they cried to God in diſtreſſe, as S. Auguſtin ſheweth (*Epift. 120. c. 11.*) was for example to Chriſtians, whom God wil haue to ſuffer temporal afflictions, and death, for the glorie of life euerlaſting, according to S. Peters doctrin, *Chrift ſuffered for vs, leauing an example that you may folovv his ſteppes.*

1. Pet. 2.

The Hebrew text corrupted by the Iewes.

18 They haue digged.) Of obſtinate malice the Iewes haue corrupted this place (and God knoweth how manie others) in the Hebrew text of ſome editions, reading *caari*, which ſignifieth *as a lion*, without al coherence of the ſenſe for *caaru*, *they digged* or *pearced*, to auoid ſo plaine a prophecie of nailing Chriffs handes and feete to the croffe.

This Pfalme is of Chrift.

24 I vvil declare thy name to my brethren.) Here it is euident that this Pfalme is of Chrift, not of Dauid, by S. Pauls allegation (*Heb. 2. v. 11. 12.*) ſaying: He that ſanctifieth (to witt Chrift) diſdained not to cal the ſanctified his bretheren.

Prophecie of the viſible
and vniuerſal Church.

24 In the middes of the Church I vvil praife thee.) After Chriffs Paſſion and Refurrection, in the reſt of this Pfalme, other two principal pointes of Chriſtian Religion are likewiſe propheci- ed: His perpetual viſible Church, and the B. Sacrament of his bodie. The former is here propheci- ed by way of inuiting *al the feede of Iacob to glorifie God (v. 24.) al the feede of Iſrael to feare him (v. 25.)* to wit, innumerable Chriſtians the true Iſraelites, the vniuerſal Church in the whole world. As for heretical partes, or parcels in the world, ſuch as the Donatiſtes, which going forth from the Catholique Church ſay: Chrift hath loſt his great Church, the diuel hath taken the whole world from him, and he remaineth only in a part of Africa, they do not praife God

in hunc Pſal.

(faith S. Auguſtin) but diſhonour God and Chriſt, as if God were not faithful in his promiſe, as if Chriſt were diſpoſſeſſed of his kingdome the Catholique Church. Left anie ſhould replie, that Chriſt is praized though the Church be decaied, or be very ſmal, the Holie Ghoſt hath preuented ſuch arguments, ſaying: *v. 26.* His praife is *in the great Church*. VVhich could neither be verified in the part of Donatiſtes in Afrike, nor now in the part of Proteſtantes ſince Luther in Europe. Further S. Auguſtin explicateth, & vrgeth the verſes folowing in this Pſalme, againſt the ſame blind, deafe, and obſtinate Donatiſtes, who did not, or would not ſee, nor heare, that *al the endes of the earth ſhal remember, and be conuerted to our Lord*. The holie Scripture faith not, *the endes of the earth*, but *al the endes*: wel goe too (faith this great Doctor) peradventure there is but one verſe, thou thoughteſt vpon ſome thing els, thou talkeſt with thy brother, when one read this; marke, he repeteth and knocketh vpon the deaf: *Al the families of the Gentiles ſhal adore in his fight*: Yet the heretike is deaf, he heareth not, let one knocke againe: *Becauſe the kingdom is our Lords, and he ſhal haue dominion ouer the Gentiles*. Hold theſe three verſes bretheren. Thus and more S. Auguſtin againſt thoſe that thinke the true Church may faile, or become inuiſible or obſcure. And though it be not in like prosperous ſtate at al times, and in al places, yet it is alwayes conſpicuous, and more general then anie other congregation profeſſing whatſoeuer pretended religion.

28 The poore ſhal eate.) Seing this Pſalme is of Chriſt, as is proued by S. Pauls allegation of 23. verſe, and by the concordance therof with the Euangelists, it is neceſſarily deduced, that *the vovves mentioned in the former verſe, and theſe wordes, the poore ſhal eate and be filled*, can not be referred to the ſacrifices of the old Teſtament, but to the bleſſed Sacrifice and Sacrament of the Eucharift, which our Sauour promiſed, after he had replenished the people with five loaves, and which he inſtituted at his laſt ſupper in preſence of his Apoſtles. So S. Auguſtin doubteth not to vnderſtand it, and to teach, as wel in his duple *expoſitiō of this Pſalme* as in his *120. Epistle. c. 27.* The poore, that is the humble and poore in ſpirite ſhal eate & be filled, the fatte ones, or the rich being proud, do alſo adore and eate, but are not filled. They alſo are brought to the *table of Chriſt*, and participate his bodie & bloud, but they *adore* only, are not alſo filled, becauſe they do not imitate (Chriſts humilitie) they diſdaine to be humble. VVhere it is clere, this holie father by Chriſts bodie and bloud meaneth not bread and wine as ſignes of his bodie and bloud, for bread and wine can not be lawfully *adored*: neither doth he meane our Lords bodie as it was on the croſſe, or is in heauen, for ſo it is not eaten, but as it is in formes of bread and wine on *Chriſts table*, the Altar.

S. Auguſtin proueth the Church to be alwaies viſible and great by this Pſalme.

The Eucharift prophecied in this place.

Real preſence of Chriſt in the Eucharift.

Psalme 22

Thākfgeuing for
Gods protection.
The 7. key.

A forme of thankfgeuing for al fpiritual benefites (defcribed vnder the metaphor of temporal prosperitie) euen from a finners firft conuerfion, to final perfeuerance, and eternal beatitude.

The Pfalme of Dauid.

Our ^{a)}Lord ruleth me, and nothing ſhal be wanting to me: ² in place ^{b)}of paſture there he hath placed me.

*Iſa. 40. Iere. 23.
Ezech. 34. Ioan. 10.
1. Pet. 2. & 5.*

Vpon ^{c)}the water of refection he hath brought me vp: ³ He hath ^{d)}conuerted my foule.

He hath conducted me vpon ^{e)}the pathes of iuſtice, ^{f)}for his name.

⁴ For, although I ſhal walke in ^{g)}the middes of the ſhadow of death, I wil ^{h)}not feare euils: becauſe thou art with me.

Thy ⁱ⁾rod and thy ^{j)}ſtaffe: they haue comforted me.

⁵ Thou haſt prepared in my fight ^{k)}a table, ^{l)}againſt them, that trouble me.

Thou ^{m)}haſt fattened my head with oyle: and my ⁿ⁾chalice inebriating how goodlie is it!

^a Chriſt the good paſtor, gouerneth, protecteth,

^b and feedeth his faithful flocke.

^c Baptiſme of regeneration,

^d which is the firſt iuſtification.

^e Gods precepts which the baptized muſt obſerue. *Mat. 28. v. 20.*

^f Saluation is in the name and powre of Chriſt, not in mans owne merites.

^g In great dangers of tentations to mortal finne,

^h yet by Gods grace we may refiſt.

ⁱ Gods direction and law is ſtreight,

^j and ſtrong.

^k Chriſt hath prepared for our ſpiritual foode the B. Sacrament of the Euchariſt, *S. Cyprian. Epiſt. 63. Eutim. in hunc Pfal.*

^l againſt al ſpiritual enemies, the world, the fleſh, and the diuel.

^m Chriſtian foules are alſo ſtrengthened by the Sacraments of Confirmation, Penance, holie Orders, Matrimonie, and Extreme Vnction.

ⁿ The B. Sacrament and Sacrifice of Chriſts bodie and bloud.

⁶ And thy mercie shal folow me ^{a)}al the dayes of my life:

And that I may dwel in the house of our Lord, ^{b)}in longitude of dayes.

ANNOTATIONS

Psalme 23

Chrift is Lord of the whole earth, being Creatour, and Redemer of man. 3. Good life (with faith in him) is the way to heauen, 7. whither Chrif ascending with triumph Angels admire him.

Chrift Lord of al the world.
The 5. key.

The ^{c)}first of the Sabbath, the Pfalme of Daud.

The earth is our Lordes, and ^{d)}the fulnes therof: the round world, and al that dwel therein.

²Becaufe he hath founded it vpon the fea: and vpon the riuers hath prepared it.

³Who ^{e)}shal ascend into the mount of our Lord? or who shal stand in his holie place?

⁴The innocent of handes, and of cleane hart, that hath not taken his foule ^{f)}in vayne, nor fworne to his neighbour in guile.

⁵He shal receiue bleffing of our Lord: and ^{g)}mercie of God his Sauour.

^a Continual and final perfeurance is by Gods special grace.

^b In eternal life.

^c Chrif rising from death the first day of the weeke, had al powre geuen him in heauen and in earth. *Mat. 28.*

^d Not only the foile it felfe but al the fruct, and al that dwel therein are Gods.

^e Though Chrif created and redeemed al, yet only the iuft shal inherite heauen.

^f Not occupied himfelfe in vaine and vnprofitable thinges, but in commendable workes.

^g Gods mercy goeth before iuftification: iuft workes folow, and fo glorie is the reward of al.

⁶ This is ^{a)}the generation of them that seeke him,
of them that seeke the face of the God of Iacob.

⁷ Lift vp your gates ^{b)}ye princes, and be ye lifted
vp ^ô eternal gates: and the king of glorie shall enter in.

⁸ ^{c)}Who is this king of glorie? Our Lord ^{d)}strong &
mightie, our Lord mightie in battell.

⁹ ^{e)}Lift vp your gates ye princes, and be ye lifted
vp ^ô eternal gates: and the king of glorie shall enter in.

Who ^{f)}is this king of glorie? ^{g)}The Lord of powers
he is the king of glorie.

ANNOTATIONS

Psalm 24

A prayer of
the faithful.
The 7. key.

*A general prayer of the faithful against all enemies,
4. with desire to be directed in the way of godlines,
7. and to be pardoned for finnes past, 9. acknowledging
Gods meeknes, 17. our weaknes, necessitie of helpe, and
hope in God: 22. concludeth with prayer for the whole
Church.*

Vnto ^{h)}the end, the Psalm of Dauid.

^a This sorte of people thus serving God, shall receive everlasting
blisse.

^b The prophet contemplating in spirit Christs Ascension, inviteth
Angels to receive him, and (by prophopoeia) speaketh also to the
gates of heaven, by which he is to enter.

^c Angels answer admiring, & demanding as in a dialogue, how Christ
is become so glorious!

^d The Prophet answereth that Christ by his power hath overcome
all enemies in battell.

^e Again he willeth Angels to open the gates, and biddeth the gates
to enlarge themselves.

^f The Angels demand as before:

^g the Prophet answereth: that Christ is Lord also of Angels, and all
heavenly powers under God.

^h This Psalm perteyneth more properly to the new Testament. And
is artificially composed: the verses beginning with distinct letters in
order of the Hebrew Alphabet, to the last verse.

To thee ô Lord I haue lifted vp ^{a)}my foule: ² my God in thee is my confidence, let me ^{b)}not be ashamed:

³ Neither let mine enemies scorn me: for al ^{c)}that expect thee, shal not be confounded.

⁴ ^{d)}Let al be confounded that do vniust things in vayne. Lord shew me thy wayes: and teach me thy pathes.

⁵ Direct me ^{e)}in thy truth, and teach me: because thou art God my Sauour, and thee haue I expected ^{f)}al the day.

⁶ Remember ô Lord thy commiserations, and thy mercies: that are from the beginning of the world.

⁷ The finnes ^{g)}of my youth, and ^{h)}my ignorances doe not remember.

According to thy mercie remember thou me: for thy goodnesse ô Lord.

⁸ Our Lord is ⁱ⁾sweete, and ^{j)}righteous: for this cause he wil geue a law to them that finne in the way.

⁹ He wil direct the milde in iudgement: he wil teach the meeke his wayes.

¹⁰ Al the wayes of our Lord, be ^{k)}mercies and ^{l)}truth, to them that seeke after his ^{m)}testament and his ⁿ⁾testimonies.

^a My mind, to be attentive.

^b Not be frustrated of my petition.

^c That patiently expect the time when God will assist.

^d This manner of praying is frequent in the Psalms, signifying as a prophecy, that so it will come to pass and the conformity of the just to God's justice.

^e In true faith and religion.

^f All our life we must desire more and more knowledge of true doctrine.

^g From the first use of reason, at which time many are careless,

^h & negligent to learn how to serve God.

ⁱ As God is sweete in giving good motions:

^j so he is severe to them that resist his grace.

^k God mercifully prevents with his grace:

^l and justly rewards good works.

^m God's law is his covenant with man:

ⁿ and testimony of his will.

¹¹ For thy name ô Lord thou wilt be propitious to my finne: for ^a)it is much.

¹² Who is the man that ^b)feareth our Lord? he ^c)appoynteth him a law in the way, that he hath chofen.

¹³ His foule ^d)shal abide in good things: and ^e)his feede shal inherite the land.

¹⁴ Our Lord is ^f)a firmament to them that feare him: & ^g)his teftament that it may be made manifeft to them.

¹⁵ Myne eies are alwayes to our Lord: becaufe he wil plucke my feete out of the fnare.

¹⁶ Haue respect to me, and haue mercie on me: becaufe I am ^h)alone and poore.

¹⁷ The tribulations of my hart are multiplied: deliuer me from ⁱ)my neceffities.

¹⁸ See my ^j)humiliation, and my labour: and ^k)forgeue al my finnes.

¹⁹ Behold mine enemies, becaufe they are multiplied, and with ^l)vniuft hatred hated me. *Ioan. 15.*

²⁰ Keepe my foule, and deliuer me: I shal ^m)not be ashamed, becaufe I hoped in thee.

²¹ The innocent and righteous haue cleaued to me: becaufe I expected thee.

^a Sinne in respect of auerfion from God is great & nedeth his grace.

^b He that feareth God which is the beginning of wifdome, receiueth fve fpiritual commodities here mentioned:

^c 1. God inſtructeth him by his law:

^d 2. beſtoweth al neceſſaries vpon him:

^e 3. others ſhal imitate his good example:

^f 4. God wil protect him:

^g 5. according to Gods couenant he ſhal enioy the manifeſt fight of God for his eternal reward.

^h Mans weaknes without Gods helpe.

ⁱ Tribulatiōs can not be auoided, but muſt neceſſarily be ſuffered: therfore ô God geue vs grace to paſſe through them without finne.

^j Myn affliction.

^k Take away the cauſe and affliction wil be mitigated.

^l Wicked men of hatred do endeouour to draw others into finne.

^m Thoſe that hope in God ſhal neuer be confounded.

²² ^{a)}Deliver Israel O God, out of all his tribulations.

ANNOTATIONS

Psalm 25

David in banishment among the Philistines, trusteth in the justice of his cause, 9. and prayeth God earnestly to deliver him, that he may with more freedom and commodity serve him as he desireth.

Dauid's prayer distressed in persecution. The 8. key.

Vnto ^{b)}the end the Psalm of David.

Iudge ^{c)}me O Lord because I have walked in my innocencie: and hoping in our Lord I shall not be weakened.

² ^{d)}Proue me Lord, and tempt me: burne my reynes and my hart.

³ Because thy mercie is before mine eyes: and I am well pleased in thy truth.

⁴ I ^{e)}have not fitten with the counsel of vanitie: and with them that doe vniust things I wil not enter in.

⁵ I ^{f)}have hated the Church of the malignant: and with the impious I wil not fite.

^a All the letters of the Alphabet being complete in this Psalm, this last verse beginneth with *Pere, Redeeme*, praying God to redeme and deliver Israel, that is, the whole Church from tribulations.

^b This Psalm is also a convenient prayer for any Christian in tribulation.

^c Be thou O God arbiter of the cause between Saul and me, thou knowest my innocencie in this behalfe, though I am vniustly charged by Saul, and his freindes.

^d Left perhaps I be not so innocent as I desire, and as in respect of Saul I hope that I am, do thou O God proue me as thou wilt by tribulations.

^e David in confidence of a good conscience, and zeale against the wicked, allegeth his sincere proceeding, more then ordinarie men may do, God so inspiring him extraordinarily.

⁶ I ^a)wil wash my handes among innocentes: ^b)and wil compaffe thy altar ô Lord:

⁷ That I ^c)may heare the voice of praife, and ^d)shew forth al thy meruelous workes.

⁸ Lord I haue loued ^e)the beautie of thy houle, and the place of ^f)the habitation of thy glorie.

⁹ ^g)Destroy not ô God my foule with the impious, and my life with bloudie men.

¹⁰ In whose ^h)handes are iniquities: their ⁱ)righthand is replenished with giftes.

¹¹ But ^j)I haue walked in mine innocencie: ^k)redeme me, and haue mercie on me.

¹² My ^l)foote hath ftood in the direct way: in ^m)the Churches I wil bleffe thee ô Lord.

^a The reft of this Pfalme euerie Priest reciteth in Maffe, before he offer the holie Sacrifice, profeffing, & putting him selfe in memorie, that he must only communicate with the innocent, or of pure conscience;

^b and so approach to the Altar. prefigured *Leuit. 16. v. 4.*

Epi. 120. c. 11.

^c Shutting the eares of my hart from euil and vaine thoughtes I wil attend to godlie inspirations,

^d and so with mental prayer, and external voice (as the holie order of this sacred office requireth) praife thee ô God in thy meruelous workes.

^e I can not but singularly loue the excellencie of this place dedicated to thy seruice: where is true faith, vnitie, and charitie of thy people, the guard of holie Angels, the administratiō of sacred mysteries, affittance of the Holie Ghost, real prefence of Chrifst our Lord, al replenished with Diuine maiestie.

^f This representeth vnto me the glorious heauenlie kingdom of God and al Sainctes.

^g Suffer me not therfore to be contaminate by the wicked, nor to be deuoured with them.

^h They are ftill readie to committe more and more iniquities.

ⁱ Themselues being corrupted, endeouour by giftes of worldly commodities to corrupt others.

^j Euerie one ought so to purge his conscience, that he may be innocent, or free from great sinne.

^k Deliuer me from this necessitie of dwelling among the wicked.

^l I intend to walke right.

^m I desire to praife thee amongst thy true faithful seruantes.

ANNOTATIONS

5 I haue hated the Church of the malignant.) Holie Dauid forced by reason of perfecution to dwel amongft Infidels the Philiftians, after he had twife fpared king Saules life (*1. Reg. 24. v. 5. et c. 26. v. 9.*) lamented (*v. 19.*) how great affliction it was to him, *to be caſt out, that he could not dwell in the inheritance of our Lord* (where God was rightly ſerued) and that his enemies had done ſo much as in them lay, to make him fal into idolatrie, by their fact, as it were ſaying: *Goe ſerue ſtrange goddes.* Neuertheles his zeale was ſuch that (as he here profeſſeth) *he hated the Church of the malignant:* that is, the congregations of al miſcreants: & his immaculate religious puritie was ſo perfect, that he would not ſo much as in external ſhew, conforme his actions to theirs, in matters of religion, nor yeld his bodelie preſence in their conuenticles: but ſaid: *VVith the impious I vvil not fitte.* Inſtructing vs Chriſtians (for the word *to the end*, in the title ſheweth that this Pſalme perteyneth alſo to vs) that we muſt both *hate the Church or congregations of the malignant*, to witte, of Painims, Iewes, Turkes, and Heretikes, and *not fitte*, nor perſonally be preſent with them in the exerciſe of their falſe pretended religions.

A fingular great afflictiō to be hindered from Gods true ſeruice.

Chriſtians muſt abhorre, and abſtaine from al conuenticles of Heretikes and other Infidels.

Psalme 26

Dauid being in great diſtreſſe through perfecution, and hauing affured confidence in God, deſcribeth the great ſecuritie of Gods protection, 7. ſheweth the ſame experienced in him ſelf, 12. prayeth for continuance therof, 13. and incorageth his owne ſoule, in hope of life euerlaſting, to perfeuer in vertue.

An other confident prayer of Dauid in tribulation.
The 3. key.

The Pſalme of Dauid ^{a)}before he was annoynted.

Our Lord is ^{b)}my illumination, and ^{c)}my ſaluation, ^{d)}whom ſhal I feare?
Our Lord is the protectour of my life, of whom ſhal I be afrayd?

^a Before his ſecond annoynting, as is probable. *2. Reg. 2.*

^b Againſt ignorance God illuminateth his ſeruantes.

^c Againſt infirmitie he geueth ſtrength.

^d So he nedeth not to feare anie mans malice, futeltie, nor force. *Luc. 21. v. 15.*

² Whiles the harmful approach vpon me, to eate my flesh. Mine enemies that truble me, them felues are weakened and are fallen.

³ If campes stand together againft me, my hart shal not feare.

If battel rife vp againft me, in this wil I hope.

⁴ One thing I haue asked of our Lord, this wil I feeke for, that I ^{a)}may dwel in the houle of our Lord al the dayes of my life.

That I may fee the pleafentnes of our Lord, and vifite his temple.

⁵ Becaufe he hath ^{b)}hid me in his tabernacle: in the day of euils he hath protected me, in ^{c)}the fecrete of his tabernacle.

⁶ In ^{d)}a rocke he hath exalted me: and now he hath ^{e)}exalted my head ouer mine enemies.

I ^{f)}haue gone round about, and haue immolated in his tabernacle an hoft of iubilation: I ^{g)}wil fing, and fay a Pfalme to our Lord.

⁷ Heare ô Lord my voice, wherwith I haue cried to thee: haue mercie on me, and heare me.

⁸ My ^{h)}hart hath fayd to thee, my face hath fought thee out: ⁱ⁾thy face ô Lord I wil feeke.

⁹ Turne ^{j)}not away thy face from me: ^{k)}decline not in wrath from thy feruant.

^a How fpecial a benefite Dauid eftemed it to be in the Catholique Church the only true houle of God!

^b Albeit the fpiritual or carnal enemie feke to ouerthrow me, yet I am fecure in the Catholique Church.

^c God either suffereth not the enemie to find his feruant,

^d or not to be able to hurt him fpiritually.

^e Whē a martyr of confeffour dieth, then he getteth the victorie againft the perfecutors.

^f Diligently recounting al thy benefites, I render thanks by facrifice and praife,

^g not only in hart, but alfo finging with loud voice and inſtrument.

^h In my inward fincere cogitation I defire, and feeke that I may fee thee,

ⁱ face to face. *1. Cor. 13. v. 12.*

^j In the meane time ô Lord, grant me thy fauour,

^k leaue me not though thou be angrie with me.

Be ^{a)}thou my helper: forfake me not, neither despise me ô God my Sauour.

¹⁰ Because ^{b)}my father and my mother haue forfaken me: but our Lord hath taken me.

¹¹ Geue me ^{c)}a law ô Lord in thy way: ^{d)}and direct me in the right path, because of mine enemies.

¹² Deliuer me not into ^{e)}the foules of them that trouble me: because ^{f)}vniust witneffes haue rifen vp againft me, and iniquity hath lyed ^{g)}to itfelfe.

¹³ I ^{h)}beleue to see the good things of our Lord, in the land of the liuing.

Pfal. 30. ¹⁴ ⁱ⁾Expect our Lord, doe manfully: and ^{j)}let thy hart take courage, and ^{k)}expect thou our Lord.

ANNOTATIONS

Psalme 27

Dauid prayeth to be defended from the eternal destruction of the wicked, 4. which (by way of imprecation, or conformitie to Gods iustice) he prophecieth. 6. Feeling by inspiration that his prayer is heard, rendereth thanks to God, 9. and prayeth for al the people.

An other prayer of Dauid for deliuerie from euils.
The 8. key.

^a He fpeaketh in the perfon of orphans.

^b Though carnal parentes forfake the iust man in tribulation, yet God hath then moft fpecial care of him.

^c Eftablifh my hart in thy law.

^d Conferue me in the right way, which thou haft already taught me, and it is the more neceffarie, because myne enemies labour to peruert me.

^e The willes.

^f Falfc witneffes accused Dauid, others accused Chrift: *Mat. 16.* others do ftill accuse the iust. *Mat. 5.*

^g The wicked please themfelues in lying, but the chief hurt finally turneth vpon themfelues.

^h The prophet and al iust men are comforted by God, and hope of reward in heauen.

ⁱ The iust exhorteth his owne foule to patience,

^j fortitude,

^k and longanimitie.

A Pfalme to Daud him felfe.

To thee ô Lord I wil crie, my God ^{a)}keepe not
silence from me: left at any time thou hold
thy peace from me, and I shal be like to them
that goe downe into the lake.

² Heare ô Lord the voice of my petition whiles I
pray to thee: whiles I lift vp my handes to thy holie
temple.

³ ^{b)}Draw me not together with finners: and with
them that worke iniquitie deftroy me not.

Which speake peace with their neighbour, but euils
in their hartes.

⁴ ^{c)}Geue them according to their workes, and ac-
cording to the wickedneffe of their inuentions.

According to the workes of their handes geue vnto
them: render them their retribution.

⁵ Because they haue ^{d)}not vnderftood the workes
of our Lord, and in the workes of his handes thou shalt
defstroy them, and ^{e)}not build them vp.

⁶ Bleffed be our Lord: because he hath heard the
voice of my petition.

⁷ Our Lord is my helper, and my protectour: in
him my hart hath hoped, and I was holpen.

And ^{f)}my flesh florished againe: and ^{g)}with my wil
I wil confesse to him.

⁸ Our Lord is the ftrengh of his people: and he is
^{h)}the protector of the faluations of his annoynted.

^a Omitte not to comfort me.

^b Suffer me not to be ouercome: for God tempteth none to euil.
Iac. 1.

^c The iuft in zeale of iuftice pray that finne may be punished.

^d Ignorance doth not excufe when men may and wil not vnderftand.

^e God faueth not without our cooperation with his grace.

^f Being comforted in fpirite my bodie is as it were refreshed.

^g Freely and gladly.

^h God protecteth and prospereth the kings good endeoures for his
people.

⁹ Saue ^a)thy people ô Lord, and bleffe thine inheritance: and rule them, and extol them for euer.

ANNOTATIONS

Psalme 28

The royal prophet feing in fpirite the moft facred Myfteries, brought by Chrift into this world, inuiteth al to offer their beft thinges, euen themfelues wholly, as sacrifice of thanks, for fo excellent benefites, preached with magnificence. 5. VVherby innumerable are gethered into his Church here replenished with grace, and in heauen with glorie.

The Church of Chrift endowed with excellent mysteries.
The 6. key.

2. Reg. 6. The Pfalme of Dauid, [♠]in the confummation of
v. 17. the tabernacle.
1. Par. 16.
v. 1.

Bring ^b)to our Lord ye children of God: bring to our Lord ^c)the fonnes of rammes.
² Bring to our Lord ^d)glorie and honour, bring to our Lord glorie vnto his name: adore ye our Lord ^e)in his holie court. ³ The voice of our Lord ^f)vpon waters,

-
- ^a As *Pfal. 19.* and often elfwhere the fubiectes pray for their Superior: fo mutually the fuperior prayeth for the fubiectes.
 - ^b Offer sacrifice of thanks for the fingular benefites after recounted in this Pfalme.
 - ^c Rammes were of the more principal thinges that were offered in the law of Moyfes. But the fonnes of rammes importe in myftical fenfe better hoftes then rammes.
 - ^d The firft thing in sacrifice is to glorifie, honour, and adore God in finceritie of fpirite,
 - ^e in his holie Catholique Church.
 - ^f Here is a greater matter intimated then happened in the bringing of the Arke into a tabernacle prepared in Sion, when Dauid danced, and offered hoftes for sacrifice, others ioyning with him in that folemnitie. But this *voice of our Lord vpon vvaters* is rather verified of our Bleffed Sauours owne preaching with

the God of ^a)maiestie hath ^b)thundered: Our Lord vpon
^c)manie waters.

⁴ The voice of our Lord ^d)in powre: the voice of our
Lord ^e)in magnificence.

⁵ The voice of our Lord ^f)breaking ceders: and our
Lord shal breake the ^g)ceders of Libanus:

⁶ And he shal breake them in peeces as a ^h)calfe of
Libanus. ⁱ)And the beloued as ^j)the fonne of vnicornes.

⁷ The voice of our Lord ^k)diuiding the flame of fire:

⁸ The voice of our Lord ^l)shaking the defert; and
our Lord shal moue ^m)the defert of Cades.

⁹ The voice of our Lord ⁿ)preparing hartes, and he cervos
shal ^o)difcouer thicke woodes: and ^p)in his temple al shal
fay glorie.

^a *maiestie,*

^b *thundering, & by his Apostles vpon*

^c *manie vvaters, manie nations:*

^d *in povvre of miracles:*

^e *in magnificence preaching as hauing in dede powre, not as the
Scribes and Pharifes. Mat. 7. v. 29.*

^f *breaking cedars among innumerable others, conuerting highest Po-
tentates,*

^g *of Libanus, Emperoures, kinges, and greateft Princes of the world:*

^h *as a calfe of Libanus so meekly fubmitting them felues to Christs
yoke, and spiritual obedience of his Church.*

ⁱ *Al which is done by Christ our Lord the beloued of God,*

^j *as the fonne of vnicornes, is most tenderly beloued by the parentes.*

^k *This voice of our Lord diuiding the flame of fire, the Holie Ghoft
proceeding from the Father and the Sonne, came vpon the Apostles,
as in diuided tongues of fire.*

^l *Wherwith the defert, the Gentiles of the wide and wild world,
vvere shaken and moued,*

^m *the defert of Cades, some of the Iewes also compunct in hart
with remorse of conscience hearing the voice of S. Peter, and other
Apostles.*

ⁿ *The same voice of our Lord preparing hartes, inspiring the mindes
of men with fpede, like hyndes and does, to ascend the high hilles
of free and perfect life, in contemplatiue vertues.*

^o *So our Sauour shal difcouer the thicke vvodes, reueile the hidden
Mysteries of the old Law, by preaching Christian doctrine, and vse
of Christian Religion,*

^p *in his holie Temple, the Catholique Church, wherin al true Christians
shal glorifie God,*

¹⁰ Our Lord maketh ^{a)}to inhabite the floud: and
our Lord ^{b)}shal fit king for euer.

Our Lord ^{c)}wil geue ftrength to his people: our
Lord ^{d)}wil bleffe his people in peace.

ANNOTATIONS

^{104.} ^{105.} &c. ¹ In confummation of the tabernacle.) The feuentie Interpreters teftifie by adding this title, that king Dauid made this Pfalme (as he did alfo fome others) when the Arke of God was brought into the tabernacle, which he had pitched for it in Sion. *2. Reg. 6. 1. Paral. 16.* VVherin he faw by propheticall fpirite, and here vttereth other farre greater myfteries, & more excellent benefites, brought into the world by Chrift, and preached by him, and his Apoftles, then agreed to the Arke, or the time of the old Teftament; but are verified in the admirable fruite of innumerable people of al nations, and of manie great Potentates conuerted to Chriftianitie.

Myfteries of the
Catholique Church
prophecied in this
Pfalme.

Psalme 29

*King Dauid by voice and inftrument rendereth thanks
to God for his peacable ftate in the kingdom, 5. inuiceth
others to reioyce in Gods benefites, teaching by his owne
example that God fometimes geueth more comfort fome-
times sheweth his wrath, but al for our good.*

Dauid ren-
dereth
thanks for his
eftablifhment in
his kingdome.
The 8. key.

^a making the great abundance of people, who are like the *fea vvhen it ouerflowveth the land*, to dwel in the fame Church.

^b Chrift *our Lord fitting & ruling king ouer al for euer*:

^c by his grace *geuing ftreingth to his people*, to paffe through the tentations of this life;

^d and *bleffe the iuft vvith eternal peace* in heauen.

A ^a)Pfalme of Canticle, ^b)in the dedication of Dauids houfe.

I wil ^c)exalt thee ô Lord, ^d)becaufe thou haft receiued me: neither haft ^e)delighted myne enemies ouer me.

³ Ô Lord my God I haue cried to thee, and thou haft ^f)healed me.

⁴ Lord thou haft ^g)brought forth my foule out of hel: thou haft faued me from them that goe downe into the lake.

⁵ Sing to our Lord ^h)ye his fainctes: and ⁱ)confeffe to the memorie of his holines.

⁶ Becaufe ^j)wrath is in his indignation: ^k)and life in his wil.

^a The general name of Pfalme common to this whole booke con-
teyning in al 150. is more particularelie appropriated to fome,
which more fpecially were playde vpon mufical infruments as on
the Pfalter, Harpe, &c. Others are called Canticles, which were
moft vfuallie fongue with humaine voices. So this, called a *Pfalme
of Canticle*, fignifieth that voyces begane the mufike and infru-
ments were adioyned. As contrariwife others are called *Canticles
of Pfalmes*, where infruments begane and voices folowed.

^b After manie great tribulations, King Dauid prospering built an
excellent houfe or palace. (*2. Reg. 5. v. 11. Paralip. 14. v. 1.*)
And at his firft dwelling therein, made this Pfalme, beginning
himfelfe to fing the fame with voice, other mufitians ioyned with
him in the praifes of God and thankesgeuing for his benefites.

^c Though God in himfelfe is moft high, and neither nedeth, nor can
be exalted by men, yet the royal prophet knew it vvas his dutie
to fing thanks and praifes to him,

^d for his deliuerie from manie trubles, and dangers.

^e Not fuffering his enemies to be delighted in his ruine.

^f Conferued my bodie in health amōgft innumerable dangers.

^g Preferued my foule from greater dāgers of finnes, and fo from hel.

^h Ye that are iuft and holie praife God for it, from vvhom it cometh,
and not from your felues:

ⁱ confeffe his mere goodnes vvithout your defertes.

^j VVhen he is angrie,

^k yet he meaneth vvel vnto vs.

At ^a)euening shal weeping abide: and in the morning gladneffe.

⁷ And I faid in my abundance: ^b)I wil not be moued for euer.

⁸ Ô Lord ^c)in thy wil, thou haft geuen ftrengh to my beautie. Thou haft ^d)turned away thy face from me, and I became trubled.

⁹ To thee ô Lord ^e)I wil crie: and I wil pray to my God.

¹⁰ ^f)What profite is in my bloud, whiles I defcend into corruption?

Shal duft confesse to thee, or declare thy truth?

¹¹ Our Lord hath heard, and had mercie on me: our Lord is become my helper.

¹² Thou haft turned my mourning into ioy vnto me: thou haft cut my sackcloth, and haft compaffed me with gladnes.

¹³ That ^g)my glorie may fing to thee: and I be not compunct: Lord my God for euer ^h)wil I confesse to thee.

ANNOTATIONS

Psalme 30

A prayer of a iuft man excedingly afflicted ftill confident in God, 11. describing his manie calamities (in respect of his enemies) vndeferued, 18. prayeth for his owne deliuerie, and their iuft punishment. 20. Praifeth

How to pray in affliction.
The 7. key.

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- ^a The ftate of a iuft mans life is often changed from forovv to comforte, and from comforte to forovv.
^b Though vve fuppose our felues firmly eftablished:
^c yet God of his good vvil tovvardes vs fometimes geueth *ftrengh*, and corege,
^d fometimes fuffereth vs to our ovvne vveakenes,
^e therfore we muft ftill *crie and pray* for Gods helpe,
^f in manner here expreffed or the like.
^g Finally in this my good ftate
^h I fhall alvvayes confesse and praife thee.

and thanketh God for his goodnes. 24. Exhorteth al others to do the fame.

Vnto ^athe end, the Pfalme of Daud, for ^bexceffe of minde.

In thee ô Lord ^chaue I hoped, ^dlet me not be confounded for euer: in thy iuftice deliuer me. *Pfal. 70.*

³ Incline thine eare to me, make haft to deliuer me. Be vnto me for a God protector: and for a houle of refuge, that thou mayft faue me.

⁴ Becaufe thou art my ftrength, and my refuge: and for thy name thou wilt conduct me, and wilt nourish me.

⁵ Thou wilt bring me out of this fnare, which they haue hid for me: becaufe thou art my protector.

⁶ Into ^ethy handes I commend my fpirit: thou haft ^fredeemed me ô Lord God of truth. *Luc. 23.*

⁷ Thou haft hated them that obferue vanities, vnprofitably.

But I haue hoped in our Lord: ⁸ I shal reioyce and be ioyful in thy mercie.

Becaufe thou haft refpected my humilitie, thou haft faued my foule out of neceffities.

⁹ Neither ^ghaft thou shut me vp in the handes of the enemie: thou haft fet my feete in a large place.

¹⁰ Haue mercie vpon me ô Lord becaufe I am in tribulation: myne eie is trubled for wrath, my foule, and my bellie:

^a Perteyning to the new Teftament:

^b efpecially to the iuft trubled and almoft diftracted in mind in great affliction. See *v. 23.*

^c How greuoufly foeuer I am afflicted yet I truſt in thee,

^d therfore I pray thus.

^e I offer and refigne my ſelfe to thee.

^f Thou haft often deliuered me. This verſe is moſt aptly applied in al reſignatiōs of our foules to Gods wil, namely whenſoeuer we receiue the B. Sacrament; likewiſe in the houre of death, and at manie other times.

^g Not fuffered me to be shut vp.

¹¹ Because ^{a)}my life is decayed for sorrow: and my
yeares for groanings.

My strength is weakened for poverty; and my bones
are troubled.

¹² Above all myne enemies I am made a reproch
both to my neighbours exceedingly: and ^{b)}a feare to my
acquaintance.

They that saw me, fled forth from me: ¹³ I am
forgotten, from the heart as one dead.

I am made as a vessel destroyed: ¹⁴ because I have
heard the reprehension of many that abide round about:

In that whiles, they assembled together against me,
they consulted to take my soul.

¹⁵ But I have hoped in thee O Lord: I sayd: Thou
art my God: ¹⁶ my lottes are in thy handes.

Deliver me out of the handes of my enemies, and
from them that persecute me.

¹⁷ ^{c)}Illustrate thy face upon thy servant, ^{d)}save me
in thy mercie:

¹⁸ Lord let me not be confounded, because I have
invoked thee.

Let the impious be ashamed, and brought downe
into hell: ¹⁹ let the deceitful lippes be made mute.

Which speake iniquitie against the iust, ^{e)}in pride,
and ^{f)}abuse.

²⁰ How great is the multitude of thy sweetnesse O
Lord; which thou ^{g)}hast hid for them that feare thee.

^a All my partes external and internal, body and mind are troubled.

^b My freindes dare not conuerse with me, lest they incurre displeasure
for my sake.

^c Make thy light so shine in my soul, that I may vnderstand that
is right,

^d and through thy mercie deliver me from the force of myne aduersaries.

^e So proudly behauing them selues, as if they had no superior, nei-
ther in earth nor in heauen, to whom they shal at last render
account:

^f and abusing their present powre and authoritie, which they haue
of God.

^g As yet in this present life the reward of the iust is hidde:

Thou haft perfited it for them that hope in thee,
^{a)}in the fight of the children of men.

²¹ Thou ^{b)}shalt hide them in the secrete of ^{c)}thy
face from the difturbance of men.

Thou shalt protect them in thy tabernacle from
the contradiction of tongues.

²² Bleffed be our Lord: becaufe he hath made his
mercie meruelous to me in the fenfed citie.

²³ But I haue faid in ^{d)}the exceffe of my minde: I
am caft away from the fight of thine eies.

Therefore thou haft heard the voice of my praier,
whiles I cried to thee.

²⁴ ^{e)}Loue our Lord al ye his faintes: becaufe our
Lord wil require truth, & wil repay them abundantly
that doe proudly.

²⁵ Do ye ^{f)}manfully, and let your ^{g)}hart take courage,
al ye that ^{h)}hope in our Lord.

ANNOTATIONS

Psalme 31

The fecond poenitential Pfalme.
The 7. key.

*Forgeuenes of finnes is a happie thing: 3. wherto manie
are brought by affliction geuing them vnderftanding, fo
mouing them to confefle their finnes, 6. pray for remiffion,
10. not defpaire, but hope in Gods mercie, and fo reioyce
with fincere hart.*

^a but shal be made manifest in fight of al men.

^b In the meane time the iuft is in great eftimation in the secrete
knowledge of God.

^c Title of honoure, as we fpeake to a king, *your maieftie*: or to a
noble man, *your Lordshippe*.

^d In myn extreme affliction being almoft diftracted in my mind, I
faid that in reafon I would not haue fayd. Holie Iob fpake fome
things in fuch ftate of affliction. *ch. 3. & 42.*

^e The prophet, or other iuft perfon exhorteth al the feruants of God,

^f to conftancie,

^g longanimitie,

^h and final perfeuerance to the end.

To ^aDauid him selfe ^hvnderftanding.

Rom. 4.
1. Pet. 4.

Blessed are they, ^bwhose iniquities are forgiven:
and ^hwhose finnes ^cbe couered.

²Blessed is the man, to whom ^dour Lord hath not
imputed sinne, ^hneither is there ^eguile in his spirit.

waxed as if
they were old.

³Because ^fI held my peace, my bones are inueter-
ated, ^gwhiles I cried al the day.

⁴Because day and night thy hand is made heauie
vpon me: I ^ham turned in my anguish, whiles ⁱthe
thorne is fastened.

⁵I ^jhaue made my sinne knowen to thee: and my
iniustice I haue not hid.

I said: I wil confesse against me my iniustice to our
Lord: and thou hast forgiven the impietie of my sinne.

⁶For this ^kshal euerie holie one pray to thee, in
time conuenient. But yet ^lin the flood of manie waters,
they shal ^mnot approche to him.

⁷Thou art my refuge from tribulation, which hath
compassed me: my exultation, deliuer me from them
that compassed me.

^a This Psalm sheweth how Dauid was brought to vnderstand his
finnes, to confesse, bewaile, and obtaine remission of them.

^b The first blessing of a sinner is the forgiveness of his finnes,

^c by charitie, which couereth the multitude of finnes. *1. Pet. 4.*

^d Satisfaction being made.

^e When sinners repent sincerely without guile, then God forgiveth:
without which cooperation none is iustified.

^f Because I acknowledged not my greivous finnes, I was still fore
afflicted,

^g though otherwise I ceased not to pray but without any fruit or
good effect.

^h Thy diuine providence reducing me,

ⁱ by remorse of myn owne conscience which telleth me that I deserue
al this affliction.

^j Therefore I do no longer dissemble with men nor am silent to thee,
but expressly acknowledge my finnes.

^k As I do now recal my selfe being stricken with Gods heauie hand;
so must euerie one that wil be purged from his finnes and sanctified
pray to thee, when he is afflicted.

^l Though calamities be meruelous great like to a deluge:

^m yet they shal not oppress him, that relieth vpon God.

⁸ I ^{a)}wil geue thee vnderftanding, and wil inſtruct thee in the way, that thou ſhalt goe; I ^{b)}wil faſten mine eies vpon thee.

⁹ Doe ^{c)}not become as horſe and mule, which haue no vnderftanding.

In ^{d)}bit and bridle binde faſt their cheekes, that approach not to thee.

¹⁰ Manie ^{e)}are the ſcourges of a finner, but ^{f)}him that hopeth in our Lord mercie ſhal compaffe.

¹¹ Be ^{g)}ioyful in our Lord and reioyce ye iuſt, and glorie al ye right of hart.

ANNOTATIONS

Vexation geueth vnderftanding.

Sinne muſt be puniſhed.

Good workes are of grace.

Proteſtantes expound this place contrary to many other clere places.

1 Vnderftanding.) VVhen Dauid had finned and fomewhile neglected to confeſſe his fault, Gods mercie by affliction made him to vnderſtand his owne eftate, who then repenting, confeſſing, and forowing for his finnes made this Pfalme, which is therfore intituled *Vnderftanding*: or, *Inſtruction of Dauid*. It geueth vs alſo to vnderſtand, and to know, faith S. Auguſtin, that we muſt neither truſt in our owne merites, nor preſume to eſcape puniſhment of finne. Thy firſt vnderftanding therfore or leſſon, muſt be, to know thy ſelf to be a finner. The next is, that when with faith thou beginneſt to worke wel by loue, thou attribute not this to thyn owne ſtrength, but to the grace of God.

1 VVhose finnes are couered. 2. Not imputed.) Caluin and his complices gether poyſon of theſe holie wordes, denying that finnes are truly taken away, but only couered, and ſtil remayne ſay they in the iuſteſt. VVhich ſenſe would make this Scripture contrarie to other places. *Iſaie. 6.* Thyn iniquitie ſhal be taken away, and thy finne ſhal be cleanſed. *Ioan. 1.* The lambe of God which taketh away the finne of the world. *Act. 3.* Be penitent

in Epift. ad Ro. c. 4.

^a God ſpeaketh: promiſing by theſe tribulation to geue his ſeruants *vnderftanding*, and inſtruction:

^b with perpetual protection.

^c Be not therfore careles, like to brute beaſtes, but confideratiue of your actions.

^d The Prophet or anie iuſt ſoul beſecheth God to hold this ſtraict hand of diſcipline ouer finners, for their conuerſion.

^e Sinners deferue much puniſhment,

^f but repenting, and truſting in God ſhal finde his mercie.

^g The end of true penance is ioy to which therfore the prophet inuitheth al penitents.

and conuert, that your finnes may be put out. 1. Cor. 6. You are wafhed, you are fanctified, you are iuftified, & the like, which flew the true real taking away of finnes, true fanctification, and iuftification. As S. Ierom (or fome other ancient authentical author) explicateth this place faying: Sinnes are fo *couered* by baptifme & penance, that they are not to be reueled in the day of iudgement, *nor imputed* in him that diligently purgeth him felfe in this world, or by martyrdom. S. Auguftin teacheth the fame faying: Sinnes are couered, are wholly couered, are abolifhed. Neither muft you vnderftand (faith he) that finnes are couered, as though ftill they were, and liued. VVhy then did the prophet fay: Sinnes are couered? they are not to be punifhed. More clerly, *li. 1. c. 13. cont. duas Epift. Pelag.* The Pelagians calumniating Catholiques, as if they taught, that finnes are not taken away, but fhauen, as heares are cut with a razor; the rootes remaining in the flefh, *vvhich* (he anfwereth) *none affirmeth but an infidel.* Likewife S. Gregorie teacheth, that a finner couereth his finnes wel, when with contrarie vertues he ouerwhelmeth former vices, and with good deedes blotteth out former euil deedes. He couereth them euil, when either for fhame, or feare, or obftinacie, or deperation he concealeth his finnes, omitting to confeffe them. God couereth finnes, as a phiftion couereth woundes, by applying medicinal plafter, which in deede cureth them. Thus ancient, lerned Fathers expound this text. Further explicating, that albeit thinges couered, and only therby hidde from men, do remaine as they were before they were hid, yet whatfoeuer is hid to God, is in dede vtterly taken away, for nothing that is, can be hid from God. And the contrarie doctrin of Proteftants is iniurious either to Gods powre, if they fay he can not quite take away finnes, or to his mercie, if he wil not, or to his iuftice, if he neuer punifh finnes euer remayning, and to his truth if he repute otherwife, then in deede the thing is. It is alfo iniurious to Chrift, to fay, his blood and death is not effectual to take away finnes; iniurious to innumerable places of holie Scripture, which affirme plainly that finnes by Gods grace are vtterly taken away. Finally it is iniurious to Saintes in heauen, arguing them as ftill infected with finnes, if in dede finnes yet remaine in them, which is moft abfurde, and blafphemie to fpeake. And yet foloweth by neceffarie confequence. For if the iufteft liued & died in finne, they fhould remaine eternally in finne.

2 Neither is there guile in his fpirite.) In remiffion of finnes the penitent neceffarily muft fo cooperate, that he haue no guile in his fpirite, or hart, for if he haue, then he faileth of the forfaide bleffednes, and his iniquities are not forgeuen, nor his finnes couered to God, but to be imputed and punifhed. Yet the repentence of a finner be it neuer fo fincere, hartie, and without guile doth not merite remiffion of finne, but only difpofeth therto.

But after remiffion it is fatisfactorie for the paine due for finnes,

Contrarie to the expofition of ancient fathers.

God couering or not imputing finne doth quite take them away.

The contrarie doctrin is iniurious to God:

to Chrift:
to holie Scriptures:

to glorified Saintes.

Sincere repentance is a neceffarie difpofition to remiffion of finne.

After remiffio it is fatisfactorie and meritorious.

and meritorious of glorie. According as S. Auguftin here teacheth faying Good (or meritorious) workes goe not before faith, and remiffion, but folow the fame.

Psalm 32

The perfectiõ
of Gods workes
defcribed.
The 2. key.

The prophet exhorteth to praife God, 4. defcribing his powre, prouidence, mercie, and wifdom. 16. No faluation but by him, 20. and therefore prayeth for his helpe.

The Pfalme of Dauid.

Reioyce ye iuft ^a)in our Lord: ^b)prayfing becometh the righteous.

^c)Confefle ye to our Lord on ^d)the harpe: on ^d)a pfalter of ten ftrings fing to him.

³ Sing ye to him ^e)a new fong: fing wel to him in iubilation.

⁴ Because the ^f)word of our Lord is right, and al his workes are ^g)in faith.

⁵ He loueth ^h)mercie and iudgement: the earth is ful of the mercie of our Lord.

⁶ By ⁱ)the word of our Lord the heauens are eftablished: and by the fpirit of his mouth al the power of them.

⁷ Gathering together the waters of the fea, as it were in a bottel: putting the depthes ^j)in treafures.

⁸ Let al the earth feare our Lord: and let al the inhabitantes of the world be moued at him.

^a Not in your felues.

^b Praife is not comelie in the mouth of a finner. *Eccli. 15.*

^c In mortification offering your bodies a liuing hofte. *Rom. 12.*

^d Of this infrument this booke is called the Pfalter and it fignifieth the obferuation of the tenne commandments, without which no praife pleafeth God.

^e Praifing God for the grace of Chrift in the new Teftament.

^f Gods rules and precepts are moft iuft and right.

^g He performeth whatfoeuer he promifeth.

^h God euer ioyneth thefe vertues together.

ⁱ Gods word is omnipotent.

^j Vnknownen, as riches hid in fcrete places.

⁹ Because he said, and they were made: he commanded and they were created.

¹⁰ Our Lord ^a)disseminateth the counsels of nations: and he reproveth the cogitations of people, and he reproveth the counsels of princes.

¹¹ But the counsel of our Lord abydeth for ever: the cogitations ^b)of his heart in generation and generation.

¹² Blessed is the nation, whose God is our Lord: the people ^c)whom he hath chosen for his inheritance.

¹³ Our ^d)Lord hath looked from heaven: he hath seen all the children of men.

¹⁴ From his prepared habitation he hath looked upon all, that inhabit the earth.

¹⁵ Who ^e)made their hearts feebly: who understandeth all their works.

¹⁶ The ^f)king is not feared by much power: and the giant shall not be feared in the multitude of his strength.

¹⁷ The horse faileth ^g)to fasten, ^h)and in the abundance of his force he shall not be feared.

¹⁸ Behold the eyes of our Lord be upon them that fear him: and on them, that hope upon his mercie.

¹⁹ That he may deliver their souls from death: and nourish them in famine.

²⁰ Our soul expecteth our Lord: because he is our helper and protector.

²¹ Because in him our heart shall rejoice: and we have trusted in his holy name.

Let ⁱ)thy mercie O Lord be made upon us: as we have hoped in thee.

^a As in Babylon he confounded their tongues.

^b His absolute will is always fulfilled.

^c The people of Israel in the old Testament: and Christians of all nations in the new.

^d God's perpetual providence.

^e God's wisdom infinite.

^f No power in earth is of any force without God.

^g Of his master,

^h or of himselfe.

ⁱ O God which hast all perfection, shew thy mercie in protecting, and saving all that trust in thee.

ANNOTATIONS

Psalm 33

Gods providence. *King David by his owne example being deliuered from*
 The 3. key. *danger, exhorteth al men to render thanks for Gods*
benefites, 12. shewing wherin iustice confitteth, 16. and
Gods special providence towards the iuft.

This Psalm is also To David, when ^ahe changed his countenance be-
 composed in order fore ^aAbimelech, and he difmift him, and he went away.
 of the Alphabet. (1. Reg. 21.)

I ^bwil bleffe our Lord at ^cal time: his prayfe al-
 wayes in my mouth.

³ In our Lord ^dmy foule shal be praied: let the
 milde heare, and reioyce.

⁴ Magnifie ye our Lord with me: and let vs exalt
 his name for euer.

⁵ I haue fought out our Lord, and he hath heard
 me: and from al my tribulations he hath deliuered me.

⁶ Come ye to him, and be illuminated: and your
 faces shal not be confounded.

⁷ This ^epoore man hath cried, and our Lord hath
 heard him: and from al his tribulations he hath faued
 him.

⁸ The ^fAngel of our Lord shal put in him felfe
 about them that feare him: and shal deliuer them.

⁹ Taft ye, and see that our Lord is sweete: bleffed
 is the man that hopeth in him.

^a His proper name was Achis 1. Reg. 21. but al kinges of Paleftina
 were called Abimelech, as Pharaon in Ægypt, Nabuchodonosor in
 Babylon.

^b I prayfe God

^c both in prosperitie and aduerfitie.

^d When I ferue our Lord, my foule shal be praied in his seruice.

^e Euerie man be he how poore foeuer when he prayeth shal be heard.

^f The proper guardian Angel of euerie one.

¹⁰ Feare ^a)ye our Lord al ye his faintes: becaufe there is no lacke to them that feare him.

¹¹ The ^b)rich haue wanted, and haue bene hungrie: but they that feeke after our Lord shal not be diminished of any good.

¹² Come children, heare me: I wil teach you the feare of our Lord.

¹³ Who is the man ^c)that wil haue life: loueth to fee good daies.

¹⁴ ♦Stay thy tongue from euil: and thy lippes that they fpeake not guile.

¹⁵ Turne away from euil, and do good: feeke after peace, and purfewe it.

¹⁶ The eies of our Lord vpon the iuft: and his eares vnto their prayers.

¹⁷ But the ^d)countenance of our Lord is vpon them that doe euil things: to deftroy their memorie out of the earth.

¹⁸ The iuft haue cried, and our Lord hath heard them: and out of al their tribulations he hath deliuered them.

¹⁹ Our Lord is nigh to them, that are of a contrite hart: and the humble of fpirit he wil faue.

²⁰ Manie are the tribulations of the iuft: and out of al thefe our Lord wil deliuer them.

Our Lord keepeth al their ^e)bones: there shal not one of them be broken.

The death of finners is verie il: and they that hate the iuft ^f)shal offend.

^a With filial feare.

^b The rich of this world fetting their mind vpon their wealth, are poore in fpiritual giftes.

^c Euerie one defireth to be happie, but he in dede shal be happie, that fleeth from euil, and doth good.

^d God feing al mens actiōs & intentions, wil render as they deferue.

^e Though the iuft feme for a time to be forfaken, yet God that geueth them internal ftreingth, wil at laft reward and crowne in them his owne giftes.

^f For their finne they are fuffered to fal into more finne.

²¹ Our Lord wil redeme the foules of his feruantes:
and al that hope in him ^a)shal not offend.

ANNOTATIONS

A secreet great miferie in
the title of this Pfalme.

Some become vvorfe,
fome better by Chrif.
Sacrifice and Priefthod
changed.

God moft high
is become lovve.

He is our facramental
meate.

Chrift leaft the Ievves,
& receiued the Gentiles.

The real preface of
Chrift in the Sacrament.

1 He changed his countenance.) S. Auguftin by holie Dauids changing of his countenance, and by changing the king of Geth his name, who in the booke of kinges (where the hiftorie is recorded) is called Achis, and here Abimelech, gethereth that here is an hidden, and great Myfterie. VVhich he explicateth partly by interpretation of the Hebrew names, but more efpecially by Dauids changing of his countenance, which prefigured Chrif, eternal God becoming alfo man, and fo making great changes in the world. For as Dauid killed Goliath, and for his good act gotte enuie, fo Chrif killing the diuel, and humilitie in Chrifts mēbers killing pride, are persecuted by the wicked. For Chrif was both to the ruine, and Refurrection of manie. He changed Sacrifice and Priefthod. The Iewes had facrifice according to the order of Aaron, in victims of cattle, and this was in myfterie. For there was not then the Sacrifice of the bodie and bloud of our Lord: which the faithful, and thofe that haue read the Gofpel do know, which Sacrifice is now fpread in al the round earth. A litle after the Sacrifice of Aaron is taken away, and the Sacrifice according to the order of Melchifedech begane to be. He therefore, *I knowv not vvho*, changed his countenance, Let it not be, *I knowv not vvho*, for our Lord IESVS Chrif is knowen. He would haue our health to be in his bodie and bloud. From whence did he commend his bodie and bloud? from his humilitie. For vnles he were humble, he would neither be eaten nor druncke. Behold his highnes: In the beginning was *the vvord*, and *the vvord* was with God, and God *the vvord*. Loe the euerlafting meate, and Angels eate it, fupernal powres eate it, celeftial fpirites eate it, and they eate, and are fatted, and the thing remaineth whole, which fatiateth and reioyceth them. How then hath the vvifdome of God fedde vs vvith the fame bread, the word made flefh and dwelt in vs: It were too long to recite this great Doctors vvhole difcourfe. He further fheweth that Chrif difmiffed the Ievves, and vvent from them to the Gentiles. Thou feekeft novv Chrif (faieth he) among the Ievves, and findeft him not: becaufe he hath changed his countenance. For they fticking to the facrifice according to the order of Aaron, held not the Sacrifice according to the order of Melchifedech, and haue loft Chrif: and the Gentiles haue begunne to haue him. Againe this holie father vvilleth vs to remember the Gofpel: VVhen our Lord IESVS Chrif fpake of his bodie, he faid: Vnles you eate the

Luc. 2.

^a Contrariwife thofe that accept of his grace, fhall finally not offend.

flesh of the Sonne of man, and drinke his blood, you shall not have life in you: because he had changed his countenance, this seemed as furie, and madness vnto them, to geue his flesh to be eaten of men, & his blood to be drunke, therefore Dauid was reputed madde before Achis, when he said: You haue brought this madde man vnto me. Doth it not seeme madness: Eate ye my flesh, and drinke my blood? He seemed to be madde, thus S. Augustin. Neuer imagining the figuratiue interpretation of our new Sacramentaries: vvhich say Christ gaue no more but a figure of his bodie & blood, for then it had bene easily vnderstood by the Capharnaites, and no such contradiction, nor murmuring had happened. Yet S. Augustin faith more plainly, if more plaine may be: *Christ caried himselfe in his owne handes.* And how this can be done (bretheren) in man, vvhich can vnderstand? For vvhich is caried in his owne handes? A man may be caried in the handes of others, no man is caried in his owne handes. We find not how it can be vnderstood in Dauid, according to the letter: but in Christ we find it. For Christ was caried in his owne handes, when geuing his verie bodie, he said: This is my bodie. For he caried his bodie in his owne handes.

*Catech. Ro.
p. 2. c. 3. q. 24.*

14 Stay thy tongue, &c.) Both these verses, and frequent other places in the Psalmes, shew plainly that iustice consisteth not only in faith, but in abstayning from euil and doing good: yet requiring and presupposing true faith, without which no workes are auailable to iustice, nor to euerlasting life.

Not only faith but good workes with faith iustifie.

Psalm 34

Dauid, in figure of Christ, prophetically by way of inuocating Gods helpe, forsheweth his persecution, and the iust reuenge vpon his persecutors, 9. with praise to God, 13. his charitie towards his cruel aduersaries, 17. whom neuertheles God punisheth, 20. for pretending peace in wordes, and in fact persecuting, 23. rendering to al as they deserue.

Christs persecution.
The 5. key.

To ^a)Dauid himself.

Iudge ^b)ô Lord them that hurt me: ouerthrow them that impugne me.

^a Dauid signifieth beloued, defirable, or strong of hand, that is Christ, aboue al beloued of God, desired of man, the strong conquerour of death and hel. *S. Augustin in hunc locum.*

^b By way of imprecation he prophecietieth that God wil ouerthrow the persecutors of Christ, and of Christians.

² Take ^{a)}armour and ^{b)}shield: and rife vp to helpe me.

³ Bring forth the fword, and ^{c)}shut vp againft them, that perfecute me: fay to my foule: I am thy faluation.

⁴ Let them ^{d)}be confounded & ashamed, that feeke my foule.

Let them be turned backward, and be confounded that thinke euil againft me.

⁵ Be they made as duft before the face of the winde; and the angel of our Lord ftraictning them.

⁶ Let their way be made darkeneffe and flippernes: and the angel of our Lord purfewing them.

⁷ Becaufe they haue hid the deftruction of their fnare for me without caufe: in vaine haue they vp-brayded my foule.

⁸ Let the fnare which he knoweth not, come on him; and the net, which he hath hid, catch him: and let him fal into the verie fame fnare.

⁹ But ^{e)}my foule shal reioyce in our Lord: and shal be delighted vpon ^{f)}his faluation.

¹⁰ Al my bones shal fay: Lord, who is like to thee?

Deliuering the needie from the hand of them that are ftronger then he: the needie and poore from them that fpoile him.

¹¹ ^{g)}Vniuft witneffes ryfing vp, asked me things that ^{h)}I knew not.

¹² They repayed me euil things for good, ⁱ⁾afterilitie to my foule.

^a Offenfiue.

^b Defenfiue.

^c Preoccupate and preuent the malice of the perfecutor.

^d Such a punishment and confufion shal fal in the end vpon al the malicious, after that the iuft shal haue ouercome tribulations.

^e In the time of truble, in hope;

^f after deliuerie, in eternal faluation.

^g Such falfe witneffes did rife againft Chrif. *Mat. 26.*

^h Things that were not; for God himfelfe, that knoweth al thinges knoweth not that which neither was, is, nor can be.

ⁱ They made priuation of my life, verified in Chrif, not in Dauid, for he was killed by his enemies.

¹³ But I when they were troublefome to me, ^a)did put on cloth of heare.

I humbled my foule in fasting: and my prayer shall be turned into my bofome.

¹⁴ As a ^b)neighbour, as our brother, so did I please: as mourning and sorrowful so was I humbled.

¹⁵ And they ^c)reioyced against me, and came together: scourges were gathered together upon me, and I was ^d)ignorant.

¹⁶ They were diffipated, and not compunct, they tempted me, they scorned me with scorn: they gnashed upon me with their teeth.

¹⁷ Lord ^e)when wilt thou regard? ^f)restore thou my foule from their malignitie, myne only one from the lions.

¹⁸ I will confesse to thee in ^g)the great Church, in a grave people I will praye thee.

¹⁹ Let them not reioyce over me that are my aduersaries vniustly: ^h)that hate me without cause, and twinkle with the eyes.

²⁰ Because they spake in deede ⁱ)peaceably to me: and in the anger of the earth speaking they meant guiles.

²¹ And they ^j)opened their mouth awide upon me: they said: Wel, wel, our eyes haue seene.

^a Al our Sauours life was penance for others, needing none for himselfe.

^b Christ the good Samaritan that releued the wounded man. *Luc. 10.*

^c Al this was fulfilled according to the letter in our Sauours passion.

^d Our Lord knoweth not any iust cause, why the Iewes so persecuted him, for they had no iust cause but meere malice.

^e As *Psal. 21.* and *Mat. 27.* God why hast thou forsaken me? not deliuered me from temporal death, nor yielded me such consolation, as thou gauest other Saintes in their agonies?

^f A prophesie of Christs resurrection.

^g Prophesie of the Catholique Church. as *Psal. 21.*

^h This place is applied by our Sauour to himselfe. *Ioan. 15.*

ⁱ The Pharisees and Herodians said: Master we know that thou art a true speaker &c. meaning to intrap him with treason. *Mat. 22.*

^j The same Pharisees and Priestes iudged him worthy of death, and procured the people to crie: Crucifie him, crucifie him.

²² Thou haft fene ô Lord, keepe not filence: ^{a)}Lord depart not from me.

²³ Arife and attend to my iudgement: my God, and my Lord vnto my caufe.

²⁴ Iudge me according to thy iuftice ô Lord my God, and let them not reioyce ouer me.

²⁵ Let them not fay in their hartes: Wel, wel, to our foule: neither let them fay: We haue deuoured him.

²⁶ Let ^{b)}them blush and be ashamed together, that reioyce at my euils.

Let them be clothed with confufion and shame; that fpeake great things vpon me.

²⁷ Let ^{c)}them reioyce and be glad, that wil my iuftice: and let them fay alwayes: Our Lord be magnified, that wil the peace of his feruant.

²⁸ And my tongue shal meditate thy iuftice, thy prayfe al the day.

ANNOTATIONS

Psalme 35

Gods prouidence. *The prophet defcribeth the wicked malice of obftinate finners. 6. Againft which he oppofeth Gods infinite goodnes, 9. with his prouident mercie towards the worft, and iuft reward of the good; 12. praying to efcape the dangerous gulfes of pride.*

Vnto ^{d)}the end, to ^{e)}the feruant of our Lord Dauid him felfe.

^a Again his Refurrection is prophecied.

^b At the day of iudgement the wicked shal receiue fentance of damnation,

^c the bleffed of eternal glorie.

^d More fpecially defcribing the ftate of men in the new Testament, then in the old.

^e Inftruction for Dauid not as a king, or a prophet, but as the poore feruant of God.

The vniuersall hath said within him selfe, that he
^a)would finne: there is no feare of God before
 his eyes.

³ Because he hath done deceitfully in his fight: ^b)that
 his iniquitie may be found vnto hatred.

⁴ The wordes of his mouth are iniquitie, and guile:
 he ^c)would not vnderstand that he might doe wel.

⁵ He hath meditated iniquitie in his bed: he hath
 fet himselfe on euery way not good, and malice he hath
 not hated.

⁶ Lord ^d)thy mercie is in heauen: and ^e)thy truth
 euen to the cloudes.

⁷ Thy iustice as the hilles of God: thy iudgements
 are great depth.

-
- ^a Wittingly and resolutely preferring wicked life before vertuous.
- ^b God so hateth finne committed of meere malice, that he commonly
 reiecteth such finners, and more often offereth new grace to those,
 that finne of frailtie, or ignorance.
- ^c Some ignorance is inuincible whē one hath a good wil to lerne,
 doing his endeouour to know the truth in doctrine, & his dutie
 in manners, but can not get knowledge thereof, and then he is
 excused before God, though he erre in opinion, or in fact: others
 are negligent to lerne, and their error is grosse ignorance and is a
 finne, greater of lesse, according to the importance of the thing,
 which they ought to know. Others are more villful, desiring to be
 ignorant; that they may finne with the lesse remorse, or repining
 of their owne conscience, and that is affected ignorance, and most
 hainous, and odious finne. For which God often leauing them
 destitute of ordinarie grace, which he geueth to others, they fall
 into reprobate sense, and into more horrible finnes.
- ^d God doth not vtterly shut vp his mercie from the most wilful &
 wicked finners, but geueth them sometimes good motions, and
 sufficient helpe, that they may repent, be iustified & saued, if they
 do not wittingly harden their owne hartes, and still wilfully repel
 Gods grace.
- ^e For so God promifeth (vvho is most faithful) that he vvill forgeue
 finners, and receiue them into his fauoure againe, whensoever they
 resoluving to serue him, repent and cease to finne.

Men & ^a)beaftes thou wilt faue ô Lord: ⁸ as thou
^b)haft multiplied thy mercie ô God.

But ^c)the children of men, ^d)shal hope in the couert
of thy winges.

⁹ They shal be inebriated with the plentie of thy
houfe: and with the torrent of thy pleafure thou shalt
make them drinke.

¹⁰ Becaufe with thee is the fountaine of life: and in
thy light we shal fee light.

¹¹ Extend thy mercie to them that know thee, and
thy iuftice to them, that are of a right hart.

¹² Let ^e)not the foote of pride come to me: and let
not ^f)the hand of a finner moue me.

¹³ There ^g)haue they fallen that worke iniquitie:
they were expelled, ^h)neither could they ftand.

ANNOTATIONS

Psalme 36

An exhortatiõ
to contempt
of this world.
The 7. key.

*An exhortation not to enuie nor imitate the euil, who
for moft part prosper in this world, and are damned*

-
- ^a Thou ô God that haft care of al creatures, not only of men but
alfo of brute beaftes, art euer readie of thy part to faue both
moderate men, in vvhom the light of reafon remaineth, and alfo
groffe fenfeles perfons, vvwhich are become brutifh like horfe and
mule or other beaftes.
- ^b For fo our Lord multiplieth his mercie.
- ^c Yet with condition that fenfles or brutifh men, muft become reafon-
able men, the children of men, not coltes, whelpes, pigges, &c.
- ^d Sinners thus conuerted fhall not only haue al neceffaries in this
life, as al liuing creatures haue in this world, but alfo fhall hope
of fpiritual, heauenly, & eternal glorie prepared for Angels, and
children of men: as in the verfes folovving.
- ^e Left anie impediment hinder the obtayning and poffeffion of eter-
nal revvard, the iuft muft fpecially pray not to be infected vvith
pride:
- ^f nor be ouercome by the forcible tentations of other finners, by
perfvafion, nor euil example.
- ^g The firft finne, tovvit of diuels, vvas pride, and mans finne vvas
by perfvafion of the diuel,
- ^h neither of which could efcape punifhment.

eternally: but to flee euil and doe good, duly confidering that God diuerfly permitteth and punisheth the wicked, and likewise comforteth and afflicteth the iuft, al for their good.

A ^{a)}Pfalme ^{b)}to Daud him felf.

H ^{aue} ^{c)}no emulation toward the malignant: neither enuie them that doe iniquitie.
² ^{b)}Because ^{d)}they shal quickly wither as graffe: and as the bloffomes of herbes they shal foone fal.

³ ^{e)}Hope in our Lord and doe good: and inhabite the land, and thou ^{f)}shalt be fed in the riches therof.

⁴ Be delighted in our Lord: and he wil geue thee the petitions of thy hart.

⁵ ^{g)}Reuele thy way to our Lord, and hope in him: and he wil doe it.

⁶ And he wil ^{h)}bring forth thy iuftice as light: and thy iudgement as midday: ⁷ be fubieft to our Lord, and pray him.

Haue no emulation in him, that prospereth in his way: in a man that doth iniuftices.

⁸ Ceafe from wrath, and leaue furie: haue not emulation that thou be malignant.

⁹ Because they that are malignant, shal be caft out: but they that expect our Lord, the fame shal inherite ⁱ⁾the land.

^a This Pfalme is compofed in order of the Alphabet, euerie diftick beginning vvith a diuers letter, to moue the reader to diligent attention, which may ferue in place of a larger cōmentarie.

^b For Daud and euery iuft mans inftruction.

^c Neither be thou offended that the wicked do profer in this world, nor imitate them that thou maift alfo profer.

^d For al this life, and confequently the prosperitie therof is shorte, and vncertaine.

^e Put thy truft in God, liuing content in this world:

^f & he wil geue thee that is neceffarie.

^g Commend al thyn affaires to God.

^h Partly making vertue appeare to the comfort of the vertuous, and example of others in this life, but efpecially in the next world.

ⁱ The land of the liuing.

¹⁰ And yet a litle while, and the finner shal not be:
and thou shalt feeke his place, and shal not find it.

¹¹ But the meeke shal inherite the land, and shal
be delighted in multitude of peace.

¹² The finner shal oberue the iuft: and shal gnash
vpon him with his teeth.

¹³ But our Lord shal fcorne him: becaufe he forefeeth
that his day shal come.

¹⁴ Sinners haue drawen out the fword; they haue
bent their bowe;

That they may deceiue the poore and needie: that
they may murder the right of hart.

¹⁵ Let ^a)their owne fwordes enter into their hartes:
and let their bowe be broken.

¹⁶ Better is a litle to the iuft, aboue much riches of
finners.

¹⁷ Becaufe the armes of finners shal be broken in
pieces: but our Lord comfirmeth the iuft.

¹⁸ Our Lord knoweth the daies of the immaculate:
and their inheritance shal be for euer.

¹⁹ They shal not be confounded in the euil time,
and in the dayes of famine they shal be filled: ²⁰ becaufe
the finners shal perish.

But the enemies of our Lord forthwith as they
shal be honoured and exalted, vanishing shal vanish as
fmoke.

²¹ The finner shal borrow, and not pay: but the
iuft is merciful and wil geue.

²² Becaufe they that bleffe him shal inherite the
land: but they that curfe him shal perish.

²³ With our Lord the fteppe of man shal be di-
rected: and he shal like wel of his way.

^a By way of imprecation (as in manie other places) the prophet
forsheweth that wicked men shal fal into the euils, which they
prepare for others.

24 When ^{a)}he shall fall, he shall not be troubled: because our Lord putteth his hand under.

25 I have been young, for I am old: and I have not found the right forsaken, ^{b)}nor his feede seeking bread.

26 All the day he is merciful and lendeth: and his feede shall be in blessing.

27 ^{c)}Decline from evil, and do good: and ^{d)}inhabite for ever and ever.

28 Because our Lord loveth iudgement, and he will not forsake his faintes: they shall be preferred for ever.

The unrighteous shall be punished: and the feede of the impious shall perish.

29 But the right shall inherit the land: and shall inhabit for ever and ever upon it.

30 The mouth of the right shall meditate wisdom, and his tongue shall speak iudgement.

The law of his God in his heart: and his steps shall not be supplanted.

^a Though the right fall of frailtie or ignorance into venial sinne, yet Gods grace shall stay him that he fall not into mortal. The right falleth seven times in the day, & riseth. *Prov. 24.*

^b So king David observed: and it very rarely happeneth, that the right or their children are destitute of necessarie sustenance in this world. If it chance in some, it is to their greater merite, and is manifestly recompensed in spiritual gifts. In which sense S. Basil expoundeth, that it is alwayes verified. For God ever rewardeth good workes either temporally, or spiritually, or both wayes. S. Augustine also (*conc. 3. in hunc Psal.*) exemplifieth in Abraham, Isaac, and Iacob with all his familie, who were forced to goe into other countries by reason of famine, and by Gods providence were there sustained, *Gen. 12. 26. 46.* and S. Paul among his other tribulations mentioneth famine and thirst. *2. Cor. 11. v. 27.* Seeing therefore these few right persons fought their bread in necessitie, he expoundeth this holie Scripture in the Allegorical sense, that the Church from her beginning in Ierusalem to the end of the world, neuer wanteth the true word of God, true faith and doctrine, which is the spiritual bread wherewith the foule is nourished.

^c In these two principles, declining from evil and doing good, true justice consisteth,

^d and he that finally observeth these two pointes, meriteth and shall possess heaven.

³¹ The finner confidereth the iuft: and feeketh to
a)murder him.

³² But our Lord wil not leaue him in his handes:
neither wil he condemne him, when iudgement ſhal be
geuen of him.

³³ Expect our Lord, and keepe his way: and he wil
exalt thee, that thou mayeſt inherite the land: when the
finners ſhal periſh thou ſhalt fee.

³⁴ I haue feene the impious highly exalted, and ad-
uanced as the cerers of Libanus.

³⁵ And I paſſed by, and behold he was not: and I
fought him, and his place was not found.

³⁶ Keepe innocencie, and fee equitie: becauſe there
are ^b)remaynes for the peaceable man.

³⁷ But the vniuſt ſhal periſh together: the remaines
of the impious ſhal periſh.

³⁸ But the ſaluation of the iuſt is ^c)of our Lord: and
he is their protectour in the time of tribulation.

³⁹ And our Lord wil helpe them, and deliuer them:
and he wil take them away from finners, and faue them:
becauſe they haue hoped in him.

ANNOTATIONS

Psalme 37

The third pen-
itential Pfalme.
The 7. key.

*King Dauid, or anie other penitent, earneſtly prayeth
God to remitte his finnes, and mitigate the paines which
he acknowledgeth him ſelfe to haue deſerued, 12. lament-
ing the afflictions which he ſuffereth by ſuch as ſome-
times were his freindes, 14. whoſe tentations he now
refiſteth, truſting in God, reſigning himſelfe to Gods
wil, confeſſing his owne iniquitie, and humbly praying
for Gods helpe.*

^a To draw him to mortal finne, which is death of the foule.

^b Rewardes.

^c Mans iuſtice and wel doing is not of his owne powre but of Gods
grace.

A Pfalme of Daudid, in ^a)recordation of the fabbath.

Lord ^b)rebuke me not in thy furie: ^c)nor chaftife me in thy wrath.

^d)Because thy arrowes are faft fticked in me: and thou haft ^e)faftened thy hand vpon me.

⁴ There is ^f)no health in my flesh, at ^g)the face of thy wrath: my bones haue no peace at ^h)the face of my finnes.

⁵ Because mine iniquities are gone ⁱ)ouer my head: and as a ^j)heaueie burden are become heaueie vpon me.

⁶ My ^k)fcarres are putrified and corrupted, because of my folishnes.

^a In remembrance that by finne we loft the reft and peace, which man had in the ftate of innocencie; fecondly we loft the peace of confcience; thirdly the reft and peace of eternal felicitie.

^b Condemne me not to eternal paine:

^c nor punifh me in purgatorie fire; but purge me fo in this life, that the purging fire be not needful. By which fire (faith S. Auguftin) though fome fhall be faued (*grauior ramen erti ille ignis, quam quicquid poteft home pati in hac vita*) yet that fire fhall be more greuou, then whatfoeuer a man can fuffer in this llife. S. Gregory alfo expoundeth this fame place, as if Daudid fayd thus: I know it wil come to paffe, that after the end of this life, fome fhall be cleanfed by purging flames, fome fhall be vnder the fentence of eternal damnation. But because I do efteme that tranfitorie fire more intolerable then al prefent tribulation, I defire not only not to be rebuked in furie of eternal damnation, but alfo I feare to be purged in the wrath of tranfitorie correption. Thou therfore ô Lord whom I ferue in my fpirite, whom I know to be the Sauour of al men, rebuke me not in furie of perpetual damnation, nor chaftife me in wrath of purging punifhment. See *Annotat. Pfal. 6.*

^d Afflictions of mind and bodie fent by thy iuft iudgement.

^e Thou haft ftrooke me with an heaueie hand.

^f I already feele in my flefh, in al my bones, and powres great affliction,

^g confidering thy iuftice,

^h and my finnes.

ⁱ Which are exceedingly increafed, almoft ouerwhelming my fpirite.

^j Sinnes no wafhed away be penance by their weight carie the foule into more and more wickednes.

^k Stil corrupting thofe partes which were whole before, as a peftered fore that is not cured.

⁷ I am become miserable, and am made ^{a)}crooked
euen to the end: I went forowful al the day.

⁸ Because ^{b)}my loynes are filled with illufions: and
there is no health in my flesh.

⁹ I am afflicted and am humbled exceedingly: I ^{c)}rored
for the groning of my hart.

¹⁰ Lord, ^{d)}before thee is al my defire: and my gron-
ing is not hid from thee.

¹¹ My hart is trubled, my ftrength hath forfaken
me: and the light of mine eies, and the fame is not with
me.

¹² My ^{e)}frendes, and my neighbores haue approched,
& ftood againft me.

And they that were neere me, ftood far of: ¹³ and
they did violence which fought my foule.

And they that fought me euils, ^{f)}fpake vanities:
and meditated guiles al the day.

¹⁴ But I as ^{g)}one deafe did not heare: and as one
dumme not opening his mouth.

¹⁵ And I became as a man not hearing: and not
hauiug reproofes in his mouth.

¹⁶ Because ^{h)}in thee ô Lord haue I hoped, thou wilt
heare me ô Lord my God.

¹⁷ ⁱ⁾Because I faid: Left fometime mine enemies
reioyce ouer me: and whiles my feete are moued, they
fpake great thinges vpon me.

¹⁸ Because I ^{j)}am readie for fcourges: and my forow

^a Not able to goe ftreight to do anie good worke, being guiltie of
greuous finne.

^b Concupifcence ftriuing in me.

^c From the forrow of my hart, my voice hath broken out into clam-
our.

^d Ô God thou knoweft my defire, to be reftored to thy fauour.

^e Thofe that were my freindes and companions in finne are become
myn enemies, because I forfake them:

^f fought by al meanes to intangle me againe.

^g I now renoūce al finne.

^h I now relie vpon thee ô God.

ⁱ For this caufe I am returned to thee and do pray that mine enemies
may not preuail againft me.

^j I refigne my felfe to thee.

is in my fight alwaies:

¹⁹ Because ^{a)}I wil declare my iniquitie: and I wil
^{b)}thinke for my finne.

²⁰ But mine enemies liue, and are confirmed ouer
me: and they are multiplied that hate me vniustly.

²¹ They that repay euil thinges for good, ^{c)}detracted
from me: because I folowed goodnes.

²² ^{d)}Forfake me not ô Lord my God, depart not
from me.

Attend vnto my help, ô Lord the God of my falu-
ation.

ANNOTATIONS

Psalme 38

*A iust man in remediles perfecution resolueth to suffer
al with peace and filence: 5. praying God to take him
from this world, confessing the vanitie therof, 8. and re-
lying on Gods prouidence (11. who punisheth man for
his finnes) prayeth for releafe.*

Gods
prouidence.
The 3. key.

Vnto ^{e)}the end, to ^{f)}Idithun him felfe, a canticle of
Dauid.

^a Though thou knowest al yet with mouth confession is made to
saluation,

^b and I meditate of that which my finne hath deserued.

^c One kind of detraction is in reueling secrete faultes, an other in
feaning and imputing false crimes, the third (here mentioned) in
calling vertue vice, as penance, hypochrisie.

^d Graunt me Lord final perfeuerāce in thy grace, and seruice.

^e Some expound this Psalme of the Iewes in captiuitie in Baby-
lon, but this title, and the matter conteyned shew, that it rather
pertaineth to the new Testament.

^f To be songe by Idithun and his scholars & succeffors, or rather
by Chriftianes.

I^a haue faid: I wil keepe my waies: that I offend
not in my tongue.

I haue fet a gard to my mouth, when the finner
ftood againft me.

³ I was dumme and humbled, and kept filence ^bfrom
good thinges: and ^cmy forrow was renewed.

⁴ My ^dhart waxed hote within me: and in my med-
itation a fyre shal burne.

⁵ I haue fpoken in my tongue: Lord ^emake mine
end knowne to me.

And the number of my daies what it is: that I may
know what is lacking to me.

⁶ Behold thou haft put my daies meafurable, and
my ^fsubftance is as nothing before thee.

Doubtles al things are vanitie, euerie man liuing.

⁷ Surely man paffeth as ^gan image; yea and he is
trubled ^hin vayne.

He gathereth treafure; and knoweth not to whom
he shal gather them.

⁸ And now what is my expectation? is not our
Lord? and my fubftance is with thee.

⁹ From al mine iniquities deliuer me: ⁱa reproch to
the foolish thou haft geuen me.

^a Weake men in affliction not able to deliuer them felues, feeke
reuenge, by murmuring and other euil fpeeches, but the perfect
refolue to rule their tongues:

^b euen to forbear sometimes from their owne iuft defence:

^c though therby they indure more perfecution.

^d Sorow fuppreffed maketh the hart to burne with zeale, and indig-
nation.

^e If it may please thee let me know how long I shal liue, defiring to
dye, as Elias defired. *3. Reg. 19.*

^f My life and al that I haue is as nothing compared to thy eternitie.

^g As a shadow or image appearing in a glaffe, which is quickly for-
gotte.

^h Therefore there is no caufe man should be trubled in mind for
temporal miferies.

ⁱ Thou haft suffered me to be reproched by the foolish that prosper
in this world.

¹⁰ I was dumme, and opened not my mouth, ^{a)}because thou didst it: ¹¹ Remoue thy scourges from me.

¹² By the strength of thy hand I haue faynted in reprehensions: for iniquitie thou haft chaftified man.

And thou haft made his ^{b)}foule pyne away as a spider: but vainly is euerie man troubled.

¹³ Heare my prayer ô Lord, and my petition; with thine eares receiue my teares. Keepe not filence: because I am a ^{c)}stranger with thee, and a pilgrime, as my fathers.

¹⁴ Forgeue me, that I may ^{d)}be refreshed before I depart: and ^{e)}shal be no more.

ANNOTATIONS

Psalme 39

Christs faithful members after long expectation congratulate his coming in flesh. 6. He directing his speech to his Father, professeth to performe the Redemption of mankind, and to denounce the same in the whole world: 12. prayeth for his seruantes, vndertaking to satisfie for their finnes.

Christs coming and redeeming of mankind.
The 5. key.

Vnto ^{f)}the end, a Psalm to Dauid himselfe.

Expecting ^{g)}I expected our Lord, and he hath attended to me.
³ And he heard my prayers, and brought me out of the lake of miserie, and from the myre of dregges.

^a I know my tribulation is by thy prouidence.

^b My life decayeth as a spider hauing spent al her moyfture.

^c Al men are strangers in this life, heauen being our home.

^d That I may recouer spiritual strength in this life:

^e after which I shal not be in state to do free workes of satisfaction nor merite.

^f Perteyning vnto the new Testament.

^g The faithful of the old and new Testament reioyce in the coming of Christ.

And hath fet my feete vpon a rocke: and hath directed my fteppes.

⁴ And he hath put a new canticle into my mouth: a fong to our God.

Manie shal fee, and shal feare: and they shal hope in our Lord.

⁵ Bleffed is the man, whose hope is in the name of our Lord: and hath not had regard to vanities and falfe madnes.

⁶ Thou haft done manie thy meruelous thinges ô Lord my God: & in thy cogitations there is none that may be like to thee.

I ^a)haue declared and haue fpoken: they ^b)multiplied aboue number.

⁷ ^c)Sacrifice and oblation thou wouldest not: but *Heb. 10.* ^d)eares thou haft perfited to me.

Holocaust and for finne thou didst not require: ⁸ then said I: Behold I come.

In the ^e)head of the booke it is written of me, ⁹ that I should doe thy wil: my God I would, and thy law in the middes of my hart.

¹⁰ I haue ^f)declared thy iustice in the great Church, loe I wil not ftay my lippes: Lord thou haft knowen it.

^a Chrif by him felfe and by others preached the Gofpel of faluation.

^b The multiplication of Chriftians therby.

^c No facrifice of the old Teftament fufficed to fatisfie Gods iustice for the finne of man.

^d Chrif by the eare of obedience performed the redemption of man by his death, as was determined from eternitie. S. Paul for eares faith *bodie*. See *Annotations Heb. 10.*

^e The fumme of holie Scripture is of Chrifts Incarnation & death for redemption of man.

^f Againe Chrif inculcateth the preaching and receiuing of his Gofpel in the whole world.

¹¹ Thy iustice I haue not hid in my hart: thy truth and thy saluation I haue spoken. I haue not hid thy mercie, and thy truth from the ^a)great council.

¹² ^b)But thou ô Lord make not thy commiserations farre from me: thy mercie and thy truth haue alwayes receiued me.

¹³ Because euils haue compassed me, which haue no number: mine iniquities haue ouertaken me, & I was ^c)not able to fee.

They are multiplied about the heares of my head: and ^d)my hart hath forsaken me.

¹⁴ It may please thee ô Lord to deliuer ^e)me: Lord haue respect to helpe me.

¹⁵ Let ^f)them be confounded and ashamed together, that seeke my foule, to take it away.

Let them be turned backward, and be ashamed that wil me euils.

¹⁶ Let them forthwith receiue their confusion, that ^g)say to me: Wel, wel.

¹⁷ Let al ^h)that seeke thee, reioyce and be glad vpon thee: and let them that loue thy saluation, say alwayes: Our Lord be magnified:

^a In the greatest and wisest congregations of this world, Christ concealeth not his mercie and truth. So himselfe professed before Annas, Caiphas, Pilate, and their counsels. S. Paul preached Christ at Athens, and in manie nations, and so the other Apostles. For their voice went into al the coastes of the earth.

^b The prophet now speaketh in the name of Christs mystical bodie the Church: praying to be made partaker of mercie, and to be deliuered from euiles.

^c The finnes also of those which beleue in Christ are so manie, that they can not be fully fene in particular.

^d I almost faint in considering so manie and so great iniquities amongst those that professe Christ.

^e The whole Church prayeth in the name of al for the infirme members.

^f The prophet foresheweth that the reprobate for their obstinate malice, seeking to hurt others shal be confounded.

^g That scornfully say: Wel, wel: wishing al euil to good men.

^h Which not only in mouth and outward profession, but also in finceritie of hart seeke thee, may with confidence reioyce, and praise God.

¹⁸ But ^aI am a begger, and poore: Our Lord is careful of me.

Thou art ^bmy helper, & my protector: my God be not flacke.

ANNOTATIONS

Psalme 40

Christs Paffion
and Refurrection.
The 5. key.

The prophet pronounceth them happie that wil beleue in Chrif, coming in humilitie and pouertie. 5. Chrif describeth his owne poore afflicted ftate in this life, by reafon he is to fatisfie for the finnes of the world; the malice of his aduerfaries, 10. efpecially of Iudas; 11. and by way of prayer, prophecieth his owne Refurrection.

Vnto ^cthe end, a Pfalme to Dauid him felfe.

Bleffed is the man that vnderftandeth concerning ^dthe needie, and the poore: in ^ethe euil day our Lord wil deliuer him.

³ Our Lord ^fpreferue him, and geue him life, and make him bleffed in the land: and ^gdeliuer him not vnto the wil of his enemies.

^a Chrif fpeaketh in the name of finners truly repenting, whose finnes he vndertaketh to redeme, and wafh away by his paffion.

^b The faithful of the old Teftament pray for Chrifs firft coming into this world, and the faithful now pray for his fecond coming to purge his Church, and to reward the good.

^c Perteyning to the new Teftament, as appeareth by the *10. verfe*. alleaged by our Sauour.

Io. 13. v. 18.

This Pfalme is alfo applied by the Church in the office of the fick, whom whofoeuer affitteth in that cafe, may hope to haue affiftance in their owne like neceffitie.

^d He is happie that is not fcandalized in Chrif (*Luc. 7. v. 13.*) coming in pouertie, and fuffering extreme afflictions.

^e He that truſteth in Chrif, notwithstanding the contrarie motiues of his worldlie miferie, ſhal be deliuered by him in al diftreffe.

^f Our Lord wil geue to fuch feruantes more grace in this life, and glorie in the next,

^g nor fuffer him to be ouercome in tentations.

⁴ Our Lord helpe him ^a)vpon the bed of his forow:
thou haft turned al his couche in his infirmitie.

⁵ I faid: ^b)Lord haue mercie on me: heale my foule,
becaufe I haue finned to thee.

⁶ Mine enemies haue fpoken euils to me: When
shal he die, ^c)and his name perish?

⁷ And if ^d)he came in to fee, he fpake vayne thinges:
his hart hath gathered together iniquitie to him felfe.

He went forth and fpake together.

⁸ Al mine enemies whifpered againft me: they did
thinke euils to me.

⁹ They ^e)haue determined an vniuft word againft
me: ^f)Shal not he that fleepeth adde to ryfe againe?

Ioa. 13. Act. 1.

¹⁰ For ^g)the man alfo of my peace, in whom I
hoped: who did eate my breades, hath greatly troden
me vnder foote.

¹¹ But thou ô Lord haue mercie vpon me, and raife
me vp againe: and I ^h)wil repay them.

¹² In this I haue knowen that thou wouldest me:
becaufe mine enemye shal not reioyce ouer me.

¹³ But me thou haft receiued ⁱ)becaufe of innocen-
cie: and thou haft confirmed me in thy fight for euer.

^a When fuch conftant feruantes are fick to death, Chrift wil moft
efpecially comforte and helpe them.

^b Chrift in the behalfe of his myftical bodie confeffeth their finnes,
and prayeth for them.

^c After death fuffered for mankind Chrift rifeth, and his name and
kingdom is glorious.

^d Thofe that came not of good wil, but of malice to obferue Chriffs
deedes and wordes, carped at both, fometimes faying, he taught
againft the law, and againft Moyfes; fometymes that he caft out
diuels in the powre of Beelfebub.

^e At laft they refolued that he should die.

^f But they could not fo fuppreffe his powre, for he rofe againe in
glorie.

^g By our Sauours application of this verfe, it is certaine that the
traitor Iudas is here defcribed. *Ioa. 13. v. 18.*

^h In the day of iudgement Chrift Iudge of al wil render to euerie one
as they deferue.

ⁱ As before in refpect of finners, Chrift Iudge of al wil render to
euerie one: fo here in his owne perfon he auoucheth his owne
innocencie, which made him apt to fatisfie for others.

¹⁴ Bleffed be our Lord the God of Ifrael ^{a)}from the beginning of the world, and for euermore: ^{b)}Be it, be it.

Some diuide the Pfalmes into fiue bookes, fupposing the firft booke to end here with thefe wordes: *Be it, be it*: not obferuing that the laft Pfalme hath not this ending. S. Ierom confuteth this opinion by our Sauours, and S. Peters naming it the booke, not bookes of Pfalmes. *Luc. 20. v. 42. Act. 1.* Moreouer if this were the end of one booke, then the Pfalme folowing fhould not be called the 41. Pfalme, but the firft Pfalme of the fecond booke.

ANNOTATIONS

Psalme 41

Eternal glory. *The feruent defire of the iuft, 6. much afflicted in this*
The 10. key. *life, 12. and affured hope of eternal ioy.*

Vnto the end, vnderftanding to the fonnes of ^{c)}Core.

^a For this mercie of Almightye God in fauing the elect by his Sonnes death, he is to be praifed for euer eternally.

^b Al the bleffed agree in this, that God is eternally to be praifed and therto fay *Amen*. So be it, fo be it.

^c The fonnes of Core repented, and departed from their fathers fchifme, and fo efaped miraculoffly the horrible pitte of damnation, into which their father and his complices fel. *Num. 26. v. 10.* By which example al feduced, and deceiued Chriftians are admonifhed, not to perfitt in fchifme or other finnes. And worldlie men, ambitious of honour be warned to defire & feke God aboue al thinges, firft of al the kingdome of heauen (to be liuing members of the Catholique Church) and the iuftice therof: to feke thinges which are aboue, not which are vpon the earth; left hel deuoure them, as it deuoured the complices of Core. *Num. 16. v. 31.*

Euen as the harte ^a)defireth after the fountaines
of waters: ^b)fo doth my foule desire after thee
ô God.

³ My foule hath thirsted after God ^c)the ftrong liuing:
^d)when shal I come and appeare before the face of
God?

⁴ My ^e)teares haue beene breades vnto me day and
night: whiles it is said to me dayly: ^f)Where is thy God?

⁵ These things haue I remembred, and haue powred
out my foule in me, because I shal passe into the place
^g)of a meruelous tabernacle, euen to the house of God.

In the voice of exultation, and confession: the sound
of one feasting.

⁶ Why ^h)art thou sorrowful my foule? and why doth
thou trouble me?

Hope in God, because yet I ⁱ)wil confesse to him:
the salvation of my countenance, ⁷ and my God.

^a A harte waxing old, and burdened with much heare, and great
hornes, draweth a serpent into his nofethrels, so being infected with
poyson, desireth most ardently to drinke, and afterwards casteth
his hornes, and heare, and becometh as it were yong againe.

^b With such feruent desire a true penitent, feeling him selfe infected
with poyson of finnes, seeketh the water of Gods grace.

^c God is omnipotent, and in dede the only true liuing God: diuels
who are honored in idols, can do no more then God permitteth,
and so they can kil the foules, that consent vnto their tentations,
but can not restore spirital life againe.

^d The foule being iustified, and still assaulted with new tentations
desireth to be with God.

^e I haue had no other refection, but to lenifie my sorrow with weeping.

^f The wicked exprobate the iust, as though God would neuer helpe
them, because he suffereth them to be sometimes long in tribulation.

^g King Dauid was not permitted to build the temple, much lesse did
he enter into any such meruelous tabernacle in his mortal life,
but must needs be vnderstood, to speake here of the heauenlie
tabernacle, prepared by Christ for his seruants.

^h The prophet comforteth him selfe, or any iust foule, in the hope
of euerlasting ioy.

ⁱ I render thanks and praises.

My foule is trubled toward my felfe; therefore wil I be mindful of thee from the land ^{a)}of Iordan, and Hermoniim from the litle mountaine.

⁸ Depth ^{b)}calleth on depth, in the voice of ^{c)}thy flould-gates. Al thy high thinges, and thy waues haue paffed ouer me.

⁹ In ^{d)}the day our Lord hath commanded his mercie: and ^{e)}in the night a fong of him.

With me ^{f)}is prayer to the God of my life: ¹⁰ I wil fay to God: Thou art my defender.

Why haft thou forgotten me? and why goe I forowful, whiles mine enemie afflicteth me?

¹¹ Whiles my bones are broken, mine enemies that trouble me haue vpbrayded me:

Whiles they fay to me day by day: Where is thy God?

¹² Why art thou heauie ô my foule? & why doft thou trouble me? ^{g)}Hope in God, becaufe yet I wil confesse to him: the faluation of my countenance, and my God.

ANNOTATIONS

Psalme 42

One God the B. Trinitie. The 1. key. *The iuft inuocateth Gods fentence againft the deceitful, that feeke his fpiritual ouerthrow, 4. acknowledgeth*

^a Al this life is like to the fmal ftraict place betwene Iordan and a litle hil called Hermoniim, but from this ftraictnes the hope of the iuft is, to be placed in heauen.

^b One tentation ftill fuccedeth an other:

^c and the fame fo great, as if God opened the gates, and fuffered them to ouerflow like fluddes of water.

^d But God helpeth in opportunitie, not fuffering his feruantes to be tempted aboue their ftreingth, geuing them fruit with tentations:

^e yea in the greateft tribulation, he geueth ordinarily moft comfort, making them fing fpiritually in hart, if not alfo in voice.

^f One fpecial meanes to procure diuine confolation is prayer in diftreffe.

^g Stil the iuft foule taketh comfort in affured hope of faluation, the eternal vifion of God.

*his helpe, from almightie God the B. Trinitie, in whose
vifion glorie confifteth.*

A Pfalme ^{a)}of Dauid.

Iudge ^{b)}me ô God, & difcerne my caufe from the
nation not holie, from the vniuft and deceitful
man ^{c)}deliuer me.

² Because thou are God ^{d)}my ftrength: ^{e)}why haft
thou repelled me? and why goe I forowful, ^{f)}whiles the
enemie afflicteth me?

³ Send forth ^{g)}thy light and thy truth: ^{h)}they haue
conducted me, and haue brought me into thy holy hil,
and into thy tabernacles.

⁴ And ⁱ⁾I wil goe in to the altar of God: to God,
which ^{j)}maketh my youth ioyful.

-
- ^a Holie Dauid often prefiguring Chrift, here reprefenteth euerie faith-
ful feruant of God, and particularly when they beginne a great and
holie worke; as when Prieftes celebrate the diuine Sacrifice, they
with their affittantes recite by interchangeable verfes this Pfalme.
- ^b After that we haue examined, and prepared our felues to the moft
holie Sacrifice and Sacrament, according to S. Paules admonition
(let a man proue himfelfe, and fo eate this bread, and drinke this
chalice, *1. Cor. 11.*) we pray God, to iudge between our true fin-
cere intention, and the vniuft deceitful endeoures of our enimie:
- ^c and fo to deliuer and protect vs from fute malice.
- ^d VVith thee I can doe anie thing, without thee nothing.
- ^e Thou fefteft fometimes not to regard me,
- ^f whiles tentations are more fenfible then thy grace.
- ^g As thou haft fent Chrift the light and truth into this world, grant
vs the fame now in particular.
- ^h Thefe two giftes of God, the light of knowing our duties and truth,
with fincere intention to performe the fame, haue brought vs into
thy Church, and vnto thy Altar.
- ⁱ Accompanied with light of truth, and fincere intention, we confi-
dently approach to thyn Altar ô God,
- ^j vvho changeft our old corruption into newnes of life.

⁵ I wil confesse to thee ^{a)}on the harpe ^{b)}ô God my God: ^{c)}why art thou forowful ô my foule? and doft thou truble me?

⁶ ^{d)}Hope in God, becaufe yet ^{e)}wil I cōfesse to him: the faluation ^{f)}of my countenance, and ^{g)}my God.

ANNOTATIONS

Psalm 43

The ftate of the Iewves. The 4. key. *The prophet describeth the first calling, and difficulte ftate of the Iewish nation, 6. their prosperitie at other times. 10. Againe their afflictions in captiuitie, and persecutions.*

Vnto ^{h)}the end, for the fonnes of ⁱ⁾Core to vnderftanding.

Ô

God we haue heard with our eares: our fathers haue declared to vs.

-
- ^a But to this purpose we praise God on the harpe, mortifying our affections.
- ^b The former word is of the plural number in hebrevv, *Eloim*, the other of the singular, signifying the Bleffed Trinitie, one God.
- ^c Thou needest not therefore my foule, be penfue, or defolate.
- ^d But trust in God,
- ^e praise him,
- ^f vvhom I hope to see face to face,
- ^g the true eternal God.
- ^h Though this Psalm doth first and literally pertain to the people of Israel, yet all things happening to them, were in figure of the Christian Catholique Church, vvvhich begane vvwith difficulties, aftervvwards prospered, and againe suffereth much persecution.
- ⁱ Core signifieth *caluus*, bauld; also *caluaria* a scul, or place of sculles: the name of the place vvwhere our Sauour vvvas crucified, so the children of Core signifie the children of Chrif. *S. Aug.*

The ^aworke, that thou haft wrought in their dayes:
and in the dayes of old.

³ Thy hand destroyed the nations, and thou didst
plant them: thou didst afflict the peoples, and expel
them:

⁴ For ^bnot by their owne sword did they possesse
the land, and their owne arme did not faue them:

But thy right hand, and thyne arme, and the illu-
mination of thy countenance: because ^cthou wast pleased
in them.

⁵ Thou art the same my king and my God: which
commandest the saluations of Iacob.

⁶ In ^dthee we shall turne out our enemies with ^ethe
horne, & in thy name we shall contemne them that rise
up against vs.

Ios. 24. ⁷ For I will not hope in my bowe: and my sword
1. Re. 17. will not faue me.

2. Reg. 8. ⁸ For thou hast faued vs from them that afflict vs:
and them that hate vs thou hast confounded.

⁹ In God we shall be prayed al the day: and in thy
name we will confesse for euer.

¹⁰ But ^fnow thou hast repelled and confounded vs:
and thou wilt not goe forth ô God in our hostes.

¹¹ Thou hast turned vs backe behind our enemies:
and they that hated vs, spoiled for themselves.

^a The particular calling of Abraham out of Chaldaea, protection of
him, and Isaac, and Iacob, the deliuerie of al Israel out of Ægypt,
and establishing them in the promised land of Chanaan, with in-
numerable, great, and strange things donne for them.

^b The Israelites conquered not by ordinarie povvre, but by the mirac-
ulous hand of God. See *Iofue. 23.*

^c Not that this people deserved of themselves, but of Gods free
election, al the world being vicked, he gaue peculiar grace to
Abraham, Isaac, Iacob, and some others, and then for their sakes
protected the vvhole people, in them conferring a visible Church.

^d As in former examples, so in Dauids time, not mans strength, but
Gods hand gaue them great victories.

^e As an ox with his horne casteth a small thing into the wind.

^f The prophet telleth that after prosperitie God would suffer
the Ievves to falle into captiuitie, & manie afflictions, which also
signified allegorically diuers states of Christs Church.

¹² Thou haft geuen vs as sheepe that are to be eaten: and thou ^{a)}haft difperfed vs among the nations.

¹³ Thou haft fold thy people ^{b)}without price: and there was ^{c)}no multitude in the exchanges of them.

¹⁴ Thou haft made vs a reproche to our neighbours, a fcorne and mocking ftocke to them, that are round about vs.

¹⁵ Thou haft made vs for a parable to the Gentiles: a wagging of the head among the peoples.

¹⁶ Al the day my shame is againft me, and the confufion of my face hath couered me.

¹⁷ At the voyce of the vpbrayder, and the reprocher: at the face of the enemie and perfecutor.

¹⁸ Al thefe thinges haue come vpon vs, ^{d)}neither haue we forgotten thee: and we haue not done wickedly in thy teftament.

¹⁹ And our hart hath not reuolted backward: and ^{e)}thou haft declined our pathes from thy way:

²⁰ Becaufe thou haft humbled vs in the place of affliction, and the shadow of death hath couered vs.

²¹ ^{f)}If we haue forgotten the name of our God, and if we haue fpred forth our handes to a ftrange God:

²² Wil not God enquire of thefe thinges? For he knoweth the fecretes of the hart.

^a The Iewes are now merueloufly difperfed, and depreffed.

^b In the deftruction of Ierufalem the remnant of the people were fold for fmal, as it were for no price. They had fold Chrift for thirtie pence:

^c and now no multitude, nor number of money at al was geuen for them, but thirtie of them were fold for one pennie, *Iofephus de bello Iudaico*.

^d Vntil Chrifts paffion the Iewish people did not wholly fal from God, and true religion. And of them were chofen the Apoftles, and manie others, that founded and propagated the Church of Chrift.

^e The negatiue particle is here vnderftood by zeugma, according to the hebrew thus: Our hart hath not reuolted backward, neither haft thou fuffered our pathes to decline frō thy way.

^f An other hebrew phrafe, If we haue, for, We haue not.

Rom. 8. Because ^{a)}for thee we are killed al the day: we are
esteemed as sheepe of flaughter.

²³ ^{b)}Arife why fleepst thou ô Lord? Arife, and
expel vs not to the end.

²⁴ Why doft thou turne away thy face, forgettst
our pouertie and our tribulation?

²⁵ Because ^{c)}our foule is humbled in the duft: our
^{d)}bellie is glewed in the earth.

²⁶ ^{e)}Arife Lord, helpe vs: and redeme vs for thy
name.

ANNOTATIONS

Psalme 44

*Dauid fingularly moued in hart and tongue, 3. prophe-
cieth Christs excellencie, indowing his Church with moft
worthie dowries. 11. By way of exhortation forshewing
her internal and external beautie: 17. with perpetual
fuccession of Paftors feeding the flock euen to the worlds
end.*

Chrift moft ex-
cellently indow-
ing his Church.
The 6. key.

Vnto ^{f)}the end, for them, ^{g)}that shal be changed,
^{h)}to the fonnes of Core, ⁱ⁾for vnderftanding, ^{j)}a Canticle
for the beloued.

^a The Prophetes and others perfecuted partly before Chrift, much
more the Apostles, and other Chrifians in the new Teftament.

^b A prayer in affliction.

^c We are at deaths dore, readie to become duft.

^d Lying as groueling forowing on the earth:

^e til thou deliuer vs from these tribulations.

^f Perteyning to the new Teftament.

^g Gentiles conuerted from paganisme to Chriftianitie:

^h and al others returning from schisme, or other finnes,

ⁱ for their instruction,

^j this Pfalme is a marriage songue of the beloued bridgrome and
bride: Chrift and his Church.

My ^a)hart hath vttered ^b)a good word: I tel
my workes ^c)to the king.
My ^d)tongue is the penne of a fcribe, that ^e)writeth
fwiftly.

³ ^f)Goodly of beautie aboue the fonnes of men, grace
is powred abroad in thy lippes: therfore hath God bleffed
thee for euer.

⁴ Be ^g)girded with thy fword vpon thy thigh, ô moft
mightie.

⁵ With thy beautie and fayrneffe ^h)intend, ⁱ)procede
profperoufely, and ^j)reigne.

Becaufe of ^k)truth, and ^l)mildeneffe, and ^m)iuflice:
and thy right hand shal conduct thee merueloufly.

⁶ Thy ⁿ)sharpe arrowes, the ^o)peoples vnderneath
thee shal fal into the hartes of the kings enemies.

^a I haue receiued by diuine infpiration in my hart and cogitation,

^b a moft high Myfterie.

^c To the honour therfore and glorie of this king (vvhom I fecretly fee
in my hart) I vtter and referre al my vvorkes, and this particular
Canticle.

^d From the abundance of my hart, my tongue alfo fpeaketh,

^e & that prefently without delay.

^f Defcription of Chrif, moft excellent in al internal and external
giftes.

^g The prophet feing in fpirite the perfektions which he wisheth in
Chrif, in maner of congratulating, defcribeth his fortitude, fight-
ing againft the diuel for the Church.

^h Purpofing,

ⁱ profecuting,

^j and perfecting the conqueft, and fo eftablifhing thy fpiritual king-
dome.

^k Not vvith warlike armour of this world, but by affaulting the
aduerfarie with truth:

^l defending thyfelfe and thy fouldiers with the fhield of mildnes,

^m and ftriking the enemy with the fword of iuflice. VVhich right
force of fpiritual fight hath meruelous good fucceffe.

ⁿ Preaching of Chrifts Gofpel, his grace mouing the hartes of the
hearers, is liuelie and forcible, more pearcing then anie two edged
fword.

^o The example of people conuerted, shal moue the hartes of the
aduerfaries to come alfo vnto the truth.

7 ^aThy feate ô God ^afor euer and euer: a rod of direction the rod of thy kingdom.

8 Thou ^bhaft loued iustice, and haft hated iniquitie: therefore God, ^cthy God, hath annoynted thee with the oile of gladnes ^daboue thy felowes.

9 ^eMyrrhe, and ^fAloes, and ^gCassia from thy ^hgarmentes, from houses of iuorie out of the which ⁱthe daughters of kings haue delighted thee in thy honour.

11 The ^jQueene stood on thy right hand in golden rayment: compassed with ^kvarietie.

Heare ^ldaughter, and ^msee, and ⁿincline thine eare: and forget thy people, and the house of thy father.

12 And the king ^owil couer thy beautie: because he is the Lord thy God, and ^pthey shal adore him.

^a Christs kingdom shal haue no end. *Luc. 1. v. 33.*

^b Thou defendest and rewardest the good, finally forfakest and punishest the wicked.

^c More peculiarly the God of Christ, by hypostatical vnion.

^d Diuers kings (as Dauid him selfe, Iosaphat, Ezechias, and Iosias) were as godlie as Salomon, and perseuered good to the end, which is doubted Salomon did not: but Christ incomparably was anointed, & indued with al graces aboue al kings.

^e Mortification which conferueth from putrifying,

^f humilitie afwaging pride,

^g being final in the first spring growveth great,

^h humanitie assumed; and sanctified persons, in vvhom Christ dwelleth as in cleane, shining, odoriferous houses.

ⁱ Sincere faithful soules more deare to their spouse Christ, then daughters of temporal kings.

^j The Catholique Church, in faith purified as gold:

^k vvith varietie of states, as Clergie, Laity, and diuers sortes of religious Orders, and other professions, al vnited in the same faith, hope, and charitie.

^l Carefully al that Christ thy spouse speaketh to thee by his Spirit.

^m Diligently put the same in practice:

ⁿ vvith al obedience and readines, and returne not to former infidelitie, nor to corrupt life.

^o Christ loueth the Church adorned with his giftes,

^p and mutually his true children loue and ferue him.

¹³ And the daughters ^{a)}of Tyre with giftes, al the rich of the people shal befech thy countenance.

¹⁴ Al the glorie of that daughter of the king is ^{b)}within, in ^{c)}borders of gold ¹⁵ clothed round about with varieties.

Virgins ^{d)}shal be brought to the king after her: her ^{e)}neighbours shal be brought to thee.

¹⁶ They shal be brought in ioy and exultation: ^{f)}they shal be brought into the temple of the king.

¹⁷ ^{f)}For ^{f)}thy fathers there are borne fonnes to thee: thou shalt make them princes ouer al the earth.

¹⁸ They shal ^{g)}be mindeful of thy name in al generation and generation.

Therefore shal ^{h)}peoples confesse to thee for euer: and for euer and euer.

ANNOTATIONS

Caluin expoundeth
this Pſalme con-
trarie to S. Paul.

7 Thy feate ô God for euer and euer.) Seing S. Paul (*Heb. 1. v. 8.*) affirmeth exprefly that theſe wordes are ſpoken of the Sonne of God, Chriſt our Sauour, and therby proueth his excellencie aboue Angels: Iohn Caluin is wonderful bold to a-
ouch that in the ſimple & proper ſenſe, Dauid ſpake of his ſonne Salomon, and the daughter of Pharaos, as if that were the literal ſenſe, and S. Paul only expounded it myſtically. But firſt the ſolemne preface in the *two firſt verſes* importeth farre greater thinges, then agree to anie terreftrial king. Secondly, this excellent beautie deſcribed (*v. 3.*) aboue the fonnes of men, can not be verified of Salomon, for Abſalom (*2. Reg. 14. v. 25.*) and Adonias were alſo very beautiful. (*3. Reg. 1. v. 6.*) As for Salomons

^a Manie of al nations ſubmitte themſelues, and al that they haue to Chriſt.

^b Internal vertues are moſt eſpecial ornaments:

^c exterior are required to edifie others in diuers fortes of vertues.

^d By this meanes manie more are conuerted to chriſtianitie:

^e and one countrie inuiteth and draweth an other.

^f As Apofles came in place of Patriarches and Prophetes: ſo ſtil Biſhops, and Prieſtes ſuccede in the Church, paſtors, and gouernours therof.

^g Theſe paſtores ſhal ſtil teach the true Chriſtian doctrin.

^h And ſtil there ſhal be Chriſtian people that wil folow and profeſſe the fame.

wisdom, or other virtues, he perished not therein, and so he was not blessed for ever. Thirdly, the prophet here calleth the person of whom, and to whom he speaketh, God. *v. 7. & 12.* Fourthly, not only the ancient Fathers, and Doctors of the Church, but also the Hebrew Rabbins, and the Chaldean paraphrasis, expound this Psalm literally of the promised Messiah, and his kingdom the Church.

16 They shall be brought into the temple of the king.) The temple of the king, saith *S. Augustine*, is the Church, the temple of the king is in unity, the temple of the king is not ruinous, not cut in sunder, not divided: the joining of living stones is charity. Nothing is more evident. Attend now the very temple of the king, for from thence he speaketh, because of the unity spread in the round earth. For those that would be virgins (faithful souls) unless they be brought in to the temple of the king (the Catholic Church) they can not please the bridegroom.

No salvation out of the Church.

17 For thy fathers there are borne names to thee.) The Apostles begot thee (O Christ and Church) they were sent, they preached, they are the fathers. But could they be always corporally with us? Could any of them tarry here till this time? Could they tarry to the time yet to come? But was therefore the Church left desolate by their departure? God forbid. For thy fathers, names are borne to thee. What is this for thy fathers, names are borne to thee? The Apostles were sent fathers, in place of the Apostles names are borne to thee; Bishops are appointed. For whence were the Bishops borne, that are at this day through the world? The Church herself calleth them fathers, she begate them, and appointed them in the seats of the fathers. Do not therefore think thyself desolate (O Christian Church) because thou seest not Peter, seest not Paul: for thou seest not them by whom thou wast borne, but of thyne issue fatherhood is sprung to thee. For thy fathers, names are borne to thee, thou shalt make them princes over all the earth. This is the Catholic Church. Her children are made princes over all the earth: her names are constituted for fathers. Let them acknowledge this that are cut off: let them come to the unity, be they brought into the temple of the king. Thus *S. Augustine*.

Perpetual succession of Bishops in place of the Apostles.

Psalm 45

The Church in persecution acknowledgeth Gods perpetual defence, 5. making her thereby more glorious, 10. sometimes granting rest (11. God himself checking the persecutors) and ever protecting her.

The Church prospereth also in persecution. The 6. key.

Vnto ^{a)}the end, to the fonnes of Core, for ^{b)}the fecretes.

Our God is a refuge ^{c)}and ftrength: an ^{d)}helper in tribulations, which ^{e)}haue found vs exceedingly.

³ Therefore wil we ^{f)}not feare when ^{g)}the earth shal be trubled: and ^{h)}mountaines tranfported into the hart of the fea.

⁴ Their waters haue founded, and were trubled: the mountaines were trubled in his ftrength.

⁵ The violence of the riuer ⁱ⁾maketh the citie of God ioyful: the Higheft hath fanctified his tabernacle.

⁶ God is in the middes therof, it shal not be moued: God wil helpe it ^{j)}in the morning early.

⁷ Nations are trubled, and ^{k)}kingdomes are inclined: he gaue ^{l)}his voice, the earth was moued.

^a Belonging to the Church of Chrift.

^b As wel the caufe, vvhy God fuffereth his Church to be perfecuted, as his affured protection in difficulties, are hidden fecretes to the world.

^c Al refuge is not fecure for one man is not able alwayes to defend an other: but God is a fure and ftrong refuge,

^d euer able and in conuenient time vviling to helpe.

^e This whole vvorld is ful of tribulations, but the Church suffered the greateft in the firft perfecutions, & fhall fuffer as great in the time of Antichrift. Englifh Catholiques fuffer moft of al nations in this age, and can not be fuppreffed, but ftill increafe in number and fortitude.

^f Therefore al Catholiques may affuredly know, that the whole Church can not faile

^g though very manie, as now in England,

^h and very eminent perfons, as fome noblemen, and fome Prieftes haue reuolted, yet al vvil not.

ⁱ Such bad examples make the good to recollect themfelues more diligently, and to reioyce in Gods grace, by which they ftand faft.

^j Before the heate of perfecution fhall inuade al, for the elect the dayes of tribulation are fhortned.

^k Sometimes one nation of kingdome rebelleth againft the Church, but can not deftroy it.

^l By the fpirite of Chrift, Antichrift, and al his members fhall be deftroyed.

⁸ The Lord of hostes is with vs: the God of Iacob is our defender.

⁹ Come ye, and see the workes of our Lord, what wonders he hath put vpon the earth: ¹⁰ ^{a)}taking away warres euen vnto the end of the earth.

He shal deftroy bow, & breake weapons: and shields he shal burne with fire.

¹¹ ^{b)}Be quiet, and see that I am God: I shal be exalted among the gentiles, and I shal be exalted in the earth.

¹² The Lord of hostes is with vs: the God of Iacob is our defender.

ANNOTATIONS

Psalme 46

Gentiles are called, and inuited to praise God for his magnificence: 6. for Christs Ascension, and powre.

Vocation of
Gentiles.
The 6. key.

Vnto the end, for ^{c)}the finnes of Core.

Al ye Nations ^{d)}clappe handes: make iubilation to God in the voyce of exultation.
³ ^{e)}Because our Lord is high, ^{e)}terrible; a great king ouer ^{f)}al the earth.

^a The Church sometimes hath great peace, and tranquillitie.

^b God himselfe refrayneth the wicked, fuddainly abating their furie, or cutting of their forces.

^c For Chriftians that leaue the finnes of their fathers, and reioyce in Chrift crucified: See *Annotation. Psal. 41.*

^d True ioy of the hart sheweth it selfe both in voice of exultation, and also in gesture of body, by clapping of handes, dancing (as king Dauid did before the Arke. *2. Reg. 4.*) likevvise vvith instruments.

^e To al the wicked.

^f Not only of one or few kingdoms, but of al the earth.

⁴ He hath made peoples subiect ^a)to vs: & gentiles vnder our feete.

⁵ He hath chofen his inheritance in vs: the beautie of Iacob which he loued.

⁶ ^b)God is ascended in ^c)iubilation: and our Lord in the voice of trumpet.

⁷ Sing ye to our ^d)God, sing ye: Sing ye to our ^e)king, sing ye.

⁸ Because God is king of al the earth: sing ye ^f)wifely.

⁹ God shal reigne ouer the gentiles: God fitteth vpon his holie feate.

¹⁰ Princes of peoples are gathered together with ^g)the God of Abraham: because the ftrong ^h)goddess of the earth, are exceedingly aduanced.

ANNOTATIONS

Psalm 47

The Church founded and protected by God. *God most, and euerie where laudable, is especially praised in the Church of Chrif (prefigured by Sion, and there*

The 6. key.

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- ^a VWhen kinges, and countries become Chriftians, they are made subiectes to the Church that vvas before, not heades and rulers therfore.
- ^b Chrif, God & man, after his Paffion, rofe from death and ascended:
- ^c not leauing his Church defolate, but making her ioyful by an other comforter the Holie Ghoft.
- ^d The fame Chrif is our God, by his Diuinitie:
- ^e and our king by his Humanitie.
- ^f Doe your endeouour to vnderftand vvhat you fing, read, or heare in Gods word. At leaft to know the principal Myfteries, and pointes of Chriftian doctrin, euerie one according to their capacitie and ftate of profeffion.
- ^g The faithful of the old and nev Testament are vnited in the feruice of one, and the fame eternal God.
- ^h In respect of the Bleffed Trinitie, holie Scripture here, and in manie places vfeth names of the plural number as *Eloim* Goddes, not diuiding Gods fubftance, vvwhich is one, but infinuating diftinction of Diuine Perfons. The Father, the Sonne, and the Holie Ghoft. VVhich Myfterie is more exprefly mentioned in Baptifme, and profeffed by Chriftian gentils, then it was by the people of the Ievves.

begunne.) 9. *All things being fulfilled in the Church, even as they were prophesied, and promised, 12. the faithful are exhorted to confide and congratulate the same.*

A Psalm ^{a)}of Canticle to the founts of Core, the ^{b)}second of the Sabbath.

Great is our Lord, and to be prayed exceedingly in ^{c)}the citie of our God, in his holie mount.

³ Mount Sion is founded with the exultation of ^{d)}the whole earth, ^{e)}the fides of the North, the citie of the great king.

⁴ God shall be known in ^{f)}the houses thereof, ^{g)}when he shall receive it.

⁵ For behold the kings of the earth ^{h)}were gathered together: they assembled in one.

⁶ They seeing it so, were in admiration, were troubled, were moved: ⁷ trembling took them.

^a Voices beginning the musike instruments profecuted.

^b Especially for the second day of the weeke, the day after the sabbath, which is our Sunday, called Dominica, our Lords day.

^c Ierusalem, and mount Sion were most obliged to praise God, for greatest benefites received, so the Catholique Church thereby prefigured, and having received farre greater, is most of all bounden to be grateful.

^d This can not be affirmed of Sion, or Ierusalem, but is only verified of the Catholique Christian Church:

^e whose coastes do extend to the North, and to all quarters of the round earth.

^f The same one God, one Christ, one Faith, and one Religion in all particular Churches of the whole militant Church.

^g And this Vniuersalitie, and Vnitie shall be, after that Christ taking mans nature shall be ascended, and shall send the Holie Ghost, to found & beginne this Church.

^h For the assured certaintie of that is foretold, the Prophet speaketh in the pretence, as if it were already done in his time, which he then saith in spirit.

Their forowes ^{a)}as a woman traueling. ⁸ In a vehement spirit ^{b)}thou shalt breake the shippes of Tharfis.

^{9 c)}As we haue heard, so haue we seene in the citie of the Lord of hostes, in the citie of our God: God hath founded it for euer.

¹⁰ We haue receiued thy mercie, ô God, ^{d)}in the middes of thy temple.

¹¹ According to thy name ô God, so also is thy prayfe vnto the endes of the earth: thy right hand is ful of ^{e)}iustice.

¹² Let mount Sion be glad, and the daughters of Iuda reioyce, because of thy iudgementes ô Lord.

¹³ Compasse Sion, and embrace ye her: ^{f)}tel ye in her towers.

¹⁴ Set your hartes ^{g)}on her strength: and ^{h)}diftribute ye her houses, that you ⁱ⁾may declare it in an other generation.

^a Nothing more moueth the hart, & affecteth al the bodie and foule, then spirital cogitations of faith and religion, and therefore it is compared to a woman traueling with child, who hath moft careful and greuous paines.

^b In vvich great conflict of mans fpirite, God by his grace geueth force, to breake through the contrarie affaultes of our enimie, to remoue al impediments, and to ouercome the difficulties.

^c This confideration that al is now done, that was of old prophecied, is a meruelous confirmation and consolation to Chriftians.

^d Grace and mercie is only granted to those that are vvithin, or come vnto the Catholique Church.

^e As God is praied for his mercie, so also for his iustice; which do neuer preiudice the one the other.

^f Confider the fortresses of the Church, which are the holie Fathers, and Doctors, that watch and defend her vualles.

^g So reft you assured for al matters of faith in this pillar of truth.

^h Obserue and marke diligently how manie particular Churches were fpedely founded in the world,

ⁱ and declare this to other generations, that they may also hold fast the same faith, or returne vnto it, if they be relapfed; or at last embrace it, if fowner they haue not.

¹⁵ Because ^{a)}this is God, our God for euer, and for euer and euer: he ^{b)}shal rule vs euermore.

ANNOTATIONS

Psalme 48

The royal prophet inuiting al ftates and fortes of men, to heare him attentiuely, 6. sheweth that al ought to feare eternal damnation, that liue wickedly, 9. vainly and foolishly seeking (13. euen like brute beastes) carnal pleafures, which they can not long enioy, nor long escape hel: 16. confidently animating him felfe, and al good men, that truft not in this world.

Exhortation to flee from finne for feare of hel. The 7. key.

Vnto the end, ^{c)}to the fonnes of Core a Pfalme.

Heare thefe thinges ^{d)}al ye Gentiles: receiue with your eares al ye, that ^{e)}inhabite the earth.

³ Al ye earthly perfons, and children of men: together in one the rich and the poore.

⁴ My mouth shal fpeake wifedom, and the meditation of my hart prudence.

^a Chrift God incarnate that vvorketh al this, is our very God and Sauour, not for a few yeares, an hundred, fix hundred, or a thoufand, but for euer and euer.

^b He fhall rule as a king, and confequently haue a kingdom his militant Church euermore, to the very end of this vvorld. As he fhall likewife haue his triumphant Church in eternitie.

^c In this and diuers other titles, both before and yet enfuing, is faid, To the fonnes, or, for the fonnes of Core, a Pfalme, or Canticle, or vnderftanding & the like; but in no place, a Pfalme, Canticle, &c. of the fonnes of Core, vvhich no way proueth that they vv ere the authores of fuch Pfalmes, but rather the contrarie.

^d Al ye nations and fortes of people,

^e that dwel vpon the earth, lerne this leffon vvhich I wil teach you.

⁵ I wil ^{a)}incline mine eare vnto a parable: I wil
^{b)}open my propofition ^{c)}on a Pfalter.

⁶ ^{d)}Why shal I feare in the euil day? ^{e)}the iniquitie
of my heele shal compaffe me.

⁷ They ^{f)}that truſt in their ſtrength: and glorie in
the multitude of their riches.

⁸ A ^{g)}brother doth not redeme, ^{h)}man ſhal redeme:
he ſhal not geue vnto God his reconciliation.

⁹ And the price of the redemption of his owne foule:
and he ſhal ⁱ⁾labour for euer, ¹⁰ and ^{j)}ſhal liue yet vnto
the end.

¹¹ He ſhal not fee death, when he ſhal fee ^{k)}the wife
dying; ^{l)}the vnwife, and ^{m)}the foole ſhal periſh together.

And they ſhal leaue their riches to ſtrangers: ¹² and
their ⁿ⁾ſepulchers their ^{o)}houſes for euer.

Their Tabernacles in generation and generation:
they haue renowned their ^{p)}names in their landes.

-
- ^a Holie Dauid harkened to God inſpiring him,
^b and declared to others that vvhich he receiued from God,
^c not only by his penne or tongue, but alſo for better inſtilling it
into their mindes he founded it vpon the inſtrument called the
Pfalter, vvhich had tenne ſtringes, ſignifying the obſeruatiō of
the tenne commandments.
^d What eſpecial thing is there in this life, vvhy or for vvhich I or
anie haue cauſe to feare the dreadful day of iudgement?
^e Marry this we muſt feare, iniquitie, by which any ſupplanteth,
defraudeth, oppreſſeth, or anie vvay wrongeth others, for that
vvil inuolue the offender in the ſentence of eternal damnation.
^f Such be they that truſt in their preſent powre, riches, or other
worldlie thing.
^g A mans owne brother can not helpe a finner in that day,
^h much leſſe anie other man; ſo the Hebrew phraſe by zeugma,
vnderſtandeth an other negatiue particle.
ⁱ Stil fuffer paine,
^j and not dye, but liue in eternal torments.
^k Al both wife and fooliſh do dye temporally: but the wife liuing in
eternal ioy, the fooliſh liue in eternal paine.
^l Thoſe that beleue not anie other life after this,
^m and thoſe that beleuing an other life, yet liue badly in this, ſhal
periſh in eternal damnation.
ⁿ They ſhal neuer returne from their ſepulchers,
^o to enioy againe their houſes and earthlie poſſeſſions,
^p which vainely they labour to eſtabliſh in their poſteritie.

¹³ And ^aman, when he was in honour, did not vnderstand: he was compared to beasts without vnderstanding, and became like to them.

¹⁴ This their way is ^ba scandal to them: and ^cafterward in their mouth they shall take pleasure.

¹⁵ As ^dsheepe they are put in hell: death shall feede vpon them. And the iust shall rule ouer them ^ein the morning: and their aide shall waxe old in hell from their glorie.

¹⁶ Neuerthelesse ^fGod will redeme my foule out of the hand of hell, when he shall take me.

¹⁷ Feare not when a man shall be made rich: and when the glory of his house shall be multiplied,

¹⁸ Because when he shall dye, he shall not take ^gall things: neither shall his glorie goe downe with him.

¹⁹ Because his foule in his life shall be ^hblest: he will confesse to thee ⁱwhen thou shalt do him good.

²⁰ He shall enter in, euen to the progenies of his fathers: and he shall ^jnot see light for euer.

^a A most pitie and brief consideration, for man to thinke, how absurdly, he being endued with reason, vnderstanding, & free wil, like vnto Angels, and capable of eternal glorie, setteth his vvhole studie, and care vpon corporal and temporal things, so making himselfe like vnto brute beasts.

^b This care of worldlie things is the stumbling block, and cause of eternal ruine:

^c yet they shall be obstinate, and praise their owne desires, till perishing therein.

^d Amongst other creatures a sheepe can least helpe her selfe in miserie: euen so the damned in hell are altogether vnable to deliuer themselves from thence, or to get any relief.

^e In the general resurrection they shall be most of all in miserie, as euer dying and neuer dead: the iust vvhom they wronged, shall be their iudges, all freindes shall faile them, after they haue passed their glorie, and pleasure in this vvhorld.

^f The confidence of the iust.

^g He shall leaue all worldlie things and take nothing with him.

^h Temporally.

ⁱ So long as he enioyeth worldlie profites he will seme grateful to God.

^j But they shall not see the true light of heauen.

²¹ a) Man, when he was in honour, did not vnderftand: he was compared to beafts without vnderftanding, and became like to them.

ANNOTATIONS

Pfalme 49

General Iudgement. *Chrift in his firft coming calleth al Nations. 3. In his fecond wil iudge the world. 7. In the meane time God exhortheth al men to ferue him in puritie of virtue, which he much preferreth before external facrifice of the old law, 17. reprehending fuch as profefle or teach the right way, and liue wickedly.*

The 9. key.

A Pfalme b)to Afaph.

The c)God of goddes our Lord hath fpoken: and he hath called the earth, from the ryfing of the funne euen to the going downe.

² Out d)of Syon the beauty of his comelines.

³ God wil come e)manifestly: our God and he wil not kepe filence. f)Fire shal burne forth in his fight: and round about him a mighty tempeft.

^a Remember and confider ô worldlie man, that God made thee an excellent creature: which thou neglecting makeft thyfelf like to a beaft. As, *v. 13.*

^b To be fongue or tuned by Afaph a maifter of mufike.

^c God almightie, who is greater then are al falfly fuppofed goddes, or holie perfons, that participating of his goodnes are called goddes (as Kings, Prieftes, Iudges) coming into this world in mans nature, calleth al men to faluation.

^d The Church of Chrift began in Sion.

^e Chrift that came in humilitie, and more obfcurely to fuffer, and to redeme vs, vvil come in maieftie, and manifestly to iudge.

^f Immediately before the general iudgement, fire fhall burne al tranfitorie thinges.

⁴ He shal ^{a)}cal the heauen from aboue: and ^{b)}the earth to difcerne his people.

⁵ Gather ye together his faincts vnto him: which ordaine his testamēt ^{c)}aboue sacrifices.

⁶ And the heauens shal shew forth his iustice: because God is Iudge.

⁷ ^{d)}Heare ô my people, and I wil speake: Ifrael, and I wil testifie to thee: God thy God am I.

⁸ I wil not rebuke thee in thy sacrifices: and thy holocaustes ^{e)}are in my sight alwaies.

⁹ I wil ^{f)}not take calues out of thy houle: nor buck-goats out of thy flockes.

¹⁰ Because al the wilde beafts of the woods be myne, the cattle in the mountaines and oxen.

¹¹ I haue knowne al the foules of the ayer: and the beauty of the felde is with me.

¹² If I shal be hungrie, I wil not tel thee: for the round earth is myne, and the fulnes therof.

¹³ Wil I eate the flesh of oxen? or wil I drinke the blood of bucke goats?

¹⁴ ^{g)}Immolate to God ^{h)}the sacrifice of praise, and ⁱ⁾pay thy vowes to the Higheft.

¹⁵ And ⁱ⁾inuocate me in the day of tribulation: I wil deliuer thee, and thou shalt glorifie me.

^a Geue signes in the firmament,

^b and in earth.

^c VVhich know that to keepe Gods commandments in folowing vertues, is aboue the oblation of external sacrifice.

^d God instructeth his people.

^e Sacrifices are grateful to God.

^f But in regard that God needeth not these earthly thinges, he rather requireth a grateful mind. For otherwife man in dede can geue nothing to God: feing al that is in the whole world is Gods owne in proprietie.

^g Spiritual sacrifice of prayfe,

^h & due payment of voluntarie vowes made in honour of God,

ⁱ and praying to him for helpe in tribulation are most grateful.

¹⁶ But to the finner God hath fayde: ^{a)}Why doeft thou declare my iuftices, and takeft my teftament by thy mouth?

¹⁷ But thou haft hated difcipline: & caft my words behind thee.

¹⁸ If thou didft fee a theefe, thou didft runne with him: and with adulterers thou didft put thy portion.

¹⁹ Thy mouth hath abounded with malice: and thy tongue fourged guiles.

²⁰ Sitting thou fpakeft againft thy brother, and againft thy mothers fonne thou didft put a fcandal: ²¹ thefe things haft thou done, and I haue held my peace.

²² Thou haft thought vniuftly that I wil be like thee: I wil reprove thee, and fet it againft thy face.

²³ Vnderftand thefe things you that forget God: left fometime he take you violently and there be none to deliuer you.

²⁴ The facrifice of prayfe ^{b)}shal glorifie me: and there is the way, by which I wil shew him the faluation of God.

ANNOTATIONS

Sacrifice of praife
difpofeth men to the
fruit of external facrifice.

¹⁴ The facrifice of praife.) For better and more due performing of external facrifice, it is requifite, that thofe which offer it, or defire to participate, do bring with them neceffarie internal vertues, or difpofition; as forow and repentāce for their finnes, which is a kind of improper facrifice (mentioned in the *next Pfalme*) the facrifice of iuftice, which rendereth to euerie one that is due (*Pfal. 4.*) and facrifice of praife, or thanks geuing, for al Gods benefites receiued or expected; which kindes of internal and improper facrifices, do nothing preiudice, but rightly prepare men to the fruit of external facrifice, euer vfed in the law of nature, the law of Moyfes, and of Chrif. This place alfo hath an other higher and propheticall fenfe of the Sacrifice of Chrifts bodie in the Eucharift, which is both propitiatorie, and Sacrifice of praife, and thanks geuing. So S. Auguftin (*orat. aduerfus Iudeos. c. 6.*)

^a He that wil teach others, muft efpecially flee from finne, & ferue God fincerly.

^b God is honored by mans gratitude, and other good workes.

teacheth, that here certainly is a plaine change of the old facrifices. The fame he affirmeth *Ep. 120. c. 18.* God foreshewing that the old facrifices should be changed, which were offered in shadow of a facrifice to come. I wil not take (faith God to Ifrael) calues nor goates at thy hand, &c. but appointeth that al Ifrael (al nations from the ryfing of the funne to the fetting) shal immolate the facrifice of praife, the fame Chrift, whom old Simeon knew an infant, whom he receiued into his handes. Likewife, *li. contra aduerf. legis & prophet. c. 20.* The Church offereth to God in the bodie of Chrift the facrifice of praife.

The Sacrifice of the Eucharift prophesied.

Psalme 50

King Daud in great forow for his finnes of adultrie and murder, moft ferioufly prayeth God of his manifold mercies to remitte and purge al his offences, and paines doe for them: 12. to reftore vnto him the grace of the Holie Ghoft, loft by his finnes; 15. that he may teach others (as in deede his fingular example may teach the whole world true penance) 19. contrition of hart, worthely to offer facrifice, for the whole Church.

The fourth penitential Psalme.
The 7. key.

Vnto ^{a)}the end, a Pfalme of Daud, ² when Nathan the Prophet came to him, after that he had finned with Bethfabee. (*2. Reg. 12.*)

Haue mercie on me ô God, ^{b)}according to thy great mercie.
^{c)}According to the multitude of thy commiferations, take away myne iniquitie.

^a Pertayning not only to Daud, but alfo to al penitentes, efpecially of the new teftament.

^b My finnes being very great, nede thy great mercie.

^c Yea manie fortes of thy mercies: not only remiffion of the crimes, but alfo mitigation of the paines doe for the fame. Thy merciful grace to be truly forie, to make fome part of fatisfaction, to beware hereafter not to fal againe, to geue better example of penance, and of vertuous life, and to perfeuer to the end.

³ Wash me ^{a)}more amply from mine iniquitie: &
^{b)}cleanfe me from my finne.

⁴ ^{c)}Becaufe I do know myne iniquitie: and my finne
is ^{d)}before me alwaies.

⁵ To thee ^{e)}onely haue I finned, and haue done euil
before thee: that thou mayft ^{f)}be iuftified in thy words,
and mayft ^{g)}ouercome when thou art iudged.

⁶ For behold ^{h)}I was conceiued in iniquities: & my
mother conceiued me in finnes.

⁷ For behold thou ⁱ⁾haft loued truth: ^{j)}the vncer-
taine, and hidden thinges of thy wifdome thou haft made
manifest to me.

^a O God thou haft forgeuen me, and taken away my finnes, as thy prophet hath told me (*2. Reg. 12. v. 13.*) but my foule fo fouly polluted, nedeth yet more wafhing.

^b Cleanfe alfo the dregges that remaine, and al habites and inclinations to finne. So our Sauour afterwards taught. (*Ioan. 13. v. 10.*) He that is wafhed nedeth not fauing to wafh his feete (il affections and reliques of former finnes) but is cleane wholly.

^c VVhiles I did not know; nor confider nor acknowledge my finnes, I could not be forgeuen, but now I know and acknowledge them:

^d and I ceafe not to confider of them with forow.

^e Principally (for fo this particule [only] here fignifieth) the enormities of my finnes confift, in that I haue offended thy Diuine Goodnes and Maieftie, the King of the worldes, immortal, inuifible, onlie God, to whom is due al honour and glorie for euer and euer. *1. Tim. 1. v. 17.*

^f Thou which haft promifed forgeuenes to al finners that truly conuert, fhall herein be iuftified by receiuing me againe to grace:

^g and ouerthrow thy calumniators, that iudge wickedly of thy proceedings, as if either thy iuftice or mercie were peruerted.

^h I and al are borne in original finne, the reliques wherof, concupifcence and weakenes incline vs to other finnes, which we haue added. In regard of which our infirmitie, thy mercie is readie to recal vs, and help vs.

ⁱ Befides thou haft alfo geuen me knowledge of true faith, and right doctrine, which thou euer loueft, and art accuftomed to reduce, and direct fuch into the true way of penance.

^j Yea thou haft moreouer fhewed to me thinges vncertaine, or vnknown to manie others, geuen me the gift and fpirit of prophecie, to know hidde myfteries, and to euerie one God geueth fome particular benefites, which he loueth in him, and is ready of his part to confirme and maintaine the fame, that they be not loft.

⁸ Thou shalt fprinkle me with ^a)hyffope, and I shall be clenfed: thou shalt wash me, and I shall be made ^b)whiter then fnow.

⁹ To ^c)my hearing thou shalt geue ioy and gladnes, and ^d)the bones humbled shall reioyce.

¹⁰ ^e)Turne away thy face from my finnes: and wipe away all mine iniquities.

¹¹ ^f)Create a cleane hart in me ô God: and renew a right fpirit in my ^g)bowels.

¹² Caft me not away from thy face: and thy Holie fpirit ^h)take not from me.

¹³ Render vnto me ⁱ)the ioy of thy faluation, and ^j)confirme me with the principal fpirit.

¹⁴ I ^k)wil teach the vniuft thy waies: and the impious shall be conuerted to thee.

-
- ^a Moft merciful Lord thou wilt (as I fee in the fpirit of prophecie) fprinkle me, and all men with thy blood, from the Croffe, where they fhall geue thee vinegre about hyffoppe to drinke, (*Ioan. 19.*)
- ^b by which washing I shall be cleane from finne, and become in time pure, yea whiter then fnow. A figure of this hyffope was obserued in Moyfes Law. *Num. 19.* fignifying the liuelie heat of Christs infinite charitie.
- ^c When myn affections shall be cleane purged, I shall take fingular great delight to heare of thee,
- ^d and all my powres of mind and bodie, which are now afflicted, shall reioyce.
- ^e Leauing of thy cogitation of punishing, to which purpose first take away myn iniquities, for otherwife if they remaine, Gods iuftice can not but punish them.
- ^f Create in me new grace, wherby my hart shall be pure. So S. Paul calleth a iuft foul a new creature. *Galat. 6. v. 15.*
- ^g In my inward thoughtes.
- ^h Suffer me not fo to fall againe, that thy grace depart from me.
- ⁱ Which I had before my fall, of Chrift promifed of my feede, and alter not the fame for my finnes. Dauid alfo and other penitents pray here, that God wil reftore vnto them the ioy, which they had in the ftate of grace, of eternal faluation promifed;
- ^j confirme & conferue in me hereafter, a ftrong, conftant, and willing fpirite to perfeuere.
- ^k No way can a penitent better fhew him felf grateful to God, for remiffion of his finnes, then by inftructing, exhorting, and perfwading other finners to repentance, to leaue their former ill wayes, and turne to God.

¹⁵ Deliuier me ^{a)}from bloudes ô God, the God of my
faluation: and my tongue shal exult [for] thy iuftice.

¹⁶ Lord, thou ^{b)}wilt open my lippes: & my mouth
shal shew forth thy prayfe.

¹⁷ Becauſe if thou ^{c)}wouldeſt haue had ſacrifice, I
had verily giuen it: with holocauſtes thou wilt ^{d)}not be
delighted.

¹⁸ A ^{e)}ſacrifice to God is ^{e)}an afflicted ſpirit: a con-
trite, and humbled hart, ô God thou wilt not deſpife.

¹⁹ Deale fauourably ô Lord in thy good wil ^{f)}with
Sion: that the walles of Ieruſalem may be built vp.

²⁰ ^{g)}Then ſhalt thou accept ſacrifice of ^{h)}iuſtice,
ⁱ⁾oblations, & ^{j)}holocauſtes: ^{k)}then ſhal they lay calues
vpon thyne altar.

ANNOTATIONS

Temporal puniſhment
is due after remiſſion of
finnes.

2 VVhen Nathan came to Dauid.) As Nathan denouncing
to Dauid that our Lord had (vpon his repentance and confeſſion)
taken away his finne, added neuertheles that becauſe he had made
the enimies of God to blaſpheme, his ſonne ſhould dye: fo Dauid

^a From the guilt and puniſhment of murder, cauſing Vrias and oth-
ers with him to be ſlaine. Other penitents pray to be deliuered
from what finnes ſoeuer they haue committed, by fheding bloud,
or other wrongs and iniuries; promiſing to praife Gods iuſtice, in
offering and geuing grace, according to his promiſe to finners, that
they may repent.

^b Thou ô God firſt ſturring me vp, opening my lippes, which of my
ſelfe I can not do, then my tongue and mouth wil praife thee.

^c If thou wouldeſt eſpecially legal ſacrifice, I would eaſily haue of-
fered great ſtore:

^d but the beſt of that kind is not ſufficient:

^e true contrition of hart pleaſeth thee farre better.

^f After a penitent hath remiſſion of his owne finnes, he muſt pray
for the whole Church.

^g The Church proſpering, her faithful children ſhal offer

^h the ſacrifice of iuſtice, rendering to euerie one that is due;

ⁱ alſo free offeringes without obligation,

^j yea holocauſtes, which is the chiefeſt,

^k calues, and like hoſtes vpon the altar, according to the ſtate of
the old law: but in the law of Chriſt, the moſt B. Sacrifice by him
inſtituted.

knowing that more was required then only confession, for that the bond of satisfaction remained after his finnes were remitted, perfited in penance, praying, lamenting, and beseeching God according to his great and manifold mercies, to take away his iniquitie, albeit the prophet Nathan had now told him, that our Lord had taken away his finne, because there yet remained temporal paine due for the same. He prayeth also *v. 4.* that God wil, *vvas him more amply, from his iniquitie, and cleanse him from his finne.* For albeit the guilt of mortal finne be washed and taken away, yet besides temporal punishment that is due, the foule that was so polluted, needeth to be washed, and cleansed from the euil habite, or pronenes to fall againe, gotten by the former custome, or delectation in finne.

Custome of finne maketh more pronenes to fall againe.

6 I was conceived in iniquitie.) An other reason why finners after remission of all mortal finnes, neede to be washed, and cleansed, is, because being borne in original finne, after remission thereof, there remaineth concupiscence, that striueth against vertue, and inclineth to finne, from which we must pray, and labour to be more and more washed and cleansed.

Concupiscence remaineth after original finne.

18 Sacrifice.) Holie Scriptures make often comparison between two kinds of sacrifices, preferring internal before external, as more grateful to God. And of spiritual sacrifices, this of a contrite spirit is first in order, and maketh the way to the sacrifice of iustice, because iustice presupposeth repentance, and finally succeedeth sacrifice of praise, and thanksgiving.

Spiritual sacrifice preferred before external.

Psalme 51

Holie Dauid inueigheth against wicked Doeg a traitor, 7. prophecith his ruine, 10. and his owne exaltation.

Dauids inuective against Doeg.
The 8. key.

Vnto the end, vnderstanding to Dauid, ² when Doeg ^athe Idumeite came and told Saul: Dauid is come into the house of ^bAchimelech. (*1. Reg. 22.*)

W

hy doest thou ^cglorie in malice, which art mightie in iniquitie?

^a Of the race of Esau, half a Ievv, but either an Infidel, or fautor of Infidels, a spie for Saul, a persecutor of Dauid, & a murderer of Innocents. *2. Reg. 22. v. 9. 18.*

^b High priest, flaine with 84. more Priestes and others, because they were supposed to fauour Dauid. *ibidem.*

^c Thou persecutor Doeg, why art thou so malicious, to abuse thy credite with king Saul, to the murdering of innocents?

³ Al the day hath thy tongue thought iniuftice: as
a sharp rafor thou ^a)haft done guile.

⁴ Thou haft loued malice more then benignitie: ^b)iniquitie
rather then to fpeake equitie.

⁵ Thou haft loued al wordes of precipitation, a de-
ceitful tongue.

⁶ Therefore wil God deftroy thee for euer, he wil
^c)plucke thee out, & remoue thee out of thy tabernacle:
& ^d)thy roote out of the land of the liuing.

⁷ The iuft shal fee, and feare, and shal laugh at
him, and they shal fay: ⁸ Behold the man, that hath not
put God for his helper;

But hath hoped in the multitude of his riches, and
hath ^e)preualed in his vanitie.

⁹ But I as ^f)a fruitful oliue tree in the houle of God,
haue hoped in the mercie of God for euer: and for euer
and euer.

¹⁰ I wil ^g)confeffe to thee for euer, becaufe thou haft
done it: and I wil expect thy ^h)name, becaufe it is good
in the fight of thy faints.

ANNOTATIONS

Psalme 52

The general Iudgement.
The 9. key. *As in the thirteenth Pfalme, Chrifts Incarnation is prophe-
cied, after that finne abunded in the world: fo here is
foreshewed that after general wickednes, 5. Chrifft wil
come to iudge the bad, 7. and deliuer the good.*

^a Playing the part of a fpie, in betraying to Saul, that I was with
Achimelech?

^b Though he told a truth, yet it was iniquitie to betray innocents.

^c Thou shalt vtterly be deftroyed,

^d & al thy race.

^e For a short time in this world.

^f Dauid prophecieth his owne exaltation, and conseruation of his
feede in the kingdom of Ifrael.

^g Sing praife, and thanks to thee.

^h Thy Goodnes, which agreeth to thy name.

Vnto the end, for ^{a)}Maeleth; ^{b)}vnderftandings of Dauid.

The foole hath faid in his hart: There is no God.

²They are corrupte, and become abominable in iniquities: there is not that doth good.

³God hath looked forth from heauen, vpon the children of men: to fee if there be that vnderftādeth, or feeketh after God.

⁴Al haue declined, they are become vnprofitable together: there is not that doth good, no there is not one.

⁵Shal they not al know that worke iniquitie, that deuoure my people as food of bread?

⁶God they haue not inuocated: there haue they trembled for feare, where no feare was.

Because God hath ^{c)}diffipated the bones of them ^{d)}that pleafe men: they are confounded, because God hath defpifed them.

⁷^{e)}Who wil geue out of Sion the faluation of Ifrael? when God shal conuert the captiuitie of his people: Iacob shal reioyce, and Ifrael shal be glad.

ANNOTATIONS

Psalme 53

Dauid in diftreffe crieth to God for helpe, 6. confidently truſting therein, 8. and promiſing ſacrifice of thankſgiving.

A praier in diftreffe.
The 7. key.

^a Weakenes, or mourning.

^b S. Auguſtin expoundeth this Pfalme as an inſtruction to thoſe that ſuffer perfecution and iniuries, eſpecially nere the end of the world.

^c God wil ouerthrow al the counſels, and forces

^d of worldlie politiques.

^e The true Church afflicted defireth Chriſts coming to deliuer the oppreſſed.

Vnto ^a)the end, ^b)in fongs vnderftanding for Dauid
² when the Zipheites were come, and faid to Saul: ^c)Is
 not Dauid hid with vs? (*1. Reg. 1. 23. & 26.*)

O God faue me ^d)in thy name: and in thy ftrengh
^e)iudge me.

³) O God heare my prayer with thine eares: receiue
 the words of my mouth.

⁴ Becaufe ^f)ftrāgers haue rifen vp againft me, & the
 ftrong haue fought my foule: and they haue not fet God
 before their eies.

⁵ For ^g)behold God helpeth me: and our Lord is
 the receiuer of my foule.

⁶ ^h)Turne away the euils to mine enimies: and in
ⁱ)thy truth deftroy them.

⁷ ^j)I wil voluntarily facrifice to thee, and ^k)wil confeffe
 to thy name ô Lord, becaufe it is good:

⁸ ^l)Becaufe thou haft deliuered me out of al tribu-
 lation: and ^m)mine eie hath looked downe vpon mine
 enimies.

^a Though hiftorically this Pfalme

^b was fong by Dauid the author therof, shewing how he prayd in
 danger, and rendered thanks for his deliuerie,

^c when vpon notice geuen that he abode in the mountaines, Saul
 ftraictly befeged him, with a great armie, but the Philiftims in-
 uading the countrie, Saul was forced to leaue Dauid, and to turne
 his forces againft them, *1. Reg. 23.* yet it perteyneth alfo literally
 to al iuft men in diftreffe, efpecially to the Church of Chrift, pray-
 ing in like dangers, and God by his like prouidence, deliuering his
 feruantes in extremities.

^d For the glorie of thy name.

^e For the iuftnes of my caufe defend me.

^f Barbarous highland men haue betraide the place of myne abode
 to the perfecuters.

^g But I feare them not, becaufe I am in Gods protection.

^h A iuft prayer, that God wil turne intended mifchief, vpon the
 deuifers heades,

ⁱ according to his promife, that he wil defend the innocent.

^j Offering voluntarie facrifice, more then is commanded:

^k and praife thee ô God,

^l as I am bond.

^m I reioyce in thy iuft iudgements againft the wicked.

ANNOTATIONS

Psalme 54

The prophet (as wel in his owne, as other iust mens perfon) describeth great calamities suffered, 10. prayeth againſt the wicked, 13. lamenting eſpecially that thoſe which profeſſe frendſhip, are aduerſaries, 17. and declareth Gods providence in protecting the good, and deſtroying the bad.

Gods providence towards the good and bad.
The 3. key.

Vnto ^{a)}the end, ^{b)}in fongs, ^{c)}vnderſtanding to Dauid.

Hear my prayer ô God, deſpiſe not my petition.
³ Attend to me; and heare me.

⁴ I am made forowful in my ^{d)}exerciſe: and am troubled at the voice of the enimie: and at the tribulation of the finner.

Becauſe they haue ^{e)}wreſted iniquities vpon me: & ^{f)}in anger they were troubleſome to me.

⁵ My hart is troubled in me: and ^{g)}the feare of death is falſe vpon me.

⁶ Feare and trembling are come vpon me: and ^{h)}darkenes hath couered me.

⁷ And I ſaid: ⁱ⁾Who wil geue me wings as of a doue, and I wil fly: and reſt?

-
- ^a A ſong as wel for king Dauid himſelfe, as others of al times;
 - ^b to ſing,
 - ^c and conſider Gods providence, in ſuffering one man to afflict another in this life.
 - ^d This life is a warefare, and a continual combate.
 - ^e Calumniated me,
 - ^f and perſecuted me in great furie.
 - ^g So inwardly afflicted, as if death were at hand.
 - ^h I haue ſcarſe ſenſe, or diſcourſe of reaſon, being almoſt ouerwhelmed with troubles.
 - ⁱ Would God I could flie, that in the ſimplicitie of a doue, I might ſpedely part away from theſe afflictions.

^{8 a)}Loe I haue gone far flying away: and I abode in the wildernes.

^{9 I} ^{b)}expected him, that ^{c)}faued me from ^{d)}puffillanimitie of ^fpirit, and ^{e)}tempeft.

^{10 f)}Precipitate ô Lord, and ^{g)}diuide their tongues: becaufe I haue fene ^{h)}iniquitie, and ⁱ⁾contradiction in the citie.

¹¹ Day and night shal iniquitie compaffe it vpon the walles therof; and ^{j)}labour in the middeft therof, and ^{k)}iniuftice.

¹² And there hath not ceaſed out of the ftreetes therof ^{l)}vfurie, and guile.

¹³ For ^{m)}if myne enimie had ^fpoken euil to me, I would haue borne it.

And if he that hated me had ^fpoken great thinges vpon me: I would perhaps haue hid myſelfe from him.

¹⁴ But ⁿ⁾thou a man of the fame minde: my ^{o)}guide, and my familiar.

¹⁵ Which diddeft ^{p)}take fwete meats together with me, in the ^{q)}houſe of God we walked with conſent.

^a I haue fled ſo farre as I could from troubles.

^b For the reſt I remitted to Gods wil and good pleaſure,

^c and he ſuffered me not to be ouer throwne,

^d though I am weake,

^e and the tentations are great.

^f O God abate the pride of arrogant perfecuters,

^g ſuffer them not to agree amongſt them ſelues.

^h They are full of all iniquitie,

ⁱ they haue alſo contentions among themſelues, turne the ſame to our good.

^j VVith their continual great iniquitie, they haue their troubles,

^k but leaue not their iniuftice.

^l They are full of ſwift ſurers, and deceitful oppreſſors of the poore.

^m It is a greater griefe to ſuffer iniuries of thoſe that ſeme to be freindes.

ⁿ A man that was, or ſemed of the ſame mind, faith, and religion,

^o whom I ſo truſted, that I would haue gone, whitherſoeuer he ſhould haue ledde me.

^p Thou that didſt participate the ſame holie ſacraments with me,

^q in the Catholique Church.

¹⁶ Let ^adeath come vpon them: and let them goe
downe quicke into hel.

Becaufe there is wickednes in their habitations, in
^bthe middes of them.

¹⁷ But I haue cried to God, and our Lord wil faue
me.

¹⁸ In ^cthe euening, and morning, & at midday, I
or pray. wil speake, and declare, and he wil heare my voice.

¹⁹ He wil redeme my foule in peace from them, that
approch to me: becaufe among manie ^dthey were with
me.

²⁰ God wil heare, and he ^ewhich is before the worldes
wil humble them.

²¹ For there is ^fno change with them, & they feared
not God: he hath streached forth his hand in repaying.

²² They haue contaminated his testament, they are
^gdiuided by the wrath of his countenance; and ^hhis hart
hath approached.

^a As Core & his complices: spoken of iust zeale, not of desire to
revenge: verified in those that finne wittingly and knowing, for
they descend, as it were, aliue into hel.

^b The whole crew of the wicked conspire in iniquitie.

^c The prophet alludeth to three more specially appointed houres
of Diuine seruice, the daylie sacrifice at morning, and euening,
and other sacrifices commonly about midday. VWhich also are the
three principal times of Diuine Seruice in the Church of Christ.
Mattins, Euenfong, and the Sacrifice of Masse. VWhich Eutymius
and other Grecians cal *Lyturgiam*. S. Clement also (*li. 7. c. 25.*
Apofl. Inftit.) testifieth that the Apostles ordained three set
houres of common prayer euerie day.

^d Manie enimies combined together approached vnto me, to ouerthrow
me.

^e Eternal God.

^f They wil neuer repent of their wickednes.

^g They harden their hartes against his threatned wrath:

^h but Gods prouidence illuminateth others to know and teach the
truth, when it is impugned, or contemned.

His ^{a)}wordes are made fofter then oile: and ^{b)}the fame are dartes.

²³ ^{c)}Caſt thy care vpon our Lord: and he wil nourish thee: he wil not geue ^{d)}fluctuation to the iuft for euer.

²⁴ But thou ô God wilt bring ^{e)}them downe into the pitte of deftruction.

Bloudy ^{f)}and deceitful men ſhal not liue halfe their daies, but I wil hope in thee ô Lord.

ANNOTATIONS

Psalm 55

Dauids prayer in
danger.
The 8. key.

Dauid being in danger before Achis king of Geth, confidently imploreth Gods helpe, againſt the great malice and powre of his enimies; 8. foresheweth their ruine, his owne exaltation, 12. and offereth praifes and thanks.

Vnto ^{g)}the end, ^{h)}for a people, that is made far

-
- ^a Gods wordes, which in them felues are meke and fwete,
^b are hard to the incredulous, & as dartes that wound them. Chrift ſaid (*Ioan. 6.*) Vnles one eate my flesh, & drinke my bloud, he ſhal not haue life in him, which the Capharnaïtes not vnderſtanding, ſaid one to an other: This is a hard ſpeech, who can abide it? which S. Auguſtin here faith was the firſt hereſie againſt our Sauours preaching. It was not hard to S. Peter, who in the name of the reſt, answered, that Chrift had the wordes of eternal life. He yet vnderſtood not the ſecrete of our Lords ſpeech, but he piously beleued that the wordes vvere good, vvhich he vnderſtood not.
^c Therefore in al doubtſes of doctrin, in al diſtreſſes of perfecution, and other difficulties vvhich ſurpaffe thy vveakenes, caſt thy care vpon our Lord, and he vvill nourish thee.
^d He vvill not ſuffer the iuſt to remaine alvvayes in fluctuation, that is, in doubtful, dangerous, and vvauering thoughtes or perplexities, as vvhen a ſhippe is toſſed in the vvaues of the ſea, but vvill geue quiet repoſe of mind, as in a ſure hauen vvithout danger of drowning.
^e Contrariwife, the wicked and obſtinate ſhal fall into deftruction.
^f Often or for moſt part, bloud-fuckers dye before the courſe of nature requireth, as Saul, Abſolon, Achitophel, Achab, Iezabel, and the like.
^g This Pfalme perteyneth alſo to future times,

from the Sainctes, Daud in ^a)the infcription of the title, ^b)when the foreners held him in Geth. (*1. Reg. 12. v. 12.*)

Haue mercie on me ô God, becaufe ^c)man hath troden vpon me: ^d)al the day impugning he hath afflicted me.

³ Myne enimies haue troden vpon me al the day: becaufe they are ^e)manie that warre againft me.

⁴ From ^f)the height of the day I shal feare: ^g)but I wil truft in thee.

⁵ In God I wil praife ^h)my wordes, in God haue I hoped: I wil not feare what flesh may do to me.

⁶ Al the day did they ⁱ)detest my wordes; againft me, ^j)al their cogitations are vnto euil.

⁷ They wil ^k)inhabite and keepe fecret: they wil obferue my heele.

^h for the vse of anie iust persons, or people, that are againft their wil feparated from the publike diuine Seruice of holie Church:

^a moft worthie to be noted with title, for perpetual memorie,

^b made by Daud when the Philiftims detected him to their king in Geth.

^c Now one fort of il difpofed men, now an other,

^d neuer ceafe to feeke my destruction.

^e Saul with his great armie, the Philiftines, and other ftrangers, fome in manifeft hoftilitie, others detecting and betraing me to myn aduerfaries. So al that liue godly in Chrift haue manie enimies vifible and inuifible.

^f Of thefe moft eminent great dangers I am in deede afeard,

^g but fo that my truft and affured confidence is in thee ô God.

^h Wordes and promifes made to me; or the good which I fpeake or do by Gods grace.

ⁱ They caluminate whatfoeuer I fay,

^j wrefting al my wordes to euil fenfe.

^k They meete together, and fecretly confpire to intrappe me or catch me tripping.

⁸ As they haue expected ^{a)}my foule, ⁹ ^{b)}for nothing shalt thou faue them: ^{c)}in wrath thou wilt breake peoples.

O God, ¹⁰ I haue shewed my life to thee: thou haft fet my teares in thy fight.

As also in thy promife: ¹¹ then shal mine enemies be turned backward.

In what day foeuer I shal inuocate thee: Loe I haue knowne that thou art my God.

¹² In God I wil praife ^{d)}the word, in our Lord wil I praife thee faying: I haue hoped in God, I wil not feare what man can do to me.

¹³ In me, ô God, ^{e)}are thy vowes, which I wil render, praifes to thee.

¹⁴ Because thou haft deliuered my foule from death, and my feete from falling: that I may ^{f)}pleafe before God, in ^{g)}the light of the liuing.

ANNOTATIONS

Psalm 56

Dauids great patience.
The 8. key.

The Prophet prayeth in tribulation, 4. testifieth Gods helpe, 6. praifeth his greatnes: 8. promifing, and inuiting al nations to praife him.

^a To take my life:

^b for this their vaine purpofes to deftroy me, thou wilt faue them, as they deferue, that is,

^c thou wilt breake them in peeces.

^d I wil alwayes gratefully acknowledge thy promifes, and fayings, for they are affured.

^e I haue purpofed and vowed to offer facrifice of praife, and by thy helpe wil performe it.

^f Do that pleafeth God,

^g in true faith and pious workes.

Vnto ^athe end, ^bdeftroy not, to Dauid in ^cthe
1. Reg. 22, 24. infcription of the title; ^dwhen he fled from the face of
 Saul into the caue.

Hau mercie on me ô God, haue mercie on me:
 because my foule hath trusted in thee.
 And I wil hope in the shadow of thy winges, vntil
 iniquitie paffe.

³ I wil crie to God the higheft: God that hath done
 me good.

⁴ He fent ^efrom heauen, and deliuered me: he hath
 geuen into ^freproche them that trode vpon me.

God hath fent his mercie, and his truth, ⁵ and
 hath deliuered my ^gfoule out of the middes of ^hLions
 whelpes: I flept trubled.

The fonnes of men, their ⁱteeth are weapons and
 arrowes: and their ^jtongue a sharpe fword.

⁶ Be exalted aboute the heauens ô God: and thy
 glorie vpon al the earth.

⁷ They prepared a fnare for my feete: and bowed
 downe my foule.

-
- ^a The heroical facts of Dauid are for examples to al Chriftians.
^b Innocent Dauid hauing opportunitie to kil his vniuft perfecutor,
 obeyed the motion of God, fuggefting vnto him, not to deftroy his
 enimie; contrarie to the counfel of his freindes:
^c a thing moft worthie to be recorded for perpetual memorie,
^d being in fo great and vniuft trouble, as to lye in the caue of a
 mountaine, yet fpared to kil, or hurt him, that driue him into
 fuch ftraictes. See the hiftorie *1. Reg. 24.*
^e Extraordinarie diuine helpe, paffing mans powre.
^f It fel reprochfully to Saul, that Dauid might haue flaine him if
 he would, yet did neither hurt him, nor infult vpon him, but
 meekely and pioufly admonished him of his error, and iniurious
 perfecution.
^g My life,
^h from moft mightie and rauinous perfecutors.
ⁱ Though they haue not lions natural teeth, yet they exercife cru-
 eltie by artificial weapons,
^j and with their cruel tongues incite their folowers to the fame furie.
1. Reg. 22. v. 16.

They ^a)digged a pit before my face: and they are
falne into it.

⁸ My hart is readie ô God, my hart is readie: I wil
fing, and fay ^b)a Pfalme.

⁹ Arife my glorie, arife pfalter and harpe: I wil arife
early.

¹⁰ I wil confesse to thee among ^c)peoples ô Lord:
and I wil fay a Pfalme to thee among the Gentiles.

¹¹ Because thy mercie is magnified euen to the heauens,
and thy truth euen to the cloudes.

¹² Be exalted aboute the heauens ô God: and thy
glorie vpon al the earth.

ANNOTATIONS

Psalme 57

Gods prouidence
in suffering euil.
The 3. key.

*Holie Dauid inueigheth againft diffembling wicked men,
7. describeth their manifold punishment, 11. wherein the
iust shal be comforted.*

Vnto ^d)the end, ^e)deftroy not, to Dauid in ^f)the
infcription.

I f ^g)in very dede you fpeake iustice: iudge right
thinges ye fonnes of men.

^a Saul endeuored manie wayes to ouerthrow Dauid, amongft other
meanes prouoked him to fette vpon the Philiftims, thincking they
should haue flaine him, *1. Reg. 18. v. 17.* but the fame Philiftims
ouerthrew Saul. *1. Reg. 31.*

^b Pfalmes more in vse with Christian Gentils, then they were with
the Iewes. See *page. 12.*

^c Gods benefites bestowed vpon Dauid, and vpon faithful Chriftians
prefigured by him, are for euer to be praised by al peoples and
nations.

^d This Pfalme was made vpon the fame occafion, and to the fame
purpofe as the former,

^e to exhorte the iust and innocent to patience,

^f by Dauids memorable example.

^g Few are fo wicked, but they fpeake and pretend iust thinges:

³ For in ^athe hart you worke iniquities: in the earth
your ^bhandes forge iniuftice.

⁴ ^cSinners are alienated from the matrice, they
haue erred from the wombe: they haue ^fspoken falfe
thinges.

⁵ They haue furie according to the fimilitude of ^da
ferpent: as of the aspe that is deafe, and ^eftoppeth his
eares.

⁶ Which wil not heare the voice of the inchanters,
and of the forcerer inchanting wifely.

⁷ God shal breake their ^fteeth in their mouth, the
^gcheeke tooth of the lions, our Lord wil breake in peeces.

⁸ They shal come to nothing as water running downe:
he hath ^hbent his bow til they be weakened.

⁹ As ⁱwaxe that melteth, shal they be taken away:
^jfyre hath falne on them, and they haue not feene the
funne.

^a but neither thincke wel,

^b nor do wel, but both contrarie, which feared fancitie is duple
iniquitie.

^c These wicked finners that flatter and incite king Saul, feme to
haue spent al their life from their infancie in malice.

^d Their furie is vnquiet, til they may wound the innocent with their
poifonful fting,

^e neither wil they harken to good admonitions, but ftoppe their
eares like an aspe, that layeth one eare clofe to the ground, and
ftoppeth the other with his taile.

^f But God wil breake their cruel force,

^g though it femeth moft ftrong, and infuperable.

^h Gods iuft determination of punishing the wicked ftill remaineth
bent and readie, though execution be fome while differred.

ⁱ That force and powre which is now inuincible, hard and ftrong
like a lions ftrongeft teeth, shal then be as impotent and foft as
waxe:

^j Gods wrath, like fire, the moft forcible element, shal fal vpon
them, and they shal be caft into vtter darkenes, depriued of the
funne and al comfortable light.

¹⁰ Before your ^{a)}thornes did vnderftand the old br-
yar: as liuing fo in wrath he swalloweth them.

¹¹ The iuft ^{b)}shal reioyce when he shal fee reuenge:
he shal wash his handes in the bloud of a finner.

¹² And man shal fay: If certes there be fruite to the
iuft: ^{c)}there is a God certes iudging them on the earth.

ANNOTATIONS

Psalm 58

An other prayer of
Dauid in danger.
The 8. key.

*Holie Dauid (being befeeged in his owne houle by men
fent to kil him) confidently prayeth God to deliuer him,
6. and al faithful nations in like danger: 7. and praifeth
God.*

Vnto the end, deftroy not, to Dauid in the incrip-
tion of the title, ^{d)}when Saul fent, and watched his houle
to kil him. *1. Reg. 19.*

^a Before their malice can bring to effect, the great mifchieffes which
they plotte and purpofe, God fuddainly cutteth them of before
they fully vnderftand of, either ficknes or death, cafteth them as
it were aliue into hel.

^b The iuft reioyce in the punishment of the wicked for three caufes,
firft in zeale of iuftice, conforming his wil and mind to Gods iudge-
ment; fecondly, for that himfelfe through Gods mercie hath efcafed
that terrible damnation; thirdly, for that he is now deliuered from
moleftation, and continual tribulation.

^c The iuft feing, or by faith knowing what punishment remaineth
for the wicked, is therby affured that the good shal reape fruite for
his wel doing, and that in the meane time God ruleth and iudgeth
on the earth, though as yet it appeareth not fo euidently.

^d King Saul hauing thrife attempted in vaine to kil Dauid, (*1. Reg. 18.
v. 11. & c. 19. v. 9.*) fent fome of his guard to fetch him, from
his owne houle, that he might be flaine: but God moued the mind
of Michol, to admonish him of the danger, and to helpe him away
in faftie, though Saul thought she would haue bene a fcandal vnto
him (or caufe of ruine) by the handes of the Philiftians. *1. Reg. 18.
v. 21.* Vpon which occafion Dauid made this Pfalme. As he alfo
made others, for perpetual memorie of Gods like benefites, in deli-
uering him in imminent dangers, vwhen Saul fent three troupes of
ferieants to kil him, and folowed them himfelfe; *1. Reg. 19. v. 20.*

Deliuer me from mine enimies ô my God: and
from them that rife vp againft me defend me.
³ Deliuier me from them that worke iniquitie: and
from bloudy men faue me.

⁴ Because loe they ^a)haue taken my foule: the ftrong
haue falne violently vpon me.

⁵ Neyther is it mine iniquitie, nor my finne ô Lord:
^b)without iniquitie haue I runne, and gone directly.

⁶ Ryfe vp to meete me, and fee: and thou ô Lord
the God of powres, God of Ifrael attend to vifite ^c)al
nations: haue ^d)no mercie on al that worke iniquitie.

⁷ They wil returne ^e)at euening: and they shal fuf-
fer famine ^f)as dogges, and shal compaffe the citie.

⁸ Behold they ^g)wil fpeake in their mouth, and a
fworde in their lippes: ^h)because who hath heard?

⁹ And thou ô Lord wilt fcorne them: thou wilt
bring to naught al the nations.

¹⁰ I wil keepe my ftrength to thee: ⁱ)because thou
art my receiuer: ¹¹ my God, thy mercie shal preuent.

likewife vwhen he vvas knovven and bevvraged before Achis king
of Geth; *1. Reg. 21.* alfo in Ceila, in the deferts of Ziph, and of
Maon, *c. 23.* in Engaddi, *c. 24.* in Hachila, *c. 26.* and againe
amongft the Philiftians. *c. 27.* and *30.*

^a They haue fo ftraictly befeged me, that it is now in their handes,
to take away my life.

^b Of my part I haue committed no fault againft myn enimies, for
which they can haue anie iuft caufe to perfecute me.

^c The prophet forefeing in fpirite, that the Catholique Church shal
be vniuftly perfecuted, prayeth, and teacheth others to pray, that
God wil mercifully vifite his faithful people of al nations:

^d and not fpare obftinate perfecuters.

^e Perfecuters laboring how much, or how long foeuer, shal at night,
that is, in the end of al their wicked endeoures be vnfatisfied in
their defires,

^f as hungrie dogges that runne hunting al the day, & night alfo, ftill
feeking & not finding wherwith to fil their rauenous mouthes and
deuouring bellies.

^g They threaten and determine to vfe al crueltie,

^h as if there were no God, that heareth, and wil punish it.

ⁱ Through Gods grace the Church is ftill ftrong and the vertuous do
perfeuere.

¹² God wil shew vnto me concerning mine enimies,
kil them not ^a)left fometime my peoples forgete.

Disperfe them in thy ftrength: and ^b)depofe them
my protector ô Lord.

¹³ The finne of their mouth, the word of their lippes:
and let them be taken in their pride.

And for ^c)curfing and lying they shal be ^d)talked
of ¹⁴ in confummation: in wrath of confummation and
they shal not be.

And they shal know that God wil rule ouer Iacob:
and ouer the ends of the earth.

¹⁵ They ^e)shal be turned at euening, and shal fuffer
famine as dogges: and shal compaffe the citie.

¹⁶ They shal be ^f)difperfed to eate: and if they be
not filled, they ^g)wil murmur alfo.

¹⁷ But I wil fing thy ftrength: and wil exalt thy
mercie in ^h)the morning.

Becaufe thou art become my receiuer, and my refuge,
in the day of my tribulation.

My helper, I wil fing to thee, becaufe thou art God
my receiuer: my God, my mercie.

ANNOTATIONS

Pfalme 59

King Dauids
thankes for victories.
The 8. key.

*King Dauid after his owne and the peoples manie tribu-
lations, 8. rendereth thankes for their renowned victo-
ries, 11. atchiued by Gods only powre.*

^a God fuffereth afflictions to fal vpon his feruants to kepe them
exercifed, left in prosperitie they forgete their duties to him.

^b Depriue them of powre, that they may not do fo much euil as they
defire.

^c After that their iniquitie is complete,

^d they shal be accurfed and punished for their blafphemies and lies.

^e As *v. 7.*

^f They shal in vaine feeke oyle for their lampes with the foolish
virgins, repent with Iudas, and finding no helpe,

^g fhall continually blafpheme in hel.

^h In the refurrection.

Vnto the end, for them, ^a)that shal be changed, in
^b)the inscription of the title ^c)to Dauid him selfe, ^d)for
doctrin, ² ^e)when he set fire on Mesopotamia of Syria,
and in Sobal, and Ioab returned, and stroke Idumæa in
the valley of salt-pittes twelue thousand. (2. Reg. 8. &
10. & 1. Paral. 18.

O God thou ^f)hast repelled vs, & hast destroyed
vs: thou wast angrie ^g)and hast had mercie
on vs.

³ Thou hast moued the earth, and hast troubled it:
heale the breaches thereof, because it is moued.

⁴ Thou hast shewed vnto thy people ^h)hard things:
thou hast made vs drinke the wine of compunction.

⁵ Thou hast ⁱ)geuen a signification to them that
feare thee: they flee from the face of the bow.

⁶ That thy beloued ^j)may be deliuered, saue me
with thy right hand; and heare me.

⁷ God hath spoken in ^k)his holie: I shal reioyce,
and ^l)shal diuide Sichem: and shal mesure the valley of
tabernacles.

⁸ Galaad is mine, and Manasses is mine: and Ephraim
the strength of my heade.

⁹ Iuda my king: Moab ^m)the pot of my hope.

^a The change of state from aduersitie to prosperitie in the people of
Israel, was a figure of the like change in the Church of Christ,

^b worthie to be remembred,

^c for the instruction,

^d of Gods beloued,

^e as the same are more largely recorded in the bookes of kinges.

^f God suffereth his people to be afflicted, as wel for their finnes, as
for exercise in vertue,

^g after sheweth his mercie in pardoning, and fauour in aduancing
them.

^h By punishiḡ finners.

ⁱ VVarning them to amēd,

^j and then reftoreth them to former good state.

^k God also as he hath promised by his holie oracle,

^l hath aduanced king Dauid, in his temporal kingdom, and doth
much more aduance him, and other elect in euerlasting life.

^m As a vessel for meaner vses.

Into Edom wil I ^aftretch out my shoe: the foreners
are fubiect to me.

¹⁰ Who shal conduct me into a fenfed citie? who
shal conduct me euen into Idumea?

¹¹ Shal not thou ô God, ^bthat haft expelled vs:
and ^cwilt not thou ô God goe forth in our hoftes?

¹² Giue vs aide from tribulation: becaufe mans
faluation is vaine.

¹³ In God we shal doe ^dftrength: and he shal bring
to nothing them that afflict vs.

ANNOTATIONS

Psalme 60

A confident
prayer for Christs
Incarnation.
The 5. key.

*Faithful people of the whole earth pray, and acknowl-
edge that God mercifully heareth their prayer, 6. expect
the eternal kingdom of Chrift, in which they shal praife
him for euermore.*

Vnto the end, ^ein hymns to Dauid.

Hear e ô God my petition: attend to my praier.
^fFrom the ends of the earth I haue cried to thee:
whiles my hart was in anguish, thou ^gdidft exalt me on
a rocke.

⁴ Thou haft ^hconducted me, becaufe thou art made
my hope: a toure of ftrength from the face of the enimie.

^a Bring it vnder my dominion.

^b As God doth fometimes punish:

^c fo he alfo rewardeth.

^d Strongly, with fortitude.

^e In fongues of praife and thankses to God.

^f From al coaftes of the earth faithful people pray to God,

^g the Church builded vpon an affured fundation, is exalted to great
powre and dignitie.

^h God conducteth, defendeth, and deliuereth thofe that confidently
truft in him.

⁵ I shal inhabite in ^a)thy tabernacle for euer: I shal be protected in the couert of thy winges.

⁶ Because thou my God haft heard my prayer: thou haft giuen inheritance to thofe that feare thy name.

⁷ Thou wilt adde ^b)dayes vpon the dayes of the king: his years euen vnto the day of generation and generation.

⁸ He is permanent for euer in the fight of God: his ^c)mercie and ^d)truth who shal require?

⁹ So ^e)wil I fay a Pfalme to thy name for euer and euer: that I may render my vowes ^f)from day to day.

ANNOTATIONS

Psalme 61

A iuft man encouregeth his owne foule to ferue God in fincere humilitie, 9. exhorteth alfo al others to truſt in God, not in falſe and worldlie pollicie, or wealth, becauſe Gods powre and mercie wil render to euerie one as they deferue.

Exhortation to good life, in reſpect of reward, or puniſhment.
The 7. key.

Vnto the end, for ^g)Idithun a Pfalme of Dauid.

Shal ^h)not my foule be ſubiect to God? for of him is my ſaluation.

^a In the Church, a place of affured protection.

^b Chriſts kingdome the Church perpetual to the end of this world, and eternal after the general Refurrection.

^c Who is able to vnderſtand, or explicate how great Chriſts mercie is in redeming vs,

^d and his truth in performing his promifed rewardes?

^e For ſo imeſtimable benefites, I wil alwayes praife thee with Pfalmes, Canticles, or other thanks in this life:

^f and eternally in the life to come.

^g Directed to Idithun, one of the maſters of muſike, to ſing it, or to make tune for it.

^h The wicked treating to ruinate others, Dauid, or anie iuft man, feareth them not, becauſe his foule is ſubiect to God.

³ For he is my God, and my fauiour: my receiuer
^a)I shal be moued no more.

⁴ ^b)How long fet you violently vpon a man: ^c)you
 al doe kil: as it were vpon ^d)a wal, that is leaning, and
 a wal shaken.

⁵ But ^e)yet they thought to repel my price, ^f)I ranne
 in thirft: they ^g)bleffed with their mouth, and curfed
 with their hart.

⁶ But yet my foule be thou fubiect to God: becaufe
 my patience is from him.

⁷ Becaufe he is my God, and my fauiour: my helper
^h)I shal not remoue.

⁸ In God is my faluation, and my glorie: the God
 of my helpe, and my hope is in God.

⁹ Hope in him ⁱ)al ye the congregation of people:
 Powre out your harts before him, God is our helper for
 euer.

¹⁰ But yet the children of men are vaine, the chil-
 dren of men are ^j)liers in balances: that they may deceiue
 by vanitie together.

¹¹ Hope not in iniquitie, and couete not robberies:
 if riches abound fet not your hart vpon them.

¹² ^k)Once hath God fpoken, thefe ^l)two things haue

^a Therefore I firmly purpofe neuer to be moued from God.

^b In vaine do you myn aduerfaries ftill affault me,

^c though ye be al confederate to kil me;

^d fuppofing me to be like a ruinous, or shaken wal, that is eafily
 throwne downe.

^e They thinck ftill to depriue me of my reward, the price of my
 laboures and merites,

^f but I runne fo much more diligently, as thirfting after righteoufnes
 in this life, and glorie in the next, to finish my courfe.

^g A moft dangerous tentation, when after threatens and crueltie,
 perfecutors endeuour, by fwete wordes, and promifes to perfwade
 the iuft to fal into finne.

^h I refolutely purpofe not to yeld to anie tentations.

ⁱ Gods faithful feruantes are not only conftant themfelues, but alfo
 exhorte and perfwade al others, as much as in them lieth, to ferue
 God and truft in him.

^j Vfiing falfe weightes they defraud one an other.

^k God hauing once fpoken it is moft affured.

^l Two efpecial attributes of God.

I heard:

Mat. 16. ¹³ That ^a)powre is Gods, and ^b)mercie ô Lord is to
Rom. 2. thee: becaufe thou wilt render to euery one according
1. Cor. 3. to his workes.
Gal. 6.

ANNOTATIONS

Psalme 62

Dauid in banishment with great affection defireth to vnite himfelfe with God in meditation, 4. purpofing and promifing euer to praife him: 10. prophicieth the vaine endeoures, and condemnation of his enimies; and his owne aduancement.

Dauids
 deuotion in
 banifhment.
 The 8. key.

A Pfalme ^c)of Dauid when he was in the defert of Iuda. (*1. Reg. 22.*)

O God my God to thee I watch, ^d)from the morning light. ^e)My foule hath thirfted to thee, ^f)my flesh to thee very manie wayes.

-
- ^a God is Omnipotent, fo that he can both reward, and punifh infinitely;
^b and Merciful, that he is readie to receiue al finners into his fauour, if they wil repent and turne vnto him.
^c Holie Dauid made this deuout meditation when he was in the foreft of Haret, or defert of Ziph *1. Reg. 22. & 23.* and could not come to the tabernacle of God, nor to Ierufalem, where he efpecially defired to be, in the inheritance of our Lord, which was to him a great affliction. As the like is now to Catholiques, when they are put in clofe prifon for their faith, or otherwife hindered, that they can not be prefent at the moft holie and daylie Sacrifice. In which cafe we muft fupplie as we may, this great loffe, and comfort ourfelues with this, or like Pfalme, or prayer, faying: O God my God, to thee I watch.
^d Euen from the firft dawning of the morning,
^e my foule thirfteth after thee,
^f yea alfo my very flesh, and whole bodie feeleth great paines, by this affliction of mind, and defireth releefe and ref.

³ In a defert land, and inaccessible, and without water, ^a)fo in the holie houfe haue I appeared to thee, ^b)that I might fee thy ftrength, and thy glorie.

⁴ Becaufe ^c)thy mercie is better then liues, my lippes shal prayfe thee.

⁵ ^d)So wil I bleffe thee in my life: and in thy name I wil lifte vp my hands.

⁶ As with ^e)marrow and fatnes let my foule be filled: ^f)and my mouth shal praife with lippes of exultation.

⁷ ^g)If I haue bene mindful of thee vpon my bedde, ^h)in the morning I wil meditate on thee: ⁸ becaufe thou haft bene my helper.

⁹ And in the couert of thy winges I wil reioice, my foule hath cleaued after thee: thy right hand hath receiued me.

¹⁰ But ⁱ)they in vaine haue fought my foule, ^j)they shal enter into the inferiour partes of the earth.

¹¹ They ^k)shal be deliuered into the handes of the fworde, they shal be ^l)the portions of foxes.

^a Being now in cafe that I can not ferue thee, ô God, as I would, yet I exhibite myfelfe prefent in fpirite, before thy holie place,

^b meditating thy powre, and thy glorie.

^c This confolation in banishment from thy diuine Seruice, is sweeter to me then manie temporal liues, or anie worldlie prosperitie.

^d For as the Paffions of Chrift abound in vs (faith S. Paul *2. Cor. 1.*) fo alfo by Chrift our comfort aboundeth.

^e Replenifh my foul ô God, with the abundance of thy grace,

^f fo fhall I be more able to praife thee.

^g Seing in the night, alfo in my bed I meditate of thee;

^h I wil more diligently do the fame in the morning.

ⁱ My temporal and fpiritual enimies:

^j and they fhall be damned for their finnes.

^k It happened literally to Saul, that he was flaine in battle, which he made againft his enimies;

^l and his dead bodie was hung on a wall (*1. Reg. 31.*) expofed to wilde beaftes, or birdes, though it was afterwards burnt and buried.

¹² But ^{a)}the king shal reioice in God, al shal be praifed that fweare by him: becaufe the mouth is stopped of thofe that fpeake wicked thinges.

ANNOTATIONS

Psalme 63

A prayer of the iuft repofing their whole truſt in God: A confident prayer in tribulation.
7. and reioycing that the enimies machinations are fruſtrated

Vnto the end, a Pfalme of Daud.

The 7. key.

Heare ô God my prayer when I make petition:
 from the feare of my enimie deliuer my foule.
³ Thou ^{b)}haſt protected me from the ^{c)}affembly of
 the malignant: from the multitude of them that worke
 iniquitie.

⁴ Becaufe they haue ſharpened their tongues as a
 ſworde: they haue bent the bow a bitter thing, ⁵ that
 they may ſhoote in ſecretes at the immaculate.

⁶ Sodanely they wil ſhoote at him, and wil not
 feare: they ^{d)}haue confirmed to themſelues a wicked
 worde.

They haue talked to hide ſnares: they haue faide,
 who ſhal ſee them?

⁷ They haue ſearched iniquities: they ^{e)}haue failed
 ſearching with ſcrutanie.

⁸ Man ſhal come to a deepe hart: and God ſhal be
 exalted.

^a Daud was preſently after Sauls death exalted to the kingdome,
 in figure of Chriſt, whoſe name and glorie was exalted, after the
 deſtruction of the Iewes by Pagane Emperours.

^b By example of thy former protection,

^c from the conſpiracie of wicked men, I truſt moſt affuredly in thy
 helpe.

^d They are reſolued to intrappe me.

^e But as they haue failed: ſo they ſhal ſtil faile, and be ouerreached
 in their bad counſels, as Achitophel. *2. Reg. 17.*

Childrens ^a)arrowes are made their woundes: ⁹ and their tongues are weakned againft them.

Al that faw them ^b)were trubled: ¹⁰ and euerie man feared.

And they shewed forth the workes of God: and they vnderftood his doinges.

¹¹ The iuft shal reioice in our Lord, and shal hope in him, and al the right of hart ^c)shal be praifed.

ANNOTATIONS

Psalme 64

Conuerfion of Gentiles. *God is rightly praifed in Sion and Ierufalem (in his Church only) for his benefites beftowed and promifed.*
The 6. key. *8. Vnto which alfo in the time of grace, al nations shal be called.*

To the end, a Pfalme of Dauid, ^d)the Canticle of Ieremie, and Ezechiel, to the people of the tranfmigration, when they begane to goe forth.

An hymne ô God becometh thee ^e)in Sion: & a vow shal be rendered to thee in Ierufalem.
³ **A**ware my prayer: ^f)al flesh shal come to thee.

^a God hath chofen the weake of this world to confound the ftrong.

^b Much merueled, feing the wicked fo punished.

^c The iuft shal be praifed, for rightly feruing God.

^d The feuentie Interpreters feing Dauid here prophecie of the peoples returne from Babylon, added the names of Ieremie and Ezechiel, who being in that captiuitie, prophecied the fame more largely. As likewife thefe and other Prophetes, forefawv in fpirite, and more efpecially prophecied the going forth of al nations from Babylon, that is, forfaking Idolatrie, and embracing true Religion in the Church of Chrift, fo S. Auguftin, Eutymius, and others.

^e Not in Babylon, nor els vvhere, but only in the Church, praifes and vovves are grateful to God.

^f Al nations shal know thee.

⁴ The wordes of the wicked ^a)haue preuailed vpon vs: and thou wilt be ^b)propitious to our impieties.

⁵ ^c)Blessed is he, whom thou hast chosen, and taken: he shall dwell in thy courts.

⁶ ^d)We shall be replenished in the goods of thy house: holie is thy temple, ^e)merciful in equitie.

Heare vs O God our fauour, the hope of all the ends of the earth; and in the sea farre.

⁷ Preparing ^f)mountaines in thy strength, girded with might: which troubleth ^g)the depths of the sea, the found of the waves thereof.

⁸ The Gentiles shall ^h)be troubled, and they that inhabit the borders shall be affraide of thy signes: ⁱ)the outgoings of the morning and evening thou shalt delight.

⁹ Thou hast visited the earth, and hast inebriated it: thou hast multiplied to enrich it.

The ^j)riuer of God is replenished with waters, thou hast prepared their ^k)meat: because ^l)fo is the preparation thereof.

^a The wicked are insolent in threatening,

^b but thou mercifully pardoning our finnes, they shall not hurt vs.

^c They are happy to whom thou hast prepared grace, and glorie.

^d The voice of the faithful, reioicing in the hope of eternal glorie.
Rom. 5.

^e Nothing polluted shall enter into heauen. *Apo. 21.*

^f Thou which art all powreful, as appeareth by the huge mountaines,
^g seas, and other thy workes.

^h Thou wilt by thy omnipotent powre moue the hartes of obdurate men, and so conuert innumerable of all nations to thee.

ⁱ Thou wilt draw manie to thee, with ioy and gladnes, from the vttermoſt coaſtes of the eaſt and weſt.

^j God wrought diuers miracles in waters (*Gen. 7. Exo. 7. 14. 15. Iofue. 3. 4. Reg. 5. 6. &c.*)

^k likewise in providing meate for his people (*Exo. 16. 3. Reg. 17. 4. Reg. 4. 17. &c.*) which were figures of Baptiſme, Eucharift, and other Sacraments of Chriſt, waſhing from finnes, and augmenting grace,

^l fo replenishing the Church with moſt ſacred Myſteries.

¹⁰ Inebriate ^{a)}her riuers, ^{b)}multiplie her fruites: in her dropps she shal reioyce fpringing.

¹¹ Thou ^{d)}wilt ^{c)}bleffe the crowne of the yeare of thy goodnes: ^{d)}and thy fildes shal be replenished with plentie.

¹² The ^{e)}beautiful places of the defert shal be fat: and the ^{f)}litle hilles shal be girded aboute with exultation.

¹³ The ^{g)}rammes of the shepe are clothed, and ^{h)}the vallies shal abounde with corne: ⁱ⁾they wil crie, yea they wil fay an hyme.

ANNOTATIONS

Perpetuities of the
Church.

¹¹ God vvil bleffe the crowne.) Vnder the Allegorie of the land of Iurie, vvherunto the people of God vvare to be reftored, after their captiuitie in Babylon, the Pfalmift here prophecietieth greater thinges, then can be verified of the temporal ftate of the Iewes, that the militant Church fhall ftill be bleffed from the beginning to the end, yelding expected fruit; and al the iuft, that perfeuere to the end of their liues, fhall receiue moft happie and glorious revvardes of their laboures. As S. Paul after his meritorious trauels confidently expected his glorious revvard, vvhen he faide (*2. Tim. 4.*) I haue fought a good fight, I haue confummate my courfe, I haue kept my faith. Concerning the reft, there is

S. Aug. Eutym.

Reward of the iuft.

-
- ^a Endewing the Apoftles and other preachers with fpiritual grace and lerning,
 - ^b continuing the fucceffion of paftores to watter and feede the faithful people.
 - ^c God bleffeth the whole courfe, or circle of time, of the Church militant in this world,
 - ^d and the crowne, or happie end of euerie iuft perfons life.
 - ^e Euen thofe which before had only a fhew of beautie, but in dede vvare barren, fhall yelde abundant fruit.
 - ^f Thofe vvchich are more eminent fhall particularly reioyce in their ovvne, and others fpiritual progresse in vertue.
 - ^g The principal paftores fhall in proportion reioyce aboute the reft, for the grace and glorie of al their flocke.
 - ^h The fubiectes alfo and inferiour people fhall be fatiate vvith their happie lotte.
 - ⁱ Al together, prelates and people, higher and lovver fhall vvith vni-forme voice fing praifes to God, and perpetual hymnes.

layde vp for me, a Crovvne of iuftice, vvwhich our Lord vvil render to me in that day, a iuft Iudge. And not only to me, but to them alfo that loue his coming. And this is called the crovvne of the yeare of Gods benignitie, becaufe God of his ovvne benignitie, vvithout mans former defert geueth grace, and in the end for merite folovving, geueth a crovvne of glorie. So our Bleffed Sauieur according to his fulnes of grace, vvwhich vvas in his foule, and infinite merite, receiued a crovvne of glorie, in the confumation of his temporal life, after the fpace of thirtie three yeares. And our Bleffed Ladie the mother of God, receiued an anfvverable crovvne to her excellent grace and merites, in the confummation of her life, at the end of fixtie three yeares. In memorie of vvwhich numbers of yeares, deuout men haue pioufly intituted certaine formes of prayers, called the Crovvnes, or Corones of our Sauieur, and of our Ladie.

Saintes crownes
are of Gods benignitie.

The Corones of
our Lord, and our
Ladie.

Psalme 65

*The prophet inuiteth al men to praife God for his meru-
elous workes, and benefites donne to the Iewes. 7. Who
being vngratful, 8. Gentiles are called, 16. and bring
forth better fruit.*

Gentils fuccede
the Iewes.
The 6. key.

Vnto the end, a Canticle ^{a)}of refurrection.

Make ye ^{b)}iubilation to God al the earth,
² fay a pfalme to his name: geue glorie to
his praife.

³ Say ye to God: ^{c)}How terrible are thy workes ô
Lord! in the multitude of thy ftrengh thine enimies
^{d)}shal lie to thee.

^a Myftical refurrection, Gentiles fucceeding in place of the Iewes.

^b Shew your internal ioy by external wordes and deedes.

^c In drovning the vworld, in confounding the tongues in Babel, in burning Sodom and Gomorrha with brimfton, in plaging the Ægyptians, in drovning Pharaos and his vvhole armie in the read fea, in deftroving the Chananites and other infidels, in punifhing the tenne tribes, and aftervvards the other tvvo by captiuitie, and innumerable other punifhments, al for finnes,

^d for vvwhich euen the vvicked, though not fincerly conuerted, yet of feruile feare, feaned and fallfly promifed to amend, but performed it not: as Pharaos afflicted vvith plagues, vvas forced to promife libertie to the children of Ifrael, vvwhich he aftervvards denied.

⁴ Let al the earth adore thee, and fing to thee: let it fing a pfalme to thy name.

⁵ Come ye, and fee the workes of God: terrible in counfels ouer the children of men.

⁶ Who turneth ^{a)}the fea into drie land, in ^{b)}the riuer they shal paffe on foote, ^{c)}there we shal reioyce in him.

⁷ Who ruleth in his strength for euer his eyes looke vpon the gentiles: ^{d)}they that exasperate him let them ^{e)}not be exalted in themfelues.

⁸ Ye ^{f)}Gentiles bleffe our God: and make the voice of his prayfe hearde.

⁹ Who hath put ^{g)}my foule in life: and hath not geuen my feete to be moued.

¹⁰ Because thou ^{h)}haft proued vs ô God: by fire thou haft tried vs, as filuer is tried.

¹¹ Thou haft brought vs into a fnare, thou haft laide tribulations on our backe: thou haft fet men vpon our heades.

^{12 i)}We haue paffed through fire and water: and thou haft brought vs out into refreshing.

^a The read fea,

^b when Iofue brought the people ouer Iordan,

^c in remembring and reciting thefe fingular benefites.

^d Gods chofen people the Iewes did often exasperate God by their ingratitude, murmuring, and other finnes: whom the prophet therefore admonifheth,

^e not to be proud, left they be fubdued, and brought lowe.

^f By way of inuitation the Pfalmift prophecieth the conuerfion of Gentiles.

^g The voice of the whole Church: confeffing Gods prouidence and protection, that fhe neuer faileth; for the Iewes falling from Chrift the Gentiles beleued in him; and fome nations, or countries falling from Religion, others are conuerted.

^h God fuffereth his Church to be perfecuted with al kindes of tribulation, as fome are here recited.

ⁱ But through Gods affiftance his feruants paffe through, and overcome al tentations.

¹³ I wil goe into thy houle with ^{a)}holocaustes: I wil render thee ^{b)}my vowes: ¹⁴ which my lippes haue diftinguished. And ^{c)}my mouth hath fpoken in my tribulation.

¹⁵ ^{d)}Holocaustes with marrow wil I offer to thee, with incense of rammes: I wil offer to thee oxen with bucke goates.

¹⁶ ^{e)}Come ye, heare, and I wil tel al ye that feare God, what great things he hath done for my foule.

¹⁷ To him haue I cried with my mouth, and haue exulted ^{f)}vnder my tongue.

¹⁸ ^{g)}If I haue beheld iniquitie in my hart, our Lord wil not heare.

¹⁹ Therefore hath God heard, and hath attended to the voice of my petition.

²⁰ Bleffed be God who hath not remoued my prayer, and his mercie from me.

ANNOTATIONS

Psalme 66

The prophet prayeth for (and withal foresheweth) the propagation of the Church of Chrif.

Propagation of
the Church.
The 6. key.

Vnto the end, in hymes, a Pfalme ^{h)}of Canticle to Dauid.

^a Sacrifice of thanks,

^b and voluntarie vowes.

^c That which anie promifeth to God in tribulation, they muft performe accordingly.

^d Thefe were the beft external facrifices of the old law.

^e But both then and now the internal facrifices of contrite hart, of iuftice, and diuine praife beft please God.

^f From the hart, which is vnder the tongue, and directeth the tongue what to fpeake.

^g VVhohoeuer wil be heard in prayer, muft repent of his finnes.

^h This Pfalme beginning to be fongue by voices, inffruments were adioyned.

God ^{a)}haue mercie vpon vs, and ^{b)}bleffe vs:
^{c)}illuminate his countenance vpon vs, and
^{d)}haue mercie on vs.

³ That we may know thy way vpon earth: in al nations thy faluation.

⁴ Let peoples ô God, confesse to thee: ^{e)}let al peoples confesse to thee.

⁵ Let nations be glad & reioice: becaufe thou iudgeft peoples in equitie, and the nations in earth thou doest direct.

⁶ Let peoples ô God confesse to thee, let al peoples confesse to thee: ⁷ the earth hath yelded her fruite.

God, ^{f)g)}our God bleffe vs, ^{8 h)}God bleffe vs: and let al the endes of the earth feare him.

ANNOTATIONS

Psalme 67

The Church
 ftill conferued.
 The 6. key.

Notwithftanding great perfecutions the Church prospereth. 10. Efpecially in the new Testament, by Apoftolical function, 18. minifterie of Angels, Chrifts Afcenfion, coming of the Holie Ghoft, 31. confirming the faithful, repressing the infolent, and conuerting manie. 35. For al which the prophet inuiteth al men to praife God.

Vnto the end, a Pfalme of Canticle, to Dauid himfelf.

^a God firft remitte our finnes:

^b then geue vs thy manifold graces,

^c grant faith and repentance,

^d and fo forgeuenes of finnes.

^e Al nations shal be conuerted.

^f God the Father,

^g God the Sonne,

^h God the Holie Ghoft, faue the peoples of al nations, by Euangelical preaching of thee, the moft Bleffed Trinitie.

Let ^{a)}God arise, and let his enemies be dispersed,
and let them that hate him ^{b)}flee from his face.
As smoke vanisheth, let them vanish away: as
wax melteth at the presence of fire, so let sinners perish
at the presence of God.

⁴ And ^{c)}let the just make merry, and rejoice in the
fight of God: and let them be delighted in mirth.

⁵ Sing to God, say a Psalm to his name: ^{d)}make
way to him, who ^{e)}mounteth upon the west, ^{f)}Lord is his
name.

Rejoice ye in his fight, they shall be troubled at the
presence of him: ⁶ the father of orphans, and judge of
widows.

God in his ^{g)}holie place: ⁷ God that maketh men
to inhabit ^{h)}of one manner in a house.

That bringeth forth them, ⁱ⁾that be bound, in strength,
likewise them, that ^{j)}exasperate, that dwell ^{k)}in sepul-
chers.

⁸ O God ^{l)}when thou wentest forth in the fight of
thy people, when thou didst passe through the desert.

⁹ The earth was moved, and the heavens also distilled,
at the presence of the God of Sina, at the face of the God
of Israel.

^a In manner of praying that God will vouchsafe to defend the Church,
the Psalmist prophesieth that God will arise,

^b and the enemies shall flee away, not daring to abide the combat.

^c As God is terrible to the wicked: so he is comfortable to the just.

^d Resist not Gods inspiration, but receive it with joy and thanks.

^e Who triumpheth over death.

^f God is Lord, not only of these or those nations, countries or other
creatures, but absolutely and universally of all.

^g That is the true holie Church, which hath

^h unity in doctrine, touching faith and manners. *S. Cypr. ep. 76.*

ⁱ That be bound in sin.

^j Even rebellious wills are altered by Gods mercie, and freely em-
brace his law.

^k Also the dead and drie hartes that cared not for spiritual things,
are softened, and quickened with new grace.

^l The benefites bestowed on the Israelites, are written in the bookes
of Moses, Iosue, and Judges.

¹⁰ a) Voluntarie rayne shalt thou feperat ô God to thine inheritance: and it was ^{b)} weakned, but thou haft perfited it.

¹¹ Thy ^{c)} liuing creatures shal dwel in it: thou haft prepared ^{d)} in thy fwetnes for the poore, ô God.

¹² Our Lord shal geue ^{e)} the word to them that euangelize, ^{f)} with great powre.

¹³ The ^{g)} king of hoastes the beloued of the beloued: and ^{h)} to the beautie of the houle, to diuide the fpoyles.

¹⁴ If ye ⁱ⁾ fleepe among the middest of the lottes, the winges of a doue layde ouer with filuer, and the hinder parts of her backe in the palenes of gold.

¹⁵ Whiles ^{j)} the heauenlie difcerneth kings ouer her, ^{k)} with snow they shal be made white in Selmon.

¹⁶ ♣ The ^{l)} mountane of God a fat mountane.

^a Not mans deferuing, but Gods mere good wil, and free grace caused Chrift to come, and by himfelfe and his Apoftles to preach the Euangelical doctrin, which watereth the whole world.

^b God chofe the weake, but made them ftrong.

^c Thofe whom thou haft chofen, and fo made thyn owne peculiar people, fhall enioy this grace.

^d Thou gaueft Manna in the defert, the B. Sacrament in the new Teftament.

^e God geueth to the preacher what to fpeake,

^f and to fome he geueth alfo powre to worke miracles, in confirmation of their doctrin. *Mar. 16.*

^g Some potent king, or (as it is in the Hebrew) kinges being beloued, of the beloued of God, the only Sonne of God, fhall yeld themfelues to the fame beloued Sonne of God:

^h which fhall redound to the glorie and beautie of his Church, gayning fuch fpiritual prayes from the diuel.

ⁱ If you be in fuch danger, that the aduerfaries caft dice, or lottes for your perfons, and goodes, yet you fhall be deliuered, as if a doue, with her gliftering fethers, like filuer and gold, flie away into a fecure place, without loffe or diminution, but rather with increafe of vertues.

^j VVhen the heauenlie king determineth thus of earthlie kinges,

^k they fhall be purged from their finnes, and made white like snow, that falleth in mount Selmon, which is a fhadowed hil, thicke with trees, in mount Ephraim nere to Iordan.

^l The Church of God is vifible, and durable like to a mountane.

17 A mountane ^a)cruddled as cheefe, a ^b)fatte mountane: 18 ^a)why ^c)fuppofe you cruddled mountanes?

A mountane, in which it hath wel pleased God to dwel therein: for in dede our Lord wil dwel euen to the end.

19 The ^d)chariote of God is ten thousand folde, thousands of them that reioyce, our Lord in them, ^e)in Sina in the holie place.

Ephes. 4. 20 Thou art ^f)ascended on hygh, thou ^g)haft taken captiuitie: thou ^h)haft receiued gifts in men: for euen those ⁱ)that do not beleue, our Lord God to inhabite.

21 Bleffed be our Lord day by day: the God of our saluations wil make vs a prosperous iourney.

22 Our God is the God of fauing: and ^j)the iffues of death are of our Lord, our Lord.

23 But yet God ^k)ftil breake the heads of his enemies: the hearie croune of them, that walke in their finnes.

^a Combined, or ioyned together, as when milke is turned into curde, and fo into cheefe.

^b Fruictful, enriched by fpiritual giftes of the Holie Ghoft.

^c Ye that are not of this Church, do in vaine and erroneoufly imagine, that anie other mountaines are vnited.

^d Innumerable Angels minifters of Gods wil, do continually attend vpon his Diuine Maieftie, as if he (who otherwife nedeth no feruice) were caried by them, as in a chariote of infinite magnificence. *Dan. 7.*

^e So God appeared in Maieftie, when he gaue his law in mount Sinai.

^f Chrift ascended with innumerable Angels attending vpon him, ^g caried with him the fathers of the old Testament, that had benne captiue,

^h as man he receiued giftes of God, in and for men, his faithful feruantes,

ⁱ yea alfo he receiued for his merite, that innumerable, which before were incredulous, were conuerted, and God dwelt in their foules.

^j Our Lord, I fay, our Lord, and none but he could ouercome death by dying.

^k Though Chrift died to deliuer al men from death, yet he wil geue capital fentence of eternal death to al that obftinately remaine his enimies, and multiplie finnes vpon finnes, to the end of their temporal life.

²⁴ Our Lord said: Out ^{a)}of Bafan I wil conuert, I wil conuert ^{b)}into the depth of the fea.

²⁵ That thy foote ^{c)}may be dipped in bloude: the tongue of thy dogges [*made redde*] with the fame [*bloud*] *ex inimicis ab ipso* of the enimies.

²⁶ They ^{d)}haue feene thy entrings in ô God, the entrings of my God: of my King Who is ^{e)}in the holie place.

²⁷ ^{f)}Princes came before ^{g)}ioyned with them that fang, in the middes of ^{h)}young wemen plaing on tymbrels.

²⁸ In ⁱ⁾churches bleffe ye God our Lord, of ^{j)}the fountains of Ifrael.

²⁹ There ^{k)}Beniamin a youngman, in exceffe of minde.

The ^{l)}Princes of Iuda: their leaders: the Princes of Zabulon, the Princes of Nephthali.

^a Euen of the rudeft barbarous nations, manie fhall be conuerted to Chriftianitie.

^b Namely Gods grace is extended into the Ilandes of the Ocean, and other feas.

^c But fuch feuere flaughter fhall fall vpon the obftinate contemners of this grace, that mens feete fhall be defiled in their bloud, and dogges fhall lappe it.

^d Manie haue fene, or knowen in general, but the faithful more exactly know how Chrift came into this world, his conuerfation therein, and his going forth:

^e his reigning now in heauen our Mediatour, by whom al other interceffors haue acceffe to God.

^f The Apoftles fowing the firft feede of Euangelical doctrin,

^g with whom other Apoftolical men,

^h and other foules of al nations conuerted by their preaching, moft ioyfully fmg together in hart, voice, and inftument: efpecially in good workes, fhew their grateful affections to our Redeemer.

ⁱ And al this in the particular Churches of diuers Kingdomes, and partes of the world:

^j beginning with the Ifraelites in Ierufalem, and fo proceeding into al Iurie, and Samaria, and to the vtmoft of the earth. *Act. 1.*

^k S. Paul of Iacobs yongeft fonne Beniamin, laft called to Apoftleſhip, was chiefly ſent to the Gentiles.

^l Other Apoftles of diuers tribes ſent firſt to the Iewes, ſecondarily to Gentiles.

³⁰ Command thy ftrengh ô God: ^{a)}confirme this ô God, which thou haft wrought in vs.

³¹ From thy temple in Ierufalem, kinges shal offer giftes to thee.

³² Rebuke ^{b)}the wilde beafts of the reede, the congregation ^{c)}of bulles in the kine of thy peoples: ^{d)}that they may exclude them, which are tried with filuer.

Diffipate the nations that wil warres: ³³ Legates shal come ^{e)}out of Ægypt: Æthiopia shal prevent his handes to God.

³⁴ Ye kingdomes ^{f)}of the earth fing to God: fing to our Lord:

³⁵ Sing ye to God, that mounteth vpon the heauen of heauen, to the Eaft.

Behold he wil giue to his voice ^{g)}the voice of ftrengh, ³⁶ giue you glorie to God vpon Ifrael, his magnificence, and his powre in the cloudes.

³⁷ God is meruelous in his Saintes, the God of Ifrael he wil giue powre, and ftrengh to his people, God be bleffed.

ANNOTATIONS

16 The mountaine of God.) For better difcerning the true Church from other congregations, the Prophet here defcribeth cer-

Markes of the Church:

-
- ^a As the Church begane by the omnipotent powre of God; fo by the fame only powre it is conferued.
 - ^b Chaftice therfore ô God, al perfecuters of thy Church, who are but as weake wauering reedes, in comparifon of thy powre:
 - ^c no better then bulles, with kyne, that is, captaines and popular people,
 - ^d endeuoring to alienate the conftant proued confeffors from their faith.
 - ^e A prophecie that manie fhould be conuerted to Chrift in Ægypt, and Æthiopia: as appeareth by the innumerable multitude of religious Monkes, & Nunnes in thofe countries, fhortly after the Apoftles dayes.
 - ^f The like afterwards in al other nations, whom therfore the prophet inuiteth to praife God, for fo ineftimable benefites in the whole world.
 - ^g Chrift wil come to iudge, in terroure of voice, and vvith magnificence, accompanied vvith holie Angels and other Saintes.

Vifibilitie. taine properties therof, for he calleth it a mountane, becaufe it
 Sanctitie. is moft vifible to al men. Secondly a fatte mountaine, that is,
 replenifhed vvith al vertues, and giftes of the Holie Ghoft, vvherof
 Vnitie. it is called Holie. Thirdly it is crudded, or confolidated in vnitie
 of faith and Religion, vvwhich conioyne the vvhole bodie, making it
 folide and firme, as the ruen turneth the liquide milke into curde,
 Perpetuitie. and fo into cheefe. Fourtly, it is the Congregation, vvherin God
 alvvayes remaneth, euen to the end, for euer; vvwhich fhevvethe
 Affured veritie. tvvo other properties; that the Church neuer faileth; nor erreth
 in doctrin: God ftill dvveling therin, and confequently conferueth
 it from error in doctrin.

No other pretended
 Church hath the marke
 of vnitie or the reft.

18 VVhy fuppofe you crudded montaines?) As for other
 congregations, it is certaine and eident, that they are not the
 Church of God, becaufe they are not crudded, that is, not vnited,
 in the fame pointes of faith, but only in negatiue pointes, and
 in general oppofition againft the Catholique Church, and among
 themfelues notorioufly difagreing and diuided. As they alfo vvant
 the other markes of the true Church.

Psalm 68

Chriffs afflic-
 tions and victorie.
 The 5. key.

*Chriff in middes of afflictions (as one in dangerous
 waters) 5. defcribing the malice of perfecutors, and his
 owne true zeale, 14. prayeth his heauenlie Father for helpe.
 23. By way of iuft imprecation, forsheweth the fevere
 punishment of his aduerfaries, 30. his owne glorious Refur-
 rection, and prosperous building of his Church. For
 which he inuiteth al creatures to praife God.*

Vnto ^a)the end, ^b)for them that shal be changed,
^c)to Dauid.

Salue me ô God: becaufe ^d)waters are entered into
 my foule.
 I ^e)fticke faft in the myre of the depth: and there
 is no fure ftanding.

^a Perteyning to the nev v Teftament,

^b for Gentiles conuerted to Chriftianitie, and from vice to vertue,

^c prefigured in Dauid.

^d Vehement afflictions inuiron my hart.

^e I am as one intangled vvith quickefand, or quadmyre in the bottom
 of a great vvater.

I am come into the depth of the sea: and a tempest hath overwhelmed me.

⁴ I have ^a) labored crying, my jaws are made hoarse: my eyes have failed, whiles I hope in my God.

Ioan. 15. ⁵ They are multiplied about the ears of my head, that hate me without cause.

Mine enemies are made strong, that have persecuted me violently: ^b) then did I pay the things that I took not.

⁶ O God thou knowest my ^c) foolishness: and ^d) mine offences are not hid from thee.

⁷ ^e) Let them not be ashamed upon me, which expect thee O Lord, Lord of hosts.

Let them not be confounded upon me that seek thee, O God of Israel.

⁸ Because for thee have I sustained reproach, confusion hath covered my face.

⁹ I am become a stranger to my brethren, and a stranger to the friends of my mother.

Ioan. 2. ¹⁰ Because ^f) the zeal of thy house hath eaten me:
Rom. 15. and the reproaches of them that reproached thee, fell upon me.

¹¹ And I covered my face in fasting: and it ^g) was made a reproach to me.

And I put mine ears against my garment, & became a parable to them.

^a Our Lord shed blood for anguish in his prayer, and was not delivered from his Passion, neither are his servants presently delivered from tribulations, but as is most to Gods honour and their own good.

^b Our Saviour who had no sin, paid the ransom for all sinners.

^c O God thou knowest, that this which seemeth folly to worldly men, is true wisdom;

^d and though men charge me with offences, thou knowest that I am innocent.

^e Suffer not the weak to be scandalized in my passions.

^f The zeal of seeking Gods honour, in propagating and advancing his Church, is the cause of persecution. As we see those are less persecuted, which have less godly zeal.

^g The wicked do reproach those that mortify themselves.

¹² They fpake aganft me ^{a)}that fat in the gate; and they foong aganft me that dranke wine.

¹³ But I, ^{b)}my prayer to thee ô Lord: a time of thy good pleafure ô God.

In ^{c)}the multitude of thy mercie heare me, in the truth of thy faluation:

¹⁴ Deliuer me out of the myre, that I ftick not faft: deliuer me from them that hate me, and from the depthes of ^{d)}waters.

¹⁵ Let not the tempeft of water drowne me, nor the depth fwallowe me: ^{e)}neyther let the pit shut his mouth vpon me.

¹⁶ Heare me ô Lord becaufe thy mercie is benigne: according to the multitude of thy commiferations haue refpect to me.

¹⁷ And turne not away thy face from thy feruant: becaufe I am in tribulation, heare me fpeedily.

¹⁸ Attend to my foule and deliuer it: ^{f)}becaufe of mine enimies deliuer me.

¹⁹ Thou knoweft my reproch, & my confufion, & my shame.

²⁰ In thy fight are al they that afflict me, my hart hath looked for reproch and miferie.

And I expected fome bodie that would be forie together with me, and there ^{g)}was none: and that would comfort me, and I founde not.

^a The great men and iudges, alfo the drunkards and rafcalitie of the people.

^b But I direct my prayer to thee,

^c expecting the time of thy good pleafure.

^d Tribulations.

^e Though Chrift died and vvas buried, and in foule defcended into hel, yet he could not be holden in his fepulchre, nor in limbo, but rofe againe.

^f That they may either be conuerted, or confounded, and fo do no more hurt.

^g Not anie that could mitigate our Sauours affliction, vvould fhev compaffion tovwards him.

Mat. 27. 21 And they gaue ^a)gal for my meate: & in my
Ioan. 19. thirft they gaue me vinegre to drinke.
Rom. 11. 22 ^b)Let their table be made a fnare before them,
 & for retributions, and for a scandal.
 23 Let ^c)their eies be darkned that they see not: and
 make ^d)their backe crooked alwaies.
 24 Poure out thy wrath vpon them: and let the
 furie of thy wrath ouertake them.
Act. 1. 25 Let their habitation be made defert: and in
 their tabernacles let there be none to dwel.
 26 Because ^e)whom thou hast fstricken, they haue perfecuted:
 and vpon the forrow of my wounds they haue added.
 27 Adde thou ^f)iniquitie vpon their iniquitie: and
 let them not enter into thy iuftice.
 28 ^g)Let them be put out of the booke of the liuing:
 and with the iuft let them not be written.
 I ^h)am poore and forowful: ⁱ)thy faluation ô God
 hath receiued me.
 29 I wil praife the name of God with canticle: and
 wil magnifie him in prayfe.

^a But contrariwise when he complained of thirft, they gaue him gal and vinegre to drinke.
^b A prophecie of the destruction of the Iewes, at the time of Pasch, when they should thinke to eate their paschal lamb with ioy.
^c They are also blinde in hart, that they wil not see the truth of Christs doctrine:
^d but bovy themfelues to earthlie thinges, and vworldlie gaines euen to this day.
^e Chrif, vvhom God of this mercie defigned to fuffer death, for redemption of mankind, the Iewes of mere enuie and malice perfecuted to death.
^f A prophecie that God would fuffer them, to fal from one iniquitie to an other.
^g In the end of their liues, they fhall not be found in the booke of life, vvhether they fuppofe themfelues to be vvritten.
^h The voice of Chrif, humbling himfelfe to death, euen to death of the Croffe:
ⁱ from which he rofe againe.

³⁰ And ^a)it shal please God more then a young calfe:
that bringeth forth hornes and hooves.

³¹ Let the poore fee and reioyce: seeke ye God, and
your foule shal liue.

³² Because our Lord hath heard the poore: and he
hath not despised ^b)his prifoners.

³³ Let ^c)the heauens and earth praise him, the fea,
and al the creeping beastes in them.

³⁴ ^d)Because God wil faue Sion: and ^e)the cities of
Iuda shal be built vp.

And they shal inhabite there, & by inheritance
they shal get it.

³⁵ And ^f)the feede of his seruants shal possesse it,
and they that loue his name shal dwel in it.

ANNOTATIONS

Psalme 69

Dauids prayer
in persecutiō.
The 8. key.

*An other prayer of Dauid, when he was persecuted by
Abfolom: made in a Pfalme after his deliuerie.*

Vnto ^g)the end, a Pfalme of Dauid, in remembrance,
that our ^h)Lord faued him.

O God ⁱ)intend vnto my helpe: Lord ^j)make haft
to helpe me.

^a Deuout praise and thankesgeuing please God more then sacrifices
of the most tender calues, which were otherwise also grateful sacri-
fices.

^b God doth assuredly comfort al such, as are imprisoned for professing
the truth.

^c Al the creatures of God.

^d God wil alwayes establish and protect the Catholique Church:

^e and particular Churches, members of the vniuersal shal also prosper.

^f Perpetual succession of the Catholique Church.

^g An apt prayer also for the afflicted in the new Testament,

^h from the danger of Abfolom, (2. Reg. 18.) or from anie persecutor.

ⁱ Al men at al times nede Gods helpe:

^j but most present nede, in present dangers.

- Pfal. 39.* ³ Let them be confounded, and be ashamed, that
feeke my foule.
- ⁴ Let them be turned away backward, and be ashamed
that wil me euils.
- Let them be turned away forthwith ashamed, that
fay to me: Wel, wel.
- ⁵ Let al that feeke thee reioyce, and be glad in thee,
and let them fay alwayes: Our Lord be magnified: which
loue thy faluation.
- ⁶ But I am needie and poore: ô God helpe me, thou
art my helper, and deliuerer: ô Lord be not flacke.

ANNOTATIONS

Psalme 70

*King Dauid, or anie other iuft perfon, prayeth God to
continew his grace, and protection againft the malice
of the enimie. 5. Recounteth Gods mercie in deliuering
him from falling into tentations, 6. prayeth for the fame
in old age, or weakenes of bodie and fpirite, 20. and
promifeth perpetual gratitude and praifes.*

A prayer for
perfeuerance in
vertue.
The 7. key.

A Pfalme ^{a)}for Dauid, ^{b)}of the fonnes of Ionadab,
and ^{c)}the former captiues.

The reft of this Pfalme is conteyned in the 39. Pfalme, from the
15. verfe. but there the whole Church prayeth for helpe, the world
being almoft drowned in finnes; here Dauid, or other particular
perfon, or peoples pray in their feueral diftreffes.

^a Though this Pfalme (as alfo diuers others) is intituled to, or for
Dauid, it proueth not that fome other was the author therof, but
the Seuentie Interpreters infinuate hereby, that it perteyneth in
more particular forte to Dauid, growing old;

^b they adde alfo the fonnes of Ionadab a moft holie familie,

^c who for their fingular pietie, were fuffered to remaine in Ierufalem,
in the firft captiuitie. *Ierem. 35.*

In thee ô Lord ^{a)}I haue hoped, let me not be confounded for euer: ² in ^{b)}thy iustice deliuer me, and receiue me. *Pfal. 30.*

Incline thine eare to me, and faue me.

³ Be vnto me for a God protector, and for a fenfed place: that thou maist faue me:

Because thou art my firmament, and my refuge.

⁴ My God deliuer me out of the hand of the finner, and out of the hand of him that doth aganſt the law, and of the vniuſt.

⁵ Because thou art ^{c)}my patience ô Lord: ô Lord my hope from my youth.

⁶ Vpon thee haue I bene confirmed from the wombe: from my mothers bellie thou art my protector.

In thee is my finging alwaies: ⁷ I was made to manie as ^{d)}a wonder: and thou art a ſtrong helper.

⁸ Let my mouth be filled with praife, that I may ſing thy glorie: ^{e)}al the day thy greatnes.

⁹ Reiect me not in the time of olde age: ^{f)}when my ſtrength ſhal faile, forfake me not.

¹⁰ Because mine enimies haue ſaid to me: and they that watched my foule, conſulted together,

¹¹ Saying: God hath forſaken him, purfew, and take him: becauſe there is none to deliuer.

¹² O God be not farre from me: my God haue reſpect to mine ayde.

¹³ Let them be confounded, and fayle that detract from my foule: let them be couered with confuſion, and ſhame, that ſeeke euils to me.

^a The wordes of Dauid, or anie faithful iuſt perſon.

^b God of his iuſtice reuengeth the iniuries done to his ſeruantes.

^c Through thy grace I haue patience to expect thy pleaſure, when I ſhal be releued.

^d It ſemeth ſtrange to moſt men, why the iuſt haue more troubles then the wicked.

^e A neceſſarie prayer for perfeuerance, which none can haue without ſpecial and continual helpe of grace.

^f Agaiſt this ſpecial danger, and laſt affaultes of the enimie, Chriſt hath inſtituted the Sacrament of Extreme Vnction.

¹⁴ But I wil alwaies hope: and ^{a)}wil adde vpon al thy praife.

¹⁵ My mouth shal shew forth thy iustice: al the day thy saluation. Because ^{b)}I haue not knowne lerning, ^{c)}I wil enter into the ^{d)}powres of our Lord: ¹⁶ ô Lord I wil be mindful of thy iustice onely.

¹⁷ O God thou haft taught me from my youth: and vntil now I wil pronounce thy meruelous workes.

¹⁸ And vnto ancient age, and olde age: ô God forsake me not. Vntil I shew forth thy arme to al the generation, that is to come.

Thy might, ¹⁹ and thy iustice ô God euen to the higheft, great meruailes which thou haft done: ô God who may be like to thee?

²⁰ How great tribulations haft thou shewed me, manie and euil: and turning thou ^{e)}haft quickened me: and from the depthes of the earth thou haft brought me backe againe.

²¹ Thou haft multiplied thy magnificence: and being turned thou haft comforted me.

²² For I also wil confesse to thee in the instruments of Psalm thy truth: ô God I wil sing to thee on the harpe, holie one of Israel.

²³ My ^{f)}lippen shal reioyce when I shal sing to thee; and my foule, which thou haft redemed.

²⁴ Yea and my tongue al the day shal meditate thy iustice: when they shal be confounded and ashamed that seeke euils to me.

ANNOTATIONS

^a The best meanes to conferue vertue, is to exercise the same, adding good workes toward our neighboures, and praises to God.

^b I proffesse not exact knowlege of natural thinges;

^c but I confider and contemplate the infinite powre of God, which appeareth in his workes,

^d and his iust iudgements, as partly haue appeared in punishing, and rewarding some in this life, but especially wil be manifest in the end of this world.

^e After tribulations recreated me.

^f I wil praife thee with mouth and hart.

Psalm 71

Chrift our King &
Iudge.
The 5. key.

By way of prayer the Pfalmist prophecieth Christs coming, our King and Iudge: 4. the deliuerer of mankind from the thraldom of the diuel. 8. The greatnes of his fpiritual kingdom in the Gentiles, 16. and his continual glorie and praife.

Concerning ^{a)}Salomon.

O God giue thy iudgement to ^{b)}the king: and thy iuftice to ^{c)}the fonne of the king.
To iudge thy people in ^{d)}iuftice, and thy poore in iudgement.

³ Let ^{e)}the mountains receiue peace for the people: and ^{f)}the litle hilles iuftice.

⁴ He ^{g)}shal iudge the poore of the people, and shal faue the children of the poore: and he shal humble the calumniator.

⁵ And he shal ^{h)}continew with the funne, and before the moone in generation and generation.

⁶ He ⁱ⁾shal defcend as rayne vpon a fleece: and as droppes diftilling vpon the earth.

^a This Pfalme is of Chrift, perfigured by Salomon, whose kingdom was moft glorious of al the kinges of Gods people; for of king Salomon himfelfe manie thinges in this Pfalme can not be truly vnderftood. *S. Aug.*

^b O God moft bleffed Trinitie, geue powre and authoritie, to the Sonne of Man, God incarnate, King of al kinges,

^c the Sonne of king Daud, to iudge for mankind againft the diuel.

^d Chrift paying ranfom for al mankind, and fo man renouncing the diuel, and feruing God is iuftly, not iniurioufly deliuered from captiuitie of finne, and of the diuel.

^e A prophecie of the Apoftles receiuing powre to preach Christs Gofpel, of peace and reconciliation of men to God by penance;

^f and of other Apoftolical men that folow their fteppes.

^g Salomon in figure of Chrift was for a time a iuft and good king.

^h But only Chrift, not Salomon, nor anie other king of that people, contineweth, or reigneth for euer.

ⁱ The maner of Christs Incarnation moft filent, fwete, and grateful.

7 There shall rise in his days iustice, and abundance of peace, ^a)until the moone be taken away.

8 And he shall rule ^b)from sea unto sea: and from the river even to the ends of the round world.

Ifaia. 60. 9 Before him shall the Æthiopians fall downe: and his enemies shall lick the earth.

Mat. 2. 10 The ^c)kings of Tharsis, and ^d)the Ilands shall offer presentes: the kings of the Arabians, and of Saba shall bring gifts.

11 And all kings of the earth shall adore him: all nations shall serve him.

12 Because he shall deliver the poore from the mightie: and the poore which had no helper.

13 He shall spare the poore and needy: and he shall save the foules of the poore.

14 From violence and iniquitie he shall redeem their foules: and their name shall be honorable before him.

15 And ^e)he shall live, and there shall be given him of the gold of Arabia, and they shall adore it always: all the day they shall bless him.

16 And there shall be a firmament in the earth, in the toppes of mountanes, the fruit thereof shall be extolled farre above Libanus: and they shall flourish of the citie, as the gaffe of the earth.

17 Be his name blessed for ever: before the sunne his name is permanent.

^a Againe the prophet inculceth that Christs kingdom, his Church, shall continue for ever.

^b The Church is not only universal in all times, but also in places.

^c The three Sages or Kings, which adored our Saviour, and offered gold, frankincense, and myrrh, were the first that fulfilled this prophecy: and afterwards Constantine the great, and other Emperors, Kings, and Princes.

^d Amongst other Ilands great Brittain (the greatest of Europe) was converted to Christ, according to this prophecy: first some few in the Apostles time (*Metaphrastes apud Surium, Theodoret, epist. ad Timoth. Sophronius, Ser. de Nat. Apost. & alij.*) More in the time of Eleutherius. Lastly our English nation by S. Augustine and others sent by S. Gregorie.

^e How is this prophecy verified, except the Church be always visible?

And al the tribes of the earth shal be bleffed in him: al nations shal magnifie him.

¹⁸ Bleffed be our Lord the God of Ifrael, ^{a)}who only doth meruelous thinges.

¹⁹ And bleffed by the name of his maieftie for euer: and al the earth shal be filled with his maieftie. ^{b)}Be it, be it.

^{20 c)}The praifes of Dauid, ^{d)}the fonne of Ieffie are ended.

ANNOTATIONS

Psalm 72

Affliction in this
world is recom-
pensed in the end.
The 9. key.

The royal prophet, first professing the vnſpeakable goodnes of God, 2. in the person of the weake complaineth, that the wicked prosper, and the iuſt are afflicted: 15. reprehendeth the murmuration, for though we can not comprehend the ſecrete iudgements of God, 18. yet they are moſt iuſt. 25. So with deſire to reſt in God, he promiſeth euer to praife him.

A Pfalme ^{e)}to Afaph.

How ^{f)}good is God to Ifrael, to them, that are of a right hart! *Pfal. 39.*

^a No miracles can be donne but by Gods powre.

^b Aboue al other defires the holie prophet wiſhed Gods glorie, and praifes in al the earth, as it is in heauen.

^c It ſemeth by this appendix added by Eſdras, that this Pfalme was laſt compoſed, though not put in the laſt place, but as it came to his handes.

^d Dauid the natural ſonne of Ieffe, made no more Hymnes, that is, no more muſical praifes of God after this Pfalme, but the prefigured Dauid Chriſt our Sauour, the Sonne of God, in his bodie the Church, ſingeth ſtil new praifes. *S. Aug. in enarrat. Pfal. ſequintis. 72.*

^e To be ſongue by Afaph the maſter of muſike, and his companie.

^f God is ſo excellent good, as no tongue can expreſſe, no hart can conceiue.

² But ^amy feete were almost moued, my steppes almost flipped.

³ Because I haue had zeale vpon the wicked, feigning the peace of finners.

⁴ Because there is ^bno respect to their death: and ^cinstabilitie in their plague.

⁵ In ^dthe labours of men they are not, and with men they shal not be scourged.

⁶ Therefore ^ehath pride helde them, they are couered with their iniquitie and impietie.

⁷ Their iniquitie hath proceeded as it were of fatte: they haue passed into ^fthe affection of the hart.

⁸ They haue thought, and haue spoken wickednes they haue spoken iniquitie ^gon high.

⁹ They haue sette their mouth vnto heauen: and their tongue hath passed in the earth.

¹⁰ Therefore wil my people ^hreturne here: and ⁱful daies shal be found in them.

¹¹ And they haue faide: ^jHow doth God know, and is there knowledge in the highest?

¹² Lo the finners them felues, and they that abounde in the world, haue obtained riches.

^a The peace and prosperitie of the wicked tempted me, to leaue the right narrow way, and to goe the brode easie way with them.

^b They neuer thincke of death;

^c and if they suffer some affliction, they quickly remoue it from them.

^d They trauel not so much as good men do, neither are they so often punished.

^e Which maketh them proud, and so they runne into all fortes of iniquitie.

^f Whatsoeuer mischief came into their mind, they feared not to committe it in fact.

^g Boldly extolling their owne wordes and workes, and despising others.

^h For this prosperitie of the wicked, some of Gods people wil fall from the right way,

ⁱ and their dayes wil abound with calamities.

^j The voice of the weake, inclining to diffidence, and doubt of Gods knowlege, and prouidence.

¹³ And I faide: Then haue I iuftified my hart without caufe, and haue washed my handes amongft innocentes:

¹⁴ And haue bene fcourged al the day, and my chaftifying in the morninges.

¹⁵ If I faide: I wil fpeake this: Behold ^a)I reproued the nation of thy children.

¹⁶ I ^b)thought to know this thing, it is labour before me:

¹⁷ Vntil I may enter into the fanctuarie of God: and may vnderftand concerning their latter endes.

¹⁸ But yet ^c)for guiles thou haft put it to them: thou haft caft them downe whiles they ^d)were eleuated.

¹⁹ How are they brought into defolation, they haue failed fodanely: they haue perished for their iniquitie.

²⁰ As the dreame of them that rife ô Lord, in thy citie thou shalt bring their ^e)image to nothing.

²¹ Becaufe my hart is ^f)inflamed, and my reynes are changed:

²² And I am brought to nothing, and knew not.

²³ As ^g)a beaft am I become with thee: and I ^h)alwaies with thee.

²⁴ Thou haft helde my right hand: and in thy wil thou haft conducted me, and with glorie thou haft receiued me.

^a The prophet in his owne perfon anfwereth, that if he fhould fay fuch thinges, he fhould reproue Gods children, as faultie, vnwor-thie of his protection, and to be neglected; wheras it is Gods prouidence to chaftice his children whom he loueth.

^b In this life we can not know the particular caufes, why the iuft are afflicted, and manie wicked prosper in this world.

^c But only in general we are taught, that euils are prepared for the guiles, or deceptes,

^d pride, and other finnes of the wicked.

^e Not real but imaginarie felicitie.

^f Almoft burned vp with afflictions.

^g Charged with heauie burdens, without knowlege how long, or to what end,

^h yet not deftitute of thy protection.

²⁵ For what is to me ^{a)}in heauen? and besides thee what would I vpon the earth?

²⁶ My ^{b)}flesh hath fainted, and my hart: God of my hart, and God my portion for euer.

²⁷ For behold, they ^{c)}that make them felues farre from thee, shal perish: thou ^{d)}haft deftroyed al, that fornicate from thee.

²⁸ But it is good for me to cleaue to God: to put my hope in our Lord God:

That I may shew forth al thy prayfes, in the gates of the daughter of Sion.

ANNOTATIONS

Psalme 73

*Faithful people preffed with perfecution lamentably com-
playning, befecheth God to respect his owne inheritance,
cruelly afflicted; 10. and leift long without helpe, 12. wheras
heretofore he releued his people in like distreffes. 18. And
therefore confidently hopeth he wil reuenge the blasphe-
mers of his name.*

A prayer in
long affliction.
The 7. key.

Vnderftanding ^{e)}to Afaph.

Why haft thou ô God ^{f)}repelled for euer: is thy furie wrath vpon the sheepe of thy pafure?

^a Nothing to be defired in heauen, nor in earth but God.

^b In bodie and mind I thirft after thee, my true inheritance.

^c Men by their freewil make themfelues enimies to God,

^d determined their damnation, forfeing their final finnes.

^e Inftruction for the congregation of the faithful in diftreffe, not to feeke temporal rewardes and prosperitie, but to expect fpiritual and eternal. *S. Aug.*

^f In long perfecution the weake beginne to feare, or fufpect, that God hath vtterly abandoned them.

² Be ^a)mindful of thy congregation, ^b)which thou haft poffeffed from the beginning.

Thou haft ^c)redemed the rod of thine inheritance: mount Sion, in which thou haft dwelt.

³ Lift vp thy handes vpon ^d)their prides for euer: how great thinges hath the enimie done malignantly in the holy place:

⁴ And they that hate thee haue gloried in the middes of ^e)thy folemnie.

They haue fette ^f)their finnes, for finnes: ⁵ and haue not knowne, ^g)as in the iffue on high.

As ^h)in a wood of trees they haue with axes ⁶ cut out the gates therof together: in hatchet, and chippeaxe they haue caft it downe.

⁷ They haue burnt thy fanctuarie with fire: they *4. Reg. 25.* haue polluted the tabernacle of thy name in the earth.

⁸ Their ⁱ)kinred together haue faide in their hart: Let vs make al the feftiual daies of God to ceafe from the earth.

⁹ Our ^j)finnes we haue not feene, there is now no prophet: and he wil know vs no more.

^a But the ftronger pray with confidence,

^b being affured that God who hath conferued his Church hitherto, from the beginning of the world, wil conferue it ftill to the end.

^c An other reafon why God wil conferue his Church is, becaufe he hath deliuered it often in a ftrong arme; as from bondage in Ægypt, from perfecution and oppreffion in the time of Iudges, and kinges, and laftly redemed it from the tyrannie of the diuel by Chrifts death.

^d Thirdly the pride of the enimies moueth God to reuenge their wickednes, and fo to deliuer his owne people.

^e They pretend to kepe folemne feaftes like to thyne.

^f They fet vp altars againft thyn altares, or fome new deuifed external fhew, againft the holie Rites of the Church:

^g and that in publike places, in the endes of high wayes, or portes, and pinnacles.

^h The prophet defcribeth the maner how perfecutors deftroy temples, and al fared thinges.

ⁱ The whole crew, or band of perfecutors.

^j The weake complaine that God fheweth not wanted finnes, nor fendeth fuccourfe to his people, by raifing fome prophet, or other meanes to helpe them.

¹⁰ How long ô God shal the enimie vpbraide: the aduerfarie prouoke thy name for euer?

¹¹ Why doest thou turne away thy hand, and thy right hand, out of the middes of thy bofome for euer?

Luc. 1. v. 70

¹² But ^{a)}God our king before the worldes: he hath wrought faluation in the middes of the earth.

¹³ Thou in thy ftrengh haft confirmed ^{b)}the fea: thou haft ^{c)}crushed the head of Dragons in the waters.

¹⁴ Thou haft broken the heads of the dragon: thou haft giuen him for meate to the peoples ^{d)}of the Æthiopi-ans.

¹⁵ Thou haft ^{e)}broken vp fountanes, and torrentes: thou haft dried the riuers ^{f)}of Ethan.

¹⁶ The day is thine, and the night is thine: thou haft made the morning and the funne.

¹⁷ Thou haft made al the coasts of the earth: the fummer and the fpring thou haft formed them.

¹⁸ Be mindeful of this, the enimie hath vpbraided our Lord: and a foolish people hath prouoked thy name.

¹⁹ Deliuer not to beafts the foules that confeffe to thee: and the foules of thy poore forget not for euer.

²⁰ Haue refpect vnto thy teftament: becaufe they that are ^{g)}obfcure of the earth, are filled with houfes of iniquities.

²¹ ^{h)}Let not the humble be turned away being confounded: the poore and needy shal praife thy name.

²² Arife God, iudge thy caufe: be mindful of thofe thy reproches, that are ⁱ⁾from the foolish man al the day.

^a The perfect do anſwer, that God both hath, and wil releue his people.

^b Made the redde fea like walles.

^c Drowned Pharao and his hoſte.

^d Of blacke diuels.

^e Geuen water out of rockes.

^f Made paſſage ouer Iordan.

^g Ignorant, blind, and barbarous infidels, lodge al kindes of iniquitie in their confciences;

^h and therefore it is vnmeete, that faithful people ſhould be in bondage vnder them.

ⁱ Theſe foolish audacious men do continually blaſpheme al holie thinges.

²³ a) Forget not the voices of thine enimies: the
^{b)}pride of them that hate thee, hath ascended alwaies.

ANNOTATIONS

Psalm 74

General Iudgement. *Chrif* (with his Affeffors) wil iudge the whole world,
 The 9. key. *at the laft day: in the meane time exhorteth finners
 to amend their life; 7. for none shal efcape iuft iudge-
 ment. 11. The wicked shal be punished, and the good
 rewarded.*

Vnto the end, ^{c)}Corrupt not, a Pfalme of Canticle
 to Afaph.

We ^{d)}wil confesse to thee ô God: ^{e)}we wil
 confesse, and wil inuocate thy name.
 We wil tel thy merueloufe workes: ³ when ^{f)}I shal
 take a time, I wil iudge iustices.

⁴ ^{g)}The earth is melted, and al that dwel in it: ^{h)}I
 haue confirmed the pillers thereof.

^a Omite not to punish them,

^b feing they are obftinate and obdurate in pride, and in hatred.

^c Either this was the beginning of a fongue, to the tune wherof
 this Pfalme was fong; as fome Hebrew Rabbins testifie; or, as
 S. Auguftin and other fathers explicate, the Septuagint do ad-
 monifh vs, by occasion of this Pfalme, not to faile in our hope, for
 that God wil in no cafe violate his promife nor purpofe, but wil
 render to euerie one in the day of Iudgement, as they deferue.

^d Chrif with his Apoftles, and other affefforie iudges, wil praife and
 thanke God, for his admirable good prouidence, and gouernement
 of this world.

^e This duplication of the fame word, confirmeth vs of the affured
 performance of that, which is here prophecied.

^f Chrif our fingular, principal, and proper Iudge only, and no mere
 creature, knoweth the determinate time of general iudgement.

^g The earth at that time fhall be purged with flaming fire:

^h yet fhall not be deftroyed, but changed in qualities.

⁵ I said to the wicked: ^a)Doe not wickedly: and to them that offend: ^b)Exalt not the horne.

⁶ Exalt not your horne on high: ^fpeake not iniquitie aganft God.

⁷ For neither from the Eaft, nor from the Weft, nor from the defert mountanes: ^{8 c})becaufe God is Iudge.

This ^d)man he humbleth, and him he exalteth, ^{9 e})becaufe there is a cuppe in the hand of our Lord ^f)of mere wine ful of mixture.

And he hath powred it out ^g)of this into that, but yet the dregges therof are not emptied: al the finners of the earth shal drinke.

¹⁰ But I wil shew forth for euer: I wil fing to the God of Iacob.

¹¹ And I wil breake al the hornes of finners: and ^h)the hornes of the iuft shal be exalted.

ANNOTATIONS

^a An epitome, or briefe fumme of Christs doctrine, to flee from finne.

^b Be not proud, abufe not the powre you haue, to do what you please.

^c VVhen other Iudges fitte on tribunales, fome may be abfent, or efcape from their fentences: but al without exception fhall be brought in perfons, when Chrift God and Man fhall iudge.

^d Some fhall haue fentence of eternal paine in hel; fome of eternal reward in glorie,

^e though (partly in this world, partly in particular iudgement of euerie foule) God hath already, and wil before the laft day punifh finners, yet there refteth more punifhment, and no impenitent finners fhall efcape, but al fhall drinke of the bitter cuppe of eternal damnation.

^f Strong wine not delayde with water, but mingled with bitter fharp things, as gal, vinegre, brimftone &c. and fo powred into feftered woundes, fo they fhall fuffer vntolerable endles paine, mixed with the worme of confcience, loffe of glorie, rancor of hart, and eternal defperation.

^g Varietie of hellifh torments, from one extreme to an other: as from fnowwaters to exceding heate. *Iob. 24.*

^h The iuft for wel vſing their powre of freewil, and of al powre geuen them in this life, are rewarded in heauen.

Psalm 75

Gods prouidence to-
wards his people.
The 3. key.

The royal prophet fingeth Gods praifes, for his particular prouidence towards the Iewes: 10. further to be extended to al the meeke of the whole earth.

Vnto the end, in prayfes, a Pfalme ^a)to Afaph, a Canticle to ^b)the Affirians.

God is knowne ^c)in Iewrie: in Ifrael his name is great.
³)And ^d)his place is made in peace: and ^e)his habitation in Sion.

⁴)There he brake the powres of bowes, the shilde, the fword, and the battle.

⁵)Thou ^g)doest illuminate merueloufely from the eternal mountaynes: ⁶)al the foolish of hart ^h)were trubled.

They ⁱ)flept their fleepe: and al the men of riches found nothing in their handes.

⁷)At ^j)thy reprehension ô God of Iacob, they ^k)haue al flumbered that mounted on horfes.

^a For the congregation of faithful and godlie people.

^b Amongft others, one notorious example of Gods prouidence is recorded of an hundred fourefcore & fiue thoufand Affirians, flaine in one night by an Angel. *4. Reg. 19.*

^c God was not only known in general, as to pagane Philofophers, and fome others, but more particularly to the Iewes, the iffue of Abraham, Ifaac, and Iacob, by his fpecial benefites towards them.

^d God fuffering al other nations to erre for their finnes, in their fond phantafies of falfe goddes, referued the Ifraelites for his Church,

^e eftablifhing the principalitie therof in Sion.

^f For obtaining and conferuing of Sion from wicked Infidels, God ouerthrewe al fortes of contrarie forces.

^g God not only gaue his people temporal victories ouer their enimies, but alfo illuminated their mindes with knowlege of true religion:

^h others are often trubled in mind, hearing the truth, but are not conuerted through their obftinate follie.

ⁱ VVorldlie men in fupine carlefnes as in a fleepe, paffe ouer this life, and afterwards find themfelues excluded from heauen, for lacke of merites, and good workes, with the foolifh virgins.

^j God vndertaking the defence of his people, and threatning the aduerfe part,

^k they failed in courage, as men ouercome with drowfines of fleepe.

⁸ Thou art terrible, and who shall refit thee? ^a) from that time thy wrath.

⁹ From ^b) heauen thou hast made thy iudgement hearde: ^c) the earth trembled and was quiet.

When God arose vnto iudgement, ^d) that he might faue all the meeke of the earth.

¹⁰ Because ^e) the cogitation of man shall confesse to thee: and ^f) the remanens of the cogitation shall keepe feftiual day to thee.

¹¹ ^g) Vowe ye, and ^h) render to our Lord your God: al ye that round about him bring giftes.

To ⁱ) the terrible, ¹² and him that taketh away the spirite of princes, terrible to the kinges of the earth.

The Prophetes do often speake in the preterence, for the affurance of the thinges to come.

ANNOTATIONS

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- ^a Euen from the first notice of thy wil, the aduerfaries were deieted, fearing thy potent wrath.
- ^b Terrible signes from the firmament appearing before the day of Iudgement,
- ^c perfecutors and others being terrified fhall be aftonied and filent.
- ^d God vvill come to iudge the vvorld, more efpecially for the iuft fake.
- ^e Men that fhall ferioufly thinke and meditate vpon thefe thinges, vvill praife and thanke God for them:
- ^f and the effect, and fvvete repaft of fuch meditations, fhall make as it vvere a great feftiual day, in the deuout foule fpiritually ioyned vvith God.
- ^g The foule thus inflamed with Gods loue, is then apt of gratitude, for his goodnes tovvardes man, to make vvoves of thinges vvhereto vve are not obliged,
- ^h but moft neceffarie it is to be maturely aduifed, and not rafhly, nor lightly to vvov; for being once vvoved, vve are ftrictly bound to vvhatfoeuer vve haue lavvfully promifed. And it is great finne to vvov vndifcretly.
- ⁱ Remembring that for vvoves, and al other vvorkes vve muft anfver to God, vvho is a terrible iudge, readie to punish in bodie and foule, fparing none for their greatnes, not princes, nor kinges, nor vulgar forte, for al are to him alike.

Psalme 76

Gods fpecial protec-
tion of the Ievves.
The 4. key.

*Anie faithful deuout perfon meditating Gods benefites,
7. examineth his cōfciēce, that nothing be in his foule,
that may offend God. Who is alwayes readie to forgeue:
11. and therfore he ftill reneweth his purpofe to ferue
God fincerly, 15. particularly remembring the deliuerie
of Ifrael from Ægypt.*

Vnto the end, for ^a)Idithun, a pfalme ^b)to Afaph.

With ^c)my voice I haue cried to our Lord: *Pfal. 141.*
with my voice to God ^d)and he attended
to me.

³ In the day of my tribulation I fought God, with
my handes ^e)in the night before him: and I ^f)was not
deceiued.

My ^g)foule refused to be comforted, ⁴ I ^h)was min-
deful of God, and was delighted, and was exercifed: and
ⁱ)my fpirite fainted.

⁵ Myne eies ^j)preuented the watches: I was ^k)trubled,
& fpake not.

⁶ I thought vpon old daies: and the eternal yeares
I had in minde.

⁷ And I meditated in the night with my hart, and
I was exercifed, and I ^l)fweped my fpirite.

^a For Idithun to fing, or to make tune for it.

^b For the faithful congregation to confider Gods benefites.

^c Hauing heretofore prayed,

^d I haue obtayned.

^e Efpecially being in tribulation, and praying vvith hart and handes
lifted vp, as vvell in the night as day:

^f I vvvas not frufrate of my prayer.

^g I vvvas fometimes in fuch anguifh that nothing femed comfortable,

^h but I relied vpon God fo firmly,

ⁱ that my fpirite came into an extafie, or traunce.

^j I arofe early before the ordinarie time of avvayking,

^k my hart being attentiuē invvardly, I vttered nothing vvith my
tongue.

^l I diligently examined my cōfciēce.

⁸ Why, ^a) wil God reiect for euer: or wil he not adde to be better pleafed as yet?

⁹ Or wil he cutte of his mercie for euer, from generation vnto generation?

¹⁰ Or wil God forget to haue mercie? or wil he in his wrath keepe in his mercies?

¹¹ And I fayde: ^b)Now haue I begune: ^c)this is the change of the right hand of the Higheft.

¹² I haue bene mindful of the workes of our Lord: becaufe I wil be mindful, from the beginning of thy meruelous workes.

¹³ And I wil meditate in al thy workes: and in thy inuentions I wil be exercifed.

¹⁴ Ô God in the holie is thy way: what God is great as our God? ¹⁵ thou art the God that doeft meruelous thinges.

Thou haft made thy powre knowne among peoples: ¹⁶ thou haft with thine arme redemed thy people, the children of ^d)Iacob, and Iofeph.

¹⁷ The waters ^e)faw thee ô God, the waters faw thee: and they were afrayd, and the depths were troubled.

¹⁸ A ^f)multitude of the founding of waters: the cloudes gaue a voice.

For in deede arrowes doe paffe: ¹⁹ the voice of thy thunder in a wheele.

Thy lightnings shined to the round world: the earth was moued and troubled.

^a Affuredly God vvil not reiect for euer, but he vvil be pleafed with his Church.

^b VVhiles I thus thought, I erred greatly, novv I fee and confeffe that God fuffereth al calamities for the good of his feruantes:

^c and this I knevv not by my felfe, but by the infpiration of God, making this change in me by his gracious hand.

^d The progenie of Iacob, receiued and nourifhed in Ægypt for Iofephs fake, as his adopted children.

^e The read fea, and Iordan felt thy diuine powre, and obeyed thy wil.

^f Noife of vvaters meeting after the Ifraelites vvere paffed, thunders and lightnings alfo hapened, to the terror of the perfecutors, though not mentioned in Exodus.

²⁰ Thy way in the fea, and thy pathes in many waters: and thy fteppes shal not be knowne.

²¹ Thou haft conducted thy people as sheepe: ^a)in *Exo. 14.* the hand of Moyfes and Aaron.

ANNOTATIONS

Psalm 77

Gods great Benefites beftovved vpon the Ievves, and their ingratitude. The 4. key.

The royal prophet exhorting the people to attend, 5. reciteth manie great benefites of God towards their forefathers (whose ingratitude, often rebellion, and chatifement he ftill noteth) 9. as in their entrance into the land of Chanaan: 12. alfo before the fame in Ægypt, and in the defert. 42. How God plagued the Ægyptians: 52. protected, and conducted his people into the promifed land, 56. where likewife they often offended, were punished: 65. yet were ftill conferued: 69. and the tribe of Iuda exalted in king David.

Vnderftanding ^b)to Afaph.

My people attend ye to ^c)my law: incline your eare vnto the wordes of my mouth. ^d)open my mouth in ^e)parables: I wil fpeake *Mat. 13, 5. 35.* ^e)propofitions from the beginning.

³ How great things haue we heard and ^f)haue knowen them, and ^g)our fathers haue told vs.

^a By the minifterie of Moyfes and Aaron.

^b Commended to Afaph a chiefe mufitian, that the people might vnderftand and confider Gods benefites.

^c Neither the lavv, nor the people vvas Dauids, but prefenting Gods perfon, he fpeaketh in his name or authoritie, vvith vvhofe infpiration he vvas replenifhed. *S. Greg. Prepat. in Iob. c. 2.*

^d Albeit the prophet reciteth hiftorically thinges donne, yet the fame vvare parables, fimilitudes, and figures of other thinges:

^e yea of fecret hidden Myfteries, obfcurely fignified in the old Teftament, and reueled in the nev.

^f Which partly we know by written holie Scriptures:

^g partly by Traditions.

⁴ They were not hid from their children, in an other generation.

Telling the prayes of our Lord, and his powers, and his meruelous workes which he hath done.

⁵ And he ^araised vp a teftimonie in Iacob: and ^bmade a law in Ifrael.

How great things he commanded our fathers, ^cto make the fame knowne to their children: ⁶ that ^dan other generation may know.

The children that shal be borne, and shal rife vp, and shal tel their children.

⁷ That they may ^eput their hope in God, and may ^fnot forget the workes of God: and may ^gfeeke after his commandmentes.

⁸ That they become not as their fathers: ^ha peruerfe generation and exasperating.

A generation, that hath not directed their hart, their fpirit hath not bene faithful towards God.

1. Par. 7. ⁹ The ⁱchildren of Ephrem bending, and shooting
v. 21. with bow: were turned in the day of battel.

¹⁰ They kept not the teftament of God: and in his law they would not walke.

^a God of his mercie without precedent merite, raised vp a peculiar people of Abraham, Ifaac, and Iacob,

^b and gaue them a particular law, firft of Circumcifion, & more largely by Moyfes.

^c So Abraham inſtructed his children and his houſe after him, *Gen. 18.*
^d in like forte others taught their children.

^e For three cauſes God gaue his law, that his people may haue confidence in him, he ſhewing his care to inſtruct and gouerne them;

^f that they remember his benefites;

^g and kepe his commandmentes.

^h The Iewiſh nation very often, and in great numbers murmured, rebelled, and committed other great finnes, and therfore Dauid exhorted the people of his time, not to do the like. And this exhortation perteyneth more eſpecially to Chriſtianes, as S. Paul teacheth. *1. Cor. 10.*

ⁱ They firſt (truſting in their owne ſtrength) without Gods commandment (*Num. 14.*) went forth to batle and were ouerthrowne.
1. Par. 7. v. 21.

¹¹ And they forgate his benefites, and his meruelous workes, which he shewed them.

¹² Before their fathers he did meruelous thinges in the land of Ægypt, in the filde ^{a)}of Tanis.

¹³ He diuided the fea & brought them through: *Exo. 14.*
and he made the waters to fstand as in a bottle.

¹⁴ And he ^{b)}conducted them in a cloude by day: and al the night by light of fire.

¹⁵ He ftroke the rocke in ^{c)}the defert: and gaue them water to drinke as in a great depth.

¹⁶ And he brought forth water out of the rocke: and made waters runne downe as riuers.

¹⁷ And they added as yet to finne vnto him: they prouoked the Higheft to wrath in the place ^{d)}without water.

¹⁸ And they tempted God in their hartes: fo that they afked ^{e)}meats for their liues.

¹⁹ And they fpake euil of God: they faide: ^{f)}Can God prepare a table in the defert?

²⁰ Becaufe he ftroke the rocke and waters ranne, & torrentes flowed:

Can he alfo giue ^{g)}bread, or prepare a table for his people?

^a Tanis the principal citie in Ægypt nere the riuier Nilus, where Moyfes wrought his great miracles.

^b This cloude fhadowed them from the heate of the funne in the day, and the fire fhined in the night, al the time that they were in the defert.

^c In mount Horeb: and there was continual water in al the campe, which occupied nere foure miles in length and breadth.

^d Which naturally wanted water: but by miracle had abundance.

^e Not content with Manna, they demanded to haue flesh.

^f Stil incredulous, not beleuing Gods omnipotencie, they thought that, albeit he had geuen them manna, and water, yet he could not geue them flefh.

^g By bread in general is vnderftood al competent meate vfual for a table.

²¹ Therefore our Lord heard, and ^a)made delay: and ^b)fire was kindled in Iacob, and wrath ascended vpon Ifrael.

²² Because they beleued not in God, nor hoped in his saluation.

²³ And he commanded the cloudes from aboue, and opened the gates of heauen.

²⁴ And he rayned them Manna to eate, and bread of heauen he gaue to them.

²⁵ Bread ^c)of Angels did man eate: he sent them victuals in abundance.

²⁶ He ^d)transported the Southwinde from heauen: and in his powre he brought in the Southwest winde.

²⁷ And he rayned vpon them flesh as duft: and as the fand of the sea feathered fowles.

²⁸ And they fel in the middes of their campe: about their tabernacles.

²⁹ And they did eate and were filled exceedingly, and their desire he brought to them:

³⁰ They were not defrauded of their desire.

As ^e)yet their meats were in their mouth:

³¹ And the wrath of God ascended vpon them.

And he killed their fat ones, and ^f)the chosen of Ifrael he hindered.

³² In al these thinges they finned as yet: and they beleued not in his meruelous workes.

^a For this incredulitie, murmuring, and other finnes God kept the children of Ifrael fourtie years in the desert, til al that were of age, when they came from Ægypt, were dead, except only Iosue and Caleb.

^b In the meane time amongst other punishments, manie murmurers were burnt to death with strange fire. *Num. 11.*

^c Manna made by Angels.

^d God so changed the wind, that it brought abundance of quails and other birdes, into their campe. *Exo. 16. Nu. 11.*

^e Immediatly after a moneth (for so long they had abundance of these birdes *ibid. v. 20.*) they were stricken with a plague, and manie died, for their concupiscence.

^f The most fresh strong men died, and so were hindered from poffessing the promised land of Chanaan.

³³ And their daies failed in vanitie: and their years
^{a)}in haft.

³⁴ When he flew them, they fought him: and they
 returned, and ^{b)}early they came to him.

³⁵ And they remembred that God is their helper:
 and the high God is their redemer.

³⁶ And they loued him ^{c)}with their mouth, and
 with their tongue they did lie to him.

³⁷ But their hart was not right with him: neither
 were they counted faithful in his testament.

³⁸ ^{d)}But he is merciful, and wil be propitious to
 their finnes: and he wil not deftroy them.

And he abunded to turne away his wrath: and he
 kindled not al his wrath.

³⁹ And he remembred that they are flesh: ^{e)}spirit
 going, and not returning.

⁴⁰ ^{f)}How ^{g)}often haue they exasperated him in the
 defert: prouoked him to wrath in the place without wa-
 ter.

⁴¹ And ^{h)}they returned, and tempted God: and the
 holie one of Ifrael they exasperated.

⁴² They did not remember his hand: in the day
 that he redemed them from the hand of the afflicter.

^a In fourtie yeares aboue fix hundred thoufand died.

^b They offered morning facrifice.

^c But were not fincere in their hartes.

^d Howfoeuer multitudes of people committe great finnes, and are
 feuerely punifhed, yet Gods mercie preferueth fome by his effectual
 grace, and neuer fuffereth the whole Church to faile, nor to be
 deftroyed.

^e Mans life is like the winde, that ftill paffeth, and the fame returneth
 not. As Ariftotel teacheth.

Here the Hebrewes note the middes of the Pfalter, in 1263. verfes,
 and fo manie in the reft.

^f The people of Ifrael murmured fo often in the defert, that it was
 not eafie to tel how often. See *the Annotation*.

^g For eftfoones repenting they offended God againe and againe.

⁴³ As he put ^a)his signes in Ægypt, and his wonders in the filde of Tanis.

⁴⁴ And he turned ^b)their riuers into bloude, & their ^c)showers that they might not drinke.

cœnomyiam

⁴⁵ He fent vpon them ^d)a fwarme of flies, and it eate them: and ^e)the frogge, and it deftroyed them.

⁴⁶ And he gaue their fruites to ^f)the blaft, and their labors to ^g)the locufte.

⁴⁷ And he killed their vineyardes with ^h)haile: and their mulberie trees with ⁱ)horefroft.

⁴⁸ And he deliuered ^j)their beaft to haile: and their poffeffion ^k)to fire.

⁴⁹ He fent vpon them ^l)the wrath of his indignation: indignation, & wrath, and tribulation: immiffions ^m)by euil angels.

⁵⁰ He made a way to the path of his wrath, he fpared not their liues from death: and their cattel he shut vp in death.

^a The firft figne was in turning a rodde into a ferpent, which was a miracle, but no plague, the other signes were alfo plagues to the Ægyptians.

^b The firft plague.

^c Pooles, lakes, and al fortes of water, yea showers, or raine water; which feldome happeneth in Ægypt.

^d The fourth plague, in order as they are recited in Exodus.

^e The fecond plague.

^f This was a leffe plague, not mentioned in with the greater.

^g The eight plague.

^h The feuenth plague.

ⁱ This alfo is omitted in Exodus.

^j Not only al trees, and plantes, but alfo beaftes were fubiect to the haile,

^k and to fire lightnings.

^l In thefe general termes, of wrath, indignation, and tribulation, the Prophet comprehendeth al the other plagues, to witte, the third of feinies, the fifth of peftilence, the fixt of boyles in men and beaftes, the ninth of darknes three dayes together.

^m Al which God fent by the minifterie of diuels, euil angels.

⁵¹ And ^a)he ftroke al the firftborne in the land of Ægypt: the firft fruites of al their labors in the tabernacles ^b)of Cham.

⁵² And he ^c)tooke away his people as sheepe: and led them as a flock in the defert.

⁵³ And he brought them forth in hope, and they feared not: and the fea couered their enemies.

⁵⁴ And he brought them into ^d)the mount of his ^e)fanctification, the mount, which his right hand purchafed.

And he caft ^f)out the gentiles from their face: and by lot he diuided the land of them in a corde of diftribution:

⁵⁵ And he made the tribes of Ifrael to dwel in their tabernacles.

⁵⁶ And ^g)they tempted, and exasperated God the higheft, and they kept not his teftimonies.

⁵⁷ And they turned away themfelues, & kept not the couenant: euen as their fathers, they were turned as a ^h)crooked bow.

⁵⁸ They incenfed him to wrath in their ⁱ)hilles: and in their grauens they prouoked him ^j)to emulation.

Sculptilibus

^a The tenth and greateft plague, *Exo. 11. v. 5. & c. 12. v. 29.*

^b Egyptians alfo defcended from Cham, by his fonne Mefraim. *Gen. 10. v. 6.*

^c After that Ægypt was thus plagued, God brought Ifrael out of their feruitude, as a shepherd leddeth his sheepe, and defendeth them.

^d Iudea a hillie countrie.

^e Into that countrie which God chofe, and endewed with manie bleffinges.

^f As is written in *Iofue.*

^g After the conqueft and quiet poffeffion, the Ifraelites often fel into groffe finnes, efpecially in the time of Iudges.

^h A croked bow deceiueth the archer, fo this people failed to ferue God, and deceiued them felues.

ⁱ In their altares erected in hills to Idoles.

^j By grauen images of Idoles, they prouoked God to indignation.

59 God heard, and contemned: and he brought Ifrael to nothing ^{a)}exceedingly.

60 And he reiected the tabernacle ^{b)}of Silo, his tabernacle, ^{c)}where he dwelt among men.

61 And he deliuered ^{d)}their force into captiuitie: and their beautie into the hands of the enemie.

62 And he ^{e)}shut vp his people in the fword: and he difpifed his inheritance.

63 ^{f)}Fyre deuoured their young men: and their virgins were not lamented.

64 Their ^{g)}Prieftes fel by the fworde: and their widowes were not wept for.

65 And ^{h)}our Lord was raifed vp as one that fleepeth: as a mightie man hauing furfited of wine.

66 And he ftroke his enimies on the hinder partes: an euerlafting reproch he gaue to them.

67 And he reiected the tabernacle ⁱ⁾of Iofeph: and the tribe of Ephraim he chofe not.

68 But he chofe the tribe ^{j)}of Iuda, mount Sion which he loued.

^a Not abfolutely to nothing, but punished them exceedingly, til they repented, and then fpared and deliuered them from tribulation, as appeareth in the *booke of Iudges*.

^b The Arke of God fometime kept in Silo, *Iofue. 18.* in the tribe of Ephraim, was taken by the Philiftims. *1. Reg. 4.* and neuer returned thither agane.

^c But wherfoeuer the Arke was, there God more efpecially heard their petitions, and gaue anfwers.

^d For their finnes God fuffered the Arke to be taken.

^e And the Ifraelites to be fore afflicted by their enimies.

^f The zeale, and iuft wrath of God fuffered thefe calamities to happen.

^g Ophni and Phinees the fonnes of Heli flaine and Heli himfelfe hearing that the Arke was taken fel from his ftoule and broke his neck. *1. Reg. 4.*

^h Neuertheles God plagued the infidels, and conferued his Church. *1. Reg. 5.*

ⁱ As before *v. 60.*

^j After a time the Arke was brought into the tribe of Iuda.

⁶⁹ And he built ^a)his fanctuarie as of vnicornes in the land, which he hath founded for euer.

⁷⁰ And ^b)he chofe Dauid his feruant, and tooke him from the flockes of sheepe: from after the ewes with yong he tooke him.

⁷¹ To ^c)feede Iacob his feruant, and Ifrael his inheritance.

⁷² And he fedde them in the innocencie of his hart: and in the vnderftandings of ^d)his hands he conducted them.

ANNOTATIONS

The people of Ifrael often murmured in the defert.

40 How often haue they exasperated?) Moyfes (*Deu. 9. v. 7.*) repeting what had paffed in the defert, chargeth the people that they had ftill prouoked our Lord to wrath, from the day, that they came out of Egypt, and alwayes contended aganft him. And our Lord himfelf expoftulating their ingratitude, & often murmuring faith (*Num. 14. v. 22.*) in the beginning of the fecond yeare, that they had then tempted him tenne times; either by this certaine number fignifying an vncertaine, or els chiefly tenne times: for fo often we find recorded that they tempted him, and

Tenne times more notoriously.

1. murmured within that fmal time more notoriously. Firft, nere vnto the redde fea (*Exod. 14. v. 11.*) where feing the Egyptians purfuing them, they murmured againft Moyfes, for bringing them out of Egypt, faying: It had benne much better to haue ferued
2. the Egyptians, then to die in the wildernes. Secondly, for want
3. of fwete water. *Exod. 15. v. 24.* Thirdly, for lack of meate,
4. *Exod. 16. v. 3.* Fourtly, keeping Manna for the next day, contrarie to Gods commandment. *ibid. v. 20.* Fiftly, going on
5. the Sabbath day, alfo contrarie to Gods commandment, to gather
6. Manna. *ibid. v. 27.* Sixtly, for want of water in Raphidim.
7. *Exod. 17. v. 2. Num. 26. v. 2.* Seuently in Horeb, adoring a
8. calfe & the image therof. *Exod. 32.* Eightly, repynning for their
9. trauels in the wildernes. *Nu. 11. v. 1.* Nintly, loathing Manna,
10. and burning with defire to eate flefh. *ibid. v. 4. 5. 6.* Tently, defparing to poffeffe the promifed land of Chanaan, after that the

^a The Church was firme, and euer preferued in the old teftament til Chrifft, and from Chrifts time to the end of the world.

^b Gods particular grace in choofing, and exalting Dauid, was a fpecial benefite to the Ifraelites.

^c To rule and gouerne the people of Ifrael.

^d Prudently vfing his powre and authoritie.

difcouerers had reported the difficulties, with the force of the people, and of the cities againſt which they muſt fight. *Nu. 14. v. 1.* Al which and the reſt, faith S. Paul, happened to them in figure of vs: and are written for our correption (or admonition) that we murmur not as they did. *1. Cor. 10.*

Psalme 78

The Prophet, in perſon of the Church, lamenteth the crueltie of perfecutors (both in the old and new teſtament) 5. prayeth for releaſe, with iuſt reuenge againſt Gods enemies, that blaſpheme his name, 13. and promiſeth to be grateful in diuine praifes.

The Church ſuffereth verie great perfecutions.
The 6. key.

A Pfalme ^a)to Afaph.

O God ^b)the Gentiles are come into thine inheritance, they ^c)haue polluted thy holie temple: they haue made Ieruſalem ^d)as a watch toure of fruits.

² They haue made ^e)the carcaſes of thy ſeruants, meats for the foules of the aire: the fleſh of thy ſainctes for the beaſtes of the land.

³ They haue poured out their bloude as water round about Ieruſalem: and there was none to burie them.

⁴ We are ^f)become a reproch to our neighbours: a ſcorne and mocke to them that are round about vs.

^a To be fungue by Afaph and his companie, in the behalfe of people vnited in faith.

^b Cruel infidels haue inuaded thoſe thinges, which perteyne to thy Church,

^c euen poſſeſſed and prophaned the holie temple of the Iewes, and Churches of Catholique Chriſtians. Fulfilled by Antiochus, in Ieruſalem; by the Vandals in Afrike; by Proteſtants, and Puritanes, in diuers partes of Europe, and wil be more vniuerſally by Antichriſt in al Chriſtendom.

^d In ſteed of great and faire Churches, Gods ſeruantes are fane to vs meane houſes, yea poore cotages.

^e Some perfecutors ſuffer not Martyrs bodies to be buried, but hang them on polles, and pinnacles, where birdes may eate them.

^f Chriſtianes Gallileans, Catholiques Homouſians, and now Papiftes, in ſpite and reproch.

⁵ How long ô Lord wilt thou ^{a)}be angrie for euer:
shal thy zeles be kindled as a fire?

⁶ Poure out thy wrath vpon the Gentiles, ^{b)}that
haue not knowne thee: & vpon the kingdomes, that
haue not inuocated thy name.

⁷ Because they haue deuoured Iacob: and his place
they haue made defolate.

⁸ ^{c)}Remember not our old iniquities, let thy mer-
cies quickly preuent vs: because we are become exceeding
^{d)}poore.

⁹ Help vs ô God our fauour: and for the glorie of
thy name ô Lord deliuer vs: and be propitious to our
finnes for thy names sake.

¹⁰ Left they say perhaps amongft the Gentiles: ^{e)}Where
is their God? and ^{f)}be notified in the nations before our
eies.

The reuenge of the blood of thy feruants, which
hath benne shed: ¹¹ let the groning of the fettered enter
in thy fight.

According to the greatnes of thine arme, poffeffe
thou ^{g)}the children of them that are put to death.

¹² And ^{h)}render to our neighboures feuenfold in

^a Sinnes prouoking Gods wrath, are one caufe why he fuffereth his
people to be perfecuted.

^b Though the faithful committe fome finnes, yet in refpect that they
beleue rightly, haue zeles in Gods caufe, and denie not God, they
are nerer to grace and fauour.

^c Efpecially when they repent, and confeffe their finnes, then thofe
that neither know nor wil know God; but obftinately impugne and
refift the truth.

^d So much afflicted, and defpifed, that none wil regard the truth
which we profefse.

^e Albeit ô Lord, thou fuffer vs to be punifhed, yet fuffer not thyn en-
imies to infuld, as though thou were not our God; and confequently
thou haddeft no people at al in the world.

^f Therefore we pray, that the reuenge of thy feruantes blood may be
fo notified, that it can not be denied, nor doubted of. Which is
alfo here prophecied, that it wil fo come to paffe in the end.

^g Preferue alfo, ô God, the reliques of thy feruantes, the fucceffors
of thy Martyrs.

^h This alfo is a prophecie, that God wil moft feuerely reuenge the
blafphemie of perfecutors.

their bofome: their reproch wherewith they haue reproched thee ô Lord.

¹³ But ^{a)}we thy people, and the sheepe of thy pasture, wil confesse to thee for euer.

Vnto generation and generation we wil shew forth thy praise.

ANNOTATIONS

Psalme 79

The Prophet prayeth for the releafe of Ifrael in great tribulation, 15. forsheweth the coming of Chrift to redeme man from finne, and from thraldome of the diuel.

Chrift our Redemer from finne and captiuitie.

The 5. key.

Vnto ^{b)}the end, for ^{c)}them, that shal be changed, teftimonie to ^{d)}Afaph, a Pfalme.

Thou that rulest Ifrael, attend: that ^{e)}conductest Ioseph as a sheepe.
Which fittest vpon the cherubs, ^{f)}be manifest ³ before ^{g)}Ephraim, Benjamin, and Manasses.

Raife vp ^{h)}thy might, and come, to faue vs.

-
- ^a Gods people deliuered from perfecution, and perpetually conferued, wil alwayes praise God for the fame.
 - ^b Perteyning to the new Testament,
 - ^c especially to Gentiles, that shal be conuerted to Chrift.
 - ^d For perpetual memorie to the congregation of faithful.
 - ^e By Ioseph the prophet vnderstandeth al Ifrael: because the first birthright being taken from Ruben was geuen to him, to witte double portion of enheritance, two tribes of twelue.
 - ^f Appeare, and shew thy mightie hand before thy people:
 - ^g wherof Ephraim, Benjamin, and Manasses folowing the Arke, when they marched or camped, should most directly see what appeared therein, the other nine tribes being placed before it, and on both sides. *Num. 2.*
 - ^h Thou which alwayes can helpe vs, now vse thy powre in deliuering vs from this temporal miserie.

⁴ Ô God ^{a)}conuert vs: and shew ^{b)}thy face, & we shal be faued.

⁵ Ô Lord the God of hoftes, how long wilt thou be angrie ^{c)}vpon the prayer of thy feruant?

⁶ Thou wilt feede vs with the bread of teares: and giue vs drinke with teares ^{d)}in mefure.

⁷ Thou haft made vs to be a contradiction to our neighbours and our enimies haue fcornd vs.

⁸ Ô God of hofts ^{e)}conuert vs: and shew thy face, and we ^{f)}shal be faued.

⁹ Thou didft transport ^{g)}the vineyard out of Ægypt: thou didft caft out ^{h)}the Gentiles, and planted it.

¹⁰ Thou waft the guide of the way ⁱ⁾in the fight therof: thou didft plant the rootes therof, and it ^{j)}filled the earth.

¹¹ ^{k)}The shadow of it couered the mountanes: and the bowghes of it the ceders of God.

¹² It extended her branches euen to ^{l)}the fea; and her boughes vnto ^{m)}the riuer.

¹³ Why haft thou deftroyed the hedge therof: and al that paffe by the way doe plucke it.

¹⁴ The ⁿ⁾boare of the wood hath deftroyed it: and ^{o)}the fingular wilde beeft hath eaten it.

^a Set vs in a better ftate.

^b Shew thy benigne countenance and fauoure, Myftically, fend the promifed Meffias, Chrift, the effential Image of God. *2. Cor. 4. v. 4. Collof. 1. v. 15.*

^c How long wilt thou differre to heare our prayer?

^d Thou doft iuftly punish vs, but thou tempereft the fame with meafure, that it excede not to our ruine.

^e God firft preuenting vvith his grace,

^f man may cooperate therewith to his iuftification, and faluation.

^g Thy Church and people.

^h The Chananites.

ⁱ The cloude, and pillar of fire were vifible guides.

^j And it multiplied mightely.

^k Hyperbolical fpeech to fignifie the great multiplication of the Ifraelites.

^l From the mediterranean fea of Paleftin,

^m to the riuer Euphrates. *Exo. 23. v. 31. Deut. 11. v. 24.*

ⁿ Cruel enimies more like to moft cruel beaftes then to men.

^o Yea fo cruel, as none els in the world are like vnto them.

¹⁵ Ô God of hoafte returne: regard ^{a)}from heauen, and fee, and vifite this vineyard.

¹⁶ And ^{b)}perfite it, which thy right hand hath planted: and vpon ^{c)}the fonne of man whom thou haft confirmed to thee.

¹⁷ ^{d)}Things burnt with fyre, and digged doune at the increpation of thy countenance shal perish.

¹⁸ Let ^{e)}thy hand be vpon the man of thy right hand: and vpon the fonne of man, whom thou haft confirmed to thee.

¹⁹ And we depart not from thee, thou wilt quicken vs: and we wil inuocate thy name.

²⁰ ^{f)}Ô Lord the God of hoafte conuert vs: and shew thy face, and we shal be faued.

ANNOTATIONS

Psalme 80

All men are inuited to celebrate feftiual dayes, 6. which were intituted in memorie of benefites receiued. 9. The deuout shal be protected, and the negligent leift in diftreffe.

Inuitation
to celebrate
feftiual dayes
deuoutly.
The 7. key.

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- ^a The Prophet now prayeth for the coming of Chrif, which he faw in fpirite.
- ^b The Church of the old teftament, in her beft ftate, wanted the perfection, which the Church of Chrif hath.
- ^c Chrif our Meffias moft commonly called by this title: The Sonne of man.
- ^d So thy vinyard can not indure if it be ftill afflicted, and trodden downe.
- ^e Chrif working by Gods powre redreffeth all miferies.
- ^f The fame is the 8. and the 15. verfe (with litle alteration) and here repeted the third time. In which we alfo pray for three thinges: firft to be purged, and conuerted from finne: fecond to be illuminated by Chrif, the Image of God: thirdly to be fanctified, and faued in eternal glorie to haue the fruition of the moft bleffed Trinitie.

Vnto ^{a)}the end, for ^{b)}wine preffes, a Pſalme to
^{c)}Aſaph him ſelfe.

Reioice to God our helper: make Iubilation to
the God of Iacob.

^{c)}Take ye Pſalme, and ^{d)}giue timbrel: pleaſant Pſal-
ter with the harpe.

The feaſt of ⁴ Sound ye with trumpet in ^{e)}the new moone, in
Neomenia. ^{f)}the notable day of your ſolemnitie.

Feaſt of trumpetes. ⁵ Becauſe it is a precept in Iſrael, and iudgement
to the God of Iacob.

⁶ He put it for a teſtimonie in ^{g)}Iofeph, when he
came out of the Land of Ægypt: he heard a tongue which
he knew not.

In memorie of this ⁷ He turned away his backe ^{h)}from burdens: his
benefite Paſch handes ſerued in baskettes.

⁸ In ⁱ⁾tribulation thou didſt inuocate me, and I
heard thee: I heard thee in the ſecret of the tempeſt: I
^{j)}proued thee at the water of contradiction.

⁹ Heare ô my people: and I ^{k)}wil conteſt thee: Iſrael
^{l)}if thou wilt heare me.

^a This Pſalme perteyneth not only to the old teſtament, but alſo to
the new.

^b Gods ſeruants oppreſſed with tribulation.

^c To be ſonged by Aſaph a chief maſter of muſike.

^d Make readie al theſe muſical inſtruments.

^e In the Calendes, or firſt day of euerie moneth, in remembrance of
Gods prouidence, and perpetual gouernment of al creatures:

^f and moſt eſpecial ſolemnitie in the firſt day of the ſeuenth moneth,
in memorie of Iſaac conſerued from death, in whom God promiſed
Abraham, to multiplie his ſeede, and to bleſſe al nations. *Gen. 7.*
v. 21. c. 21. v. 12. c. 22. v. 18.

^g The people of Iſrael ſignified by Iofeph, as *Pſal. 79. v. 2.*

^h God deliuered the ſame people from their vntolerable bondage
of carying burdens in baskettes, from geathering ſtraw, making
bricks, and other ſeruitude. *Exo. 1. 14. c. 5. v. 7.*

ⁱ The admonition of God to the people:

^j yet after ſo great benefites thou didſt murmure, and contradict
me. *Exo. 17. Num. 20.*

^k Seriouſly admoniſh thee.

^l Man by free wil may chooſe whether he wil obey or no.

¹⁰ There shall be ^a)no new God in thee, neither shalt thou adore a strange God.

The feast of Pentecost in memorie of the lawe.

¹¹ For I am the Lord thy God, which brought thee out of the land of Ægypt: ^b)dilate thy mouth and I will fill it.

¹² And my people heard not my voice: and Israel attended not to me.

Rom. 1. v. 24.

¹³ And I let them alone, according to the desires of their heart, they shall goe in their own inventions.

¹⁴ If my people had heard me: if Israel had walked in my wayes:

¹⁵ I had ^c)for nothing, ^d)perhaps humbled their enemies: and had laid my hand upon those that afflict them.

¹⁶ The enemies of our Lord have lied to him: and ^e)their time shall be for ever.

¹⁷ And ^f)he fedde them of the fatted of corn: and out of the rocke, with honie he filled them.

ANNOTATIONS

Psalm 81

The Prophet declareth, 2. that God reprehendeth vniuersall Iudges and Magistrates: premonisheth them of his feuer & eternal punishment: 8. wherto the prophet conforming his will prayeth for the same.

Admonition to Magistrates.
The 7. key.

A Psalm to Asaph.

^a This was an other great benefite, to geue an expresse law, for their instruction.

^b Obseruing my commandments, aske what thou wilt, and I will geue it thee.

^c Very easely.

^d Of my freewill and liberalitie, without necessitie or obligation.

^e The wicked that promise to serue God, and do it not shall be in eternal torments.

^f In the meane time God bestowed these benefites vpon them, for the iusts sake.

God ftood in the affemblie ^{a)}of goddes, and in the middes he ^{b)}iudgeth goddes.

²How long iudge ye iniquitie: and accept ye the perfons of finners.

³Iudge ye for the needie and the pupil: iuftifie ye the humble, and the poore.

⁴Take away the poore: and deliuer the needie from the hand of the finner.

⁵They ^{d)}knew not, neither did they vnderftand, they walke in darkeneffe: ^{e)}al the foundations of the earth shal be moued.

⁶I faide: You are ^{f)}goddes, and the fonnes of the higheft al.

⁷^{g)}But you shal die as men: and fal ^{h)}as one of *Sap. 6.* the princes.

⁸ⁱ⁾Arife ô God, iudge the earth: ^{j)}becaufe thou shalt inherite in al the Gentiles.

ANNOTATIONS

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- ^a The wordes of the prophet, admonifhing al magiftrates, that when they fitte in iudgement, or determine anie caufe, God who is there, and euerie where prefent,
- ^b attendeth their proceffe: and therfore it behoueth them to be aduifed what they doe: euen as if they heard God fpeaking as here foloweth:
- ^c The wordes of God, though not vttered fenfibly, yet in effect intimated by his law, according wherto he wil procede in iudgement againft vniuft Iudges.
- ^d Such iudges procede in groffe ignorance, not caring to vnderftand, but content to walke in darknes.
- ^e Ye are fo euil difpofed, that you would turne al vpſide downe, iuftifying the wicked, and condemning the iuft.
- ^f For your office which you participate of me, you are certaine goddes vpon earth:
- ^g but when you die you ſhal find that you are men, ſubiect to Gods iudgement:
- ^h yea your puniſhment wil be greuous, and importable: for the mightie ſhal mightely ſuffer torments.
- ⁱ Again the wordes of the prophet praying God,
- ^j that feeing he is Lord of al he wil iudge al.

Psalme 82

*The Church impugned by al fortes of enimies, 10. prayeth
God to confound them, as she hath donne diuers the like,
17. wherby fome shal be conuerted.*

Perfecuters of
the Church
confounded or
conuerted.
The 6. key.

A Canticle of Pfalme to Afaph.

O God ^{a)}who shal be like to thee? ^{b)}hold not
thy peace, ^{c)}neither be thou appeased ô God:
³For behold ^{d)}thine enimies haue made a found:
they that hate thee, ^{e)}haue lifted vp the head.

⁴ They haue taken malignant counfel vpon thy peo-
ple: and they haue deuifed againft thy faints.

⁵ They haue faide: Come, and let vs deftroy them
out of ^{f)}the nation: and let ^{g)}the name of Ifrael be re-
membred no more.

⁶ Becaufe they haue deuifed with one consent: they
haue together made a couenant againft thee.

⁷ The tabernacles of ^{h)}the Idumeians, and ⁱ⁾the Ifma-
helites, ^{j)}Moab, and ^{k)}the Agarens.

⁸ ^{l)}Gebal, and ^{m)}Ammon, and ⁿ⁾Amalec: ^{o)}the foren-
ers, with ^{p)}the inhabitantes of Tyre.

^a Seing none is like to thee ô God,

^b shew thy powre and maieftie,

^c be not filent.

^d The cruel perfecuters are moft infolent,

^e and proud.

^f That there be no more anie faithful people,

^g anie Catholiques leift aliue.

^h The progenie of Efau,

ⁱ the feede of Ifmael,

^j defcending from the elder fonne of Lot.

^k The iffue of Abraham by Agar, who falfly cal them felues Sarafcens,
as if they were of Sara.

^l People of Gebal a citie of Syria,

^m of the other fonne of Lot.

ⁿ Thofe that firft oppugned the Ifraelites, after they were parted
from Ægypt. *Exo. 17.*

^o The Philiftians,

^p and Tyrians, al nere neighboures, and fome of them nere akine to
the Ifraelites, were their great enimies.

⁹ Yea and ^a)Affur alfo is come with them: they are made an aide to the children of Lot.

¹⁰ Doe to them as ^b)to Madian, and ^c)Sifara: as to ^d)Iabin in the torrent Ciffon.

¹¹ They perished ^e)in Endor: they were made as ^f)the dung of the earth.

¹² Put their princes as ^g)Oreb, and Zeb, and Zebee, and Salmana.

Al their princes: ¹³ which haue faide: Let vs poffeffe the Sanctuarie of God for an inheritance.

¹⁴ My God put them ^h)as a wheele: and as ftubble before the face of the winde.

¹⁵ Euen as fire that burneth a wood & as a flame that burneth the mountaines:

¹⁶ So shalt thou purfew them in thy tempeft: and in thy wrath thou shalt trouble them.

¹⁷ Fil their faces with ignominie: and ⁱ)they wil feeke thy name, ô Lord.

¹⁸ Let ^j)them be ashamed, and troubled for euer and euer: and let them be confounded, and perish.

^a Others alfo coming further of, ioyned againft Gods people, in figure that al heretikes, and other infidels confpire together againft Catholiques.

^b The Pfalmift therfore prayeth (and withal prophecieth) that God wil at laft deftroy them, as he did Madian. *Num. 31. Iudic, 6. & 7.*

^c Sifara captaine general,

^d for Iabin king of Afor nere Ciffon. *Iudic. 4. v. 7. & 23.*

^e Within the territorie of Manaffes (*Iof. 17.*) which they inuaded.

^f Slaine and not buried.

^g Thefe foure princes of the Madianites were flaine by Gedeons forces. *Iudic. 7. & 8.*

^h By foure fimilitudes the prophet defcribeth the punishment that shal fal vpon persecuters.

ⁱ God by punishing feeketh the conuerfion of finners, not their eternal death.

^j But fuch as be ftill obftinate, and finally impenitent do perish for euer.

¹⁹ And let them know that ^{a)}Lord is thy name, thou onlie the Higheft in al the earth.

ANNOTATIONS

Psalme 83

Deuout perfons feruently defire eternal glorie, 6. accounting it, in the meane time, a happie ftate to be in the militant Church, 12. where God firft geuing grace, wil geue glorie in the triumphant.

Eternal glorie.
The 10. key.

Vnto the end, ^{b)}for wine preffes, to ^{c)}the children of Core, a Pfalme.

How beloued are ^{d)}thy tabernacles ô Lord of hoastes! ³ my foule coueteth, and ^{e)}fainteth vnto the courtes of our Lord.

My hart, and ^{f)}my flesh haue reioyced toward the liuing God.

⁴ For ^{g)}the fparow alfo hath found her an houfe: and ^{h)}the turtledoue a neft for her felfe, where she may lay her young ones.

^a God only the creator of heauen and earth is properly called LORD: VVhose effential, and incommunicable name is VVHICH IS. *Exo. 3. v. 14. & 6. v. 3.*

^b For men afflicted in this vale of miferie.

^c By the children of Core not being mufitians (but potters in the temple, *1. Par. 26.*) S. Auguftin here and in other titles of Pfalmes, vnderftandeth the faithful children of Chrift.

^d The glorious manfions in heauen, which God hath prepared for the iuft.

^e Vehement defires do fometimes depriue vs of external fenfe.

^f The mind reioycing in hope, the bodie is alfo recreated, releued, and reuiued, which before was dulle and heaueie.

^g As fparowes by natural inftinct feeking habitations, finde houfes to dwel in,

^h and turtles haue neftes, wherin to lay their young ones: fo faithful foules feeke to dwel in heauen, and in the meane time to lay vp good workes within the Catholique Church; out of which (fayth *S. Auguftin in this place*) how good foeuer workes do feme (as

Thine ^{a)}altars ô Lord of hoastes: my King, and my God.

⁵ Bleffed are they, that dwel in ^{b)}thy houle ô Lord: for euer and euer they shal praife thee.

⁶ Bleffed is the man, whose helpe is from thee: he ^{c)}hath difpofed ascenfion in his hart, ⁷ in ^{d)}the vaile of teares, in the place, which he hath appointed.

⁸ For ^{e)}the lawgeuer shal geue ^{f)}bleffing, they shal goe ^{g)}from vertue into vertue: ^{h)}the God of goddes shal be feene in Sion.

⁹ Lord God of hoastes heare my prayer: receiue with thine eare ô God of Iacob.

¹⁰ Behold ô God our protectour: and ⁱ⁾looke vpon the face of thy Chrif.

when paganes, and heretikes feede the hungrie, cloth the naked, receiue ftrangers into their houfes, vifite the ficke, comforte prifoners) being not laid in the neft, *conculcabuntur, & conterentur: non feruabuntur, non cuftodientur*: they fhall be trodde vnder foote, they fhall be bruifed in peeces: they fhall not be conferued, they fhall not be kept: but (that fuch workes may be profitable and be conferued) they muft be donne in true faith, in the Catholique faith, in focietie of the vnitie of the Church.

^a VVorkes are good, and rightly laide vp when they are donne in vnitie, and participation of Gods Altares, the moft proper places of Diuine Seruice, of external Sacrifice in this life, and fpiritual facrifice of perfect praifes in eternal glorie; where al Saintes without ceafing fing: Holie, holie, holie, Lord God of hoastes. *Ifaiæ. 6. Apoc. 4.*

^b The Catholique Church.

^c The iuft by Gods grace and helpe, may refolue to ascend by fteppes and degrees, from vertue to vertue (*v. 8.*) euen to heauen,

^d though he be now in this vaile of teares, by reafon of mans finne, who otherwife was before finne in paradife, a place of delight.

^e Chrif our lawgeuer,

^f geueth abundance of graces,

^g with continual increafe.

^h But our only omnipotent God, is to be feen by this effect of his grace, in the Church and not elfwhere.

ⁱ Agreeably to this the Church maketh al her petitions, concluding al prayers, By Chrif our Lord.

¹¹ Because ^a)better is one day in thy courtes, about
thousands.

I haue chosen to be ^b)an abject in the house of my
God: rather then to dwell ^c)in the tabernacles of finners.

¹² Because God ^d)loveth mercie and truth: our Lord
will geue ^e)grace, ^f)and glorie.

¹³ He wil not depriue them of good thinges, that
^g)walke in innocencie: ô Lord of hostes bleffed is the
man, that hopeth in thee.

ANNOTATIONS

Psalm 84

*With commemoration of Gods former benefites, 5. Christs Incarnation of
Incarnation is prophesied, 9. bringing peace and salva- Christ.
tion, 11. mercie and iustice concurring together. The 5. key.*

Vnto the end, to the children of Core, a Psalm.

O Lord thou ^h)haft bleffed thy land: thou ⁱ)haft
turned away the captiuitie of Iacob.
³)Thou ^j)haft forgiven the iniquitie of thy people:
thou ^k)haft couered al their finnes.

-
- ^a In respect of the future retribution, which euerie one shal receiue
according to their desertes, one day in Gods Church is better then
thousands out of it.
- ^b And better to be in the poorest state of Catholique Christians,
- ^c then in greatest palaces or highest dignities amongst finners.
- ^d The Diuine wisdom fo vseth mercie, and veritie, that neither may
preiudice the other:
- ^e and so geueth grace in this life,
- ^f and glorie in the next.
- ^g Besides innocencie conferred without finne, there is also innocen-
cie after remission of finne, of which the prophet here speaketh.
- ^h God bestowed manie great benefites vpon the people of Israel:
- ⁱ he brought them out of the bondage of Ægypt.
- ^j Remitted their manifold finnes:
- ^k pardoned also a great part of due punishment.

⁴ Thou haft mitigated al thy wrath: thou haft turned away from the wrath of thine indignation.

⁵ ^{a)}Conuert vs ô God our fauiour: and ^{b)}auert thy wrath from vs.

⁶ Wilt thou be wrath with vs for euer? or wilt thou extend thy wrath from generation vnto generation?

⁷ Ô God thou ^{c)}being turned shalt quicken vs: and thy people ^{d)}shal reioyce in thee.

⁸ Shew vs ô Lord thy mercie and giue vs thy faluation.

⁹ I wil ^{e)}heare what our Lord God wil fpeake in me: ^{f)}becaufe he wil fpeake peace vpon his people.

And vpon ^{g)}his faincts: and vpon them, that are conuerted to the hart.

¹⁰ But yet his faluation is nigh to them that ^{h)}feare him: that glorie may inhabite in our land.

¹¹ ⁱ⁾Mercie and truth haue met each other: ^{j)}iuftice and peace haue kiffed.

-
- ^a As thou haft fpared thy peculiar people, fo we befech thee ô God creator and general Sauour of al mankind,
- ^b mitigate thy wrath towards vs al.
- ^c Til God firft fthew his mercie, finners lye dead in guilt of finne, but by his grace they are fturred vp, and quickned:
- ^d and ioyfully returne to God.
- ^e The wordes of the prophet,
- ^f fignifying that God had reueled vnto him the redemption of mankind.
- ^g Not al men are iuftified, and faued, but thofe that are hartely and fincerely conuerted.
- ^h Though al be not faued (becaufe manie wil not cooperate to Gods grace) yet very manie hauing the feare of God, which is the beginning of godlie wifdom, freely accept of Gods mercie, and fo the Church is gloriously propogated.
- ⁱ VVheras Gods mercie would faue al, and his truth, or iuftice requireth that finnes be duly punifhed, by Chrifts Paffion and death, fufficient fatisfaction is offered for al finnes, and thofe that wil be partakers by penance, and conformitie to Gods law, may haue remiffion,
- ^j and fo iuftice is obserued, and peace made betwen God and his fubiects.

¹² ^{a)}Truth is rifen out of the earth: ^{b)}and iustice hath looked downe from heauen.

¹³ For ^{c)}our Lord certes wil geue benignitie: and ^{d)}our land shal giue her fruite.

¹⁴ ^{e)}Iustice shal walke before him: and shal fet his steppes in the way.

ANNOTATIONS

Psalme 85

In consideration of his owne imperfections, the royal prophet, or other faithful person prayeth God, 5. according to his mercie and goodnes, 9. shewed in conuerting Gentiles, 13. and in deliuering the supplicant him self from the state of damnation, 16. that he wil ftill direct and defend him against al enimies.

A prayer for continual grace.
The 7. key.

A praier ^{f)}to Dauid him selfe.

Incline thine eare ô Lord, and ^{g)}heare me: ^{h)}because I am needie and poore.

² Keepe my foule, because ⁱ⁾I am holie: faue thy seruant my God, that ^{j)}hopeth in thee.

³ Haue mercie on me ô Lord, because I haue cried to thee ^{k)}al the day: ⁴ make ioyful the foule of thy seruant, because to thee ô Lord haue I ^{l)}lifted vp my foule.

^a Integritie of conscience reigneth in good men,

^b God sending iust meanes from heauen to faue them.

^c God geueth grace,

^d and so men yeld fruite.

^e Yea they walke in iustice, and right path of Gods law.

^f A forme of prayer for king Dauid, and for anie faithful person.

^g There be fundrie iust causes which moue God to heare our prayers:

^h first our necessitie requireth Gods helpe.

ⁱ Secondly because we professe, and promise to lead a holie life.

^j Thirdly, because we trust and hope in God.

^k Fourthly, because we perseuere in prayer.

^l Fifthly, if we pray with attention of mind.

⁵ Because thou ô Lord art ^{a)}fwete, and ^{b)}milde: and ^{c)}of much mercie to al that inuocate thee.

⁶ ^{d)}Receiue ô Lord my praier with thine ears: and attend to the voice of my petition.

⁷ In the day of my tribulation I haue called to thee: because thou haft heard me.

⁸ There is not the like to thee amongft goddes ô Lord: and there is not according to thy workes.

⁹ ^{e)}Al nations whatfoeuer thou haft made, shal ^{f)}come, and shal adore before thee ô Lord: and they shal ^{g)}glorifie thy name.

¹⁰ Because thou art great and doing meruelous thinges: thou onlie art God.

¹¹ Conduct me ô Lord in thy way, and I wil walke in thy truth: let my hart reioyce that it may feare thy name.

¹² I wil ^{h)}confeffe to thee ô Lord my God with al my hart, and wil glorifie thy name for euer:

¹³ Because thy mercie is great vpon me: and thou haft deliuered my foule out of ⁱ⁾the lower hel.

¹⁴ Ô God the wicked are rifen vp vpon me, and the fynagogue of the mightie haue fought my foule: and they haue not fet thee in their fight.

¹⁵ And thou ô Lord the God of compaffion and merciful, patient, and of much mercie, and ^{j)}true.

^a Sixtly because God of his owne nature is benigne, readie to bestow benefites.

^b Seuently, he is meeke to remitte offences.

^c Eightly, he is merciful to mitigate the punifhment, to thofe that make recourfe vnto him.

^d For thefe caufes we pray as foloweth.

^e Vocation of Gentiles.

^f They fhall come by faith,

^g and glorifie God by good workes. *Mat. 5. v. 17.*

^h Confeffion of praife.

ⁱ From the ftate of eternal damnation.

^j In performing al promifes.

¹⁶ Haue respect to me, and haue mercie on me,
^a)giue thine empire to thy feruant: and faue the fonne
of thy handmaide.

¹⁷ Make with me ^b)a figne vnto God, that they may
fee which hate me, and may be confounded: ^c)becaufe
thou ô Lord haft holpen me.

ANNOTATIONS

Psalme 86

The Church of Chrift beginning in Ierufalem, 3. is extended to al Nations, 5. glorious, 6. and permanent, 7. in holie ioy.

The Catholique
Church glorious.

The 6. key.

To the children of Core, a Pfalme of Canticle.

The foundations thereof in the holie ^d)mountaynes:
² our Lord loueth the gates of Sion, aboue al
the tabernacles of Iacob.
³ Glorious thinges are faide of thee, ô citie of God.
^{4 e})I wil be mindeful of ^f)Raab, and Babylon knowing me.

^a A digreffion (vfual to prophetes) of Christs Empyre and Kingdom the Church, geuen to him, being the fonne of an immaculate virgin, the handmaide of God.

^b The chief and principal figne of Christs, and his Churches glorie, is his Refurrection, præfigured in Ionas.

^c VVherby al enimies are confounded, either to their conuerfion, or to eternal damnation. See *S. Auguftin*.

^d Christs Church was firft founded in Ierufalem on Whitfunday, *Act. 2.* in mount Sion, which hath two toppes, in one of which the Temple ftood, in the other Dauids towre or palace.

^e The Prophet in the perfon of Chrift, faith he wil commend vnto his Apoftles, and other Apoftolical men, that they conuert al nations (as our Sauour gaue exprefse commiffion and commandment *Math. 28. Luc. 24. v. 47. Act. 1. v. 8.*)

^f naming here Raab (which is Ægypt) and Babylon:

Behold ^a)the foreners, and Tyre, & the people of the Æthiopians, theſe ^b)were there.

⁵ Shal it not be ſaid of Sion ^c)Man and man, is borne in her; and ^d)the Higheſt himſelfe founded her?

⁶ Our Lord wil declare ^e)in ſcriptures of peoples, and ^f)of princes: of thoſe that haue bene in her.

⁷ The ^g)habitation in thee, is as it were of al reioycing.

ANNOTATIONS

Pſalme 87

A prayer in
long affliction.
The 7. key.

A faithful perſon fore and long afflicted, lamentably complaineth, praying God, 15. not ftill to repel him, being leift deſolate, 19. without al conſolation of freindes.

^a The Philiftims, Tyrians, Æthiopians,

^b & the reſt, ſhal be regenerate in this Church, which for the affured certaintie therof (after the prophets maner of ſpeaking) is affirmed in the pretence, as if it were then donne.

^c It ſhal be reported, or one ſhal ſay to an other: Loe this and that man, al theſe and al theſe men are regenerate by Baptiſme in the Church of Chriſt.

^d God himſelfe, Chriſt God and Man, founded this Church.

^e The multitude of the elect is ſo great, that only God knoweth the number,

^f and the qualities of al fortes, of Princes, Prelates, and Peoples.

^g Great ſpiritual ioy with peace of conſcience, is in true Chriſtian Catholiques in the militant Church; but the bleſſed haue the moſt abſolute & ſecure ioy of al, in the Church triumphant.

A Canticle of a Psalm, to the children of Core,
unto the end, for ^a)Maheleth ^b)to answer, ^c)of vnderstanding
to Eman the Ezrahite.

O Lord the God of my saluation: ^d)in the day
haue I cried, and in the night before thee.
³)Let my prayer enter in thy fight: incline thine
eare to my petition.

⁴ Because my foule is replenished with euils: and
^e)my life hath approached to hel.

⁵ I ^f)am accounted with them that descend into the
lake.

I am become as a man without helpe, ⁶ ^g)free among
the dead, as the wounded sleepe in the sepulchres, of
whom thou art mindful no more: and they are cast of
from thy hand.

⁷ They haue put me in ^h)the lower lake: in the
darke places, and in the shadowe of death.

^a An instrument of musike apt for lamentable songes. Not expressed
in the title of anie other Psalm. Perhaps because this Psalm
mixeth not anie consolation with mourning, as other Psalms do,
which are also prayers in affliction. As the 30. 53. 63. 73.

^b Neither is this word in anie other title. It is added here to ad-
monish vs, that as this Psalm, and some others were sung by
two quires, one answering the other, so we must in answer and
imitation of Christ, suffer long and great afflictions with patience,
seeing he in his passion was left without ordinarie consolation.

^c By some interpreted (his bretheren) For Christ (faith S. Augustin)
vouchsafeth to make them his bretheren, which vnderstand the
mysterie of his Croffe, and not only are not ashamed thereof, but
also faithfully glorie therein.

^d I haue cried to thee very often both by day, and by night.

^e I am almost dead.

^f Accounted as dead, and readie to be buried.

^g If I were dead, I should be free from these afflictions. Especially
it agreeth to Christ, who was free, yea of infinite power amongst
the dead.

^h My enemies haue endeouored not only to bereue me of temporal
life, whereby I should goe into limbus, but also to kill my foule spir-
itually, whereby I should descend into the lower hel of the damned.

8 Thy ^a)furie is confirmed vpon me: and al thy waues thou haft brought in vpon me.

9 Thou haft made my familiars far from me: they haue put me abomination to themfelues.

I was deliuered and came not forth: ¹⁰ myne eies languished for pouertie.

I cried to thee ô Lord al the day: I ftretched out my handes to thee.

¹¹ Wilt thou ^b)doe meruels to the dead: or shal phificians raife to life, and they confeffe to thee?

¹² Shal any ^c)in the fepulchre declare thy mercie, and thy truth in perdition?

¹³ Shal thy meruelous workes be knowne ^d)in darkenes: and thy iuftice in the land of obliuion.

¹⁴ And I ô Lord haue cried to thee: and in the morning shal my praier preuent thee.

¹⁵ Why doeft thou ô Lord reiect my prayer: turneft away thy face from me?

¹⁶ I am poore, and in labours ^e)from my youth: and being ^f)exalted, humbled, and troubled.

¹⁷ Thy wrathes haue paffed vpon me: and thy terrours haue trubled me.

¹⁸ They haue compaffed me as water al the day: they compaffed me together.

¹⁹ Thou ^g)haft made frend, and neighbour far from me: and my familiars becaufe of miferie.

ANNOTATIONS

^a Thy iuft wrath alfo ô God hath excedingly afflicted me.

^b Ô God deliuer me whiles I am yet liuing, for I may not looke for extraordinarie, and miraculous helpe, as to be raifed againe after death:

^c when I shal be dead & buried, I can not denounce thy praifes as now I can to mortal men.

^d Much leffe shal the damned praife thee in eternal perdition.

^e As wel young,

^f as waxing elder I haue bene ftill afflicted.

^g My miferable eftate hath alienated al freindes, neighboures, & acquaintances from me.

Psalme 88

Gods mercie and truth, with his great promifes to Dauid, 6. his powre in the whole world, and iuft iudgements, are the true ioy of his feruantes. 20. Chrifts kingdom ſhal remaine for euer: 31. yea manie offending yet al ſhal not periſh, 39. but after great affliction, 47. God wil reſpect mans infirmitie, 50. his owne promiſe, and the enimies reproching his feruantes and himſelfe: 53. who is bleſſed for euer.

The Church of
Chriſt neuer
faileth.
The 6. key.

Of vnderſtanding ^{a)}to Ethan the Ezrahite.

The mercies of our Lord I wil ſing for euer.
In generation ^{b)}and generation I wil ſhewe forth
thy truth, in my mouth.

³ Becauſe thou ſaidſt: Mercie ſhal be built vp for
euer ^{c)}in the heauens: thy truth ſhal be prepared in
them.

⁴ I haue ordained a teſtament with mine elect, I
haue ſworne to Dauid my ſeruant: ^{5 d)}for euer wil I pre-
pare thy feede. And I wil build thy feat vnto generation
and generation.

⁶ The heauens ſhal confeſſe thy meruelous workes
ô Lord: yea and thy truth in the church of faintes.

^a Otherwiſe called Idithun *1. Paral. 25.* or rather Ethan, who was
very wiſe, mentioned with others, to whom Salomon is preferred
for wiſdom. *3. Reg. 4. v. 31.* and ſignifieth ſtrong, applied here to
thoſe that are ſtrong in affured hope of Chriſts promiſes, notwithſtand-
ing it ſemeth ſometimes to the weake, that his promiſes are not
performed.

^b In al generations.

^c The heauens ſhal rather fal, then Gods truth faile. Myſtically, in
the Apoſtles, and by their preaching, the Church of Chriſt is built
for euer.

^d Dauids feede conferred til Chriſt was borne of his virgin mother:
and in his ſpiritual feede, his kingdom the Church is for euer
conferred. Otherwiſe not verified of Dauids temporal kingdom,
which decayed in the captiuitie of Babylon, and is now wholly
deſtroyed.

⁷ For who in the cloudes shal be equal to our Lord:
shal be like to God among ^a)the fonnes of God?

⁸ God, who is glorified in the counfel of faintes:
great and terrible ouer al that are round about him.

⁹ Ô Lord God of hoastes who is like to thee? thou
art mightie ô Lord, and thy truth round about thee.

¹⁰ Thou rulest ouer the powre of the fea: and the
mouing of the waues therof thou doest mitigate.

¹¹ Thou ^b)humbledst the proud one, as one wounded:
in the arme of thy strength thou hast disperfed thine en-
imies.

¹² The heauens are thine, and the earth is thine,
the round earth, and the fulnes therof thou hast founded:
¹³ the north, and the fea thou hast created.

Thabor ^c)and Hermon shal reioice in thy name:
¹⁴ thy arme is with might.

Let ^d)thy hand be confirmed, and thy ^e)righthand
exalted: ¹⁵ iustice and iudgement is the preparation of
thy feat.

Mercie and truth shal goe before thy face: ¹⁶ ^f)bleffed
is the people that knoweth iubilation.

Lord they shal walke in the light of thy counti-
nance, ¹⁷ and in thy name they shal reioyce al the day:
and in thy iustice they shal be exalted.

¹⁸ Because thou art the glorie of their strength:
and in thy good pleafure shal our ^g)horne be exalted.

¹⁹ Because our protection is of our Lord: and of the
holie one of Ifrael our king.

^a The Angels.

^b The prophet aludeth to the plagues and miracles in Ægypt, and
in other enimies.

^c Conuerfion of Gentiles.

^d Whether God punifh, as with the left hand,

^e or beflow benefites, as with the right hand, al is to his glorie, and
according to mercie, and truth.

^f They are fpiritually happie, that do thus confider of Gods meru-
elous procedings, praife the fame, and reioyce therin.

^g Powre, and kingdom.

20 Then didst thou speake in vision to thy faintes,
and saidst ^aI haue put helpe on the mightie one: and
haue exalted an elect one of my people.

21 I haue found Dauid my seruant: with myne holie
oyle haue I anointed him.

22 For mine hand shal helpe him: and myne arme
shal strengthen him.

23 The enimie shal nothing preuaile in him: and the
fonne of iniquitie shal not adde to hurt him.

24 And I wil cut downe his enimies before his face:
and them that hate him I wil put to flight.

25 And my truth, and my mercie with him: and in
my name shal his horne be exalted.

26 And I wil put his hand in the fea: and his right-
hand in the riuers.

27 He shal inuocate me: Thou art my Father: my
God, and the protector of my saluation.

28 And I wil put him the firstbegotten, high aboue
the kings of the earth.

29 I wil kepe my mercie vnto him for euer: and my
testament faithful to him.

30 I wil put his feed for euer and euer: and his
throne as the daies of heauen.

31 But if his children shal forsake my lawe: and wil
not walke in my Iudgementes:

32 If they shal profane my iustices: and not kepe
my commandmentes:

33 I wil visite their iniquities with a rod: and their
finnes with ftripes:

34 But [♣]my mercie I wil not take away from him:
neither wil I hurt in my truth:

35 Neither wil I profane my testament: and the
words that procede from my mouth I wil not make frustrate.

I vvil not lie. 36 Once I haue fworne in my holie, if I lie to Dauid:
37 his feede shal continewe for euer.

^a Thus God promised to establish the kingdom of the Iewes in Dauid
and his familie. *1. Reg. 16. 2. Reg. 5.* and other places. Which
was performed as in a figure but more fully in Chrif. *Act. 13.*
v. 22.

³⁸ And ^{a)}his throne as the Sunne in my fight, and
^{b)}as the Moone perfect for euer: and a faithful witneffe
in heauen.

³⁹ [♣]But ^{c)}thou haft repelled and dispifed: thou ^{d)}haft
differred thy Chrif.

⁴⁰ Thou haft ouerthrowne the teftament of thy feru-
ant: thou haft profaned his fanctuarie on the earth.

⁴¹ Thou haft deftroyed al the hedges therof: thou
haft made the firmament therof feare.

⁴² Al that paffe by the way haue fpoiled him: he is
become a reproch to his neighbours.

⁴³ Thou haft exalted the righthand of them that
oppreffe him: thou haft made al his enimies ioyful.

⁴⁴ Thou haft turned away the helpe of his fword:
and haft not holpen him in battel.

⁴⁵ Thou haft deftroied him from ^{e)}emundation: and
his feat thou haft broken downe to the ground.

⁴⁶ Thou haft leffened the daies of his time: thou
haft ouerwhelmed him with confufion.

⁴⁷ ^{f)}How long ô Lord doeft thou turne away for
euer: shal thy wrath burne as a fire?

^a Chriftian iuft foules as the funne,

^b and as the perfect, or full moone. See *the first Tome. page 716.*
S. Auguftin alfo expoundeth this verfe in the Anagogical fenfe, of
the iuft after the Refurrection in glorie, where the foule fhall be
like the funne, and the bodie, which now is mutable, fhall be like
the moone, not as now alwayes changing, but as the ful moone,
alwayes perfect.

^c God hauing promifed al the aforefaide the prophet in the perfon
of the weake, lamenteth that the contrarie fhall happen as wel in
the temporal kingdom oppreffed by the Affirians, Babylonians,
Perfians, Grecians, and Romanes: as in the Church impugned by
innumerable fortes of Heretikes and other Infidels.

^d Amongft manie penfue thinges, this one word doth comforte vs,
thy promife remaineth, thou haft not denied to fend Chrif, but
differred him.

^e From the vfe of Sacrifice and Sacraments, wherby finners were
wount to be cleaned.

^f The Pfalmift prayeth and prophecieth that God wil respect the
weaknes of man, maintaine his Church in manie natiōs, and faue
manie foules.

48 Remember what my substance is: for hath thou made all the children of men in vain?

49 Who is the man that shall live, and shall not see death: shall deliver his soul from the hand of hell?

50 Where are thyne old mercies O Lord, as thou sharest to David in thy truth?

51 Be mindful O Lord of the approach of thy servants (which I have held in my bosom) of many nations.

52 Which thine enemies have reproached O Lord, which they have reproached ^{a)}the commutation of thy Christ.

53 Blessed be our Lord for ever: ^{b)}Be it, be it.

ANNOTATIONS

34 My mercie I will not take away from him.) Although, Christians signified by the children or successors of David, sinne most grievously, yea suppose they will sinne with desperation (faith S. Augustin) and obstinately persist in sinne, that they offend the eyes of their Father, & deserve to be disinherited: &c. Yet for these Christ shall not remaine without inheritance, the corne shall not also perish for the chafe, some fishes shall be gathered out of the net into vessels, notwithstanding the evil fishes are cast away. And a little after, the same Doctor discoursing of eternal glorie both in bodie and soule, of those that dye in Gods favour, sayth: These things are promised concerning Christ, very certaine, very firme, very plaine, and undoubted. For albeit some things are covered in mysteries, yet some things are so manifest, that by them the obscure things may most easily be cleared.

39 But thou hast repelled &c.) Again S. Augustin, addeth *vpon the next verses following*: God performed not these promises in David, that when thou seest they were not fulfilled in David, which necessarily must be fulfilled, thou maist seeke another, in whom it may be shewed that they were fulfilled. God promised some thing (a kingdom) for ever of Davids seed: and Salomon was borne: and became of so great wisdom, and so great prudence, that Gods promise concerning Davids seed, seemed to be fulfilled in him. But Salomon fell, and gave place of expecting Christ; that because God neither can be deceived, nor deceive, he put not his promise in him, whom he knew would fall, but thou shouldest rely upon God, and exact his promise. A little after: Thou seekest

Though Christians do sinne, yet Christ loseth not his Church.

Hard places explicated by the cleare.

Gods promises to David were not fulfilled in Salomon, but in Christ.

Defectes in the Jewes supplied in the Gentiles.

^a As though Christ were changed and turned from vs.

^b So we will and pray that all may bless and praise thee. Amen.

the kingdom of the Iewes, it is not: thou seekest the altar of the Iewes, it is not: thou seekest the sacrifice of the Iewes, it is not: thou seekest the priesthood of the Iewes, it is not. VVherupon he concludeth: Al these defectes came to the Iewes: yet vvas not Chriften taken from them, but differred. Some Iewes beleued in him, and manie Gentiles. As the Pfalmift prophecieth from the 47. *verfe* to the end of this Pfalme.

Pfalme 89

Man rightly created fel by finne into miferies.
The 2. key.

Vnder the forme of prayer, the Pfalmift describeth the shortnes of mans life and other calamities: 7. Gods ftrict iudgement, 13. but firft his comfortable mercie: 16. and perpetual regard of his owne worke.

A prayer ^{a)}of Moyfes the man of God.

Lord, thou art made a refuge for vs: ^{b)}from generation vnto generation.

^a Some Expofitors thincke Moyfes was the author of this Pfalme, and of the tenne next folowing. But others hold that Dauid vvas author of al, and that Moyfes his name is here put in the title by Eldras, becaufe this Pfalme is like to the prayer of Moyfes, vvhen the people prouoked Gods vvraeth by their finnes in the defert. And becaufe mans creation, fal, punifhmēt, and Gods mercie tovwards him, are here defcribed: which Moyfes firft vvritte, as going before the vvritten lavv. And that Moyfes made not this Pfalme is probably gethered by the 10. *verfe*, where the ordinarie age of men is defcribed to be (in ftrength and vigore) feuentie yeares, or of fome fourcore: and the greater part (of the one or the other) is in labour and forovv. And it is euident (*Deut. 34.*) that Moyfes liued in al an hundred and tvventie yeares, and his eye was not dimme, neither vv ere his teeth moued. So Aaron, Iofue, and others commonly liued longer then is here mentioned. But Dauid vvas old and impotent at feuentie yeares. *3. Reg. 1.* S. Hilarion, liuing neere feuentie yeares in his hermitage, S. Remigius gouerning the Church of Rhemes, feuentie yeares, and the like are accounted to haue bene ful of dayes, and fuch as liued longer are reputed extraordinary. Again it is more euidently proued Moyfes vvas not author of the 94. and 95. *Pfalmes*.

^b Always from the beginning of the world to the end.

² Before ^athe mountaines were made, or the earth and the world formed: ^bfrom euerlasting euen vnto euerlasting thou art God.

³ Turne not away man into humiliation: thou faidst: ^cBe conuerted ye children of men.

⁴ Because ^da thousand years before thine eies, are as yesterday, that is past.

And as a watch in the night, ⁵ thinges that are counted nothing shal their years be.

⁶ In ^ethe morning as an herbe he shal passe, in the morning he shal flourish, and passe: in ^fthe evening he shal fall, be hardened, and withered.

⁷ Because we haue fainted in thy wrath, and in thy furie we are troubled.

Sæculum. ⁸ Thou hast put ^gour iniquities in thy sight: our age in the light of thy countenance.

⁹ Because all our daies haue failed: and in thy wrath we haue failed.

Our yeares shal be considered ^has a spider: ¹⁰ the daies of our yeares in them, are ⁱfeuentie yeares.

^a The Prophet sheweth that the world was created in and with time, not eternal.

^b And that only God is eternal.

^c God hath often saide, that he would not the death of sinners, but rather that they be conuerted and liue for euer.

^d Though some liued long (none for all that did reach to a thousand yeares) yet it is nothing before God, and in respect of eternitie.

^e The youth of man quickly passeth:

^f old age can not last long: vvhich cometh our English proverbe: A young man may dye soone, an old man can not liue long.

^g Sinne the cause of shortnes of mans life.

^h Mans life as bricke as a spiders web: or mans life vvafteth continually, as a spider vvafteth her self by spinning, and consuming her owne substance.

ⁱ These numbers literaly shew the shortnes of the longer sorte of mens liues. Mystically, seven signifie the rest after laboures of this world, and pertain to the old testament: eight signifie the reward in the resurrection, pertaining to the new testament. Vvhich multiplied by tenne, a perfect number, make feuentie and eightie. Vvhich ioyned together make an hundred and fiftie. The number of all these Psalmes.

And if in ftrong ones eightie years: and the more of them, labour and forrow.

Becaufe ^{a)}mildnes is come vpon vs: and we shal be chaftified.

¹¹ ^{b)}Who knoweth the powre of thy wrath: and for feare ¹² to number thy wrath?

So make thy righthand knowne: and men learned in hart, in wifedome.

¹³ Turne ô Lord, how long? and be intreated for thy feruants.

¹⁴ ^{c)}We are replenished in the morning with thy mercie: and we haue reioyced, and are delighted al our daies.

¹⁵ ^{d)}We haue reioyced for the daies wherin thou haft humbled vs: the yeares, wherin we haue feene euils.

¹⁶ Looke vpon ^{e)}thy feruants, and vpon thy workes: and ^{f)}direct their children.

¹⁷ And ^{g)}let the brightnes of our Lord God be vpon vs, and ^{h)}direct thou the workes of our handes ouer vs: and ⁱ⁾the worke of our handes doe thou direct.

^a It is of Gods milde prouidence, that mans life is fhort, for that manie if they vvere fure, or had probabilitie to liue long, vvould perfume to finne more.

^b Seing God of his iuftice punifhed al mankind, for one finne of our firft parente, his vvraath muft nedes be very great to euerie finner, for his ovvne proper finnes.

^c The hope of glorious refurrection turneth our calamities into fpiritual ioy.

^d Yea the more we fuffer in this life for the truth, the greater is our comfort in hope of reward.

^e Not only in that we are thy creatures, but alfo in that we are thy feruants, we are thy proper worke, therfore in both thefe refpectes, ô God looke vpon vs with clemencie.

^f Lead alfo our pofteritie into the right way, and make them thy feruantes.

^g Ô God illuminate our vnderftanding,

^h make our actions by thy grace profitable to vs:

ⁱ and make perfect in vs the worke of charitie. In which one worke, al good workes are included and to which al other are directed. For then workes are right (fayth S. Auguftin) when they are directed to this one end.

ANNOTATIONS

Psalme 90

Whofoeuer faithfully and firmly truſteth in Gods prouidence, is ſecure from al dangers of ſecrete, fute, and open enemies. 7. His aduerſaries ſhal come to ruine. 11. Angels ſhal defend him: 13. no kind of ſerpent, nor beaſt ſhal hurt him. 14. God himſelf affureth him of his protection, and of eternal ſaluation.

Prayſe ^{a)}of a ^{b)}Canticle to Daud.

He ^{c)}that dwelleth in the helpe of the Higheſt, ſhal abide in the protection of the God of heauen.

² He ſhal fay to our Lord: Thou art my protectour, and my refuge: my God I wil hope in him.

³ Becauſe he hath deliuered me from ^{d)}the ſnare of the hunters, and from ^{e)}the ſharpe word.

⁴ With his ſhoulders ſhal he ouerſhadowe thee: and vnder his winges thou ſhalt hope.

⁵ With ſhilde ſhal his truth compaſſe thee: ^{f)}thou ſhalt not be aſrayed ^{g)}of the feare in the night.

^a Praiſe of Gods prouidence, with thankes,

^b which Daud ſongue with voice.

^c He that firmly relieth and reſteth vpon Gods prouidence, is affuredly protected by him.

^d Al ſecrete and fute machinations:

^e and from al crueltie of tyrants.

^f Terrors obſcurly ſuggeſted by euil men or ſpirites, with erroneous concepte that men are not bond in time of temporal dangers, to confeſſe the truth.

⁶ Of ^a)the arrow flying in the day, ^b)of bufines walking in darkenes: ^c)of inuafion, and the midday diuel.

⁷ A ^d)thoufand fhall fal on thy fyde, & ^e)ten thoufand: on thy righthand: but to thee it fhall not approach.

⁸ But thou fhalt confider with thine eies: and fhalt fee the retribution of finners.

⁹ Becaufe ^f)thou ô Lord art my hope: thou haft made the Higheft thy refuge.

¹⁰ There fhall no euil come to thee: and fcourge fhall not approach to thy tabernacle.

¹¹ Becaufe he hath geuen ^g)his Angels charge of thee: ^h)that they keepe thee in al thy waies.

¹² In their handes they fhall beare thee: left perhaps thou knocke thy foote againft a ftone.

¹³ Vpon the afpe, and the bafilifcus thou fhalt walke: & thou fhalt tread vpon the lion, and the dragon.

¹⁴ ⁱ)Becaufe he hath hoped in me, I wil deliuer him: I wil protect him, becaufe he hath knowne my name.

^a Open perfecution threatning prefent death, except men denie the truth which they know.

^b Circumuentions of craftie enimies by fute arguing, and drawing men into error, and fo to decline from Catholique Religion.

^c Long torments, euen to death, except Gods feruants wil relent, and denie the truth, which they affuredly beleue, and know in their confcience, that they are bond to profefse it.

^d On thy left fide, in aduerfitie manie fal from God,

^e & on thy right fide, in prosperitie manie more forgete, and forfake God.

^f In fincerely faying thou art my hope: thou makeft God thy refuge.

^g Angels haue protection of men by Gods ordinance.

^h The diuel corruptly alleageth this fcripture (*Mat. 4.*) omitting the latter part of this verfe: which fheweth when Angels protect iuft men, to witte, when they walke in a right path, obferuing ordinarie courfe in their actions, not in geuing themfelues headlong into needles danger, as the fame diuel propofed to our Sauour, to caft himfelf downe from the pinnacle of the temple. Such falling is not the way of the iuft, but of Lucifer, that fel from heauen. So S. Bernard noteth. *Ser. 15. in hunc Pfal.*

ⁱ God fpeaketh the reft that foloweth in this Pfalme.

¹⁵ He shall cry to me, and I will hear him: with him I am in tribulation: I will deliver him, and ^a) will glorify him.

¹⁶ With length of days I will replenish him: and I will shew him my salvation.

ANNOTATIONS

5 Thou shalt not be afraid.) S. Augustine here obserueth foure maners of tempting the faithful to fall from true Religion.

Sometimes with tentations that is but light and obscure, which the Prophet here calleth feare in the night: when ignorant men are tempted by suggestion, or apprehension of temporal afflictions, not knowing that they fall into damnation, by fleeing from worldly, or bodily calamities. Sometimes the temptation threatneth present death to them that are well instructed in the truth, and know that they must confesse it even to death, which the Prophet calleth as arrow flying in the day: when the faithful clerly feeth what danger hangeth ouer him, to wit, present death if he stand constant, and damnation if he deny his faith. Sometimes the temptation is more vehement, but yet obscure, which he calleth, busines walking in darknes: when by fute endeuours, framing arguments in excuse of sinne, men are persuaded that they may lawfully take some oath, or do some other thing, which in dede is not lawful: and so by earnest, and fute persuasions they ignorantly decline from Catholique Religion, or committe other greuous sinnes.

But the greatest and manifest temptation is called inuasion & midday diuel: when persecutors feign neither more easie persuasions can deceiue Gods seruants, nor present death force them to deny the truth, they then assault them more vehemently, and more dangerously with long, and continual afflictions, not remitting their cruelty till the afflicted either yield to their will, or dye in long torments. And by these two latter kindes of persecution manie are ouerthrowne, which were constant in the former. For while tyrants proposed dangers to simple people, and deceived some, yet threatning present death to others, that were better instructed, and confirmed in Religion, innumerable perseuered, & gloriously died in confession of Christian Catholique faith. But by fute arguing of hard pointes of Christian doctrine of practise; and by long torments manie haue bene seduced, blindly falling into errors, and manie wittingly haue denied the truth, which they clerly beleued in their hartes, to auoide this midday diuel, the extremitie of long manifest, and greuous afflictions. Neuertheles

Foure fortes of persecution for the Catholique faith.

1.

2.

3.

4.

God leaueth none but those that first leaue him.

^a In eternal salvation.

in al theſe tentations God protecteth them that firmly truſt in him. Thoſe (faith this holie Father) haue failed, which prefumed of themſelues, which dwelt not in the helpe of the Higheſt, and in protection of the God in heauen: which ſaid not to our Lord: Thou art my Protector, and my refuge, which truſted not vnder the ſhadow of his winges, but relied, or attributed much to their owne ſtrength.

Pſalme 91

The vvorkes of
God admirable.
The 2. key.

*God is by al maner of voices and inſtruments to be
praied in his admirable workes: 7. which the foolish
not doing are puniſhed; 11. and the wife are rewarded.*

A Pſalme ^{a)}of Canticle, ^{b)}in the ſabbath day.

It is good ^{c)}to confeſſe to our Lord; and to ſing to
thy name ô Higheſt.

³ To ſhew forth thy mercie in ^{d)}the morning: and
thy truth in ^{e)}the night.

⁴ In ^{f)}the inſtrument of tenſtrings, in ^{g)}Pſalter: with
Canticle, on ^{b)}the Harpe.

⁵ Becauſe thou haſt delighted me ô Lord in thy
workemanship: and in the workes of thy handes I wil
reioyce.

⁶ How are thy workes magnified ô Lord! thy cogi-
tations are made very profounde.

⁷ The ⁱ⁾vnwife man wil not know; and the ^{j)}foole
wil not vnderſtand theſe thinges.

^a Voices beginning inſtrumentes profecute this ſong.

^b When we reſt from worke then eſpecially vve ought to thincke
vpon Gods vvorkes, praife and thanke him for the fame.

^c To geue thanks.

^d In proſperitie,

^e in aduerſitie.

^f On euerie inſtrument of tenne ſtringes, ſignifying the obſeruati-
on of the tenne commandments:

^g namely on the Pſalter.

^h Alſo on the harpe, which ſignifieth mortification.

ⁱ Carnal and ſenſual man,

^j he that thinketh only of preſent thinges, not of future.

⁸ When finners shal fpring vp as graffe: and al that worke iniquitie shal appeare.

That they may perish for euer: ⁹ but thou the Higheft foreuer ô Lord.

¹⁰ Because loe thine enimies ô Lord, because loe thine enimies shal perish: and al that worke iniquitie shal be difperfed.

¹¹ And ^a)my horne shal be exalted, as the vnicorns: ^b)and my old age in plentiful mercie.

¹² And ^c)mine eie hath looked vpon mine enimies: and the malignant ryfing vp againft me, mine ears shal heare.

¹³ The iuft, shal florish as a palme tree: as the ceder of Libanus shal he be multiplied.

¹⁴ They that are planted in ^d)the houle of our Lord, shal florish in ^e)the courtes of the houle of our God.

¹⁵ As yet shal they be multiplied in plentiful old age: and they shal be wel affected, ¹⁶ that they ^f)may shew forth:

That the Lord our God is righteous, and there is no iniquitie in him.

ANNOTATIONS

Psalme 92

Chrifft reigneth for euer in his Church: 3. notwithstanding manie and great perfecution againft the faithful.

Perpetuitie of the Church.
The 6. key.

Prayfe ^g)of Canticke ^h)to Dauid himfelfe, in ⁱ)the

^a The iuft in confidence of a good confcience, expect exaltation of their powre:

^b and great confolation in the end of their life.

^c The fhall the iuft fee their enimies deprefsed: and themfelues florish, like the palme, and ceder trees as folovveth.

^d Militant Church:

^e triumphant.

^f Publikly profefse Gods praifes, as in the wordes folowing:

^g Praife to be fongue vvith voice:

^h compofed by Dauid:

ⁱ the fixth day of the weeke, vvhich is our friday,

day before the fabbath, ^{a)}when the earth was founded.

Our Lord ^{b)}hath reigned, he ^{c)}hath put on beutie: our Lord hath ^{d)}put on ftrengh, and hath girded him felfe.

For he hath eftablished ^{e)}the round world, which ^{f)}shal not be moued.

² Thy feat is prepared from that time: thou ^{g)}art from euerlafting.

³ The ^{h)}riuers ô Lord haue lifted vp: the riuers haue lifted vp their voice.

⁴ The riuers haue lifted vp their waues, ^{5 i)}aboue the voices of manie waters.

The farges of the fea are meruelous; ^{j)}meruelous is our Lord on high.

^a in vvwhich day the Church of Chrift vvas founded, by his bloud fhed on the croffe.

^b Our Sauour founding his Church by his death begane then to reigne therein:

^c gloriously defcending in foule into limbus, and in bodie to his graue:

^d he then put on al armour of ftrengh to reforme the world, and to enlarge his kingdom, according to his owne prediction where he faid: If I be exalted from the earth, I wil draw al thinges vnto myfelfe. *Ioan. 12. v. 31.*

^e Not only in Iurie and Samaria, but the whole earth:

^f and the fame Church fhall not be deftroyed.

^g Chrift being eternal, hath an euerlafting Church.

^h Al fortes of perfecuters, the High prieftes (who fometimes vvatered the fpiritual land, like riuers) vvith Scribes, Pharifes, and other incredulous Ievves; alfo Paganes, Turkes, and Heretikes haue op-pugned the Church.

ⁱ With more force then anie perfecutions in the old Teftament.

^j But though al thefe affaultes be great, and meruelous, yet Chrift in protecting his Church is more meruelous.

⁶ Thy teftimonies are made ^a)credible exceedingly:
^b)holines becometh thy houfe ô Lord ^c)for length of daies.

ANNOTATIONS

Psalme 93

The faithful feruant of God affuredly profeffeth, that al the pride, 5. crueltie, 7. foolish imaginations, and fecret thoughts of the wicked are manifelt to God. 12. Acknowlegeth himfelf happie, that he is better instructed of God: wheras he had otherwife bene damned. 20. Sharply reprehendeth thofe that confider not of Gods iudgements: concluding that the iuft ſhal be glorified, and the wicked damned.

Eternal faluation, and damnation.
 The 10. key.

To ^d)Dauid himfelfe, in ^e)the fourth of the fabbath.

-
- ^a Articles of faith are not euidently apparent to knowvlege, but euident to credibilitie, to thofe that are difpofed by Gods grace, illuminating their vnderftanding, and mouing their free vvil, to geue confent of beleefe if they vvil.
- ^b It behoueth therfore al members of the Church to conuerfe pioufly, and religiously in this life, feing ſhe hath ſo excellent a ſpouſe, protector, and inſtructor,
- ^c euen to the end of the world.
- ^d The Hebrevv letter *Lamed*, vvvhich ordinarily is prefixed to the datiuē caſe, or ſignifieth to, being ſet before proper names, is a ſigne of the genetiuē caſe. Yet the Septuagint, expreſſe it by the datiuē, and ſo doth the latin, *ipſi Dauid*, and conſequently our Engliſh hath, to Dauid himfelfe, to ſhev a difference betvvē ſacred and profane vvriters. For in humane bookes the vvriter and auctor is al one; but in diuine, the Holie Ghoſt is the proper auctor, and a man is the vvriter. To ſignifie therfore the principal auctor, Dauid is ſometimes named as the inſtrumental caufe, to vvhom the Holie Ghoſt inſpired this, and other Pfalmes, and by vvhom they vvēre vvritten. And vvhen the titles expreſſe othervvife: A Pfalme of Dauid, yet it is ſo to be vnderſtood, that the Holie Ghoſt is alvvayes the principal auctor, and Dauid the inſtrumental, miniſterial, or ſecondarie auctor. But vvhen other names are expreſſed, either in the genetiuē or datiuē caſe, or hovvſoeuer, it proueth not that thofe men vvēre the vvriters of the ſame Pfalmes, but importeth ſome other thing, as by S. Auguſtins iudgement,

Our Lord God ^{a)}of reuenges: the God of reuenges hath done ^{b)}freely.

²Be ^{c)}exalted thou that iudgeft the earth: render retribution to the proude.

³How long ſhal finners ô Lord: how long ſhal finners glorie?

⁴Shal they vtter, and ſpeake iniquitie? ſhal al they ſpeake, ^{d)}that worke iniuftice?

⁵^{e)}Thy people ô Lord they haue humbled: and thine inheritance they haue vexed.

⁶The widow, and the ſtranger they haue flaine: and the pupilles they haue killed.

⁷And ^{f)}they haue faide: The Lord ſhal not ſee, neither ſhal the God of Iacob vnderftand.

⁸Vnderftand ye foolish in the people: and ye fooles be wife at fometime.

⁹He that planted the eare, ſhal he not heare? Or he that made the eie doth he not confider?

¹⁰He that chaftifeth nations, ſhal he not rebuke: he that teacheth man knowledge?

vve noted in the *proemial Annotations* page. 3. *℣.* 4. vvherby is proued that this Pfalme vvas not written, nor compoſed by Moyſes, as Hebrevv Rabbins ſuppoſe, but by the Royal Pfalmiſt Dauid.

^e Made and ordinarily ſongue in the fourth day of the vveke, our vvenefday, in vvich day Iudas the traitor fold our Sauour Chriſt to his enimies. The reuenge of vvich vvickednes, and of al other finnes, is here prophecied.

^a God more commonly called the God of mercie (vvich vertue in him is aboue al his vvorkes, *Pfal.* 144.) is alſo the God of reuenges, according to his iuſtice.

^b He procedeth in iudgement reſolutly, not depending, nor fearing, nor reſpecting anie perſon, povvre, dignitie, vvifdome, or other like qualitie, but their iuſt merites.

^c A prayer of iuſt zeale.

^d Shal moſt wicked men ſtil be ſuffered to ſpeake ſo inſolently?

^e A deſcription of heathniſh and heretical crueltye.

^f Scarfe anie Atheiſtes are ſo blind, as thus to thinke but manie finners ſo behaue themſelues, as if God ſaw not, knew not, or at leaſt cared not vvhat they do.

¹¹ Our Lord knoweth ^{a)}the cogitations of men: that they be vaine.

¹² Bleffed is the man, whom thou shalt instruct ô Lord: and shalt teach out of thy lawe.

¹³ That thou maist ^{b)}geue him quietnes from the euil daies: til a pitte be digged for the finner.

¹⁴ Because our Lord ^{c)}wil not reiect his people: and his inheritance he wil not forsake.

¹⁵ Vntil iustice ^{d)}be turned into iudgement: and ^{e)}they who are neere it, are al that are right of hart.

¹⁶ Who shal rife for me against the malignant? or who shal stand with me against them that worke iniquitie?

¹⁷ But that our Lord hath holpen me: within very litle my foule had dwelt in hel.

¹⁸ If I said: ^{f)}My foote is moued: thy mercie ô Lord did help me.

¹⁹ According to the multitude of my sorrows in my hart: thy consolations haue made my foule ioyful.

²⁰ Doth the feat of iniquitie cleaue to thee: which makest ^{g)}labour in precept?

²¹ They wil hunt after the foule of the iust: and wil condemne innocent blood.

^a So vnpossible is it that God should be ignorant, or careles vvhath men do, that he also knoweth and obserueth most secret thoughts.

^b Mitigate and temper his afflictions, that by patience and fortitude, the iust may perseuere, and not be ouerwhelmed.

^c The whole Church shal neuer be reiected, nor forsaken.

^d Iustice is conuerted into iudgement, vvhhen iust meaning is put in vvorke and practise, that it may appeare in iudgement. Also God vvhho doth & suffereth al iustly, vvil conferue his inheritance the Church, euen vnto the day of iudgement.

^e The sense is easie by transposing the vvordes: al that are right of hart, are nere it, that is, shal like and approue Gods iustice, vvhhen the vvicked shal repine, and blaspheme it.

^f When I felt, and complained that I was in danger, thou didst assist me.

^g Onlie faith sufficeth not, but careful laboure, in keeping Gods commandments is required.

²² And our Lord became my refuge: and my God
the helpe ^{a)}of my hope.

²³ And he ^{b)}wil repay them their iniquitie: and in
their malice he wil deftroy them: the Lord our God wil
deftroy them.

ANNOTATIONS

Psalm 94

Chrift our Lord and
king.
The 5. key.

*An inuitation to ferue and adore Chrif our Lord and
Meffias, 3. afwel for the benefites of creating al thinges,
7. as for his Incarnation, and not to harden our hartes
as the Iewes did.*

Praife ^{c)}of Canticle, ^{d)}to Daud him felfe.

Come, let vs ^{e)}reioyce to our Lord: let vs make
iubilation to God ^{f)}our fauiour.

² Let vs ^{g)}preuent his face in confeffion: and ^{h)}in
Pfalmes let vs make iubilation to him.

³ Becaufe our Lord is a great God: and a great
King aboue al goddes.

⁴ Becaufe in his hand are the endes of the earth:
and the heightes of the mountaines be his.

⁵ Becaufe the fea is his, and he made it: and his
handes formed the drie land.

^a The iuft do hope for eternal faluation, to which God wil bring
them.

^b And God, the reuenger of wronges, wil at laft caft the wicked into
eternal torments.

^c Praife fongue with voices:

^d infpired to Daud, & written by him.

^e VVith great and folemne exultation:

^f God our Creator, is alfo our Protector & Sauour.

^g Let vs be more diligent, and preuent our accuftomed time. For
no man can preuent Gods grace with anie good worke, who firft
preuenteth vs, els we can neither doe, nor thincke anie good thing.

^h Not only in finging his praife with voice, but alfo with mufical
infruments.

⁶ Come let vs adore, ^a)and fal downe: and wepe before our Lord, that made vs.

⁷ Because he is the Lord ^b)our God; and we the people of his pasture, and the shepe ^c)of his hand.

⁸ ^d)To day if ye shal heare his voice, ^h)arden not your hartes;

⁹ As in the prouocation according to the day ^e)of the tentation in the defert: where your fathers tempted me, proued me, and faw my workes.

¹⁰ ^f)Fourtie years was I ^g)offended with that generation, and faid: Thefe alwaies erre in hart.

^a So also Ifaias (*c. 45. v. 23.*) and S. Paul (*Philip. 2.*) teach that kneeling or bowing the knees, as an external religious ceremonie is acceptable to God.

^b It is moft iuft and neceffarie that we adore God, because he made vs, and al this world for vs, hath also redemed vs, and made vs his people, as shepe of his pasture, and as a Paftor feedeth and gouerneth vs.

^c Of his making.

^d Though fome haue often repelled, and refifted Gods grace, yet if they receiue it being offered againe, it wil auaille them to remiffion of finnes.

^e The Ifraelites in the defert tempted God, by defiring water, and flefh, of voluptuous concupifcence without neceffitie. For Manna did both extinguiſh their thirft, and taſted vnto them, whatſoeuer they defired: *Exo. 16.* That alfo which was left vngathered when the funne waxed hotte, melted (*v. 21.*) and ferued their cattel for drinke. So this tentation was a figure of thofe, which require to communicate vnder both kindes, as if one did not containe as much as both.

^f By this mention of the offence of fourtie yeares, as long before paſſed, is conuincd that Moyſes writte not this Pfalme, who died in the very fourtith yeare of their abode in the defert. And S. Paul citing the wordes of this Pfalme (*Heb. 4.*) manifeſtly acknowlegeth Dauid the writter therof, and that it was written long after Moyſes time in theſe wordes: (*v. 7.*) Again he limiteth a certaine day; To day, in Dauid ſaying after ſo long time, as is aboue faide. To day if you ſhal heare his voice, do not obdurate your hartes. For if Ieſus (that is Iofue) had geuen them reſt, he would neuer ſpeake of an other day afterward.

^g Being greatly offended, I approched nere vnto them, in puniſhing the offenders.

¹¹ And theſe haue not knowne my waies: as I fware
in my wrath: ^a)if they ſhal enter into my reft.

ANNOTATIONS

It is in mans freewil
to refift good motions.

8 Harden not your hartes.) VVhatfoeuer God propofeth by
preaching, or inſpiration to a finner, it refteth ftill in the powre of
his freewil, to harden his harte, and to reiect al ſuch good motions,
and ſo he doth not only frustrate Gods grace, and hinder his owne
iuſtification, but alſo increaſeth his former finnes. But by not
refifting, when deliberating therupon he could refift, he diſpoſeth
himſelfe and cooperateth to firſt iuſtification. And therefore the
royal Prophet here admoniſheth, and earneſtly exhorteth al men,
to do this which God hath put in our powre, not to harden our
owne hartes, when we heare his voice, by refifting and reiecting
his grace freely offered, without al merite of our part.

*Concil. Triden. Seſſ. 6.
c. 5.*

Psalmes 95

Chriſts diuine powre.
The 5. key.

*Al peoples & nations are inuited to praife the bleſſed
Trinitie, 3. for Chriſts Incarnation, and ſpiritual king-
dom in al the world. 10. Euen fenſles creatures acknowl-
edging his maieſtie, 13. and iudicial powre.*

A Canticle ^b)to Dauid himſelfe, ^c)when the houſe
was built after the captiuitie.

1. Par. 16. v. 23.

Sing ye to our Lord ^d)a new ſong: ſing to our
Lord al the earth.

^a Thoſe that murmured died in the deſert, and entered not into the
promiſed land, euen ſo thoſe that finally offend Chriſt, ſhal not
enter into euerlaſting reſt: *Heb. 3. 8. 4.*

^b Inſpired to Dauid, and written by him:

^c prophecying the reſtauration of the temple, after the future cap-
tiuitie. And that in figure of the vniuerſal redemption of mankind
by Chriſt, from the captiuitie of the diuel.

^d For a new benefite, farre greater then the deliuerie of Iſrael from
Ægypt.

² ^a)Sing ye to our Lord, and bleffe his name: shew forth his saluation from day to day.

³ Shew forth his glorie among the Gentiles, his meruelous workes in al peoples.

⁴ Because our Lord is great, and exceeding laudable: he is terrible aboue al goddes.

⁵ Because al the goddes of the Gentiles are ^b)diuels, but our Lord ^c)made the heauens.

⁶ Confession, and beauty in his fight: holineffe, and magnificence in his sanctification.

⁷ Bring to our Lord ye families of Gentiles, bring ye to our Lord glorie and honour: ⁸ bring to our Lord glorie vnto his name.

Take vp hoastes, and enter into his courtes: ⁹ adore ye our Lord in his holie court.

Let al the earth be moued before his face: ¹⁰ say ye among the Gentiles that our Lord ^d)hath reigned.

For he hath corrected the round world which shall not be moued: he wil iudge peoples in equitie.

^a The same wordes (Sing to our Lord) thrice repeated, signifie the Blessed Trinitie, as some Fathers note. Likewise *v. 7. and 8.* Bring ye to our Lord, &c. in both places concluding in the singular number, bleffe his name, bring to his name, importing one God.

^b VVhat creatures foeuer spiritual or corporal, visible or invisible, the paganes serue for goddes, till they be diuels that deceiue them, and diuers wayes vsurpe diuine honour, making such idolaters to thinke, that there is diuine powre, where none is.

^c He only is true God, who is Creator of heauen, and of al creatures. For no creature can create any thing at all, that is, make any thing of nothing but only God.

^d Diuers ancient Doctors read more in this place: Our Lord hath reigned from the wood, to witte, Christ by his death on the crosse conquered the diuel, sinne, and death, and thence begane to reigne. *S. Iustinus Martyr dialogo aduers. Triphonem. Tertullian li. aduers. Iudæos. c. 9. §. 13. & aduers. Marcionem. li. 3. c. 19. §. 23. S. Augustin in this place,* according to the old Roman Pfalter. Before him Arnobius, and after him Caffiodorus and others, whereby it is probable, that it was sometimes in the Hebrew text, and blotted out by the Iewes.

¹¹ a) Let the heauens be glad, and the earth reioyce, the fea be moued, and the fulneffe therof: ¹² the fieldes shal be glad, and al things, that are in them.

The shal the trees of the woodes reioyce ¹³ before the face of our Lord, becaufe he cometh: becaufe he cometh to iudge the earth.

He ^{b)} wil iudge the round world in equitie, and peoples in his truth.

ANNOTATIONS

Psalm 96

The laft iudgement.
The 9. key.

Al the earth is inuited to reioyce in Chrifs kingdom, 3. with description of the signes coming before the day of Iudgement. 7. Idolaters shal be confounded. 8. Holie Angels and iuft men shal adore Chrif, and reioyce.

To ^{c)} this Daudid, ^{d)} when his land was reftored agane to him.

Our Lord hath reigned, let the earth reioyce: let ^{e)} manie Ilands be glad.

^a The Pfalmift in abundance of fpirite inuiteth al creatures to praife God, as Daniel in his Canticle. *c. 3.*

^b Chrif iudgeth now in the world by his minifters difcerning and deciding caufes, rewarding and punifhing, but efpecially he wil iudge al in the laft day.

^c In figure of Chrif,

^d whole bodie rofe the third day after his death: to whom manie returned beleuing in him after his refurrection, which fel from him in his paffion: and to whom al things fhall be fubdued, as to their true Lord, in the day of iudgement.

^e Holie Daudid, and other Prophetes hauing great ioy to fee long before in fpirite only, Chrifs kingdom extended in the whole earth, yea to the Ilandes, we Ilanders haue great caufe to be gladde, that God hath not only fo bleffed vs long fince, but as yet conferueth feede, wherby we truft the whole Iland fhall be againe reftored vnto him.

² ^a)Cloude, and mift round about him: iuftice, and iudgement ^b)the correction of his feat.

³ Fire shal goe before him, and shal inflame his enimies round about.

⁴ His lightnings ^c)shined to the round world, the earth fawe, and was moued.

⁵ The mountaines melted as waxe, before the face of our Lord: before the face of our Lord al the earth.

⁶ The heauens haue shewed forth his iuftice: and al peoples haue feene his glorie.

⁷ Let them al be confounded, that adore ^d)sculptils: and that glorie in their idoles.

Adore him al ye his Angels: ⁸ ^e)Sion heard, and was glad.

And ^f)the daughters of Iuda reioyced, becaufe of thy iudgements ô Lord.

⁹ Becaufe thou Lord moft high ouer al the earth: thou art exalted excedingly aboue al goddes.

¹⁰ You that loue our Lord, hate ye euil: our Lord keepeth the foules of his faintes, out of the hand of the finner he wil deliuer them.

¹¹ Light is rifen to the iuft, and ioy to the right of hart.

¹² Be glad ye iuft in our Lord: and confesse ye to the memorie ^g)of his fanctification.

^a As in a cloud with terror God gaue his law to the Iewes: fo in a cloud with greater terror and maieftie, he wil iudge the world;

^b not as manie corrupted feates of iudgement, in this world, but as a corrected tribunal, where iuftice and right iudgement fhall be practifed.

^c Thefe things are denounced as if they were alredy donne, for the affured certaintie therof.

^d As wel the worhippers of grauen, or painted images of Iupiter, Mars, Bacchus and the like, as the worhippers of the fame imagined falfe goddes fhall be confounded.

^e The Catholique Church.

^f And al particular Churches, members of the vniuerfal.

^g Praise our Lord Chrift who is fanctitie it felfe, and fanctifieth others.

ANNOTATIONS

Psalm 97

The Church
in al nations.
The 6. key.

Al men are againe inuited ioyfully to celebrate the meruelous conquest of Chrift in al nations, 4. with hart, voice, and instruments: 8. al creatures acknowledging his coming to iudge the world.

A psalme ^a)to Dauid himfelfe.

Sing ye to our Lord ^b)a new song: becaufe he hath done meruelous thinges.
His righthand hath wrought saluation ^c)to himfelfe: and his arme is holie.

² Our Lord hath ^d)made knowne his saluation: in the fight of the Gentiles he hath reueled his iustice.

³ He hath remembred his mercie, and his truth to ^e)the houle of Ifrael.

Al the ends of the earth haue feene the saluation of our God.

⁴ Make ye iubilation to God al the earth: ^f) chaunt, *cantate*
and ^g) reioyce, and ^h) sing. *exsultate*

⁵ Sing to our Lord on harpe, on harpe and voice of *psallite*
psalme: ⁶ on long drawn trumpets, and voice of cornet of horne.

Make iubilation in the fight of the king our Lord:
⁷ let the fea be moued, and the fulnes therof: the round world, and they that dwel therein:

^a Prefiguring Chrift, who hath made his saluation knowen in al nations.

^b A new benefite of grace, making men new in fpirite, requireth a new song of gratitude.

^c Raifed vp himfelfe from death.

^d Made his grace effectually knowen by raifing men from finne, and deliuering them from the powre of the diuel.

^e Some of the Iewes conuerted to Chriftianitie. *Rom. 11.*

^f In voice.

^g In hart.

^h In instruments.

⁸ The riuers shal clappe with hand, the mountaynes together shal reioyce ⁹ at the sight of our Lord: ^a)because he cometh to iudge the earth.

He ^b)wil iudge the round earth in iustice, and the peoples in equitie.

ANNOTATIONS

Psalm 98

Christ reigneth, notwithstanding his enemies repine, is adored (5. also his footstool) 6. whom ancient Prophetes did inuocate. Christ our Meffias.
The 5. key.

A Psalm to Dauid himselfe.

Our Lord hath reigned, ^c)let peoples be angrie: he that sitteth vpon the Cherubs, let ^d)the earth be moued.

² Our Lord great in Sion: and high aboue al peoples.

³ Let them confesse to thy great name: because it is terrible, and holie.

⁴ And the honour of the king ^e)loueth iudgement.

Thou hast prepared directions: thou hast done iudgement and iustice ^f)in Iacob.

⁵ Exalt ye the Lord our God, and ^g)adore ^h)his footstool: because it is holie.

^a Christ directeth and disposeth al thinges rightly in this world.

^b And wil accordingly geue iust sentence in the end.

^c Though manie enemies do rage, and impugne Christ:

^d though the whole earth be troubled therewith, yet Christ vvho sitteth ouer the highest Angels, Cherubins and Seraphins, obteyneth the victorie, reigneth, and doth his vvil in al the earth.

^e Requireth discretion.

^f In fauour of thyn elect people.

^g Hebrevv Doctors expound this of the Arke in the old testament, but the Doctors of the Church vnderstand Christs humanitie, in the holie Eucharist.

⁶ Moyfes, and Aaron in his ^aprieftes: and Samuel among them, that inuocate his name:

⁷ They inuocated our Lord ^band he heard them: ⁸ in a piller of a cloud he fpake to them.

They kept his teftimonies, & the precept which he gaue them.

⁹ O Lord our God thou heardeft them: God thou waft propitious to them, and taking vengeance vpon al ^ctheir inuentions.

Exalt ye the Lord our God, and adore ye in his holie mount: becaufe the Lord our God is holie.

ANNOTATIONS

Chrifs humanitie
is his foote ftoole,
adored in the Eucharift.

5 Adore his footftoole.) For fo much as al Expofitors, alfo the Hebrevv Rabbins, affirme that the Pfalmift here prophecietieth of Chrift the promifed Meffias, that fhould redeme mankind; and feing the Arke of couenant perteyneth not to the feruice of Chrift; but vvas only a figure of him, the footftoole of Meffias here mentioned, muft nedes be fomethyng perteynyng to him: and therfore moft ancient Fathers expound it of Chrifs humanitie. And becaufe the Prophet fpeaketh of perpetual adoration, not only of the fhorte time, he conuerfed vvith men in this life, vvhen very fevv adored him, the fame fathers vnderftand here the adoration of Chrift in the bleffed Sacrament of the Eucharift. Which S. Ambrofe teacheth (*lib. 3. de Spiritu Sancto. c. 12.*) in thefe plaine vvordes: By the footftoole muft be vnderftood the earth, by the earth the flefh of Chrift. VVhich vve alfo at this day adore in the Myfteries, and vvhich the Apoftles adored in our Lord Iefus.

S. Auguftin. S. Auguftin more largely *vpon this Pfalme*, I am made doubtful (faith he) I feare to adore the earth, left he condeme me that made heauen and earth. Againe I feare not to adore the footftoole of my Lord, becaufe the Pfalme faith to me: Adore his footftoole. I feeke vvhat is his footftoole, and the Scripture (*Ifaia. 66.*) telleth me, the earth is his footftoole. Doubtful I turne myfelf vnto

^a Here it is euident (and S. Auguftin fayth this place taketh away al doubt) that Moyfes vvas a Prieft, againft thofe that for maintaining the herefie of Lay-head-ship, denie it.

^b By example of their praying and obtaining, the Pfalmift confirmeth his prophecie, that Prieftes of the new Teftament fhall pray, and obtaine mercie of Chrift for the Church.

^c God reuenged the machinations made againft them, punifhing the rebellion of Core, Dathan and Abyron. *Num. 16.*

q. 23. in leuit.

Chrift, becaufe I feeke him here, and I finde hovv vvithout impietie the earth may be adored, vvithout impietie his footftoole may be adored. For he tooke earth of earth, becaufe flefh is of earth, and he tooke flefh of the flefh of (the B. virgin) Marie. And becaufe he vvalked here in the fame flefh, and gaue the very flefh to vs to eate, vnto faluation, and no man eateth that flefh, onles he firft adore it: it is found hovv fuch a footftoole of our Lord may be adored: and not only vve doe not finne in adoring, but vve fhould finne in not adoring. Thus farre S. Auguftin. Further inftructing, not to cōceiue of Chriffs flefh, as the Capharnaites did, that he would cūte it in peeces from his bodie, and geue them portions therof. His very flefh is geuen and eaten, not in flehlie maner, but in facramental. See *Annotations. Ioan. 6.*

The receiuers of the B. Sacrament do finne if they do not adore it.

Psalme 99

Al are inuited to reioyce in God, Creator of al.

One Creator of al thinges.
The 1. key.

A Pfalme ^ain confeffion.

Make ye iubilation to God ^bal the earth:
ferue ye our Lord in gladneffe.
^cEnter ye in ^ebefore his fight, in exultation.

³ Know ye that our Lord ^dhe is God: he made vs, and not we ourfelues.

His people, and the sheepe of his pafture: ⁴ enter ye into ^ehis gates in confeffion, his courtes in hymnes: confefse ye to him.

Praife ye his name: ⁵ becaufe our Lord is fweete, his ^fmercie for euer, and ^ghis truth euen vnto generation and generation.

^a Of praife.

^b Not only Iewes, but alfo al Gentiles.

^c God eueryvvhere prefent, yet more peculiarly heareth his fuppliants, praying in the temple, or place dedicated to his feruice.

^d He only whom we ferue as our Lord is the only God, and there is no other.

^e Peculiar dedicated place, as *v. 2.*

^f As God is alwayes merciful in geuing, and promifing:

^g fo he is euer faithful in performing.

ANNOTATIONS

Psalm 100

Infruction
to gouerne.
The 7. key.

King Dauid gratefully celebrateth the two general diuine vertues, Mercie and Iuftice: 2. by his owne example exhorteth al, efpecially Superiors, to direct their wayes in finceritie, 4. and to feperate the wicked from conuerfation of the good.

A Pfalme to Dauid himfelfe.

Mercie ^{a)}and iudgement I wil fing to thee ô Lord: I wil fing, ² and I ^{b)}shal vnderftand in the immaculate way, ^{c)}when thou shalt come to me.

I walked through in the inocencie of my hart, in the middes of my houfe.

³ I did not propofe before mine eies any vniuft thing: I hated them that do preuarication.

⁴ A peruerfe hart hath not cleaued to me: the malignant declining from me I knew not.

⁵ ^{d)}One fecretly detracting from his neighbour, him did I perfecute. One of a proud eye, and vnfatiable hart, with him I did not eate.

⁶ Mine eies are towards the faithful of the earth that they may fit with me. A man that walketh in the immaculate way, ^{e)}he did minifter to me.

⁷ He that doth proudly ſhal not dwel in the middes of my houfe: he that ſpeaketh vniuft thinges, hath ^{f)}not directed in the fight of mine eies.

^a Theſe two capital diuine vertues are euer ioyned in al Gods vvorkes, for both vvch experienced tovwards him felfe, the Pfalmift rendereth thanks and praifes.

^b I wil do myn endeuoure to knowv the immaculate vvay,

^c vvch I can not do, but by thy grace coming vnto me. For by helpe therof I did as folovveth.

^d That is, al and euerie one thus wickedly difpofed I abhorred.

^e I kept fuch vnder, as a feruant or flauē.

^f Profpered not, gotte no benefite by me.

⁸ In ^a)the morning did I kil al the finners of the earth: that I might deftroy ^b)out of the citie of our Lord, al thofe that worke iniquitie.

ANNOTATIONS

Psalme 101

A finner in affliction of mind prayeth God to deliver him, 10. defolate of al other helpe. 13. Conceiueth comforth in Gods eternal goodnes, and fingular mercie, in redeming mankind, and propagating the Church. 24. Prayeth to be made mature in vertue before he dye, that he may liue with God: 26. who only and wholly being immutable, eftablisheth his feruantes for euer.

The firft penitential Pfalme.
The 7. key.

The prayer of the poore, when he shal be anxious, and shal make his petition before our Lord.

Lord heare my ^c)prayer: and let my ^d)crie come to thee.

Turne ^e)not away thy face from me: in what day foeuer I am in tribulation, incline thine eare to me.

In what day foeuer I shal inuocate thee, heare me speedely.

^a Speedely and without delay I cutte of al difordered people:

^b that others might not be corrupted by them.

^c Euerie petition is a prayer,

^d and that which procedeth from more feruent affection, is called a crie, though it burft not out into clamoure, nor perhaps into anie voice at al. For God faide to Moyfes, praying in mere filence, but vvith vehemencie of spirite (*Exod. 14.*) VVhy criest thou to me?

^e Though finne prouoke Gods wrath, becaufe we by finning turne from him, and not he firft from vs: yet we pray God not fo to leaue vs, but to geue vs new grace, that by humilitie, and penance we may returne to him, and not dye in finne.

⁴ Because my dayes haue vanished as ^a)fmoke: and my ^b)bones are withered as ^c)a drie burnt firebrand.

⁵ I ^d)am ftriken as graffe, and my hart is withered: because ^e)I haue forgotten to eate my bread.

⁶ For ^f)the voyce of my groning, my ^g)bone hath cleaued to my flesh.

⁷ I am become like ^h)a pellicane of the wildernes: I am become as ⁱ)a nightcrow in the houle.

⁸ I haue watched, and am become as ^j)a fparow folitarie in the houfetoppe.

⁹ Al the day did mine enemies vpbrayde me: and they ^k)that prayfed me, fware againft me.

¹⁰ Because I did ^l)eate ashes as bread, & mingled ^m)my drinke with weeping.

¹¹ At ⁿ)the face of thy wrath and indignation: because ^o)lifting me vp thou haft ^p)throwne me downe.

¹² My daies haue declined ^q)as a shadow: and I am

^a Mans dayes, and al his workes are nothing worth, but vanifh like fmoke, fo long as he is in mortal finne:

^b yea his beft workes, as if he geue almeffe faft, pray, and dye for the truth, yet al thofe auaille nothing (*1. Cor. 13.*) but are

^c like dried ftickes, or chippes, fitte to kindle the fire.

^d My foule feparated by finne from God, withereth as graffe, that is cutte from the roote:

^e because I haue loft al fauour and appetite to fpiritual meate.

^f In this miferable ftate,

^g I am as bones and flefh cleauing together without moyfture, or radical humour.

^h I fled from conuerfation of men for forow, and fhame of my finnes:

ⁱ as a crow that only flieth by night: or as an owle, or batte.

^j Alfo as a fparow hauing loft her mate, remaineth mourning and folitarie in the accuftomed neft, or nere vnto it.

^k Thofe that were wont to praife or flatter me, now are as fworne enimies againft me.

^l Bread fauoured to me no better then ashes,

^m and drinke gaue me no comfort, but ftill I wept.

ⁿ I am moft efpecially afflicted, because thou art angrie.

^o In that thou didft fometime aduance me in prosperitie,

^p my fall is fo much greater, and more grieuous.

^q As a shadow declineth to nothing, and al becometh darknes, when the funne, and other light departeth, euen fo I, that am but a fhadow, decline to mere darknes, when thy fauoure parteth from me;

withered ^{a)}as graffe.

¹³ ^{b)}But thou ô Lord endureft for euer: and ^{c)}thy memorial in generation and generation.

¹⁴ Thou ^{d)}ryfing vp shal haue mercie on Sion: becaufe it is ^{e)}time to haue mercie on it, becaufe ^{f)}the time cometh.

¹⁵ Becaufe ^{g)}the ftones therof haue pleased thy feruantes: and they shal haue pittie on ^{h)}the earth ⁱ⁾therof.

¹⁶ And ^{j)}the Gentiles shal feare thy name ô Lord, and al ^{k)}the kinges of the earth thy glorie.

¹⁷ Becaufe our Lord hath built Sion: and he shal be feene in his glorie.

¹⁸ He hath had respect to the prayer ^{l)}of the humble: and he hath not despised their petition.

¹⁹ Let thefe thinges be written vnto an other generation: and the people, that shal ^{m)}be created, shal praise our Lord.

²⁰ Becaufe he hath looked forth from his high holie place: our Lord from heauen hath looked vpon the earth.

²¹ That he might heare the gronings of the fettered: that he might loofe the children of them that are flayne:

-
- ^a and I lofe my beautie, as graffe cutte from the ground withereth.
^b But I am merueloufly comforted, confidering that thou our Meffias, the Sonne of God, art immutable for euer:
^c and thy memorable promife of redeeming mankind, wil haue effect in al generations.
^d Thou rifying to helpe, who femedft to haue forgote, wilt protect the Church, and euerie faithful foule,
^e becaufe thou haft differed long:
^f and becaufe the time by thee difigned femeth to approach.
^g Men that fhall heare thyn Apoftles preach, fhall proue good and fitte matter, for the building of thy Church:
^h and the fimpleft poore people, as it were, the earth or duft,
ⁱ fhall participate of this mercie.
^j Besides thofe Iewes that fhall beleue in Chrift, much more the Gentiles fhall feare and ferue him.
^k His glorie is fo euident that al kinges know it, though al be not conuerted.
^l Of holie Patriarches, Prieftes, Prophetes, and of al true penitents.
^m That shal be made a new creature in Chrift.

²² That they may ^a)shew forth the name of our Lord in Sion: and his praife in Ierufalem.

²³ In the affembling of the people together in one, and kinges to ferue our Lord.

²⁴ He answered him in the way of his ftrengh: Shew me the fewnes of my daies.

²⁵ Cal me not backe ^b)in the halfe of my daies: thy yeares are vnto generation and generation.

²⁶ In the beginning ô Lord thou didft found the earth: and the heauens are the workes of thy hands.

²⁷ They ^c)shal perish, but thou art permanent: and *Heb. 1.* they shal al waxe old as a garment.

And as a vesture thou shalt change them, and they shal be changed: ²⁸ but thou art the felf fame, and thy yeares shal not faile.

²⁹ The children of thy seruantes shal inhabite: and ^d)their feede shal be directed for euer.

ANNOTATIONS

Psalme 102

Gratitude for Gods benefites. *Thanks to God for priuate, 6. and publike benefites. 17. His mercie, iustice, and other proprieties are immutable. 20. Angels, and al other creatures are invited to praife him.*
The 7. key.

To ^e)Dauid himself.

My foule ^f)bleffe thou our Lord: and ^g)al thinges, that are within me, his holie name.

^a The faithful people of the Church, according to their habilitie endeuour to ferue Chrift.

^b Grant me time and meanes to be mature in vertue in this life.

^c Be changed in qualitie.

^d The Church of Chrift perpetual.

^e Inspired to Dauid, and written by him.

^f Shew forth praife, and thanks:

^g al my cogitations, affections, fenfes, and powres.

² My foule bleffe thou our Lord: and forget not al his retributions.

³ Who is ^a)propitious to al thine iniquities: who ^b)healeth al thine infirmities.

⁴ Who ^c)redemeth thy life from deadly falling: who ^d)crowneth thee in mercie and commiferations.

⁵ Who ^e)replenisheth thy defire in good thinges: ^f)thy youth ^g)shal be renewed as the eagles.

⁶ Our Lord ^h)doth mercies: and ⁱ)iudgement to al that fuffer wrong.

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

⁸ Our Lord is ^k)pitieful, and ^l)merciful: ^m)long fuffering, and very merciful.

⁹ ⁿ)He wil ^o)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 ^p)as the Eaft is diftant from the Weft: hath he made our iniquities far from vs.

^a The firft benefite of grace is remiffion of finnes:

^b the fecond, is curing euil habites, or difpofitions.

^c The third, to conferue from falling againe:

^d the fourth, to geue victorie and reward in abundant meafure.

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

^f the fixth, refurrection of flesh in glorie.

^g Our Lord, whose fpecial propertie is to fhew mercie,

^h when the fame is neglected, he reuengeth the wrongs, deliuering the oppreffed, and punifhing the oppreffors.

ⁱ By geuing them a written law.

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

^k merciful towards finners,

^l loath to be angrie, or to punifh.

^m 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.

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

¹³ As a father hath compaffion of his children, fo hath our Lord compaffion on them that feare him: ¹⁴ becaufe he hath knowen ^a)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 Becaufe 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 ^b)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 hoaftes: you his minifters, that doe his wil.

²² Bleffe ye our Lord ^c)al his workes: in euerie place ^d)of his dominion, my foule bleffe thou our Lord.

ANNOTATIONS

An Eagle freth in
old age as in youth.

⁵ Thy youth shal be renevved, 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. Saadiah, and other Hebrew Rabbins, reporte that an Eagle euerie tenne yeares wafheth herfelfe in the fea as in a bath, & then flying very hiegh burneth her fethers in the elemental fire, & new fethers growing fhe becometh freth, as in her firft youth, til at laft about an hundred yeares old, fhe is not able to rife from the water and

^a 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.

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

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

^d and becaufe they are in his dominion.

fo is drowned. S. Auguftin more probably affirmeth that in long time her beake growing long, and ftopping her mouth, that fhe can not eate, fhe breaketh the vpper hooked part therof againft a ftone, and fo receiueh meate, and recouereth ftrength, as in her youth. But whatfoeuer is the natural propertie of this kingly birde, the Royal Prophet here infttructeth 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.

Renouation of a finner by grace.

Diuerfe fenfes of the fame Scripture.

9 He vvil 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 deftroyed 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 thefe 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.

Origens herefie that al fhall be faued.

The damned can neuer repent.

Psalme 103

The Pfalmift inuiteth himfelf and others to praife God, for his meruelous workes in the heauens, 5. the earth, and water, 9. limiting their bondes, producing al thinges neceffarie for al liuing creatures, in conuenient feafons, 27. with continual prouidence of al.

Gods workes meruelous.
The 2. key.

To Dauid him felf.

My foule bleffe thou our Lord: ô Lord my
 God thou art magnified excedingly.
 Thou haſt put on ^{a)}confeſſion and beautie: being
 clothed with light as with a garment:

Stretching out the heauen as a ſkinne: ³ which
 couereſt the higher partes therof ^{b)}with waters.

Which ^{c)}makeſt the cloude for thee to aſcend on:
 which walkeſt vpon the winges of windes.

⁴ Which makeſt ſpirites thine ^{d)}Angels: and thy
^{e)}miniſters a burning fyre.

⁵ Which haſt founded the earth vpon ^{f)}the ſtabilitie
 therof: it ſhal not be inclined for euer and euer:

⁶ The ^{g)}depth, ^{h)}as a garment, is his clothing: vpon
 the mountaines ſhal waters ſtand.

⁷ At ⁱ⁾thy reprehention they ſhal flee: at the voice
 of thy thunder they ſhal feare.

⁸ The ^{j)}mountaines aſcend: and the plaine fildes
 deſcend into the place, which thou haſt founded for
 them.

⁹ Thou haſt ſet a bound, which ^{k)}they ſhal not paſſe
 ouer: neither ſhal they returne to couer the earth.

^a Thou poſſeſſeſt al maieſtie, and matter of praife.

^b Thou haſt compaſſed the ſphere of the fixed ſtarres, with a ſphere
 of chriſtalline ſubſtance; which is as water congeled.

^c According to our capacitie the prophet deſcribeth the ſpeedie com-
 ing, or vvorking of God as if he came in a fvviſt cloud, or vvith
 vvings of the vvind, to ſignifie that he vvorketh vvhat and vvhen
 he pleaſeth vvithout delay: He faide, and thinges vvcre made: he
 commanded and they vvcre created. *Pſal. 32.*

^d Thy meſſengers to execute thy vvil:

^e & the ſame Angels are as a burning fire in operation, yea they
 diſpatch more eaſily, and more ſpedely then vve can conceiue.

^f Moſt firmly eſtabliſhed by natural weight, in the center of the
 world.

^g The water

^h ſhould naturally couer al the earth:

ⁱ But by thy commandment the waters are contained in their limited
 places.

^j The waters being conteyned in their appointed chanel, both hilles
 and fildes appeare, which otherwiſe would be couered.

^k The waters.

¹⁰ Which fended forth fontaines in the valles: between the middest of mountaines shall waters passe.

¹¹ All the beasts of the field shall drink: the wilde asses shall ^a)expect in their thirst.

¹² Over them shall the fowles of the ayre inhabit: out of the middes of rockes they shall geue forth voices.

¹³ Watering the mountaines from his higher places: of the fruit of thy worke shall the earth be filled:

¹⁴ Bringing forth graffe for beasts, and herbe for the seruice of men.

That thou mayest bring forth ^b)bread out of the earth: ¹⁵ and wine may make the heart of man ioyful:

That he may make the face chereful with oyle: and bread may confirme the heart of man.

¹⁶ The trees of the field shall be filled, and the ceders of Libanus, which he hath planted: ¹⁷ there shall sparowes make their nest.

The house of the hart is the leader of them: ¹⁸ the high mountaines for harts: the rocke a refuge for the Irehins.

¹⁹ He made the moone for seasons: the sunne knoweth his going downe.

²⁰ Thou didst appoint darkenes, and night was made: in it shall all the beasts of the wood passe.

²¹ The whelpes of lions roaring, to rauen, and to feeke of God meate for themselves.

²² The sunne is risen, and they are gathered together: and in their couches they shall be placed.

²³ Man shall goe forth to his worke: and to his working vntill euening.

²⁴ How magnified are thy workes ô Lord! thou hast made all things in wisdom: the earth is filled with ^c)thy possession.

^a Hope for and receiue.

^b By these three principal kinds of foode, breade, wine, and oyle, all fortes of nutriment are vnderstood.

^c VVith thy creatures.

²⁵ This great fea, and very large, there are ^{a)}creeping beaftes, wherof ^{b)}there is no number.

Little beaftes with great: ²⁶ there shippes shal paffe.

This ^{c)}dragon, whom thou madeft to ^{d)}delude: ²⁷ al expect of thee that thou geue them meate in feafon.

²⁸ Thou geuing vnto them, they shal gather it: thou opening thy hand, al shal be filled with bountie.

²⁹ But thou turning away the face, they shal be troubled: thou shalt take away their fpirite, and they shal faile, and shal returne into their duft.

³⁰ Thou shalt fend forth thy fpirit, and they shal be created: and thou shalt renewe the face of the earth.

³¹ Be the glorie of our Lord for euer: our Lord wil reioice in his workes:

³² Who looketh vpon the earth, & maketh it to tremble: who toucheth the mountaines, and they fmoke.

³³ I wil chaunte to our Lord in my life: I wil fing to my God as long as I am.

³⁴ Let my fpeech be acceptable to him: but I wil take delight in our Lord.

^{35 e)}Let finners faile from the earth, and the vniuft, fo that they be not: my foule bleffe thou our Lord.

ANNOTATIONS

Psalme 104

Gods fpecial benefites towards the Iewes. The 4. key. *The Ifraelites are exhorted to fing praifes to God, 5. for his meruelous benefites towards Abraham, Ifaac, and Iacob. 11. Whofe particular familie, being then fmal,*

^a Fifhes, ferpents, wormes, and al liuing creatures that lacke feete.

^b No kind of liuing creatures multiplieth fo much as fifhes. *Ariftotel li. 9. Animal. c. 17.*

^c A moft huge fifh called Leuiathan. *Iob. 40. v. 20.*

^d Albeit in the water he paffeth mans ftreingth, yet depriued of water he is not able to defend himfelfe. *v. 19.*

^e A prediction that impenitent finners fhall be damned, wherein the Prophet conforming his wil to Gods, vttereth it in forme of a prayer.

went from Chanaan into Ægypt (17. Whither Ioseph by Gods prouidence was caried before) there increafed in number, was perfecuted, 26. deliuered by Moyfes and Aaron, working manie great miracles, 36. protected, and fedde in the defert, 44. and finally poffeffed Chanaan.

a)

Alleluia.

Confesse ye to our Lord, and inuocate his name:
^{b)}shew forth his workes among the Gentiles.
²Chaunt to him, and fing to him: tel ye al his meruelous workes.

For an exposition of this Psalme read the places quoted in the inner margen.

³ Prayfe ye him in his holie name: let the hart of them reioice that feeke our Lord.

⁴ Seeke ye our Lord, and be confirmed: feeke ^{c)}his face alwayes.

⁵ Remember ye his meruelous workes, which he hath done: his wonders, and the iudgments of his mouth.

⁶ The feede of Abraham, his feruantes: the children of Iacob his elect.

Gen. 12. v. 7.

⁷ He is the Lord our God: in ^{d)}al the earth are his iudgementes.

^a Alleluia fignifieth more then *Laudate Dominum*, Praife ye our Lord. For by thefe two hebrew wordes, *Alleluia*, the Prophet inu- iteth al men to praife God, with gladnes, and iubilation, with hart, voice, and gefture, with infruments, and howfoeuer we are able. And therfore S. Ierom, S. Auguftin, and al Catholique writ- ers kepe the fame worde, and tranflate it not, neither in the titles of Pfalmes, nor ordinarily in anie place of holie Scripture. This is the firft Psalme thus titled, and is the fame Psalme in fenfe, and in good part of the wordes, which the royal Prophet made, and caufed to be fongue, when he brought the Arke of God from the houfe of Obededom into his owne houfe. 1. Par. 16. v. 8.

^b How much more gratful is it now to God, that we celebrate the greater myfteries of the new Testament.

^c His prefent helpe.

^d Not only in Ifrael, but in al the world.

- ⁸ He hath bene mindeful for euer of his testament; *Gen. 17. v. 4.*
of the word, which he commanded ^{a)}vnto a thoufand
generations.
- ⁹ Which he difpofed to Abraham: and of his oath *Gen. 26. v. 3.*
to Ifaac.
- ¹⁰ And he appointed it to Iacob for a precept: and *Gen. 28. v. 13.*
to Ifrael for an eternal testament.
- ¹¹ Saying: To thee wil I geue the land of Chanaan, *Gen. 46. v. 26. 27.*
the corde of your inheritance.
- ¹² When they were ^{b)}of fmal number, very few and
feiourners therof:
- ¹³ And they paffed from nation into nation, & from
kingdom to an other people.
- ¹⁴ He leift not a man to hurt them: and he rebuked
kings for their fake.
- ¹⁵ Touch not my annointed, and toward my prophetes
be not malignant.
- ¹⁶ And ^{c)}he called a famine vpon the land: and he *Gen. 41. v. 54.*
deftroyed al the ftrengh of bread.
- ¹⁷ He fent a man before them: Iofeph was fold to *Gen. 37. v. 28.*
be a feruant.
- ¹⁸ They humbled his feete in fetters, yron paffed
through his foule, ¹⁹vntil his word came.
- The word of our Lord inflamed him: ²⁰ the king *Gen. 39. & feq.*
fent, and loofed him; the prince of the people, and re-
leafed him.
- ²¹ He appointed him lord of his houfe: and prince
of al his poffeffion.
- ²² That he might inftruct his princes as himfelfe:
and might teach his ancientes wifedom.
- ²³ And Ifrael entered into Ægypt, and Iacob was *Gen. 46.*
a feiourner in the land ^{d)}of Cham.
- ²⁴ And he increafed his people excedingly: and *Exo. 1. v. 7.*
ftrengthened them ouer their enemies.

^a For euer, to the end of the world.

^b But 70. perfons.

^c By his prouidence fuffered.

^d Ægypt poffeffed by Mefraim Chams fecond fonne. *Gen. 10. v. 13.*

Exo. 3. 4.
7. 8. 9. 10. 11.

25 He ^a)turned their hart, that they hated his people: and to worke guile toward his feruantes.

26 He fent Moyfes his feruant: Aaron, ^b)him felfe whom he chofe.

27 He did put in them the wordes of his fignes, and of his wonders in the Land of Cham.

28 He fent ^c)darkenes, and obfcured: and did ^d)not exasperate his wordes.

29 He turned their ^e)waters into bloud: and killed their fishes.

30 Their land brought forth ^f)frogges in ^g)the inner chambers of their kinges.

31 He fayd, and ^h)the ⁱ)cænomyia came: and the ^j)cinifes in al their coaftes.

32 He made theyr raynes ^k)haile: fire burning in their land.

^a May it be vnderftood, or beleued (faith S. Auguftin) that God turneth the hart of man to committe finnes? Or is it no finne, or is it a fmal finne, to hate the people of God? Or to worke guile towards his feruants? VVho wil fay this? VVhat then, is God author of thefe fo greuous finnes, who is not to be fupposed the author of a moft fmal finne? This lerned Father therefore anfwereth, that God peruerterd not a right hart, but turned that was of it felfe peruerfe, to the hatred of his people, where he might vfe that euil wil, not by making them euil, but by beftowing vpon his owne people good thinges, which the euil might eafily enuie. VVhich hatred of theirs how God vfed both to the exercife of his people (which is profitable to vs) & to the glorie of his owne name, the thinges that folow do teach vs, which are here remembred to his praife.

^b In whom God eftablifhed the Priefthood of Moyfes law.

^c The ninth plague of the Ægyptians.

^d God willingly, not as one loath or vnwilling, performed al that he threatned.

^e The firft plague.

^f The fecond plague.

^g Dauid knew this by reuelation, or by tradition for it is not in Exodus.

^h The fourth plague.

ⁱ A fvvarme of flies.

^j The third plague.

^k The feuenth plague.

³³ And he ftroke their vines, and their figtrees: and he deftroied the wood of their coaftes.

³⁴ He faid, & ^a)the locuft came, and the ^b)bruchus wherof there was no number.

³⁵ And it did eate al the graffe in their land: and it did eate al the fruite of their land.

³⁶ And he ftroke euerie ^c)firft begotten in their land: the firft fruites of al their labour.

³⁷ And he brought them forth with gold and filuer, *Exod. 12. v. 35.* and there was not in their tribes a feeble perfon.

³⁸ Ægypt was glad at their departure: becaufe the feare of them lay vpon them.

³⁹ He fpred a cloude for their protection, and fire *Exod. 13. v. 21.* to shine vnto them by night.

⁴⁰ They made petition, and the quaille came: and *Exod. 16. v. 13.* he filled them with the bread of heauen.

⁴¹ He diuided the rocke, and waters flowed: riuers *Exod. 17. v. 6.* ranne in the drie ground.

⁴² Becaufe he was mindful of his holie word, which *Gen. 12.* he had vttered to Abraham his feruant.

⁴³ And he brought forth his people in exultation, and his elect in ioy.

⁴⁴ And he gaue them the countries of the Nations: *Iofue. 6. & feq.* and they poffeffed the labours of peoples:

⁴⁵ That they might keepe his iuftifications, and feeke after his lawe.

ANNOTATIONS

Psalme 105

The Ifraelites often
finned, and were
mercifully punifhed.
The 4. key.

The prophet exhorteth the people to render thankes and praifes to God, 6. for remitting their manifold finnes, in

^a The eight plague.

^b A worme that fpoyleth corne, graffe, and fruit.

^c The tenth plague. The fifth & fixt of peftilence and boyles are omitted.

the defert, 34. and in the conquered land: 38. foreshewing like finnes to come, Gods wrath and punishment for the fame, 44. and that he wil geue grace of repentance: to fome 47. for which he prayeth, and praifeth God.

Alleluia.

*Iudith. 13.
v. 21.*

Confesse ye to our Lord ^{a)}because he is good because his mercie is for euer.

²⁾Who shal fpeake the powers of our Lord, shal make al his praifes to be heard?

³ ^{c)}Bleffed are they, that keepe iudgement, and ^{d)}doe iustice at al time.

⁴ Remember vs ô Lord ^{e)}in the good pleafure of thy people: vifite vs in thy faluation:

⁵ To ^{f)}fee in the goodnes of thyne elect, to reioyce in the ioy of thy nation: that thou maift be prayed with thine inheritance.

⁶ We haue ^{g)}finned with our fathers: we haue ^{h)}dealt vniuftly, we haue ⁱ⁾done iniquitie.

⁷ Our fathers in Ægypt did not vnderftand thy meruelous workes: they were not mindeful of the multitude of thy mercie.

Exod. 14. v. 11.

And they prouoked thee to wrath going vp vnto the fea, the Read fea.

⁸ And he faued them ^{j)}for his name fake; that he might make his power knowen.

^a God is of himfelfe and effentially good. Al other goodnes is participated of him.

^b No creature can fully exprefse Gods perfections.

^c It is a happie ftate in this life, either to kepe Gods law:

^d or to repent and do worthie penance for tranfgreffing.

^e According to thy wonted beneuolence, promifed to thy people.

^f That we may fee, and enioy the benefites promifed to thyne elect.

^g VVe haue erred and hurt ourfelues:

^h we haue wronged our neighboures:

ⁱ we haue offended againft God.

^j Albeit the people by their murmuring deferued more punifhment, yet God for the glorie of his owne name faued them from vtter deftruction.

⁹ And he rebuked the Read fea, and it was made drie: and he led them in the depths as in a defert.

¹⁰ And he faued them from the hand of them that hated them: and ^dhe redemed them out of the hand of the enemie.

¹¹ And water ouerwhelmed thofe that afflicted them: there did not one of them remaine.

¹² And they beleued his wordes: and they fang his praife.

¹³ They had ^a)quickly donne, they forgot his workes: *Exo. 15.* and they ^b)expected not his counfel.

¹⁴ And they coueted concupifcence in the defert: *Exo. 16. & 17.* and tempted God in the place without water.

¹⁵ He gaue them their petition: and fent faturitie into their ^c)foules.

¹⁶ And they prouoked Moyfes in the campe: Aaron the ^d)holie of our Lord. *Num. 16.*

¹⁷ The earth was opened, and fwalowed Dathan: and ouerwhelmed the congregation of Abiron.

¹⁸ And a fire flamed vp in their finagogue: the flame burnt the finners.

¹⁹ And they made a calfe in Horeb: and they *Exo. 23.* adored ^e)the fculptil.

^a They perfeuered not long in their dutie towards God, feing his omnipotent powre by his meruelous workes;

^b nor were content with his prouidence, but carnally coueted thinges, not neceffarie.

^c According to their carnal defires.

^d Holie by his function.

^e They adored the image that repreſented a calf, not God.

²⁰ And they ^achanged their glorie into the fimilitude of a calfe that eateth graffe.

²¹ They forgat God, which faued them, which did great thinges in Ægypt, ²² meruelous thinges in the land of Cham, terrible thinges in the Read fea.

Exo. 32. ²³ And ^bhe fayd to deftroy them: if Moyfes his elect had not ftood in the way before him:

To turne away his wrath that he should not deftroy them: ²⁴ and they eftemed for naught the land that was to be defired.

They did not beleue his word, ²⁵ and they murmured in their tabernacles: they heard not the voice of our Lord.

Num. 14. v. 21. 22. ²⁶ And he lifted vp his hand ouer them: to ouerthrowe them in the defert:

²⁷ And to caft doune their feede among the Nations: and to difperfe them in the countries.

Num. 25. v. 3. ²⁸ And they were profeffed to ^cBeelphegor: and they did eate the facrifices ^dof the dead.

²⁹ And they prouoked him in their inuentions: and ruine was multiplied on them.

³⁰ And Phinees ftood, and ^epacified: and the flaugh-

^a God being their true glorie, they changed him, for a falfe god of the Ægyptians (who efpecially honoured a calfe called Apis) making an image therof, and attributed their deliuerie from Ægypt to this imagined god. *Exo. 32. v. 48.* Of which and the like foolifh, and abominable idolatrie S. Paul writeth, *Rom. 1. v. 23.* They changed the glorie of the incorruptible God, into a fimilitude of the image of a corruptible man, and of foules, and of foure footed beaftes, and of them that crepe: where we fee what maner of imagies holie Scripture condemne, and not the imagies of Chrift and his Sainctes.

^b He fayd, he would deftroy them, but for Moyfes prayer fpared them.

^c The Idol of Moabites, and Madianites.

^d As God is in deede the liuing God, that liueth of himfelfe, and geueth life to others: fo falfe goddes are called dead goddes, that can not geue life to anie, but doe kil al that ferue them: at leaft fpiritually, and often corporally.

^e Phinees moued by the zeale of God (as the holie text witneffeth. *Nu. 25. v. 11.*) in killing the adulterers pleafed God, and merited reward.

ter ceaſed.

³¹ And it was reputed to him vnto iuſtice, in generation and generation euen for euer.

³² And they prouoked him at the waters of contradiction: and ^a)Moyſes was vexed for them: ³³ becauſe they exaſperated his ſpirit.

Num. 20. v. 2. 12.

And he playnely affirmed in his lippes: ³⁴ they deſtroyed not the nations, of which our Lord ſpake to them.

³⁵ And they were mingled among the nations, and learned their workes: ³⁶ and they ſerued their ſculptils: and it became a ſcandal to them.

Deut. 2. v. 2. & 12. v. 2. & 3.

³⁷ And they immolated their ſonnes, and their daughters to diuels.

Iudic. 2. v. 11. 12. Iudic. 3. v. 5. 6.

³⁸ And ^b)they ſhed innocent bloud: the bloud of their ſonnes and of their daughters, which they ſacrificed to the ſculptils of Chanaan.

Eccl. c. Iere. 19. v. 5.

And the land was infected with bloud, ³⁹ and was contaminated in their workes: and they did fornicate in their inuentions.

⁴⁰ And our Lord was wrath with furie vpon his people: and he abhorred his inheritance.

⁴¹ And he deliuered them into the handes of the nations: and they that hated them, had the dominion of them.

⁴² And their enimies afflicted them: and they were humbled vnder their handes: ⁴³ he did often deliuer them.

^a Moyſes afflicted in ſpирite, by the enormous murmuring of the people, doubted whether God would geue them water out of the rocke or no, not doubting of his powre, but of his wil: and ſo when he ſhould haue ſpoken to the rocke, *Num. 20. v. 8.* he ſpoke to the incredulous people, *v. 10.* and therein offended God. For which he was temporally puniſhed. *v. 12. Deut. 1. v. 37. & c. 3. v. 26. c. 4. v. 21.*

^b Some Iewes offered theſe moſt cruel, vnnatural, and abominable ſacrifices: perhaps in the times of Iudges, when they were mingled with idolatrous people, and ſerued their goddes: *Iud. 2. v. 12. c. 3. v. 6.* But it is more expreſſe after Dauids time, wherof he here prophecieth, and was verified by Achaz. *4. Reg. 16. v. 3.* and by Manaffes *4. Reg. 21. v. 6.* VVhich with other idolatrie king Iofias deſtroyed. *4. Reg. 23. v. 1.*

But they exasperated him in their counfel: and they were humbled in their iniquities.

⁴⁴ And he ^{a)}faw when they were afflicted: and he heard their prayer.

⁴⁵ And he was mindeful of his testament: and it repented him according to the multitude of his mercie.

⁴⁶ And he gaue them into mercies in the fight of al, that had taken them.

⁴⁷ ^{b)c)}Saue vs ô Lord our God: and geather vs out of the Nations:

That we may confesse to thy holie name: & may glorie in thy prayfe.

⁴⁸ Bleffed be our Lord the God of Ifrael from euerlafting vnto euerlafting: and al the people shal fay: Be it, be it.

ANNOTATIONS

10 He redeemed them.) VVhat price (or ranfom) faith S. Auguftin, was geuen in this redemption? Or is it a prophecie, that this was done in figure of Baptifme, where we are redemed from the hand of the diuel, by a great price, which is the bloud of Chrif? VVherupon it was more conueniently figured, not by what fea foeuer, but by the read fea. For bloud hath redde coulour. And touching the effect of Baptifme deftroying al former finnes, he teacheth in the *expofition of the next Pfalme* (and either the fame holie father, or fome other good author, *Ser. 42. de temp.*) that as the Ifraelites paffed fafely through the read fea, and al the Ægyptians going in with them were drowned: fo the baptized are faued in the water of Baptifme, and al their finnes are deftroyed.

The read fea a figure of Baptifme.

Al former finnes deftroyed in Baptifme.

Psalme 106

Againe the Pfalmift inuiteth al men to render thanks to God for their deliuerie from dangers, or euils in general: 4. particularly from dangers in iorney, 10. in prifon,

Gods perpetual prouidence towards al men. The 3. key.

^a God refpected them with his merciful eye, and gaue them grace to repent.

^b Here the Pfalmift concludeth both the hiftorie and prophecie of this Pfalme, with prayer and praife, as foloweth:

^c A verie fitte prayer in time of fchifme.

or captiuitie, 17. in ficknes fpiritual and corporal, 23. in nauigation, 33. defcribing the changeable courfe of thinges in this world, 38. efpecially of mens ftates; 42. for al which the iuft wil praife God.

Alleluia.

Confesse ^{a)}ye to our Lord becaufe he is good: *1. Par. 16. v. 34.*
becaufe his mercie is for euer.

² Let them fay that are ^{b)}redemed of our Lord,
whom he redemed out of the hand of theemie: and
out of the countries he gathered them:

³ From ^{c)}the rifing of the funne, and the going
downe: from the north, and the fea.

⁴ They ^{d)}wandered in the wildernes, in a place with-
out water: the way of the citie for habitation they found
not.

⁵ Hungrie and thirtie: their foule fainted in them.

⁶ And ^{e)}they cried to our Lord when they were in
tribulation: and he deliuered them out of their neceffities.

⁷ And he conducted them in to the right way: to
goe into a citie of habitation.

⁸ Let ^{f)}the mercies of our Lord confesse to him: and
his meruelous workes to the children of men.

⁹ Becaufe he hath filled the emptie foule: and the
hungrie foule he hath filled with good thinges.

¹⁰ Them that fate in darkenes, and in the shadow
of death: bound in needines, and yron.

^a Praife God by confeffing his mercie, prouidence, and goodnes.

^b God of his mercie promifed the Redemer of mankind ftreight after
Adams fal:

^c VVhich redemption was intended for al, and faileth not of Gods
part in anie, but of mens owne wilful refufing to be duly penitent,
and to kepe Gods precepts.

^d Literally of fuch as wander in this world, hauing no fetled place
to dwel in: fpiritually of al mankind after his fal.

^e Whenfoeuer they cal vpon God, he helpeth them, as is beft for
their fpiritual health.

^f Al Gods benefites, which are of his mercie, not of mans deferte,
are iuft matter of praifing God.

¹¹ Because they ^{a)}exasperated the wordes of God:
and they prouoked the counfel of the Higheft.

¹² And their hart was humbled in labours: they
were weakened, neither was there anie to helpe.

¹³ And they cried to our Lord when they were in
tribulation: and he deliuered them out of their neceffities.

¹⁴ And he brought them out of darkenes, and the
shadow of death: and brake their bondes afunder.

¹⁵ Let the mercies of our Lord confesse to him: and
his meruelous workes to the children of men.

¹⁶ Because he hath deftroyed the gates of braffe:
and the barres of yron he hath broken.

¹⁷ He hath receiued them out of the way of their
iniquitie: for they were humbled for their iniuftices.

¹⁸ Their foule did abhorre al meate: & they ap-
proched euen to the gates of death.

¹⁹ And they cried to our Lord when they were in
tribulation: and he deliuered them out of their neceffities.

²⁰ He fent his word, and healed them: and deli-
uered them out of their deftructions.

²¹ Let the mercies of our Lord confesse to him: and
his meruelous workes to the children of men.

²² And let them facrifice the facrifice of praife: and
shew forth his workes in exultation.

²³ They that goe downe into the fea in shippes,
making trafike in the great waters.

²⁴ They haue fene the workes of our Lord, and his
meruelous thinges in the depth.

²⁵ He fayd, and the blaft of the ftorme ftood: and
the waues therof were exalted.

²⁶ They afcend euen to the heauens, and they defcend
euen to the depthes: their foule pyned away in euils.

²⁷ They were trubled, and were moued as a drunken
man: and al their wifedom was deuoured.

²⁸ And ^{b)}they cried to our Lord when they were in
tribulation, and he brought them out of their neceffities.

^a Calamities in this world are commonly inflicted for finnes.

^b As before in the 6, 13, and 19. verfes.

²⁹ And he turned his ftorme into calme: and the waues therof were quiet.

³⁰ And they reioyced becaufe they were quiet: and he conducted them into the hauen of their wil.

³¹ Let ^a)the mercies of our Lord confesse to him: and his meruelous workes to the children of men.

³² And let them exalt him in the church of the people: and the chayre of the ancientes let them praife him.

³³ ^b)He turned ^c)the riuers into a defert: and the iffues of waters into drineffe.

³⁴ The ^d)fruiteful land into a falt ground, for the malice of them that inhabite it.

³⁵ He turned the defert into pooles of waters: and the land without water into iffues of waters.

³⁶ And he placed the hungrie there, and they built a citie of habitation.

³⁷ And they fowed fildes, and planted vineyardes: and they made fruitte ^e)of natiuitie.

³⁸ And he bleffed them, and they were multiplied exceedingly: and their beaftes he leffened not.

³⁹ And ^f)they were made fewe: and were vexed by the tribulation of euiles, and with forow.

^a This verfe alfo is foure times in this Pfalme v. 8, 15, 21, and 31. to admonifh vs, that as there is one meanes to efcape from al dangers by crying to God, as v. 6, 13. 19. and 28. with mourning and penance: fo there is one caufe of praife and thanks for our deliuerie, which is Gods mercie and grace.

^b God to fhew fometimes his powre, alfo to benefite fome, and to punifh others, changeth the accuftomed courfe of thinges, and ftates of men, at his diuine pleafure; as here, the Royal prophet reciteth fome examples. And fome others are recorded in diuers times and places.

^c No doubt much change was made in the earth by Noes flood. And manie thincke that the land of Chanaan, was made more fruitful in the time of the Iewes inhabiting, and now is more barrane againe.

^d He alludeth to the countrie about Sodome, and Gomorre, which was moft fruitful, and moft pleafant, *Gen. 13. v. 10.* but fhortly after vvas burnt vvith fire and brimftone, *Gen. 19. v. 24.* fubuerted, and turned into a dead and falt fea.

^e Made abundance of fruit to grow.

^f Againe fome countries punifhed for finnes.

⁴⁰ Contempt was powred out vpon princes: and he made them wander where was no way, and not in the way.

⁴¹ And he ^adid helpe the poore out of pouertie: and made families as sheepe.

⁴² The iuft shal fee, and shal reioyce: & al iniquitie shal ftoppe her mouth.

⁴³ Who is wife and wil keepe thefe thinges? and wil vnderftand the mercies of our Lord?

ANNOTATIONS

Psalme 107

The royal prophet promifeth, 5. and rendereth praifes to God, 7. for his deliuerie from troubles, and aduancement in the kingdom, 13. praying God ftill to helpe mans infirmitie.

Dauid fingeth prayfes for benefites receiued. The 8. key.

A Canticle ^bof Pfalme, to Dauid himfelfe.

Pfal. 56. v. 8.

My ^chart is readie ô God, my hart is readie: I wil chaunte, and wil fing in my glorie. ^aArife my glorie, arife pfalter, and harpe: I wil arife early.

⁴I ^dwil confeffe to thee in peoples ô Lord: and I wil fing to thee ^ein the Nations.

^a An other change in releeuing the poore being humbled.

^b This Pfalme was fongue with infruments beginning the mufike, and voices folowing.

^c The former part of this Pfalme to the 7. verfe, is the fame in fenfe, and almoft in wordes, with the latter part of *the 56. from the 8. verfe.*

^d King Dauid fubdued not only fome partes of Chanaan, not fubiect to the Iewes before (*2. Reg. 5. 1. Par. 11.*) but alfo brought the Philiftims, Moabites, Ammonites, Idumeans, Amalechites, the kinges of Soba, Syria, and Emath, to pay tribute, *2. Reg. 8. 1. Par. 18.*

^e Yet al thefe victories and conqueftes were but a figure of Chriffs powre and dominion in al nations. And therefore, the reft of this

⁵ Because thy mercie is great aboue the heauens:
and thy truth euen to the cloudes.

⁶ Be exalted aboue the heauens ô God, and thy
glorie ouer al the earth: ⁷ ^a)that thy beloued may be *Pfal. 59. v. 7.*
deliuered.

Saue with thy righthand; and heare me: ⁸ God
fpake in his holie:

I wil reioyce, and wil diuide Sichem; and I wil
mefure the vale of tabernacles.

⁹ Galaad is mine, and Manaffes is mine: and Ephraim
the protection of my head.

Juda is my king: ¹⁰ Moab the potte of my hope.

Vpon Idumea I wil extend my shoe: the ftrangers
are made my freindes.

¹¹ Who wil conduct me into a fenfed citie? who wil
conduct me into Idumea?

¹² Wilt not thou ô God, which haft repelled vs, and
wilt not thou goe forth ô God in our hoastes?

¹³ Geue vs helpe out of tribulation: because mans
faluation is vayne.

¹⁴ In God we shal doe ftrengh: and he wil bring
our enemies to nothing.

ANNOTATIONS

Psalm 108

Chrift perfecuted &
his enimies punished.
The 5. key.

*Chrift (by the mouth of Dauid) requesteth of God to
be iuftly declared innocent, and his enimies punished,
6. particularly defcribing Iudas the traitors malice, 21. and
his owne temporal afflictions, 26. prayeth, 30. and praifeth
God for his deliuerie.*

Pfalme, by S. Auguftin, and other fathers iudgement, was rather
prophetically vttered by Dauid, in the perfon of Chrift, and more
perfectly performed by Chrift in his Church, then hiftorically
auerred of Dauid himfelfe.

^a The reft of this pfalme is the fame with the latter part of *the 59.*
from the 7. verfe.

Vnto the end, a Pfalme of Daud.

O ^{a)}God conceale not my prayfe: becaufe the mouth of the finner, and the mouth of ^{b)}the deceitful man is open vpon me.

² They ^{c)}haue fpoken againft me with deceitful tongue, and with wordes of hatred they haue compaffed me: and they haue impugned me without caufe.

³ For that they should loue me, they backbited me: but I prayed.

⁴ And they fet againft me euil thinges for good: and hatred for my loue.

⁵ Appoint ^{d)}a finner ouer him: and ^{e)}let the diuel ftand on his righthand.

⁶ When he is iudged, let him come forth condemned: and let his prayer be turned into finne.

Act. 2. v. 16.

⁷ Let his dayes be made fewe: and let an other take his ^{f)}bishopricke.

⁸ Let ^{g)}his children be made orphans: and his wife a widow.

⁹ Let his children be tranfported wandering, and let them begge: and let them be caft out of their habitations.

¹⁰ Let the vfurer fearch al his fubftance: and let ftrangers fpoile his labours.

¹¹ Let there be none to helpe him: neither let there be anie to haue pittie on his pupilles.

^a The wordes of Chrift.

^b The Pharifees and Herodians (*Mat. 22.*) with their mouth acknowledged Chrift a true fpeaker, and a teacher of the way of God in truth, therby to draw him into danger, and to fheede his bloud.

^c At other times they accused him of great crimes, laftly of treafon againft Cæfar.

^d A prediction that Iudas would not make recourfe to anie good counfeller, but complaine of his miserable tormented confcience to the wicked, who gaue him no comfort at al,

^e and fo deparing, the diuel perfwaded him to hang himfelfe.

^f The office of Apoftlefhippe.

^g The pofteritie, or fucceffors of wicked perfecuters proffer not long in this world.

¹² Let his children come to deftruction: in ^a)one generation let his name be cleane put out.

¹³ Let the iniquitie of his fathers returne to memorie in the fight of our Lord: and let not the finne of his mother be blotted out.

¹⁴ Let them be before our Lord alwayes, and let the memorie of them perish out of the earth: ¹⁵ For that he remembred not to doe mercie.

¹⁶ And he perfecuted the poore, and needie man, and the compunct in hart to kil him.

¹⁷ And he ^b)loued curfing, and it shal come to him: and he would not bleffing, and it shal be far from him.

And he put on curfing as a garment; and it entred as water into his inner partes, and as oile in his bones.

¹⁸ Be it to him as a garment, wherwith he is couered: and as a girdle, wherwith he is alwayes girded.

¹⁹ This is the worke of them, that detract from me before our Lord: and that ^fpeake euils againft my foule.

²⁰ And thou, Lord, Lord, doe with me for thy names fake: becaufe thy mercie is fwete.

Deliuier me ²¹ becaufe I am needie, and poore: and ^c)my hart is trubled within me.

²² As a shadow when it declineth, am I taken away: and I am shaken as locuftes.

²³ My knees are weakened with fafting: and my flesh is changed by reafon of oile.

²⁴ And I am made a reproch to them: they faw me, and wagged their heades.

²⁵ Helpe me ô Lord my God: ^d)faue me according to thy mercie.

²⁶ And let them know that this is thy hand: and thou ô Lord haft done it.

^a Arch heritikes that deuife newe opinions, are fhortly forfaken, their folowers ftill coining new herefies of their owne, differing from their falfe mafters.

^b Let them obferue this, that vse more fwearing and blafpheming, then praying or meditating.

^c Chrifts foule was penfue when he prayed in the garden, and he did workes of penance for our finnes all his life.

^d He prayed alfo for his refurrection, and glorification.

²⁷ They wil curfe, and thou shalt bleffe: let them that rife vp againft me, be confounded: but thy feruant shal reioyce.

²⁸ Let them that detract from me, be clothed with shame: and let them be couered with their confufion, as with a ^a)duble patched cloke.

²⁹ I wil confesse to our Lord excedingly with my mouth: and in the middes of manie I wil prayfe him:

³⁰ Because he hath ftood on the righthand of the poore, that he might faue my foule from the perfecutors.

ANNOTATIONS

Psalme 109

Chrift rifting and afcending into heauen fitteth on the right hand of God: 2. beginning in Ierufalem reigneth in the Church of the whole earth: 4. vfeth the Priefthood of Melchifedechs order to the end of the world. 6. And shal iudge the world.

Christs exaltation.
The 5. key.

A pfalme of Daud.

*Mat. 22.
Act. 2.
1. Cor. 15.
Heb. 1. & 10.*

Our ^b)Lord fayd ^c)to my Lord: Sitte on my right hand: ^d)til I make thine enemies, thy footestoole of thy feete.

² Our Lord wil fend forth the rod of thy ftrength ^e)from Sion: rule thou in the middes of thine enemies.

³ With thee ^f)the beginning in the day ^g)of thy

^a VVith al poffible confufion.

^b God the Father

^c to God the Sonne, the Lord of Daud, and of al mankind, yet the fonne of Daud, according to his humanitie.

^d He limiteth not the time, but excludeth al time, wherein the enimie might imagine, that Christs kingdom should ceafe: fignifying that Chrift fhall reigne, til al his enimies be fubdued, much more afterwards in al eternitie.

^e The Church of Chrift beginning in Ierufalem on whitfunday, the fiftith day from his Refurrection, continueth euer more.

^f Thou fhalt haue principalitie,

^g in the day of thy powrful conqueft, and rifting from death,

ftrength, in ^a)the brightnes of holie thinges: from the wombe ^b)before the day ftarre I begat thee.

⁴ Our Lord ^c)fware, and it shal not repent him: *Heb. 5. v. 7.*
Thou art ^d)a Priest ^e)for euer ^f)according to ^e)the order of Melchifedech.

⁵ Our Lord on thy righthand, ^f)hath broken kinges in the day of his wrath.

⁶ He ^g)shal iudge in nations, he ^h)shal fil ruines, he ⁱ)shal crush the heads in the land of manie.

⁷ ^j)Of the torrent in the way he shal drinke: ^k)therefore shal he exalt the head.

ANNOTATIONS

Christs Priesthood
for euer both in func-
tion and in effect.

4 A Priest for euer.) In two respectes Chrif is a Priest for euer: in that from the first instant of his Incarnation he was, and remaineth a Priest, now also in heauen: and al other Priestes are his minifterial vicares, not fuceffors. So that al priestlie functions, which they doe, he by them doth the fame, as the principal Priest. VVherupon faith S. Paul (*1. Cor. 4.*) So let a man thincke of vs, as of the minifters of Chrif, and difpenfers of the myfteries of God. Secondly Chrif dayly offering Sacrifice by the handes of his Priestes, doth continually pacifie Gods wrath, in behalf of those finners, for whom it is duly applied, euen to the end of the world. VVheras the Priesthood of Aaron, and of al others in the old Testament, ceaffed by their deathes, both in the office, and in the effect.

-
- ^a in excellencie of al holie fpiritual myfteries and graces:
 - ^b becaufe, I God the Father of my fubftance begate thee, God the Sonne in eternitie. The fame which Micheas faith (*c. 5. v. 2.*) His coming forth from the beginning, from the dayes of eternitie.
 - ^c God moft firmly, and vnchangeably affirmed: that thou (Chrif our Meffias) art not only a King, but also a Priest:
 - ^d not for a time, as Aaron was, but for euer,
 - ^e neither of Aarons order, but according to the Order of Melchifedec.
 - ^f Kinges that fometime perfecute Chriftians, are fubdued with other people to Chrif.
 - ^g He fhall iudge and punifh the incredulous people,
 - ^h make great flaughters amongft those that refift:
 - ⁱ and bring princes with their populous kingdoms to nothing.
 - ^j He fhall in the meane time (and also his best feruants) suffer much tribulation in this life:
 - ^k and for the fame be highly exalted in life euerlafting.

4 According to the order of Melchifedech.) As Melchifedech, king of peace and iustice, without father, mother, or genealogie, expresse in holie Scriptures, or otherwise knowen to the world, was Priest of the Hieght, offered bread and wine, an vnbloudie sacrifice; communicating with both Chananeites and Hebrewes, bleffed Abraham, and tooke tithes of him, and his subiectes: fo Christ the true King of peace & iustice, without father of his humanity, without mother of his Diuinitie, the Sonne of God, of ineffable genealogie, borne of a virgin in his humanitie, the Priest of God, offereth Sacrifice (not only bloudie on the Croffe, but also) vnbloudie in the formes of bread and wine, continueth the fame by the minifterie of other Priestes, maketh al nations partakers therof, bleffeth them and receiueth of them al dutiful and religious seruice, as of his subiectes.

The refemblance
of Christs and
Melchifedecs
Priesthood.

Psalme 110

Praife of God for benefites, 4. especially for the B. Sacrament of the Eucharift, 6. with other graces imparted to the Catholique Church.

Graces geuen to
the Church.
The 6. key.

Alleluia.

I^{a)}wil confesse to thee ô Lord with al my hart: in
^{b)}the counfel of the iust, and ^{c)}the congregation.
² The workes of our Lord are great: exquisite according ^{d)}to al his willes.
³ ^{e)}Confession and magnificence his worke: and his iustice contineweth for euer and euer.

^a This Psalm in the Hebrew is composed with euerie verse and middle of verse, beginning with a distinct letter, in order of the Alphabet.

^b I wil praise God both in secret for discharge of myn owne conscience,
^c and in publike for edification of others.

^d Gods wil is the whole cause of al his workes.

^e Euerie worke of his is praise worthie, and magnificent.

⁴ He hath made ^{a)}a memorie of his meruelous workes:
a merciful and pittiful Lord: ⁵ he hath geuen ^{b)}meate to
them that feare him.

He wil be mindful for euer ^{c)}of his teftament: ⁶ ^{d)}the
force of his workes he wil shew forth to his people:

⁷ To geue them the inheritance of the gentiles: the
workes of his handes truth, and iudgement.

⁸ Al his commandmentes ^{e)}are faithful: confirmed
for euer and euer, made in truth and equitie.

⁹ He fent ^{f)}redemption to his people: he commanded
his teftament for euer.

Holie, and terrible is his name: ¹⁰ ^{g)}the feare of our
Lord is the beginning of wifedom.

¹¹ Vnderftanding is good to al that doe it: his
prayfe remaineth for euer and euer.

ANNOTATIONS

Psalme 111

The meanes
to be happie.

The 7. key.

*True happines confifteth in feruing God, keping his
commandments, 5. and in doing workes of mercie. 10. The
contrarie bringeth to miferie.*

^a God hath leift one moft fpecial and beneficial memorie of al other
benefites, his owne bodie and bloud, in memorie of his Paffion,
and our redemption,

^b the fpiritual foode and fuffinance of al the foules that rightly feare
him.

^c Of his promife to conferue his Church perpetually.

^d The powrable operation of his death, and of al his myfteries.

^e Gods commandments do iuftifie al that kepe them.

^f He alfo of his mercie redemed man; that he might be able to kepe
his precepts.

^g Beginning with feare of God, bringeth at laft by other degrees to
true wifedom, which two are the firft and laft of the feuen giftes
of the Holie Ghof.

Alleluia, ^{a)}Of the returne of Aggeus, and Zacharie.

Pfal. 1.

Bleffed ^{b)}is the man that feareth our Lord:
^{c)}he shal haue great delight in his command-
 mentes.

^{2 d)}His feede shal be mightie in the earth: the generation of the righteous shal be bleffed.

³ Glorie, and riches in his houle: and ^{e)}his iustice abideth for euer and euer.

^{4 f)}Light is risen vp in darkenes to the righteous: he is merciful, and pitiful, and iuft.

⁵ Acceptable is the man, that is merciful and lendeth, that ^{g)}shal dispose his wordes in iudgement: ⁶ Because he shal not be moued for euer.

⁷ The iuft shal be in eternal memorie: he shal not feare at the hearing of euil.

⁸ His hart is readie to hope in our Lord, his hart is confirmed:

⁹ He shal not be moued til he looke ouer his enemies.

¹⁰ He diftributed, he gaue to the poore: ^{h)}his iustice remaineth for euer and euer ⁱ⁾his horne shal be exalted in glorie.

^a The Septuagint Interpreters added this mention of Aggeus and Zacharie, returning from captiuitie, to signifie that this Psalme was very proper, & meete to be comended to the people at that time, wherby they might lerne, that their finnes were the cause of their captiuitie, and of al their miferies: and if they desired temporal, or spiritual prosperitie, they muft obserue the meanes here prescribed to obtayne the fame.

^b This Psalme is also compofed by the Alphabet, as the next before.

^c He that fincerly feareth God, wil take great delight in keping his commandments.

^d So doing he and his shal prosper.

^e The iuft shal not only prosper in this world but also in the next.

^f God wil also comfort the iuft in tribulations.

^g That shal geue difcrete and wholfome counfel to the afflicted.

^h Workes of mercie are also called iustice, because they concurre to mans iuftification,

ⁱ and to his faluation.

PSALMES

¹¹ The finner shal fee, and wil be angrie, he shal gnash his teeth and pine away: the defire of finners shal perish.

ANNOTATIONS

Psalm 112

Gods prouidence. *God is to be praied, who being hiegh regardeth, and*
The 3. key. *prouideth for the needie in this world.*

Alleluia.

Prayfe our Lord ye ^achildren: praife ye the name of our Lord.

² Be the name of our Lord bleffed, from henceforth now and for euer.

³ From the rifing of the funne vnto the going downe, the name of our Lord is laudable.

⁴ Our Lord is high aboue al nations, and his glorie aboue the heauens.

⁵ Who is as the Lord our God, that dwelleth on high, ⁶ and beholdeth the low thinges ^bin heauen and in earth?

⁷ Raifing vp the needie from the earth, and lifting vp the poore out of the dung:

⁸ ^cTo place him with princes, with the princes of his people.

⁹ Who maketh the ^dbarren woman to dwel in a houle, a ioyful mother of children.

ANNOTATIONS

^a Al Gods feruants.

^b In respect of God al creatures are low, though they be in heauen.

^c See the example of Ioseph so aduanced;

^d of Sara, Rebecca, Rachael, and other wemen made fruitfull.

Psalme 113

For the meruelous paffage of Ifrael out of Ægypt, 3. the red fea, the riuer of Iordan, 7. and the hilles geuing them place, 8. the rockes yelding them water, 9. God, not themfelues, is to be praied. 12. Idols and Idolaters are vaine, and shal be confounded: 17. the faithful trust in God, 20. are bleffed, and for euer praife God.

The meruelous paffage of Ifrael from Ægypt. The 4. key.

Alleluia.

In the comming forth of Ifrael out of Ægypt, of the houfe of Iacob from ^a)the barbarous people.
² ^b)Iewrie was made his fanctification, Ifrael his dominion.

Exo. 14. ³ The ^c)fea faw, and ^d)fled: Iordan ^e)was turned
Iofue. 3. backward.

⁴ ^f)The mountaines leaped as rammes: and the litle hilles as the lambes of sheepe.

⁵ ^g)What ayleth thee ô fea that thou didft flee: and thou ô Iordan, that thou waft turned backward?

-
- ^a People of falfe religion counted barbarous, efpecially fuch as alfo perfecute the true Religion; for otherwife the Ægyptians were both ciuil in maners, and lerned in manie fciences.
- ^b The people of the Iewes were more notorioufly renowned in the world from the time of their deliuerie out of Ægypt, for the peculiar people, whom God fanctified, and in whom, as in his elected enheritance or dominion, he dwelled and reigned.
- ^c The Pfalmift writing in verfe doth often describe thinges in poetical maner, but more truly then prophane poetes: for that in very dede, al creatures otherwife fenfles, as the fea, do in a forte feele the powre of their Creator, & obey his wil.
- ^d VVhen the Ifraelites went forth of Ægypt,
- ^e when they entred into Chanaan.
- ^f Either there was an earthquake, or fome other mouing of hilles not mentioned by Moyfes, or els the Pfalmift fpeaketh of the rockes of the torrentes which bowed, that the Ifraelites might reft in Ar, and lie in the borders of the Moabites, *Num. 21. v. 15.*
- ^g By the figure Apoftrophe he fpeaketh to the fea, riuer, and hilles, vſing alfo Profopœia: as if fenfles thinges, vnderftood, and ſhould anſwer.

⁶ Ye mountaines leaped as rammes, and ye litle hilles as the lambes of shepe.

⁷ At the face of our Lord was the earth moued, at the face of the God of Iacob.

⁸ Who turned ^{a)}the rocke into pooles of waters, and ftonie hil into fountaines of waters.

⁹ ^{b)}NOT TO VS O LORD, NOT TO VS: but to thy name geue the glorie.

¹⁰ For ^{c)}thy mercie, and ^{d)}thy truth: left at any time ^{e)}the Gentiles fay: Where is their God?

¹¹ But our God is in heauen: he hath done al thinges what foeuer he would.

¹² ^{f)}The idols of the gentiles are filuer, and gold, the workes of mens handes.

¹³ They haue mouth, and shal not fpeake: they haue eies, and shal not fee.

¹⁴ They haue eares, and shal not heare: they haue nofthrels and shal not fmel.

¹⁵ They haue handes, and shal not handle: they haue feete, and shal not walke: they shal not crie in their throte.

¹⁶ ^{f)}Let them that make them become like to them: and al that haue confidence in them.

^a As other miraculous benefite, that the rocke yelded them water in their neceffitie.

^b Here some Hebrews Rabbins beginne an other Psalm, but by the coherence of the matter, S. Augustin proueth that it is but one Psalm, where is shewed that the true inuifible God is known by such workes as are here recited: and contrariwise, that the Gētils idoles are not goddes, because they are made of filuer, gold, or other matter, by mens handes, hauing resemblance of liuing thinges are altogether fenfles.

^c Thou didst al this ô God, of mere mercie towards thy people:

^d for thy truths sake, feing thou didst promise to protect them:

^e that the Gentiles should not take occasion to blaspheme.

^f This is a iust prayer of the zelous, conforming their desires to Gods wil. But if God geue idolaters grace to amend, then al the iust wil also reioice in their conuerfion.

17 ^{a)}The houle of Ifrael hath hoped in our Lord: he is their helper and their protector.

18 The houle of Aaron hath hoped in our Lord: he is their helper and their protector.

19 They that feare our Lord, haue hoped in our Lord: he is their helper and their protector.

20 Our Lord hath beene mindful of vs: and hath bleffed vs:

He hath bleffed the houle of Ifrael: he hath bleffed the houle of Aaron.

21 He hath bleffed al, that feare our Lord, the litle with the great.

22 Our Lord adde vpon you: vpon you, & vpon your children.

23 Bleffed be you of our Lord, which made heauen, and earth.

24 ^{b)}The heauen of heauen is to our Lord: but ^{c)}the earth he hath geuen to the children of men.

25 ^{d)}The dead shal not prayfe thee ô Lord: nor al they ^{e)}that goe downe into hel.

26 But we ^{f)}that liue, doe bleffe our Lord, from this time, and for euer.

ANNOTATIONS

12 The Idols of the Gentiles are filuer and gold.) Al Catholique Diuines agree in this authentical definition, of Idol-

The definition of Idolatrie.

^a Though manie Iewes fel to idolatrie, yet there alwayes remained fo manie in Gods true seruice, that it might ftill be truly faide: The houle of Ifrael hath hoped in our Lord, as is here auerred.

^b This in effect al worldlie politikes fay in their hartes: as it were quitting their intereft of heauen to God,

^c and contenting themfelues with earthlie poffeffions.

^d But when fuch prophane men are dead, they make no fhew at al of praifing God:

^e for parting from the earth, they defcend into hel, and there eternally blafpheme God.

^f Contrarivvife the iuft, afpiring to heauen, vvhich is the proper kingdom of God, & vvifing this vvorld as they ought to do, for a meanes to afcend into heauen, fhall bleffe and praife God for euermore.

Diuers fortes of Idolatrie. Of the diuers fortes alfo of Idolatrie the ancient lerned Doc-
 tors haue vvritten much. Namely Iuftinus Martyr in his *Orations*
againft the Gentiles, Tertullian in *Apologetico*, Arnobius *Orat. ad*
Gentes. Lactantius, *li. 2. c. 7. Diuinar. Inftit.* and manie others.
 But moft copioufly and profoundly S. Auguftin, expecially in his
 Angels honored as god- *tenne firft bookes de Ciuitate Dei.* Into vvwhich error & crime the
 des. Platoniftes fel, holding that fpiritual inuifible created fubftances,
 Men liuing or dead. to vvitte, Angels good and euil, vvhom they called *Intelligentias*
feparatas, had diuine povvre, & fo gaue to them diuine honour.
 Others honour dead men, and fome before their death as goddes,
 Corporal creatures, fenfible and without fenfe. for their notable actes atchiued in this life, as Saturne, Iuppiter,
 Hercules, and the like. Some yeld diuine honour to mere corpor-
 ral creatures, liuing or vvithout life, as to beaftes and ferpentes,
 the funne, the moone, fire, vvater, earth, the vvhole machin of
 the vvorld, as if it vvere animate, and that vvith diuine fpirite
 Imagees of falfe goddes. or foule. Againe al thefe haue bene vvorfhipped as gods, not
 Imagees them felues reputed goddes. only in them felues but alfo in their imagees. But to omite other
 diuerfities, the moft groffe forte of al, is the Idolatrie vvwhich the
 Pfalmift here defcribeth, vvhen Imagees made by mens handes are
 immediatly honored as goddes in themfelues. For fuch goddes the
 Gentiles had, and of them the Prophet here fpeaketh. Comparing
 thefe vifible fenfles imagined goddes, vvith the one eternal inuifible
 God; vvho is made notorious by his diuine confpicuous vvorkes,
 vvheras thefe idols, by hovv much they are more vifible, fo much
 more they are contemptible: becaufe being fafhioned vvith mouth,
 eyes, eares, nofe, handes, feete, throte, and other members, they
 are altogether fenfles, not able to fpeake vvith their mouth, and
 therin more bafe in nature, then the men that made them; not able
 to fee, heare, fmel, taift, feele, to vvake, to moue, nor to crie, al
 vvwhich beaftes can doe. And therfore thofe that make them, or
 haue confidence in them (as the Prophet here fignifieth that fome
 haue *v. 16.*) are moft abfurde: becoming like to the fame idols,
 in their vnderftanding and internal cogitations, as thefe idols are
 voide of external fenfe. And al Idolaters are moft vvicked, geuing
 diuine honour to anie creature, & are therin feruantes of diuels:
 VVhether they immediatly honour diuels, as vvhen forcerers and
 vvitches, making pact vvith the diuel, adore him, and he for the
 fame doth fome thing vvwhich they demand: or that they honour
 fome other creature, vvherin by the diuels falfe perfvvaftion, they
 thincke there is diuine power. Both vvwhich vvaies diuels vfurpe
 Gods honour and therfore the fame Prophet faide in an other
 Pfalme: Al the goddes of Gentiles are diuels.

Pfal. 95. v. 5.

Psalme 114

*The prayer of a iuft man in tribulation, with confidence
and gratitude towards God.*

A prayer, with
praife of God.
The 7. key.

Alleluia.

I ^{a)}haue loued, becaufe our Lord ^{b)}wil heare the
voice of my prayer.

² Becaufe he hath inclined his eare to me: and ^{c)}in
my daies I wil inuocate.

³ The forowes ^{d)}of death haue compaffed me: and
^{e)}the perils of hel haue found me.

I ^{f)}haue found tribulation and forow: ⁴ and I ^{g)}inuocated
the name of our Lord.

O Lord deliuer my foule: ⁵ our Lord is merciful,
and iuft, and our God doth mercie.

⁶ Our Lord kepeth litle ones: ^{h)}I was humbled, and
he hath deliuered me.

⁷ Turne ô my foule into thy reft: becaufe our Lord
hath done good to thee.

⁸ Becaufe he hath deliuered my foule from death:
mine eies from teares, my feete from fliding.

⁹ I ⁱ⁾wil pleafe our Lord in the countrie of the liuing.

ANNOTATIONS

^a I am induced to loue God,

^b becaufe he alwayes heareth my prayers.

^c So long as I fhall liue.

^d VVhen I erred like a ftray fheepe from thee, the paines of death,

^e and the danger of hel-torments, both due for finne, inuironed me,
and I was not ware therof:

^f But by tribulation falling vpon me, I came to knowe my dangerous
eftate:

^g turned to thee, and prayed as foloweth:

^h Afflicted with tribulations.

ⁱ I wil endeuoure to pleafe God, in the congregation of thofe that
liue here in grace, and in heauen in glorie.

Psalme 115

Thankes-geuing
for our Redemer.
The 5. key.

A iuft man acknowledging that fpiritual life beginneth by faith, and by publique profeffion therof, 4. gratefully accepteth of Chriffs Redemption, 5. dedicateth his life, and al he hath to Gods feruice.

Alleluia.

I ^{a)b)}beleued, ^{c)}for which caufe I ^fpake: but I ^{d)}was humbled exceedingly.
² I ^{e)}faid in mine exceffe: Euerie man is a lyer.
³ What ^{f)}shal I render to our Lord, for al thinges that he hath rendred to me?
⁴ I ^{g)}wil take the chalice of faluation: and ^{h)}I wil inuocate the name of our Lord.
⁵ I wil ⁱ⁾render my vowes to our Lord ^{j)}before al his people: ^{6 k)}precious in the fight of our Lord is the death of his Sainctes.

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- ^a This in the Hebrew is ioyned to the next Pfalme before.
^b I beleued that God would helpe me:
^c therefore I freely professed that I trusted in him. For then in dede faith is perfect, when we confesse with mouth, that which we beleue in hart.
^d I was vehemently afflicted in tribulations.
^e In the middes of my great affliction I professed, that al mans helpe is vaine, false, deceitful, and defectiue, and therefore our trust muft be in God only.
^f Confidering that God hath not only geuen, and bestowed manie great benefites vpon me, and al mankind, but also hath rendered good for euil, mercie for our finnes, we hauing rendered euil for good: what now fhall I render, fayth a true penitent, for al that he hath thus rendered to me, deferuing fo euil?
^g Seing I am not able to render anie thing worthie of Gods fauoure to me, yet I wil do that I can: I wil gratefully accept his great benefite, the cuppe of Chriffs paffion, which he drunke for mankind,
^h and wil praife, and cal vpon his name.
ⁱ I wil pay voluntarie vowes,
^j for Gods glorie, and edification of others.
^k Yea I wil offer my life, and fuffer death, when Gods glorie fhall require it, in whose fight, the death of Sainctes is precious, and moft highly esteemed.

⁷ O Lord becaufe ^a)I am thy feruant: I am thy feruant, and ^b)the fonne of thy handmaide.

Thou haft ^c)broken my bondes: ⁸ I wil facrifice to thee the hoaft of praife, and I wil inuocate the name of our Lord.

⁹ I wil render my vowes to our Lord in the fight of al his people: ¹⁰ in the courtes of the houle of our Lord, in the middes of ^d)thee ô Ierufalem.

ANNOTATIONS

Psalme 116

Gods mercie is largely extended to al Gentiles by Chrift, and his promife withal is performed to the Iewes.

The Church
of Chrift in al
nations.
The 6. key.

Alleluia.

Rom. 15. v. 11.

Prayfe our Lord ^e)al ye Gentiles: prayfe him ^f)al ye peoples.
² Becaufe ^g)his mercie is confirmed vpon vs: and his ^h)truth remaineth for euer.

ANNOTATIONS

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- ^a Alvwayes vnderftood, that fuch as fuffer perfecution, be in good ftate of their foules, the true feruantes of God,
^b the children of the Church his handmaide.
^c Deliuered me from captiuitie of finne.
^d In the Church of the faithful.
^e Not only fome, but al nations of the Gentiles:
^f and al Iewes, (Chriffs Redemption being abundantly fufficient for al) are inuited to praife God.
^g Becaufe he hath multiplied his mercie to vs Gentiles, to vvhom he made no promife:
^h and moft truly performed his promife made to the Iewes.

Psalm 117

Christ benefi-
cial Mysteries
are celebrated
by his Church.
The 6. key.

Faithful people collected in the Church of Christ, exhort each other to render thanks to God, for their deliverie from spiritual and temporal tribulations. 16. The Laitie demand participation of Christs Mysteries, promising to serue him duly: 25. which the Pastors freely impart, and together with the people, folemnely celebrate Gods praise.

Alleluia.

Confesse ye to our Lord because he is ^{a)}good: *Pfal. 105. 106. 135.*
because ^{b)}his mercie is for euer.

² Let Ifrael ^{c)}now say that he is good: that his mercie is for euer.

³ Let the house of Aaron ^{d)}now say: that his mercie is for euer.

⁴ Let them now say ^{e)}which feare our Lord: that his mercie is for euer.

⁵ From ^{f)}tribulation I inuocated our Lord: and our Lord heard me in largenes.

⁶ Our Lord is my helper: I wil not feare what man can doe to me.

⁷ Our Lord is my helper: and I wil looke ouer mine enemies.

⁸ It is good to hope in our Lord, rather then to hope in man.

⁹ It is good to hope in our Lord, rather then to hope in princes.

^a Let vs praise God, for his goodnes, in making vs of nothing, geuing vs manie benefites,

^b and remitting our finnes.

^c Let the Church of the new testament especially confesse his goodnes, vvich hath receiued more mercie and grace.

^d Let al the Clergie praise God novv in the time of more grace, and of greater spiritual functions.

^e Yea let the whole bodie of the Church, al that feare, and serue God praise his mercie.

^f As wel spiritual as temporal.

¹⁰ ^{a)}Al nations haue compaffed me: and in the name of our Lord am I ^{b)}reuenged on them.

¹¹ Compaffing they haue compaffed me: and in the name of our Lord I was reuenged on them.

¹² They compaffed me as ^{c)}bees, and were inflamed as ^{d)}fyre in thornes: and in the name of our Lord I was reuenged on them.

¹³ Being thruft ^{e)}I was ouerturned to fal: and our Lord ^{f)}receiued me.

¹⁴ Our Lord is my ftrength, and my prayfe: and he is made my faluation.

¹⁵ The voice of exultation, and of faluation in the tabernacles of the iuft.

¹⁶ The right hand of our Lord hath wrought ftrength: the right hand of our Lord hath exalted me, ^{g)}the right hand of our Lord hath wrought ftrength.

¹⁷ I shal not die, but shal liue: and I wil tel the workes of our Lord.

¹⁸ Our Lord ^{h)}chaftifing hath chaftified me: and ⁱ⁾to death he hath not deliuered me.

¹⁹ ^{j)}Open ye the gates of iuftice to me, being entred into them ^{k)}I wil confesse to our Lord: ²⁰ this is the gate of our Lord, the iuft shal enter into it.

^a Though innumerable oppofe, and endeavour to hurt me (faith the Church, or anie iuft perfon)

^b yet by Gods povvre, not by myn ovvne, I am defended, and they punifhed, and fo the iuft hath the victorie, and triumpheth.

^c In great troopes, and furie,

^d vvith fharp though fhorte force, and vvith fpecial noife, to terrifie me, but in God I ouercame al.

^e I vvas fometimes by vehemencie of tentation, declining to finne:

^f but Gods grace affited and ftrengthned me.

^g The fame vvord (right hand) thrife mentioned, fignifieth the B. Trinitie. Alfo (Our Lord) fignifying Chrift in his humanitie the chief infrument of God, is here often repeted, to fignifie the fingular efficacie therof.

^h God chaftifeth his children,

ⁱ becaufe he vvould not that they fhould dye eternally. So he punifheth as a father, not as an enimie.

^j The Prophet novv fpeaketh in the perfon of iuft foules, requiring fpiritual doctrin, and foode,

^k and promifing to ferue God.

²¹ I wil confesse to thee becaufe thou haft heard me: and art become my faluation.

²² a) The ftone, which the builders reiected: the fame is made into the head of the corner.

²³ This was done by our Lord: and it is meruelous in our eies.

²⁴ This ^b) is the day, which our Lord made: let vs reioice, and be glad therein.

*Mat. 21. Luc. 20.
Act. 4. Rom. 9.
1. Pet. 2.*

²⁵ c) O Lord faue me, ô Lord geue good fucceffe: Bleffed be he that cometh in the name of our Lord.

²⁶ d) We haue bleffed you of the houle of our Lord: ²⁷ our Lord is God, and he hath geuen light to vs.

Appoint a folemne day with ^e) thicke bowes, euen to ^f) the horne of the altar.

²⁸ Thou art my God, and I wil confesse to thee: thou art my God, and I wil exalt thee.

I wil confesse to thee becaufe thou haft heard me: and art become my faluation.

²⁹ g) Confesse ye to our Lord becaufe his is good: becaufe his mercie is for euer.

ANNOTATIONS

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- ^a An euident prophecie of Chrift vttered by the Royal Pfalmift, and novv confessed by euerie Chriftian, that our Sauour reiected by the Iewves, is neuertheles the builder of his Church, by ioyning the tvvo peoples of Iewves and Gentiles, as tvvo vvalles into one houle.
- ^b God ordayned this acceptable time of grace.
- ^c The fongue of the Hebrevv children, vvhen Chrift entered Ierufalem vvith palmes of triumph, and acclamations.
- ^d The voice of Chrift, and his Apoftles and other Clergie bleffing the people as they defire.
- ^e This was fulfilled when Chrift was brought with bowes of palme, and other signes of triumph, from Bethania,
- ^f through the whole citie, euen into the Temple and vnto the Altar: *Mat. 21.*
- ^g Our firft, chife, and final dutie is to praife God. v. 1. &. vlt.

GENERAL ANNOTATIONS VPON THIS CXVIII PALME.

As this Pſalme is the longeſt in the whole Pſalter, ſo it ſemeth to the ancient Fathers moſt profound in ſenſe. And ſo much the harder to be vnderſtood, becauſe alſo the very hardneſs therof lieth hidden, which in diuers other Pſalmes, and partes of holie Scripture, eaſily appeareth to the reader. But here the wordes being clere, and the ſenſe alſo plaine and eaſie in ſome pointes of doctrine, yet the more diligence is employed, the more difficultie is found in ſearching the whole ſenſe and meaning of euerie word and ſentence, with the maner obſerued in compoſing it, and the frequent repetition of the ſame or like wordes. Al which maturely conſidered cauſed that great Clerke, and light of the Church S. Auguſtin, to omitte this Pſalme, when he explicated al the reſt. And when at laſt he added alſo this, he wittingly omitted one ſpecial difficultie, which he doubted not, to be conteyned in the maner of compoſing it, not only by order of the Hebrew Alphabet, as diuers more Pſalmes, and ſome other partes of holie Scripture, but more artificially then anie other, the firſt eight verſes al beginning with the firſt letter Aleph; the next eight, with the ſecond letter Beth; and ſo to the laſt of the two and twentie letters. Of which omiſſion he yeldeth this only reaſon, becauſe he found nothing (as he humbly affirmeth) that might properly perteyne therunto. Confeſſing alſo expreſſly that whenſoeuer he applied his cogitations to expound the text itſelf, it alwayes exceded his habilitie. But finally to ſatiſfie the often and earneſt requeſt of his bretheren and freindes, truſting (as alſo ſayes) in Gods ſpecial helpe, he largely expoundeth it, in thirtie two diſtinct Sermons.

S. Ambroſe alſo moued with like pietie, made two and twentie Sermons in expoſition of this Pſalme. Affirming in his Prologue, that amongſt other Pſalmes, eſpecially this ſheweth how great a maſter king Dauid was of moral good life. For al moral doctrine, being of his owne nature ſwete, yet moſt delighteth the eares,

The obſcuritie of this profound Pſalme appeareth not to the vulgar reader.

S. Auguſtin differed the explication of this Pſalme. Omitted to diſcuſſe one difficultie.

At laſt made 32. ſermons in explication therof.

S. Ambroſe writte 22. ſermons vpon this Pſalme. King Dauid a great maſter of moral doctrin.

and gently toucheth the minde, being vttered, as here it is, with pleafantnes of verfe, and fwetenes of fongue. Againe whereas this Royal Prophet in manie places of this booke, powreth out fentences of moral pfalmes or fongues, as bright ftarres, that fhine and glifter to al the world, here moft excellently he produceth a more fingular mirrhor, as the funne, of ful light, burning with meridian heate. And for the profite of al, the better to draw our attentions, to lerne that we may, though we can not attaine to al that we vvould, he difpofed this Pfalme through al the Alphabeth: that as children beginning vvith the firft letters, make entrance to further knowvlege: fo by the fame beginniges vve fhould lay the firft foundation, and therupon procede in our fpiritual building, tovwards perfection in good life, the true feruice of God. VVhich is yet further infinuated (as the fame Doctor teacheth) by the eight verfes continually beginning vvith the fame letter, and fo other eight in order through the vvhole Alphabet, to fignifie that after feuen dayes trauel in this temporal life, vve may come to that vnitie, vvhich vve expect in the eight day of refurrection, vvhen vve hope to rife reuiued in our Lord IESVS, in nevvnes of eternal life.

Likevvife S. Bafil in the Argument of this Pfalme admonifheth, that vvheras holie Dauid, according to diuers ftates, vvhich he paffed, vvritte diuers Pfalmes: as vvhen he fled from his enimies, vvhen he lamented his diftreffes, mourned in penfuienes, enioyed peace and comforte, ranne a right courfe of vertue, fel from God by finne, & againe returning obferued Gods lavves: in this one Pfalme he comprehendeth al his prayers made to God at fundrie times, & here propofeth the fame, as a certaine profitable moral doctrine, to al fortes and ftates of men. Neither doth he pretermite doctrinal pointes of faith, but interpoeth them alfo with moral documents, in fuch forte, that this one Pfalme may fuffice to teach the vvell difpofed, hovv to attaine to perfection in vertue, to fturre vp the flouthful vnto diligent

VVhy this Pfalme was compofed in order of the Alphabet.

VVhy eight verfes are begunne with euerie letter.

S. Bafils iudgement that this Pfalme conteyneth the argument of manie Pfalmes.

care of their foules, to recreate the defolate vvith fpiri-
tual confolations, & briefly it adminiftereth al kinde of
medicine, to the diuers paffions of mortal men.

For the like iudgements of other Fathers vve re-
mitte the lerned reader, to S. Hilarie, Theodoret, Profper,
Arnobius, Caffiodorus, Beda, Enthymius, and others,
but can not wel omitte a brief inſtruction of S. Ierom.
VVho in his *Epiftle to Paula Vrbica*: not only fheweth
the interpretation of the two and twentie letters, but alfo
explicateth their fenſe in this place, by connecting them
into certaine fhorte ſentences, ^a)in this maner.

Other
expofitors of
this Pfalme.

Aleph	Beth	Gimel	Daleth
<i>Doctrina</i>	<i>Domus</i>	<i>Plenitudo</i>	<i>Tabularum</i>
Doctrine	Of the houſe	Fulneſſe	Of tables

S. Ieroms inter-
pretation, and
explication of
the Hebrew Al-
phabet.

VVhich is the firſt connexion, ſignifying that the doc-
trine of the houſe, that is, the Church of God, is found
in the fulnes of diuine bookes.

The ſecond connexion is:

He	Vau	Zain	Heth
<i>Iſta</i>	<i>Et NC Hæc</i>	<i>Vita</i>	
This thing	And	This	Life

For what other life can there be without knowledge of
Scriptures? wherby alſo Chriſt is knowen, who is the life
of them that beleue in him.

*Idem Proem.
lamen.*

The third connexion is:

Teth	Iod
<i>Bonum</i>	<i>Principium</i>
Good	Beginning

Albeit we now could know al thinges which are written,
1. Cor. 13. yet we know but in part, and in part we prophecie: for

^a Moſt of theſe letters haue alſo other ſignifications. And are diuerfly
explicated by S. Ambroſe, S. Beda, and others. VVherby we may
lerne (though we vnderſtand no more) that holie Scriptures are ful
of myſteries (as S. Ierom calleth this) and hard to be vnderſtod.

we fee now by a glaffe, in a dark fort, but when we fhall be worthie to be with Chrift, and fhall be like to Angels, then doctrine of bookes fhall ceafe, and then we fhall fee face to face: the Good Beginning, euen as he is.

God in himfelf.

The fourth connexion is:

Caph	Lamed
<i>Manus</i>	<i>Disciplinæ, fiue cordis</i>
The hande	Of difcipline, or of hart

The handes are vnderftood in worke, hart and difcipline are vnderftood in fenfe or meaning, becaufe we can not rightly doe anie thing, vnles vve firft knovv vvhat thinges are to be donne.

The fift connexion is:

Mem	Nun	Samech
<i>Ex ipfis</i>	<i>Semptiernum</i>	<i>Adiutorum</i>
Of them	Euerlafting	Helpe

This needeth not explication, for it is manifeft as the light, that from Scriptures are eternal helpe.

The fixt connexion is:

Ain	Phe	Sade
<i>Fons, fiue Oculus</i>	<i>Oris</i>	<i>Iuftitiæ</i>
Fountaine, or eye	Of the mouth	Of iuftice

According to that vvvhich vve haue expounded in the fourth connexion: that dedes and intention muft con-
curre.

The feuenth connexion vvvhich is laft, in vvvhich number of feuen is alfo myftical vnderftanding:

Coph	Res	Shin	Tau
<i>Vocatio</i>	<i>Capitis</i>	<i>Dentium</i>	<i>Signa</i>
Vocation	Of the head	Of teeth	Signes

Diftinct voice is produced by the teeth, & in thefe fignes vve come to the Head of al, vvvhich is Chrift, by vvvhom vve haue acceffe to the euerlafting kingdom.

Or thus (not tranſpofing the vvordes) By vocation of Chriſt the Head, thought diſtinct voice of ſignes (for vvordes are ſignes ſhevving the mind) vve are conducted to the eternal kingdom, the happines vvch al men deſire.

VVhat I pray thee (faith this holie Doctor) is more ſacred then this myſterie, vvhat more pleaſant then this delight? VVhat meate, & vvhat honey are fvveeter, then to knowv Gods vvifdom; to enter into his ſecrete cloſſet; to behold the ſenſe of our Creator; and to teach the vvordes of thy Lord God, ful of ſpiritual vvifdom, vvch are derided by the vvife of this vvorld.

VVe muſt alſo aduertife the reader of the like diſcourſes of ancient Fathers (ouer long to be here recited) concerning the manifold hiegh praifes of Gods Lavv conteyned in this Pfalme, vvith frequent repetitiõ of certaine Synonyma vvordes ſignifying the ſame thing, in al fourtene, to vvitte: The Lavv of God, his VVayes, Teſtimonies, Commandments, Precepts, Statutes, Iuſtifications, Iudgements, Iuſtice, Equitie, Veritie, VVordes, Speeches, & Sermons: of vvch there is commonly one in euerie verſe, and ſomtimes tvvo or three in the ſame verſe. But our Engliſh tongue hardly ſufficing rightly to diſtinguiſh the three laſt, which in latin are *Verba*, *Eloquia*, *Sermones*, we tranſlate VVORDES only, adding in the margin, *Eloquia*, and *Sermones*, when they occurre.

Leauing therfore larger commentaries to others, we ſhal proſecute our wonted maner of briefe głoſſes. Only here premoniſhing the diligent readers, eſpecially Clergimen (our ſelues and our brethren) who euerie day ſing or read this whole Pfalme in the Canonical houres, to obſerue two particular pointes of Chriſtian doctrine, euidently proued by manie places of this Pfalme. The one againſt the Pelagians hereſie, denying the neceſſitie of Gods ſpecial grace in meritorious workes. For the Pfalmiſt often here inculcateth mans insufficiencie, that of himſelfe, and by natural forces, he can not kepe the

Gods lavv eſpecially commended in this Pfalme.

14. Synonyma ſignifying the lavv of God.

Gods grace neceſſarie in euerie good vvorke.

It enableth
freewil to merite.

commandments of God, but needeth alwayes the particular grace of God, as vvel to beleue in him, to repent for finnes, and to beginne good vvorkes; as to procede, and perfeuere in good ftate to the end. The other againft the herefie of our time, denying merite by grace & freewil. For here it is alfo manifelt, that Gods grace maketh man able, to kepe his commandments, and by keeping them to become iuft in this life, and fo to merite eternal glorie. Sundrie other principal Articles of Chriftian Catholique Religion are likevvife comprifed in this one Pfalme: but efpecially Moral doctrin.

ANNOTATIONS

Psalm 118

Perfect iuftice is in
keping Gods law.
The 7. key.

A perpetual recommendation of the fingular excellencie, abfolute neceffitie, and eternal heauenlie profite of Gods law: with frequent aspirations to perfection, hatred of finne, loue of vertue, and feruent defire to reft in God.

a)

Alleluja.

hfil Aleph. hfil Doctrine. hfil

Bleffed ^{b)}are ^{c)}the immaculate in the way: which ^{d)}walke in the law of our Lord.

^a This title vvas added by the Septuagint, to admonifh vs that this Pfalme conteyneth that fingular maner of praifing God, fignified by the two Hebrevv vvordes Alleluja, as before *Pfal. 104.*

^b VWhereas al, without exception, defire to be happie and bleffed;

^c they are in dede happie (according to the perfect happines of this life) that are immaculate:

^d and they are immaculate, that walke in the law of God. VWhere the holie Pfalmift prefuppofeth, that fome can and do kepe the law of God, and fo are immaculate, and bleffed in the vvay of this life.

² Bleffed are they, ^{a)}that fearch his teftimonies: that
^{b)}feeke after him with al their hart.

³ For ^{c)}they that worke iniquitie, haue not walked
in his ^{d)}waies.

⁴ Thou haft ^{e)}very much commanded thy command-
mentes to be kept.

⁵ Would God my waies ^{f)}might be directed, to keepe
thy ^{g)}iuftifications.

⁶ Then shal I ^{h)}not be confounded, when I shal
looke throughly in al thy commandmentes.

⁷ ⁱ⁾I wil confesse to thee ^{j)}in direction of hart: in
that I haue lerned the ^{k)}iudgements of thy iuftice.

^a Thofe that are immaculate, are againe bleffed, by fearching Gods teftimonies, that is, his lavv, teftifying that the good fhall be revvarded, and the vvicked punifhed, but fearching thefe teftimonies, vvholes one is contaminate vvith finnes againft Gods lavv, maketh not bleffed:

^b neither doth euerie superficial careles fearch bring this bleffing, but fearching vvith true affection of the hart.

^c Contrariwife they that vvorke iniquitie are not bleffed;

^d becaufe they haue not vvalked in the vvayes of God, to witte, not kept his commandments and lavv, vvwhich are the vvay to happines.

^e For mans ovvne good, that he may come to true happines, God hath moft ferioufly commanded vs to kepe his commandments, that is, to obferue his Lavv commanded by moft fufferaine diuine authoritie.

^f Therefore the faithful feruant of God, knovving his ovvne infufficiencie, defireth that God by his grace vvil direct and ftrengthen him,

^g to kepe his lavv, called Iuftifications, becaufe therby man is made iuft.

^h They fhall be fafe from eternal confufion, when they fhall kepe not only part, but al thy commandments, becaufe breach of anie bringeth confufion.

ⁱ So fhall I praife thee, and render thanks,

^j with fincere not fayned affection,

^k for this great benefite, that I haue lerned, that thy law is according to moft iuft iudgement.

^{8 a)}I wil keepe thy iuftifications: ^{b)}forfake me not wholly.

hfil Beth. hfil Houfe. hfil

⁹ Wherein ^{c)}doth a yongman correct his way? ^{d)}in keeping thy wordes.

^{10 e)}With my whole hart I haue fought after thee: ^{f)}repel me not from thy commandmentes.

^{11 g)}In my hart I haue hid thy wordes: that I may not finne to thee.

^{12 h)}Bleffed art thou ô Lord: ⁱ⁾teach me thy iuftifications.

¹³ In my lippes, I haue pronounced al the ^{j)}iudgementes of thy mouth.

¹⁴ I am ^{k)}delighted in the way of thy teftimonies, as in al riches.

^a I haue therefore a firme purpofe, & do faithfully promife to keepe thy law, which maketh the keeper thereof iuft.

^b Albeit thou fuffer me fometimes to be in tribulation, or in temptation, yet forfake me not wholly. The Pfalmift knew wel (faith S. Gregorie) that he might be profitably leift a while, who prayed, that he fhould not be wholly forfaken.

^c In this fecond Octonarie, as alfo in al the reft, the Holie Ghoft by the prophets penne teacheth the meanes how to come to perfection & happines. Here by way of interrogation, as it were demanding how a youngman, that is euerie man prone to worldlie pleafure, & flow in Gods feruice, fhall beginne to correct his courfe?

^d VVherto the fame Holie Ghoft anfwereth, that he muft keepe Gods law, called here his wordes. For al the wordes which God vttereth, are lawes to his feruants.

^e The Pfalmift now fpeaketh in the perfon of perfect iuft men, or of the whole Church in general. VVhofe common fpirite feeketh God intyrelly.

^f And confidering that this perfect good wil is the gift of God, prayeth that he wil conferue the fame, and not fuffer it to be altered, or to erre from his commandments.

^g An other fincere profeffion of a refolute good purpofe not to finne.

^h A grateful afpiration praifing God.

ⁱ Againe the iuft prayeth to be more and more inftructed in iuftifications: that which S. Iohn exhorteth vnto: He that is iuft, let him yet be iuftified. *Apoc. 22.*

^j Gods law is alfo called his Iudgements, becaufe fitting in iudgement he geueth fentence according to his Law.

^k As the iuft profeffeth by mouth, fo he delighteth in hart.

li. 20. c. 21. Mar.
sermones
eloquia

15 I ^{a)}wil be exercifed in thy commandmentes: and
I wil confider thy waies.

16 I ^{b)}wil meditate in thy iuftification: I wil not
fermones. forget thy wordes.

hfil Gimel. hfil Fulnes. hfil

17 Render ^{c)}to thy feruant, ^{d)}quicken me: ^{e)}and I
fermones. shal keepe thy wordes.

18 ^{f)}Reuele mine eies: ^{g)}and I shal confider the meru-
elous thinges of thy law.

19 ^{h)}I am a feiourner in the land, ⁱ⁾hide not thy
commandmentes from me.

20 My foule hath coueted to defire thy iuftifica-
tions, at al time.

21 Thou haft ^{j)}rebuked the prowde: ^{k)}curfed are
they that decline from thy commandmentes.

22 Take from me reproch, and contempt: becaufe I
haue fought after thy teftimonies.

23 For ^{l)}princes fate, and they ^{m)}fpake againft me: but
ⁿ⁾thy feruant was exercifed in thy iuftifications.

24 For both ⁿ⁾thy teftimonies are my meditation:
and ^{o)}thy iuftifications my counfel.

^a Practifeth in worke:

^b and diligently meditateth Gods law.

^c O Lord liberally geue me that which I here craue,

^d quicken me with fpiritual life, thy grace,

^e fo I fhall keepe thy law, which otherwise I can not.

^f Illuminate myn vnderftanding, by thy grace,

^g that I may be able to fee the meruelous great and iuft reafons of
thy law, inftructing al, threatning the peruerfe, encoreging the wel
difpofed, punifhing the wicked, rewarding the good, doing right
to al.

^h I that haue but a fmal time in this world,

ⁱ defire to be inftructed in thy law, what is therein commanded.

^j I confider that thou ô God, doft fharpely reprove the prowd con-
temners of thy commandments:

^k laying curfes vpon them for declining from thyn obedience.

^l Though perfecutors were very potent,

^m yet the faithful feruant of God perfeuered in his feruice.

ⁿ In time of perfecution and tentation we muft thincke and meditate,
that Gods law teftifieth eternal revvard, or punifhment,

^o and in our deliberation or confultation, we muft confider that
keping Gods law maketh iuft: and confequently meriteth reward.

hfil Daleth. hfil Of Tables. hfil

25 My foule ^{a)}hath cleaued to the pauement: ^{b)}quicken me according to thy word.

26 I haue vttered my wayes, and thou haft heard me: teach me thy iuftifications.

27 Instruct me the way of thy iuftifications: and I ſhal be exerciſed in thy meruelous workes.

28 My foule ^{c)}hath flumbered for tediousnes: ^{d)}confirm me in thy wordes.

29 ^{e)}Remoue from me the way of iniquitie: and according to thy law, ^{f)}haue mercie on me.

30 I haue choſen the way of truth: I haue not forgotten thy iudgements.

31 I haue cleaued to thy teſtimonies ô Lord: ^{g)}do not confound me.

32 ^{h)}I ranne the way of thy commandments: ⁱ⁾when thou didſt dilate my hart.

hfil He. hfil This Thing. hfil

33 ^{j)}Set me a law ô Lord the way of thy iuſtifications: ^{k)}and I wil feeke after it alwayes.

^a This alſo is vttered in the perſon of the iuſt, who is often brought to great diſtreſſe: as it were, euen nere to death,

^b in which caſe he confidently prayeth to be reliued, according to Gods word, law, and promiſe.

^c Being is ſo great anxietie that my minde is almoſt diftracted, or ouercome,

^d I cal to thee ô God, that thou wilt conferue me, that I ſtil kepe thy law, vttered by thy vvordes.

^e Protect me that I fal not to iniquitie.

^f And of thy mercie conferue me in ſtate of grace.

^g Suffer me not to be confounded.

^h Man is able, and doth runne in the right vvay of Gods commandments,

ⁱ yet not of himſelfe, but vvhen God replenifheth his hart vvith grace.

^j Impreſſe ô God thy lavv in myn affection, make me to loue it, and to deſire to be iuſtified,

^k ſo ſhal I hartely and alvvayes feeke it.

³⁴ ^{a)}Geue me vnderftanding, ^{b)}and I wil fearch thy law: and I wil keepe it with my whole hart.

³⁵ ^{c)}Conduct me into the path of thy commandments: ^{d)}becaufe I would it.

³⁶ ^{e)}Incline my hart into thy teftimonies: and ^{f)}not into auarice.

³⁷ ^{g)}Turne away mine eies that they fee not vanitie: ^{h)}in thy way quicken me.

eloquiū ³⁸ ⁱ⁾Eftablish thy word to thy feruant, in thy feare.

³⁹ ^{j)}Take away my reproch, which I haue feared: ^{k)}becaufe thy iudgements are pleafant.

⁴⁰ Behold I haue coueted thy commandments: in thine equitie ^{l)}quicken me.

hfil Vau. hfil And. hfil

eloquiū ⁴¹ And ^{m)}let thy mercie come vpon me ô Lord: ⁿ⁾thy faluation according to thy word.

-
- ^a After thou haft geuen me a defire to kepe thy lavv, geue me alfo vnderftanding,
^b then fhall I fruitfully fearch it. For this is the right order (as before in the firft and fecond verfes) firft to loue Gods lavve, to be iuftified, and to become immaculate; and then to fearch to know the lavve, and fo it is more eafily lerned.
^c Gods grace firft dravveth and leadeth,
^d then freevvil inflamed vvith defire effectually concurreth.
^e Stil the Prophet inculcateth the neceffitie of Gods grace, as vvell to make vs defire that is good,
^f as to flee from euil.
^g It is neceffarie alfo to pray that God vvill take avvay occafions, vvvhich might moue to finne:
^h and ftil to grant his helping grace in progreffe of vertue.
ⁱ Againe the iuft prayeth for confirmation in grace, to be eftablished in the feare of God.
^j To be deliuered alfo from al the effectes of former finnes,
^k for finne is therfore reprochful and odious, becaufe it is contrarie to Gods lavv, and true iudgements, vvvhich are moft pleafant.
^l Being thus affected vvith defire to kepe the commandments, the foule prayeth to be ftil quickned, more and more vvith good fpirite, and fo to perfeuere to the end.
^m Againe confidering that vvithout Gods grace preuenting, man can not do anie good thing, the prophet renevveth his prayer, requesting Gods mercie,
ⁿ and his helpe freely promifed to al that aske it.

⁴² And ^a)I shal anfwere a word to them that vprayed me: ^b)because I haue hoped in thy wordes. *fermonibus.*

⁴³ And ^c)take not away out of my mouth the word of truth vtterly: ^d)because I haue much hoped in thy iudgements.

⁴⁴ And ^e)I wil keepe thy law alwayes: for euer, and for euer and euer.

⁴⁵ And ^f)I walked in largeneffe: ^g)because I haue fought after thy commandments.

⁴⁶ And ^h)I spake of thy teftimonies in the fight of kinges: and was not confounded.

⁴⁷ And ⁱ)I meditated in thy commandments, which I loued.

^a VVherewith being afflicted and strengthened, he that before was weake will boldly answer all calumniators, that reproachfully say: God will not helpe him:

^b that in dede he hath not in vaine trusted in Gods promised helpe.

^c He also prayeth, though he be sometimes fearful, that God will not suffer him wholly to omitte manifest profession of faith and true religion,

^d seeing by thy former grace I haue already reposed my trust in thy promises, made to them that are resolved to keepe thy law.

^e For I do firmly purpose euer and alwayes to keepe thy law.

^f In this I haue had great ioy and comforte of mind:

^g because I did in dede seeke after thy commandments, which is specially vttered (as also the three next verses) in the person of those, that are in trial of persecution for their faith:

^h vvho boldly in time of persecution, euen before persecuting Kinges and Emperors, profess Christs true Religion. Verified in innumerable glorious Martyrs, yea also of the fraile sexe, in S. Catharin, S. Cecilie, S. Lucie, S. Margaret, S. VVenefrede, S. Vrfula, and her felovves, and manie more, most constantly answering all wordes of reproch objected, as if it were a base or contemptible thing to be Christians, to be Catholiques, to be Papistes. No, all these and the like, are honorable and glorious titles; importing the true service of Christ; in vnitie of the Catholique Church; and spiritual participation vvith the visible head thereof, Christs Vicar in earth.

ⁱ Such confessors as yet mortal, reioyce in that they haue meditated in Gods commandments, which they haue feruently loued.

48 And ^{a)}I haue lifted vp my handes to thy commandments, which I loued: and ^{b)}I was exercised in thy iustifications.

hfil Zain. hfil This. hfil

49 Be ^{c)}mindeful of thy word to thy feruant, wherein thou haft geuen me hope.

eloquium 50 This hath comforted me in my humiliation: because ^{d)}thy word hath quickened me.

51 The ^{e)}prowd did vniustly exceedingly: ^{f)}but I declined not from thy law.

52 I ^{g)}haue bene mindful of thy iudgements from ^{h)}euerlafting ô Lord: ⁱ⁾and was comforted.

53 ^{j)}Faynting poffeffed me, because of finners forfaking thy law.

54 ^{k)}Thy iustifications were fongue by me, in the place of my peregrination.

55 I haue bene mindful in ^{l)}the night of thy name ô Lord: and haue kept thy law.

-
- ^a Alfo fhevved the fame in external vvorke, not diffembling by filence, by vvord, nor fact;
- ^b euerie way exercifing Gods lavv, vvwhich maketh the obferuers iuft.
- ^c That vvwhich God hath decreed, and promifed, being in itfelfe moft certaine and affured, yet includeth the meanes, vvherby it fhall be put in execution: and therfore the iuft, his elect, do pray for the performance of his vvil.
- ^d Expectation of thy promife hath geuen me corege.
- ^e Provvdde contemners of Gods lavv, haue euerie vvay molefted me, by detracting, deriding, calumniating, and violently perfecuting me.
- ^f Al vvwhich I haue borne patiently, and not declined from thy lavv.
- ^g I remembred and confidered thy iuft punifhments inflicted vpon the impious,
- ^h euen from the beginning of the vvorld (both vpon the diuels, and vvicked men) and that thou vvilt exercife the like hereafter,
- ⁱ vvwhich confideration of thy iuftice comforted me.
- ^j Otherwife if I had not fene thy iuftice, my zeale againft contemners of thy law, would haue killed me.
- ^k In this place of my peregrination from heauen, I am comforted by remembring, celebrating, and finging thy iuft commandments and lavves, vvwhich make thy feruants iuft.
- ^l In perfecution, and in al tribulation, I kept thy law because I would not dishonour thy name.

⁵⁶ This was done to me: ^{a)}because I fought after thy iustifications.

hfil Heth. hfil Life. hfil

⁵⁷ My ^{b)}portion ô Lord, I sayd to keepe thy law.

⁵⁸ ^{c)}I befought thy face, with al my hart: haue mercie on me according to thy word.

eloquiũ

⁵⁹ I ^{d)}thought vpon my wayes: and conuerted my feete vnto thy testimonies.

⁶⁰ I ^{e)}am prepared, and am not troubled: to keepe thy commandments.

⁶¹ The ^{f)}cordes of finners haue wrapped me round about: and ^{g)}I haue not forgotten thy law.

⁶² At ^{h)}midnight I rofe to confeffe to thee, for the iudgements of thy iustification.

⁶³ ⁱ⁾I am partaker of al that feare thee: and that keepe thy commandments.

^a And my tribulation especially fel vpon me, because I fought to be iustified by keping thy law.

^b The Prophet procedeth speaking in the perfon of the iust tending to perfection, and saying: This is my happie choife, that I desire no other enheritance, nor poffeffion, but to kepe Gods lavv.

^c And feeling this exceedeth my proper ftreingth, I prayed God of his mercie to make me able to kepe it.

^d Pondering my former actions, I turned my pathes to obferue more perfectly the Law, which God hath testified to be the right way.

^e With prompnes of mind, and without hefitation I refolued to kepe the commandments.

^f The wicked laide cordes, nettes, or fnares to intrappe, and hinder me,

^g but I kept thy law fresh in memorie.

^h That this is not vnderftood only myftically in time of affliction, but alfo literally and prophetically, that fome fpecial feruantes of God fhould obferue a godlie profeffion of praying at midnight, the vvord (I rofe) maketh it probable. S. Paul & Silas, either of a holie cuftome, or at leaft vpon fpecial occafion (and fuch occafions vvere to them, and others frequent) prayed, and praifed God at midnight. And novv in the Church of Chrift fome religious men pray, and praife God continually at midnight, befides other houres, mentioned more diftinctly *v. 164.*

Act. 16.

ⁱ A great benefite, and a fingular confolation, that al true liuing members of Chrift, are partakers of al the prayers, good workes, and merites, of the whole Church militant and triumphant. VVhich in our Crede is called, The Communion of Sainctes.

64 The ^{a)}earth ô Lord is ful of thy mercie: ^{b)}teach me thy iuftifications.

hfil Teth. hfil Good. hfil

65 Thou haft ^{c)}done bountie with thy feruant ô Lord: ^{d)}according to thy word.

66 ^{e)}Teach me goodneffe, ^{f)}and difcipline, and ^{g)}knowledge: ^{h)}becaufe I haue beleued thy commandments.

67 Before I ⁱ⁾was humbled I offended: ^{j)}therfore haue *eloquiū* I kept thy word.

68 Thou art good: and in thy goodneffe teach me thy iuftifications.

69 The iniquitie of ^{k)}the prowde is multiplied vpon me: ^{l)}but I in al my hart wil fearch thy commandments.

70 Their hart is ^{m)}crudde together as milke: ⁿ⁾but I haue meditated thy law.

71 It is good for me that thou haft humbled me: that I may learne thy iuftifications.

72 The law of thy mouth is ^{o)}good vnto me, aboue thousands of gold, and filuer.

^a So great is the mercie of God, extended, communicated, and multiplied in the whole earth:

^b instruct me, and direct me therfore ô God, that I may lerne and obserue thy law, and so be iustified, and made participant of so great mercie.

^c Dealt very bountifully

^d as thou didst promife.

^e He that hath bountifully receiued grace at Gods hand, prayeth for more grace, that he may be beneficial to others in releuing the needie;

^f in instructing the ignorant,

^g in perfwading to kepe the law of God:

^h becaufe he hath lerned and beleueth the commandments, by which he is bond to loue, and haue care of his neighbour.

ⁱ Before I was afflicted, I often fel into finne:

^j but vexation gaue me vnderstanding, therfore now I kepe thy law.

^k Contemners of thy law haue endeuoured to intangle me,

^l but I perfist in keping thy commandments. As before *v. 51. 61.*

^m Though the wicked combine themfelues together against me,

ⁿ yet I confider, that it is necessarie to perfeuer in thy law.

^o A clere comparifon, that it is better to kepe Gods law, which bringeth life euerlafting, then to haue al the riches & kingdoms of this world.

hfil Iod. hfil Beginning. hfil

73 Thy handes haue made me, and formed me: ^{a)}geue me vnderftanding, and I wil learne thy commandmentes.

74 They that feare thee ^{b)}shal fee me, & shal reioyce: becaufe I haue much hoped in thy wordes.

75 ^{c)}I know ô Lord that thy iudgements are equitie: and in thy truth thou haft humbled me.

76 ^{d)}Let thy mercie be done to comfort me, according to thy word vnto thy feruant. *eloquiū*

77 Let thy commiferations come to me, and I ^{e)}shal liue: becaufe thy law is my meditation.

78 Let the prowde ^{f)}be confounded, becaufe they haue done vniuftly toward me: but I wil be exercifed in thy commandments.

79 Let them ^{g)}be conuerted to me that feare thee: and that know thy teftimonies.

80 Let my hart be made immaculate in thy iuftifications, that I be not confounded.

hfil Caph. hfil Hand, or Palme of the Hand. hfil

81 My foule hath fainted for ^{h)}thy faluation: and I haue much hoped in thy word.

82 Myne eies haue fayled for thy word, faying: *eloquiū*
ⁱ⁾When wilt thou comfort me?

^a God being our Creator, we may with confidence pray him to illuminate our mindes, that we may lerne what is his pleafure, and fo endeuour to fulfil it.

^b Others that loue God wil be gladde to fee me alfo ferue him.

^c The iuft being afflicted, and not feing the particular caufe therof, yet knoweth and confeffeth, that God doth it for moft iuft caufe.

^d And therefore with patience prayeth for comfort, as foloweth:

^e Who am almoft dead in tribulation.

^f The iuft alfo prayeth that the wicked may be afhamed, and conuerted, for fo the hebrew word here fignifieth, though it is alfo lawful to defire the iuft punishment of obftinate finners.

^g He prayeth againe for conuerfion of the wicked, and to haue peace with them.

^h Manie iuft of the old teftament moft feruently defired the coming of Chrift our Sauour, as our Lord himfelfe teftifieth, *Mat. 13. v. 17.* And now the iuft defire his coming in glorie. *2. Tim. 4. v. 8.*

ⁱ Delayed hope afflicteth.

83 Because I am made ^{a)}as a bottel in the hoare froft: I haue not forgotten thy iuftifications.

84 How manie are ^{b)}the daies of thy feruant: when wilt thou doe iudgement on them that perfecute me?

85 The vniuft haue told me ^{c)}fables: but not as thy law.

86 Al thy commandmentes are truth: they haue vniuftly perfecuted me, helpe me.

87 They haue wel nere ^{d)}made an end of me in the earth: but I haue not forfaken thy commandments.

88 According to ^{e)}thy mercie quicken me: and I shall keepe the teftimonies of thy mouth.

hfil Lamed. hfil Discipline. hfil

89 For euer Lord ^{f)}thy word is permanent in heauen.

90 Thy truth in generation and generation: thou haft founded the earth, and it is permanent.

91 By thy ordinance the day contineweth: because ^{g)}al thinges ferue thee.

92 ^{h)}But that thy law is my meditation: I had then ⁱ⁾perhaps peridhed in my humiliation.

93 I wil not forget thy iuftifications for euer: because in them thou haft quickned me.

^a As a leather bottel made of a beafts skinne, congeled with the froft, and after parched in fmoke, fo is the bodie of the iuft mortified by diuers fortes of afflictions, made a new bottel fitte to receiue new wine, that is, perfect doctrin of Chriftian life, as of fafting, and other aufteritie, wherof our Sauour fpeaketh, *Mat. 9. v. 17.*

^b Such is mans infirmitie, yea of the iuft, that he apprehendeth tribulations to be very long, and therefore defireth confummation; and that without finne, fo he ftill fubmitte his wil to Gods wil.

^c Friuolous idle tales, which are not according to Gods law.

^d I was in great danger, but am not ouerthrowne.

^e And by thy merciful grace fhall perfift.

^f The praife of Gods workes; which are firme and permanent in the order, wherein he fet them.

^g Al thinges of this world, man excepted, do Gods wil.

^h Man, except he meditate Gods law, and therby be holden vp, is in danger,

ⁱ perhaps in euerie tentation to perifh eternally. For he can neuer rife out of mortal finne, by his owne powre, and al fhould perifh if Gods mercie did not fpare fome, and geue them new effectual grace to repent.

⁹⁴ I am thine, faue me: becaufe ^{a)}I haue fought out thy iuftifications.

⁹⁵ Sinners haue expected me to deftroy me: I vnderftood thy teftimonies.

⁹⁶ ^{b)}Of al confummation I haue fene the end: ^{c)}thy commandment is exceeding large.

hfil Mem. hfil Of Them. hfil

⁹⁷ ^{d)}How haue I loued thy law ô Lord! al the day it is my meditation.

⁹⁸ ^{e)}About mine enemies thou haft made me wife by thy commandment: becaufe it is to me for euer.

⁹⁹ About ^{f)}al that taught me haue I vnderftood: becaufe thy teftimonies are my meditation.

¹⁰⁰ About ^{g)}ancientes haue I vnderftood: becaufe I haue fought thy commandments.

¹⁰¹ I haue ftaied my feete from al euil way: that I may keepe thy wordes.

¹⁰² I haue not declined from thy iudgements: becaufe thou haft fet me a law.

¹⁰³ ^{h)}How fweete are thy wordes to my iawes, more *eloquia* then honie to my mouth!

^a Always vnderftood, that Gods grace preuented, els no man can feeke to obferue the commandments.

^b Al worldlie thinges haue their confummation and end:

^c Gods commandment continueth euer. For we are perpetually bond, to loue and ferue God: to loue our neighbours, yea and enimies. The reward alfo for keping Gods commandments, & punifhment for breaking them, are eternal vvithout end.

^d It is meruel to a perfect iuft man, that he hath fo much loued, and obferued God lavv. By acknowvleging vvherof, he yeldeth praife and thanks to God, vvhofe gift it is.

^e The fructes of obferuing Gods law are manie and great. Amongft others, it maketh the obferuer, wifer then his enimies.

^f It maketh the obferuer wifer, then his temporal maifters, that taught him, to wit, then thofe that teach wel, and do not performe the fame.

^g Yonger in yeares that kepe Gods commandments, are vvifer then the more ancient that kepe them not.

^h An other fruct is the fwetnes, which the iuft feeleth in his owne foule.

¹⁰⁴ By thy commandments I haue vnderftood: therefore haue I ^a)hated al the way of iniquitie.

hfil Nun. hfil Euerlafting. hfil

¹⁰⁵ ^b)Thy word is a lampe to my feete, and a light to my pathes.

¹⁰⁶ I ^c)fware, and haue determined to keepe the iudgements of thy iuftice.

¹⁰⁷ I am ^d)humbled exceedingly ô Lord: quicken me according to thy word.

¹⁰⁸ The ^e)voluntaries of my mouth make acceptable ô Lord: and teach me thy iudgementes.

¹⁰⁹ My ^f)foule is in my handes alwaies: and I haue not forgotten thy law.

¹¹⁰ Sinners laid a fnare for me: and I haue not erred from thy commandments.

¹¹¹ For inheritance I haue purchafed thy teftimonies for euer: becaufe they are the ioy of my hart.

¹¹² I haue inclined my hart to doe thy iuftifications for euer, ^g)for reward.

hfil Samech. hfil Helpe. hfil

¹¹³ I haue ^h)hated the vniuft: and I haue ⁱ)loued thy law.

^a It brideth alfo iuft hatred to finne.

^b The word or law of God declared by Prophets, Paftors, or other Preachers is the ordinarie meanes for others to lerne, how to direct their wayes, and actions.

^c Such profeffion Gods people made in the old law, in Circumcifion, or at other times: Christians make it in Baptifme.

^d Al that wil liue godly in Chrift IESVS, shal fuffer perfecution. *2. Tim. 3. v. 12.*

^e Besides the commandments, the iuft alfo offer voluntarie workes of fupererogation, acceptable to God.

^f By this Hebrevv prouerb is fignified, that a iuft mans temporal life is in continual danger, as the thing that is in ones hand, is readie to be laide by, put out of his hand, or to be by and by difpofed of, or may forthvvith fal from his hand.

^g A moft euident place, that the keping of Gods commandments merite reward, and are rightly obserued in respect of reward.

^h Not anie mortal man is to be hated, in his perfon, but his iniquitie, by vvhich he is an enimie to Gods lavv,

ⁱ vvhich euerie iuft man loueth.

¹¹⁴ Thou art my helper, and protectour: and vpon thy word I haue much hoped.

¹¹⁵ ^{a)}Depart from me ye malignant: and I wil searce the commandmentes of my God.

¹¹⁶ ^{b)}Receiue me according to thy word, ^{c)}and I *eloquium* shal liue: and ^{d)}confound me not of my expectation.

¹¹⁷ ^{e)}Helpe me, and I shal be faued: and I wil meditate in thy iustifications alwayes.

¹¹⁸ Thou haft ^{f)}despised al that reuolt from thy iudgementes: ^{g)}becaue their cogitation is vniust.

¹¹⁹ Al the finners of the earth I ^{h)}haue reputed preuaricatours: therefore haue I loued thy testimonies.

¹²⁰ ⁱ⁾Pearse my flesh with thy feare: for I am afrayd of thy iudgementes.

hfil Ain. hfil A Fountaine, or an Eye. hfil

¹²¹ I ^{j)}haue done iudgement and iustice: ^{k)}deliuer me not to them that calumniat me.

^a Whofoeuer wil feriously and securely searce the law of God, must auoide the conuersation of euil men.

^b A general and very fitte prayer, vvhen vve addict ourselues by a firme resolution to serue God, beseeching him to receiue vs into his protection:

^c vvherby fpiritual life is conferred:

^d vvwhich we pray vvith great confidence, becaue he hath promised to heare those that seeke, aske, and knocke at the dore of his grace.

^e VVe must pray also that he suffer vs not to be confounded, or made frustrate of the reppard vvwhich vve expect; for hope confoundeth not, if charitie be povvred in our hartes, by the Holie Ghost, vvwhich is geuen vs. *Rom. 5. v. 5.*

^f God reiecteth finners:

^g so long as they thincke peruerfly: that is, vntil by his grace, some returne to a better mind, vvwhich of themselues they can neuer do.

^h As God accounteth of finners, so the iust also esteemeth them, conforming his iudgement to Gods.

ⁱ Seruil feare is profitable as this place maketh euident: though perfect charitie aftervvards succeding, expelleth that feare, and moueth to do vvell for the loue of God, not for feare of punishment. *1. Ioan. 4.*

^j The iust againe in feruent zeale, not arrogantly, but confidently professing his innocencie,

^k prayeth to be defended from calumniators.

122 Receiue thy seruante ^{a)}unto good: let not the
prowde calumnie me.

eloquium 123 Mine eyes haue fayled ^{b)}after thy saluation: and
for the word of thy iustice.

124 Doe with thy seruante according to thy mercie:
and teach me thy iustifications.

125 I am thy seruante: geue me vnderstanding, that
I may know thy testimonies.

126 ^{c)}It is time to doe \hat{o} Lord: ^{d)}they haue diffipated
thy law.

127 ^{e)}Therefore haue I loued thy commandementes,
about gold and topazius:

128 ^{f)}Therefore was I directed to al thy commande-
ments: ^{g)}al wicked way I haue hated.

hfil Phe. hfil Mouth. hfil

129 Thy ^{h)}testimonies are meruelous: ⁱ⁾therefore hath
my foule seached them.

Sermonum 130 The ^{j)}declaration of thy wordes doth illumi-
nate: and geueth vnderstanding to litle ones.

131 I ^{k)}opened my mouth, and drew breath: becaufe
I desired thy commandments.

^a Grant therefore \hat{o} God the good, and lawful request which I demand.

^b By long expecting to be deliuered, and faued from tribulation.

^c It is time, and hiegh time, faith feruent zeale of the iust man, that God deliuer the innocent:

^d vwhen the vvicked haue not only perfecuted the good, but haue also contemptuoufly made houoke of Gods lavv, and true religion.

^e For this zeale of Gods lavv so despised, and diffipated, the iust more and more loueth, that vvwhich the vvicked so deadly hate.

^f Euen by the mortal hate of the vvicked I favv, that Gods lavv is most excellent, and therefore addicted myfelfe so much the more to loue it,

^g and to hate al vvicked vvayes.

^h Gods meruelous povvre and vvifdom, testified by his vvorkes and commandments,

ⁱ vvorthely inuite iust foules, to meditate and contemplate the fame.

^j First entrance into knowlege of holie Scripture, illuminateth the vnderstanding of the humble, wherby they procede to know more.

^k By this Metaphor, of gaping, or vvide opening the mouth, and dravving breath, the Prophet describeth the great desire of the iust, to knowv and kepe Gods commandments.

¹³² Looke vpon me, and haue mercie on me, according to ^a)the iudgement of them that loue thy name.

¹³³ Direct my fteppes according to thy word: and *eloquiũ*
let not anie iniuftice haue domination ouer me.

¹³⁴ Redeme me from the calumnies of men: that I may kepe thy commandmentes.

¹³⁵ Illuminate ^b)thy face vpon thy feruant: and teach me thy iuftifications.

¹³⁶ ^c)Mine eies haue gushed forth iffues of waters: becaufe they haue not kept thy law.

hfil Sade. hfil Iuftice. hfil

¹³⁷ Thou art iuft ô Lord: and ^d)thy iudgement is right.

¹³⁸ Thou haft commanded ^e)iuftice thy teftimonies: and thy veritie exceedingly.

¹³⁹ My zeale hath made me to pine away: becaufe mine enimies haue forgotten thy wordes.

¹⁴⁰ Thy word is ^f)fired exceedingly: and thy feruant *eloquia*
hath loued it.

¹⁴¹ I am ^g)a yongman, and contemned: I ^h)haue not forgotten thy iuftifications.

¹⁴² Thy iuftice, is iuftice for euer: and thy law is veritie.

^a According to thy accuftomed equitie, in shewing mercie to them that loue thy name.

^b Let thy diuine Maieftie looke vpon me with fauorable countenance.

^c True repentance confifteth not only in purpofe to auoide finne hereafter, vvvhich in dede is firft required, but alfo in forovv and lamentation for finnes pafte.

^d God being effentially iuft of himfelfe, maketh men iuft according to right iudgement, by geuing them grace of mercie, vvhervvith they cooperating, are iuft by iuftice in dede inherent in their foules, not by imputation only: for it vvhere not right iudgement to impute, or account man iuft, vvho is not fo in dede.

^e The fame is more confirmed, by thefe three fynonyma, Iuftice, Teftimonies, Veritie, fignifying the law of God, moft earneftly commanded.

^f Gods lavv is as pure as anie thing purged by fire.

^g A iuft man is often iudged ignorant, immature, vnexperienced, by the vvorldlie vvife:

^h but in dede is vvife, in that he forgetteth not to kepe the lavv, vvvhich maketh him iuft.

143 Tribulation, and distresse haue found me: thy
commandments are my meditation.

144 Thy teftimonies are equitie for euer ^a)geue me
vnderftanding, and I shal liue.

hfil Coph. hfil Vocation. hfil

145 I ^b)haue cried in my whole hart, heare me ô
Lord: I wil feeke after thy iuftifications.

146 I haue cried to thee, faue me: that I may keepe
thy commandmentes.

147 I haue preuented in ^c)maturitie, and ^d)haue cried:
becaufe I hoped much in thy wordes.

148 Mine eies ^e)haue preuented early vnto thee: that
eloquia I might meditate thy wordes.

149 Heare my voice according to thy mercie ô Lord:
and according to ^f)thy iudgement quicken me.

150 They that perfecute me haue approched to in-
iquitie: but from thy law they are made far of.

151 Thou art ^g)nigh ô Lord: and al thy wayes are
truth.

152 ^h)From the beginning I knewe of thy teftimo-
nies: that thou haft founded them for euer.

hfil Res. hfil Head. hfil

153 See ⁱ)my humiliation, and deliuer me: becaufe I
haue not forgotten thy law.

^a Having professed the necessitie of perfect iustice, he concludeth
this Octonarie, praying to be illuminated in his vnderftanding,
that so he may attaine iustice, and liue therby.

^b Moft ferious and feruent inuocation of God for his grace, is necessarie,
to the fulfilling of his lavv.

^c I haue preuented the mature, and ordinarie time of the night, and
haue prayed

^d very attentiuely.

^e Againe in the morning I haue preuented the accuftomed time of
prayer.

^f According to thy accuftomed maner of shewing mercie, shew it
me, that therby I may liue.

^g God is alwayes readie to heare al that sincerly inuocate him.

^h Gods law is the fame in subftance from the beginning of the world,
and wil be foreuer.

ⁱ An other prayer of the iuft in affliction.

154 Iudge my iudgement, & redeme me: for thy *eloquiũ*
word ^{a)}quicken thou me.

155 Saluation is far from finners: becaufe they haue
not fought after thy iuftifications.

156 Thy mercies are manie ô Lord: ^{b)}according to
thy iudgement quicken me.

157 There are manie that perfecute me, and afflict
me: I haue not declined from thy teftimonies.

158 I faw the preuaricatours, and I pyned away: be-
caufe they kept not thy wordes. *eloquia*

159 ^{c)}See that I haue loued thy commandmentes ô
Lord: in thy mercie quicken me.

160 The ^{d)}beginning of thy wordes is truth: ^{e)}al the
iudgementes of thy iuftice are for euer.

hfil Sin. hfil Tooth. hfil

161 Princes haue perfecuted me ^{f)}without caufe: and
my ^{g)}hart hath bene afrayd of thy wordes.

162 I ^{h)}wil reioyce at thy wordes: as he that findeth *eloquia*
manie ^fpoyles.

163 I haue hated iniquitie, and abhorred it: but thy
law I haue loued.

164 ^hSeuentimes in the day I haue fayd prayfe to
thee, for the iudgements of thy iuftice.

^a Conferue me in thy grace.

^b As before *v. 149*.

^c Sincere profeffion of innocencie is no arrogancy.

^d Gods effential veritie is the beginning from vvhence, as from the
fountaine al other truthes are deriued:

^e and al commandments proceeding from this firft truth, are for euer
immutable.

^f Potent wicked men perfecute the godlie without caufe, that is,
vvithout anie iuft reason mouing them; & vvithout the effect in-
tended by them, vvhich is to drawe Gods feruants from truth, and
equitie;

^g vvhofe hart being poffeffed vvith the true feare of God, they perfift
in keping Gods commandments.

^h Yea they alfo reioyce in keping the commandments, vvith fuch dif-
ficultie, as thofe doe, that gaining the victorie ouer their enimies,
carie avvay great and rich ^fpoyles.

165 There is ^{a)}much peace to them that loue thy law: & ^{b)}there is no scandal to them.

166 I expected thy saluation ô Lord: and haue loued thy commandmentes.

167 My foule hath kept thy teftimonies: and ^{c)}hath loued them exceedingly.

168 I haue kept thy commandmentes, and thy teftimonies: ^{d)}becaufe al my waies are in thy fight.

hfil Tau. hfil Signe. hfil

169 ^{e)}Let my petition approach in thy fight ô Lord: according to thy word giue me ^{f)}vnderftanding.

170 Let my request enter in thy fight: ^{g)}according to thy word ^{h)}deliuer me.

171 My lippes shal vtter an hymne, when thou shalt teach me thy iuftifications.

eloquiū 172 My tongue shal pronounce thy word: ⁱ⁾becaufe al thy commandmentes are equitie.

^a Amongft other benefites, it is a fpecial commoditie, that thofe which perfectly loue Gods law, haue alwayes peace in their owne confcience:

^b and are neuer fcandalized, that is, do not fal nor committe finne, by anie occafion whatfoeuer geuen them by others. For it is a general affured doctrine, that the perfect are not fcandalized, becaufe they are conftant in vertue, and not moued by anie example, perfuafion, prouocation, or other meanes to offend God: but only the weake and vnperfect are moued, and drawne to finne by occafions geuen them, who otherwife would not haue finned. Neither is he excufed that falleth by fuch occafions, becaufe he ought to be conftant.

^c Not of feruile feare, but of true charitie & filial loue.

^d Becaufe whatfoeuer I do is in thy fight, whom I wil in no cafe offend.

^e In this laft Octonarie, and conclufion of this Pfalme, the faithful feruant of God prayeth,

^f not for humane knowlege, or other temporal thinges, but to vnderftand Gods law.

^g Thou that haft promifed to heare al that inuocate thee,

^h vouchfafe to deliuer me in time of tribulations and tentations.

ⁱ God geuing grace, it behoueth his feruants thankfully to ferue, and praife him.

^{173 a)}Let thy hand be to faue me: becaufe I haue chofen thy commandmentes.

¹⁷⁴ I haue coueted thy faluation ô Lord: and thy law is my meditation.

^{175 b)}My foule shal liue, and shal prayfe thee: and thy iudgementes shal helpe me.

^{176 c)}I haue ftrayed, as a sheepe, that is loft: ^{d)}feeke thy feruant, ^{e)}becaufe I haue not forgotten thy commandmentes.

ANNOTATIONS

164 Seuentimes in the day.) Euerie day the iuft praife God often, signified by the number of feuen.

Institution of Canonical
Houres by the Church.

From hence also the Church of Chrifto tooke example to institute the feuen Canonical Houres, vvhich is the ordinarie Ecclesiastical Office; confifting, as S. Ifidorus, and manie other Fathers testifie, of Hymnes, Pfalmes, Canticles, Antiphones, Leffons, Refponfories, & other Prayers & Praifes, diftributed into diftinct times, beginning in the night, vvherof that part is called the Nocturne (one or three according to the diuerfitie of the Office) and pertaineth to one or more of the foure Vigiles, into vvvhich fouldiars diuide the vvhole night. VVherto also the Laudes are added. Then Prime, in the morning. Aftervvards, the Third houre, Sixt, Ninth; and in the euening, Euenfongue, and Compline.

This religious institution
reprehended by
Drowfie Heretikes.

Againft vvvhich moft ancient and religious Conftitution, efpecially againft the part called Vigiles, or Nocturnes, certaine Heretikes repined, and calumniated the Churches custome, as superfluous and vnfruitful to fpiritual worke, violating of Gods ordinance, who made the night for reft, and the day for laboure. For which caufe they were called Nyctazontes, Somnicolofi, Drowfy heretikes. As the fame S. Ifidorus testifieth *li. 1. c. 22. de Offic. Ecclef.* S. Ierom *Epift. ad Riparium*, noteth the fame heresie in Vigilantius, calling him Dormitantius, becaufe he reprehended holie

Vigilantius.

^a Though man be indued with grace, yet he nedeth more grace, that by Gods hand and powre, not by his owne, he may refift tentations.

^b By this affiftance of grace, the foule continueth in fpiritual life, and praifeth God.

^c Al mankind, and vniuerfally euerie one hath bene as a loft sheepe,

^d and Chrifto came into this world to feeke and faue al:

^e but effectually findeth and faueth thofe only, that forgette not to kepe his commandments.

Vigiles, as if it were better to sleepe, then wake in time of Diuine seruice. VViclif also raied vp the same heresie, as witteffeth Thomas VValdenfis. *To. 3. Tit. 3. c. 22.* Laftly Luther and al his broode. But the holie obferuation of Canonical Houres is proued, by manie ancient Fathers to be altogether agreeable to the holie Scriptures, both of the old and new Testament. So S. Beda *in 18. Luc. & li. 4. c. 7. Hift. Angl.* S. Gregorie the Great *li. 3. Dialogi. c. 14.* S. Auguftin (*Ser. 55. de temp.*) exhorting the people to rife early to the Vigiles (or Nocturnes) and in aniewife to come to the Third houre, Sixt, and Ninth. Let none (faith he) withdrawv himfelfe from the holie vvorke, but vvhom either ficknes, or publique vtilitie, or perhaps fome great neceffitie holdeth backe. S. Ierom *Epift. 22. ad Euftoch & in Epitaph. Paule c. 10.* maketh exprefse mention of the Third houre, Sixt, Ninth, Morning, and Euening; alfo of Midnight, adding that no Religious is ignorant that fometimes they muft rife to Diuine Seruice, tvvife, yea thrive in the night. S. Bafil, in *Regulua fufius difput. ad Interrog. 37. & de Inftit. Monachorium* firft fheweth this ordinance to be agreeable to the holie Scriptures, and namely to this place of the Pfalmift. S. Cyprian *in fine expofit. Orat. Domini* affirmeth that befides the three houres in vvwhich Daniel and his felovves prayed, the Church of Chrift hath added more. And (as manie fuppofe) S. Clement *li. 8. Conftitut. Apoftol. c. 40.* fheweth the fette Houres of prayers, and the reafons therof: Make your prayers Early in the morning, at the Third houre; Sixt, Ninth, Euening, and at the Time of cocke crowing. Early geuing thanks becaufe our Lord hath illuminated vs, the night being paffed, & the day coming in; the Third, becaufe that houre our Lord receiued Pilats fentence; the Sixt houre, becaufe then he was Crucified; the Ninth, becaufe al thinges were moued, when our Lord was crucified, abhorring the audacitie of the wicked, & not bearing the ignominie of our Lord; at Euening, geuing thanks, for that God hath geuen vs the night for reft of dayes labours; at the Cocke crowing, becaufe at that time the coming of the day is denounced, to exercife the vvorkes of light, thus S. Clement. Touching the diftinct and fette times of publique prayer, the continual practife by tradition teacheth, that Mattines vvith Laudes vver faid in the night, about the firft Cock crowing. Prime early in the morning. The other partes in the day time: At euening Euenfongue, and laft of al Compline. And touching the place: If for the infidels (faith the fame holie Father) there be not acceffe to the Church, the Bifhop muft geather the Affembly at home, that the godlie may not enter into the Church of the vvicked: for the place doth not fanctifie man, but man the place. VVherfore if the vvicked occupie the place, that place is to be fhunned, becaufe it is prophaned by them: for as Priestes do fanctifie holie thinges, fo the vvicked do contaminate them. If neither at home, nor in the Church Affemblies can be celebrated, let euerie one by himfelfe fing, read, pray,

VVicliffes.
Lutherans.

Approued by
S. Beda.
S. Gregorie.
S. Auguftin.

S. Ierom.

S. Bafil.

S. Cyprian

S. Clement.

VVhy publike prayer is
conftituted at
theſe houres.

Not lawfull to goe
to Church, nor to
pray vvith Infidels.

or tvvo or three be geathered together. For vvhere tvvo or three
 are geathered in my name (faith Chrif) there am I, in the middes
 of them. Let not the godlie pray with an heretike, no not at
 home. For vvhat focietie is there of light vvith darknes?

Mat. 18. 2. Cor. 6.

A BRIEFE NOTE CONCERNING THE GRAD- UAL PSALMES.

Here folow in order fifetene Pfalmes intituled Gradual
 Canticles. The Hebrew word *Mahaloth* fignifieth Steppes,
 or Afcenfions. The reafon wherof Aadias, and fome
 other Rabbins yeld, for that they were fongue with hieght
 eleuated notes, that can be in Mufike. The Talmud
 faith they are fo called, becaufe they were fongue in
 the fifetene fteppes going vp into the Temple. But
 S. Auguftin, S. Bafil, and other Chriftian Fathers ex-
 pound them according to the hiftorie, and immediate
 propheticall fenfe, of the deliuerie of the Iewes from cap-
 tiuitie of Babylon, afcending into Ierufalem: which is fo
 fituated on mountaines, that the way from al partes was
 by afcending vnto it. According to the Myfticall fenfe,
 of afcending fpiritually by vertues to perfection, and to
 eternal felicitie. For the way tending to vertue (faith
 S. Bafil) is like to certaine fteppes (or degrees) by litle
 and litle bringing the man that loueth wifdome vnto
 heauen. Thefe Canticles therefore are prayers, mixed
 with confolations, for the ioyfull deliuerie of Gods people,
 from that great captiuitie in Babylon, which the Pfalmift
 King Dauid faw in propheticall fpirite, and which his
 pofteritie felt, and fometime indured. VVhich againe as
 a figure fignifieth the returne and afcending of mankind
 from finne to grace, and from the miferable ftate of this
 world into heauen. VVherupon S. Auguftin interpreteth
 this prophecie of the afcenfion, or eleuation of the hart,
 from the vaile of teares. In the meane time, whiles we
 are in this world, thefe Pfalmes are confolatorie prayers,
 and propheticall affurance, that Gods people, Catholique
 Chriftians fhall be deliuered from thralldom, and perfec-
 tion of Paganes, Turkes, and Heretikes. As partly we fee
 by the deliuerie from the Romane perfecuting Emperors,

VVhy the 15. Pfalmes
 folowing are called
 Gradual Canticles.

The hiftorical fenfe.

The myfticall fenfe.

Thefe Pfalmes are
 confolatorie prayers
 and prophecies.

from the Vandals, Gothes, and Hunnes: & therfore with affured confidence we hope and expect the like deliuerie from Turkes, and al Heretikes of Luthers broode.

ANNOTATIONS

Psalme 119

The Iewes in captiuitie of Babylon, Chriftians in perfecution, or other great tribulation, pray with confidence to be deliuered from danger, and fclander of wicked tongues, 5. lamenting their long indurance.

Prayer in tribulation.
The 7. key.

A gradual Canticle.

V When I was in tribulation I cried to our Lord:
and ^{a)}he heard me.
² O Lord deliuer my foule from ^{b)}vniuft lippes, and
from a deceitful tongue.
³ ^{c)}What may be geuen thee, or what may be added
vnto thee to a deceitful tongue?
⁴ ^{d)}The sharpe arrowes of the mightie, with coales
of defolation.
⁵ ^{e)}Woe is to me, that my feiourning is prolonged: I
haue dwelte with the ^{f)}inhabitanes of Cedar: ⁶ My foule
hath bene long a feiourner.

-
- ^a Former experience of Gods mercie in hearing the prayers of thofe that inuocated him, geueth hope that he wil heare in like cafe.
^b Nothing is more dangerous then vntrue and deceitful tongues, nothing more damage then to diminifh, and detract from the good fame of the iuft: and therfore this is a moft neceffarie prayer, that God wil deliuer vs, from the wicked tongues of Turkes, Heretikes, and other wicked men.
^c What punishment is great ynough for wicked tongues?
^d Surely the malice of wicked tongues deferueth sharpeft punishments to be afflicted by ftrong handes.
^e Iewes lamented their long abfence from the holie land, efpecially from Ierufalem, and the Temple. Chriftians mourne for their refraint from Gods Seruice, and long perigrination from heauen.
^f Of Cedar the fonne of Ifmael, came Mahomet, the Turkes falfe prophet, whose tyrannie is great and long. The name Cedar is

⁷ With them, that hated peace, I was peaceable:
when I fpake to them, they impugned me ^a)without
caufe.

ANNOTATIONS

Psalm 120

Gods protection. *The iuft reioyce that their prayer is heard, and that*
The 3. key. *God continually protecteth them.*

A gradual Canticle.

I haue lifted vp mine eies vnto ^b)the mountaines,
^c)from whence helpe shal come to me.
² My helpe is from our Lord, who made heauen
and earth.

³ Geue he not ^d)thy foote to be moued: neither doe
he flumber that keepeth thee.

⁴ Loe he shal not flumber nor fleepe, that kepeth
^e)Ifrael.

⁵ Our Lord kepeth thee, our Lord is thy protection,
vpon thy right hand.

⁶ By day ^f)the funne shal not burne thee: nor ^g)the
moone by night.

⁷ Our Lord doth kepe thee from al euil: our Lord
kepe ^h)thy foule.

interpreted, blacknes, and obfcuritie, which fignifieth darkenes of
error, and finne.

^a The wicked afflict thofe that geue no caufe of offence.

^b Towardes Ierufalem, and towards heauen.

^c Al helpe cometh from heauen, that is, from God, who of his
diuine ordinance efpecially heareth prayers made in holie places.
3. Reg. 7.

^d The iuft fpaketh and wifheth wel to his owne foule. Efpecially
the vvhole Church reioyceth in Gods affured protection.

^e The militant Church.

^f Profperitie,

^g nor aduerfitie can ouerthrow the Church.

^h Spiritual life.

⁸ Our Lord kepe thy coming in, and thy going out:
from hence forth now, and for euer.

ANNOTATIONS

Psalme 121

*Vnder the figure of returne to Ierufalem, vehemently
defired by the Iewes in captiuitie, the Pfalmift describeth
the defire, and hope of the iuft to poffeffe heauen.*

Ioyes of heauen
promifed to the
iuft.
The 10. key.

A gradual Canticle.

I reioyced in thefe things, which ^a)were fayd to me:
We shal goe into the houle of our Lord.
² ^b)Our feete were ftanding, in thy courtes ô Ierufalem.
³ Ierufalem, which is built as a citie: whofe ^c)participation
is together in it felf.
⁴ For ^d)thither did the tribes afcend, ^e)the tribes of
our Lord: the teftimonie of Ifrael to confefse vnto the
name of our Lord.
⁵ Becaufe feates ^f)fate there in iudgement, ^g)feates
vpon the houle ^h)of Dauid.

-
- ^a Diuers Prophetes told the Iewes in captiuitie, that they fhould
returne to Ierufalem. Al Prophetes, Chrift alfo, and his Apoftles,
and Prieftes preach the entrance, and ioyes of heauen to the iuft.
Al vvch the Pfalmift favv in propheticall fpirite, and reioyced.
- ^b The Iewes cōfider that fometimes they vv ere ioyfull in the Temple
of Ierufalem: Chriftians reioyce in the comforte they haue in the
militants Church.
- ^c Communitie and participation of fpiritual graces, is a great ioy to
Catholiques, vvherof the fame Prophet fpeaketh, *Pfal. 118. v. 61.*
and often elfvvhere.
- ^d Al the tvvelve Tribes frequented Ierufalem,
- ^e and al nations of the vvorld do come to the Catholique Church.
- ^f Seates of Iudgement vv ere placed in Ierufalem,
- ^g and feates of Iudgement in the Catholique Church
- ^h of Chrift.

^{6 a)}Aske ye the thinges that are for the peace of Ierufalem: and ^{b)}abundance to them that loue thee.

Matt. 21. v. 22.

⁷Peace be made in thy ftrength: and abundance in thy towers.

^{8 c)}For my bretheren, and my neighbours fakes, ^{d)}I fpake peace of thee:

⁹For the houle of our Lord God, I haue fought ^{e)}good thinges to thee.

ANNOTATIONS

Psalme 122

A prayer in affliction.
The 7. key.

A feruent and attentiuē prayer, to be deliuered from captiuitie, or anie other affliction.

A gradual Canticle.

To thee haue I lifted vp mine eies, which dwelleth in the heauens.

²Behold as the eies ^{f)}of seruantes, are on the handes of their maisters,

As the eies ^{g)}of the handmaide on the handes of her mistresse: so are our eies to our Lord God vntil he haue mercie on vs.

^a Chrift exhorteth to aske,

^b and promifeth to geue that is rightly asked; Chriftians also inuite each other to pray for the Church.

^c Chrift prayeth for his Church,

^d and gaue his peace to the Apostles, and in them to their fucceffors.

^e For in heauenlie Ierufalem, al good thinges are prepared, & are geuen to Sainctes reigning there for euer.

^f Seruantes expecting neceffaries at their maisters handes, are commonly very attentiuē to receiue that vvhich they hope for: so muſt the faithful praying God, be very attentiuē, and not diftracted in their prayers.

^g An other example of handmaidens, who generally are more diligent then men.

³ Haue mercie on vs ô Lord, haue mercie on vs:
because we are ^a)much replenished with contempt.

⁴ Because our foule is ^b)much replenished: reproch
to them that abound, and contempt to the prowde.

ANNOTATIONS

Psalme 123

*The whole Church, and euerie iust perfon, gratefully
confeffeth, that by Gods protection they are fecure, with-
out which none could efcape ruine.*

Gods protec-
tion.
The 3. key.

A gradual Canticle.

But that our Lord ^c)was in vs, let Ifrael now
fay: ² but that our Lord was in vs,
When ^d)men rofe vp againft vs, ³ ^e)perhaps they
had fwallowed vs ^f)aliue:

When their furie was angrie againft vs, ⁴ perhaps
^g)water had fwallowed vs.

⁵ Our foule hath paffed through ^h)a torrent: per-
haps our foule had paffed through an intolerable water.

^a Though God fuffer his feruantes to fustaine fome affliction and reproch, yet he heareth and deliuereth them before they be oppressed.

^b Seing perfecution ftill increafe, or continuev long, the faithful are then fpecially to conceiue hope of fpeedie reliefe.

^c If God had not fent his helpe, and defence to vs,

^d we could not haue efaped the force of our enimies.

^e The vvord (perhaps) doth not here import a doubt, or vncertain-
tie, but in modeft maner of affeueration, leaueth the iudgement of
the euent that fhould hapen (if God did not protect his feruantes)
to their ovvne confideration: vvwhich is an vfual phrafe in moft
languages.

^f So fudainly fhould the vveake, vvithout Gods protection, be deftroyed,
as men are deuoured & fvvalovved vp by rauening vvild beafts,
euen before they be thoroughly dead. So vvvas Ionas fvvalovved into
the vvhales bellie.

^g Furious perfecution.

^h Suddaine great troubles.

⁶ Bleffed be our Lord which hath not geuen vs, for a pray to their teeth.

⁷ Our foule as a sparow is deliuered from the fnare of the fowlers:

The fnare is ^a)broken, and we are deliuered.

⁸ Our helpe is in the name of our Lord, who made heauen and earth.

ANNOTATIONS

Psalm 124

Gods protection. *The Church, and holie members therof, are alwayes*
 The 3. key. *protected by God: 5. The wicked being fuffered for a*
while, are at laft punished.

A gradual Canticle.

They ^b)that truſt in our Lord, as mount Sion:
 he ſhal not be moued for euer, ^c)that dwelleth
² in Ierufalem.

Mountaines round about it: and our Lord round about his people, from hence forth now and for euer.

³ Becauſe our Lord ^d)wil not leaue the rod of finners vpon the lote of the iuſt: that the iuſt reach not their handes to iniquitie.

⁴ ^e)Doe wel ô Lord to the good, and right of hart.

^a Mans ſubtelty often deceiueth an other man, but there is no counſel able to circumuent God.

^b Thoſe that confidently truſt in God, are in ſuch ſecuritie as is mount Sion, vvhich is a hil, defended alſo vvith other hilles round about.

^c An other thing required to this ſecuritie, is to dwell vvithin Ierufalem, not the terreftrial citie, for (as S. Auguſtin obſerueth) the Ievves that dwelt therein are deſtroyed or made captiues, and hitherto reiectd of God, but in the Catholique Church.

^d God wil not alwayes, nor finally leaue his ſeruants in tribulation, but only a vvhile for their good.

^e This prayer is alſo an affeueration, for it is certaine that God wil defend, and reward the good, and right of hart:

⁵ But ^{a)}thofe that decline into obligations, our Lord wil bring with them that worke iniquitie: ^{b)}peace vpon Ifrael.

ANNOTATIONS

Psalme 125

Ifraelites releafed from captiuitie of Babylon, much more the bleffed both of the old and new testament deliuered by Chrifft from captiuitie of finne, do reioyce: 5. who neuertheles muft paffe through tribulation to eternal felicitie.

The deliuered
from captiuitie
reioyce.
The 7. key.

A gradual Canticle.

When our Lord turned the captiuitie of Sion:
we were made as ^{c)}men comforted.
² Then was our mouth replenished with ioy: and
our tongue with exultation.

^a And no leffe affuredly God wil punifh not only the notorious wicked, and principal auctors of wickednes, but alfo al thofe that for feare or for commoditie, or for anie other caufe, decline into obligations, bondes, couenants, or anie vvay confent, in external fhew with the wicked againft God: as in outward profeffion of Herefie, or Schifme, though fuch temporizers do not thincke in their hart, that the pretended religion is true, wherto they are drawn to yeld external conformitie. For, as the Pfalmift here teacheth, our Lord wil bring al fuch acceffarie offenders, to the fame iudgement and punifhment, vvith the principal vvorkers of iniquitie.

^b Al vvhich being punifhed, then Ierufalem, the Catholique Church, fhall haue peace.

^c The Ievves releafed from captiuitie, vv ere exceedingly, and almoft incredibly comforted, as men for great, and vnexpected fudaine ioy thinke it rather a dreame, then a truth that they are deliuered from miferies. So S. Peter vvhen he vv as deliuered out of prifon by an Angel, thought it rather a vifion, then a true deliuerie. Such fpiritual ioy deuoute foules haue vvhen they are deliuered from finne.

Act. 22.

Then ^{a)}shal they fay among the Gentiles: Our Lord hath done magnifically with them.

^{3 b)}Our Lord hath done magnifically with vs: we are made ioyful.

^{4 c)}Turne our captiuitie ô Lord, ^{d)}as a torrent in the South.

^{5 e)}They that fow in teares, ^{f)}shal reape in ioyfulneffe.

⁶ Going they went and wept, cafting their feedes.

⁷ But coming they shal come with exultation, carying their sheaues.

ANNOTATIONS

Psalm 126

Gods helpe in
al good vvorkes.
The 3. key.

Neither houle nor citie can be built, or kept without Gods fpecial prouidence and helpe, 3. thofe that truſt in him ſhal prosper in their endeouours.

-
- ^a VVheras in the tvvo former verſes (and very commonly) the Prophet ſpeaketh in the preter tenſe, for the affurance of that he foreſhevveth, as if it vv ere already donne, yet here he vttereth his prophecie in the future tenſe, that the Gentiles wil confeſſe that God dealeth magnifically vvith his people.
- ^b The people alſo themſelues gratefully confeſſe that God dealeth magnifically vvith them.
- ^c The Prophet forſeing al this in ſpirite, prayeth for the performance hereof.
- ^d And that it may ſpedely be done, as a torrent that runneth in the fourth part of the vvorld is commonly very great, much deſired, but ſcarſe expected.
- ^e This is the ordinarie diſpoſition of God, that his ſeruants ſhal make their feeding, vv which is, doe good vvorkes (faith S. Auguſtin) vvith teares, in tribulation vpon earth:
- ^f and reape a plentiful harueſt, the revvard of their ſuffering and vv el vvorking, in the next life. In affured hope vvherof the Pfalmiſt, and the vvhole Church ioyfully conclude this Pfalme vvith the tvvo verſes folovving.

A gradual Canticle ^{a)}of Salomon.

Vnleffe ^{b)}our Lord build the houle, they haue laboured in vayne that build it.

Vnleffe our Lord kepe the citie, he watcheth in vayne that kepeth it.

² It is vaine for you to rife ^{c)}before light: ^{d)}rife ye after ye haue fitten, which eate ^{e)}the bread of forow.

³ ^{f)}When he shal giue ^{g)}fleepe to his beloued: behold ^{h)}the inheritance of our Lord ⁱ⁾are children: ^{j)}the reward, the fruite of the wombe.

⁴ As ^{k)}arrowes in the hand of the mightie: so are the ^{l)}children of them that are shaken.

⁵ ^{m)}Bleffed is the man that hath filled his desire of them: he shal ⁿ⁾not be confounded when he shal fpeake to his enemies ^{o)}in the gate.

ANNOTATIONS

^a God not permitting Dauid to build the Temple, promised that his sonne should build it; and therefore besides other good admonitions, geuen to his sonne Salomon, he directeth this Psalme to him, to be sung vvith others in the dedication of the Temple. *3. Reg. 8, 2. Par. 5.*

^b Vnleffe God be the principal Agent, no vvorke can prosper.

^c It is vaine to attempt anie thing vvithout Gods grace affifting:

^d they that so doing, & thincking they haue done something, rest

^e after their painful trauel, muft rife againe & beginne anew, because that vvwhich they seme to haue done vvell, is nothing vvorth, nor shal haue reppard.

^f Contrariwise vvhere God geuing grace, those that truly loue him, do good vvorkes,

^g vvith great ease, and delight, as they take their sleepe,

^h they merite inheritance in heauen,

ⁱ for their good vvorkes.

^j The reppard is promised to the true children of God, borne to him in the vvombe of the Catholique Church.

^k Moreouer as a strong archer striketh deepe with his arrowes; so they that patiently suffer much in this vvorld,

^l do multiplie good vvorkes.

^m Such shal be very happie,

ⁿ & very easily ansvver al that can be objected against them

^o in the day of Iudgement.

PSALMES

Psalmes 127

Feare of God the
vway to happines.
The 7. key.

*Happines both of this life and of the next, is obtained
by fearing, and sincerely serueng God.*

A gradual Canticle.

Blessed are al that feare our Lord, that walke
in his wayes.

² Because thou shalt eate the labours of thy handes:
bleffed art thou, and it shal be wel with thee.

³ Thy ^awife as a fruitful vine, in ^bthe fides of thy
houfe.

Thy ^cchildren as young plantes of oliuetrees, round
about thy table.

⁴ Behold fo shal the man be bleffed, that feareth
our Lord.

⁵ Our Lord out of Sion bleffe thee: and that thou
mayft fee the good thinges of Ierufalem al the dayes of
thy life.

And that thou mayft fee thy ^dchildrens children,
peace vpon Ifrael.

ANNOTATIONS

Psalmes 128

The Church ftill
firme in perfecution.
The 6. key.

*The Church often (3. and much) impugned, is not ouer-
come. 4. Her persecuters are destroyed, 6. contemned,
8. and curfed.*

A gradual Canticle.

^a If fuch seruants of God be married, they shal ordinarily haue iffue,
and fuccession in their familie; but efpecially the foules of fuch shal
bring forth manie meritorious vvorkes,

^b in the bofome of the Catholique Church, vvhich vvvas founded in
Chriffs fide.

^c Children alfo fignifie good vvorkes.

^d Revvard in heauen for good vvorkes in earth.

Often ^{a)}haue they impugned me ^{b)}from my youth,
let Ifrael now fay:

²Often haue they impugned me from my youth:
^{c)}but they haue not preuailed againft me.

³Sinners ^{d)}haue builded vpon my backe: they haue
^{e)}prolonged their iniquitie.

^{4 f)}Our iuft Lord wil cut the neckes of finners: ⁵ let
them al ^{g)}be confounded and ^{h)}turned backward, that
hate Sion.

⁶ Let them be made as graffe in the toppes of houfes:
which is withered before it be plucked vp.

⁷ Wherof the reaper hath not filled his hand, and
he that gathereth the sheaues his befome.

⁸ And they fayd not that paffed by: The bleffing of
our Lord be vpon you: we haue bleffed you in the name
of our Lord.

^a Ifrael vvhich is the Church of God, reioycing faith: that enimies
haue often,

^b euen from the beginning of the world, perfecuted me, as when
Cain perfecuted Abel, other wicked perfecuted Seth, Enoch, Noe:
the Chalders perfecuted Abraham: the Ægyptians perfecuted the
Ifraelites: and fo in other generations.

^c But they haue neuer ouercome me. So the Pfalmift testifieth for
al times pafte, & prophecieth the fame for times to come.

^d Persecuters not being able to ouerthrow, or fuppreffe the Church,
haue laide great weightie burdens of tribulations vpon her backe,
which fhe hath patiently and ftrongly borne,

^e they haue ftile perfited, one forte after an other, but with longan-
imitie the Church hath ftood faft, and constantly paffed through
al diftreffes. In moral fenfe finners build iniquitie vpon the back
of the Church, yea and vpon Gods back, when they prefume to
finne, trufting in the end to be abfolued by vertue of holie Sacra-
ments leift in the Church. Likewife when they excufe their finnes,
imputing the caufe to other creatures of God, vvherby they are
allured. VVhich is in effect (faith S. Auguftin) to accufe God, and
to build iniquities on Gods back, vvho made thofe creatures.

^f God therefore who is iuft, vvil at laft caft fuch prefumptuous finners
from his back, and breake their ftiffe neckes:

^g then fhall they be confounded,

^h feparated eternally from God, become like fruitles, and vvithered
graffe, caft avvay, defpifed, yea curfed of al, and bleffed by none,
as the Prophet denounceth in the next verfes.

ANNOTATIONS

Psalm 129

The fixth peni-
tential Psalm.
The 7. key.

*The Iewes, or other people in tribulation for finne, or
temporal captiuitie, crie to God to be deliuered: 4. truſting,
and encoreging ech other in Gods accuſtomed mercie,
affuredly hoping that he wil redeme & deliuer them.*

A gradual Canticle.

From ^{a)}the depthes I haue cried to thee ô Lord:
² Lord heare my voice:

Let thine eares be intent, to the voice of my peti-
tion.

³ If thou shalt obſerue iniquities ô Lord: Lord ^{b)}who
ſhal fufteyne it?

⁴ Becauſe with thee there is ^{c)}propiciation: and for
^{d)}thy law I haue expected thee ô Lord.

My foule hath expected in his word: ⁵ my foule
hath hoped in our Lord.

⁶ From ^{e)}the morning watch euen vntil night: let
Iſrael hope in our Lord.

^a This prayer agreeth to al true penitents, crying to God for helpe,
being either in depth of forow for finne, and ſo it is one of the Peni-
tential Pfalmes: or the depth of feruent deſire to aſcend towarde
perfection in vertue, and from this vaile of miſerie into heauen,
and ſo it is a Gradual Psalm: or in the depth of temporal paines,
and ſo it is a ſpecial prayer for foules in Purgatorie, offered by the
Church in their behalfe.

^b None is able to abide the rigour of Gods iuſtice.

^c But al muſt relie vpon his mercie.

^d For thy promiſes made in the law, that thou wilt remitte finnes to
the penitent, geue more grace to them that feeke it, and mitigate
alſo the paines due for finnes.

^e The hope of penitents is like to the watches of the day time, from
morning vntil night, vvhich are more comfortable, then vvatches
of the night.

⁷ Because with our Lord there is mercie: and with him ^{a)}plenteous redemption.

⁸ And he shal redeme ^{b)}Ifrael, from al his iniquities.

ANNOTATIONS

Psalme 130

Anie iuft foule in humble confidence offereth his innocencie, as a fpiritual and grateful facrifice to God, 3. exhorting al Gods feruants euer to hope in him.

Confidence of innocencie.
The 7. key.

A gradual Canticle of ^{c)}Dauid.

Lord my hart is not exalted: ^{d)}neither are mine eies loftie. Neither haue I walked in great matters: nor in meruelous thinges about me.

² If I was not humbly mynded: but exalted my foule: As ^{e)}the weaned childe is toward his mother, ^{f)}fo retribution in my foule.

^{3 g)}Let Ifrael hope in our Lord, from henceforth now and for euer.

^a The greatest comfort is in Chrift our Redemer, vvho of plentiful Redemption bringeth more abundance of grace.

^b Christs Redemption being fufficient for al the vvorld, is effectual only to true liuing members of the Catholique Church.

^c Dauid by Gods fpecial grace hauing a fincere minde tovvards al men, euen tovvards his enimies, and an humble hart, not defiring anie thing ambicioufly, but al to the honour of God, propofeth his ovvne example, for others to imitate: that they may vvith him offer the facrifice of humilitie, and innocencie vnto God, from vvhom al good thinges procede.

^d Al this vvith a thankful mind to God vvho gaue this grace.

^e As children after they are vveaned come ftill vvillingly to their mother, fo doth the childe of God relie vpon Gods helpe, though he alvvayes feele not the fame fvvetnes:

^f & according to his demaneur herein, he expecteth revvard.

^g King Dauid, or anie other being for his vertue aduanced, and revvarded by God, is a good example to moue others to do the like, fo shal they receiue like revvard.

ANNOTATIONS

Psalme 131

Christs coming
to reftore man.
The 5. key.

The Pfalmift earneftly prayeth God to geue him leaue, & to shew him where, to build a Temple. But more efpecially prayeth for, and prophecieth the coming of Chrift, the promifed Sonne of Daud, 14. fignifying Gods promife therof, and of eftablifhing his Church.

A gradual Canticle.

Remember ^{a)}Daudid ô Lord, and al his meekenes:
As he fwore to our Lord, ^{b)}vowed a vowe to the
God of Iacob.

^{3 c)}If I ſhal enter into the tabernacle of my houſe,
if I ſhal aſcend into the bed of my couch.

⁴ If I ſhal geue ſleepe to mine eies, and flumbering
to mine eie liddes:

⁵ And reſt to my temples: vntill I finde a place for
our Lord, a tabernacle for the God of Iacob.

⁶ Behold we haue heard of it ^{d)}in Ephrata: we haue
found it in ^{e)}the fildes of the wood.

^a It is an vſual thing that Daudid, Moyſes, & other Prophetes ſpeake
of themſelues in the third perſon.

^b King Daud deſiring, and ſo farre as lay in him, promiſing to build
a Temple to God, vvith great inſtance prayed that he might per-
forme the ſame. But God diſpoſing othervvife, that not he, but his
ſonne ſhould build it, he neuertheles prepared the matter, vvork-
men, and money, ſhevvved the forme, and diſpoſed the Leuites hovv
to ſerue therein.

^c Moreouer by vvovv deprived himſelf of entering into his ovvne
houſe, or taking his ordinarie reſt, till he might (if it ſo pleaſed
God) knowv the place vvhere it ſhould be built.

^d It vvvas reueled to Daudid, that the Temple ſhould be built, in that
part of Ieruſalem, vvvhich looketh tovvardſ Bethleem (othervvife
called Ephrata) vvhere our Sauour vvvas borne.

^e VVithin Ieruſalem, vvvhich is compaſſed vvith vvoodes. In this
viſion alſo the vvhole forme of the Temple vvvas reueled vnto him,
as he teſtifieth. *1. Par. 28. v. 19.* Al thinges, quoth he, came
vvritten vvith the hand of our Lord vnto me: that I might vn-
derſtand al the vvorkes of the paterne.

^{7 a)}We wil enter into his tabernacle: we wil ^{b)}adore
in the place where his feete stood.

^{8 c)}Arise Lord into thy rest, thou and ^{d)}the arke of
thy sanctification.

⁹ Let thy Priestes be clothed with ^{e)}justice: & let
thy ^{f)}sanctes reioyce.

^{10 g)}For David thy seruants sake, ^{h)}turne not away
the face of thy Christ.

-
- ^a Holie David moued vvith exceeding deuotion, repared to the place,
vvhere Gods Temple should be built;
- ^b & adored God, vvhere the Propitiatorie, as a footstoole represent-
ing Gods preface, should stand. VVhat meruel then if deuotion
moue Christians, to visite the holie places, vvhere our Sauour,
God and Man vvas Incarnate, vvas borne, suffered death, vvas
buried, ascended into heauen, or anie other place vvhere his feete
stood.
- ^c O God, leauing Silo, Gabaon, and the like places, come into thy
holie Temple.
- ^d VVith the Arke of couenant, vvhere thou sanctifiest thy people.
And here againe the Prophet illuminated vvith a higher Myfterie,
and inflamed vvith more deuotion, prayeth for Christs coming
into the vvorld, and that after his Paffion he vvil rise, not only
in glorie of foule, but also of bodie, prefigured by the Arke of
testimonie, vvich vvas in the tabernacle, and after in the Temple.
- ^e Grant therfore that thy Priestes, vvich muft offer sacrifice in this
sacred place, be indued vvith vertues, and good life vvorthie of
their degree:
- ^f and the Leuites vvho are ordained to serue there, be likevvise
made fitte for their diuers functions, both in the old and new
Testament.
- ^g And feing thou hast geuen such meeknes, deuotion, zeale, sinceritie,
and other vertues making him a man according to thyne owne
heart, and therupon promised to establish his fede,
- ^h differ not to fend thy promised Messias, Christ our Redemer.

¹¹ Our Lord ^{a)}hath fworne truth to Dauid, and ^{b)}he wil not difapoint it: ^{c)}Of the fruite of thy wombe I wil fet vpon thy feate.

¹² ^{d)}If thy children shal keepe my testament, and these my teftimonies which I wil teach them:

Their children alfo euen for euer, shal fit vpon thy feate.

¹³ Because our Lord hath chofen Sion: he hath chofen it for an habitation to himself.

¹⁴ This is my ^{e)}reft for euer and euer: here wil I dwel because I haue chofen it.

¹⁵ Bleffing I wil bleffe her ^{f)}widow: her ^{g)}poore I wil fil with breades.

¹⁶ Her ^{h)}Prieftes I wil clothe with faluation: and her ⁱ⁾fainctes shal reioyce with ioyfulnes.

¹⁷ ^{j)}Thither wil I bring forth a horne to Dauid, I haue prepared ^{k)}a lampe to my Chrif.

^a Henceforth to the end of this Pfalme, the Prophet relateth Gods reuelation to him: That he hath truly promifed vvith an oath,

^b and vvil performe,

^c to fette one of Dauids fonnes vpon his Throne: vvwhich vvas not only fulfilled in Salomon, vvho reigned in great peace, and builded the Temple, but efpecially in Chrif the Sonne of Dauid, to vvhom our Lord God gaue the feate of Dauid his father, & he fhall reigne in the houle of Iacob for euer, and of his kingdom there fhall be no end. *Luc. 1. v. 32. 33.* By this promife S. Peter alfo proueth Chrifts Refurrection. *Act. 2. v. 30.*

^d Concerning the children of Chrif, members of his kingdom the Church, the promife is conditional, if they obferue Gods commandments, they fhall fit vpon his feate: be coheyres of his kingdom. *Rom. 8. v. 17.*

^e Sion, the Catholique Church, is a perpetual place where God dwelleth.

^f The Church vvanting Chrifts vifible prefence, is replenifhed vvith manie bleffinges,

^g and al her humble children are releued vvith holie Sacraments.

^h The Church hath alwayes fome holie Prieftes,

ⁱ and fome holie people.

^j Of his Church, elected by God, Chrif is the Protector, and ftrong defence.

^k And the fame Church fhall be a perpetual lampe, vvherby others may come to him.

¹⁸ His enemies I will clothe with confusion: but
vpon him shal my sanctification flourish.

ANNOTATIONS

Psalm 132

*Fraternal concord is commended to al in the Church, as
necessarie and delectable in it self, and blessed of God.*

Fraternal con-
cord.

The 7. key.

A gradual Canticle ^{a)}of Dauid.

Behold ^{b)}how good, and how pleafant a thing
it is, for brethren to dwel in one:
^{c)}As ointment on ^{d)}the head, which ranne downe
vpon the beard, ^{e)}the beard of Aaron, which ranne downe
vnto ^{f)}the hemme of his garment:

^{3 g)}As the dew of Hermon, which runneth downe
vpon mount Sion.

-
- ^a Dauid being a moft peaceable man, euen toward his enimies, is added by Efdras in this title, as an example for others to imitate.
- ^b That concord is both good and pleafant, nedeth no other prooffe, but only to confider, & to behold the fruit thereof in euerie communitie, and efpecially in the Church of God.
- ^c The ointment, vvhervvith Aaron, and other High Prieftes vvvere confecrated, vvas precious, and moft odoriferous, fignifying grace bought by Christs blood, and producing vertues, vvwhich make fvvete fauoure:
- ^d vvas povvred vpon the High Priefts head, vvho being head of the Church,
- ^e vnitie and concord defcended from him to other Prieftes,
- ^f and fo to the people, euen to the lovveft, and meaneft in Gods Church.
- ^g An other fimilitude to declare the excellencie of concord: As the devv of mount Hermon, vvwhich is perpetually couered vvith fnovv, that falleth from the heauen, thence defcending refresheth & fructifieth the hil of Sion: fo mutual concord, and fraternal charitie amongft the faithful, nourifheth each other, making them fruitful in al good vvorkes.

PSALMES

Because ^{a)}there hath our Lord commanded bleffing,
and life euen for euer.

ANNOTATIONS

Psalm 133

God continually *Al, and especially clergie men that ferue the Church,*
to be praied. *are inuited to prayse God by day and by night, fo shal*
The 1. key. *they be bleffed of God.*

A gradual Canticle.

Loe ^{b)}now bleffe our Lord, al ye the seruantes of
our Lord:
Which stand in the house of our Lord, in the cour-
tes of the house of our God.

² In the nightes lift vp your handes vnto the holie
places, and bleffe ye our Lord.

³ Our Lord out of Sion bleffe thee, who ^{c)}made
heauen and earth.

ANNOTATIONS

Psalm 134

Gods perfection *God who only is omnipotent, and fountaine of al goodnes,*
and goodnes. *is of al to be praied. 8. He is the special protector of*
The 1. key.

^a VWhere there is vnitie God geueth abundance of grace, as vwhere
the Apoftles vvith other faithful vvere geathered, and continued
in prayer, the Holie Ghofst came vpon them al. And the multitude
of beleuers (then increafing) had one hart and one foule. *Act. 2.*
& *4. v. 32.*

^b This laft Gradual Pfalme, as a conclufion exhorteth al to praife
God:

^c for to this end he made al creatures in heauen & in earth.

his elected people. 15. Contrariwife false goddes are impotent, vaine, and can not helpe thofe that ferue them. 19. Only the Church doth rightly praife him.

Alleluia.

Prayfe ye the name of our Lord, ^a)ye feruantes prayfe our Lord.

² Ye ^b)that ftand in the houle of our Lord, in ^c)the courtes of the houle of our God.

³ Prayfe ye our Lord, becaufe our Lord is ^d)good: fing ye to his name, becaufe it is ^e)fweete.

⁴ Becaufe our Lord ^f)hath chofen Iacob to himfelf, Ifrael for his owne poffeffion.

⁵ Becaufe I haue knowne that our Lord is ^g)great, and our God aboue al goddes.

⁶ Al thinges whatfoeuer our Lord would he hath done, in heauen, in earth, in the fea, and in al the depthes.

⁷ Bringing forth clowdes from the vttermoft of the earth: lightenings he hath turned into rayne.

Who bringeth forth the windes out of his treafures:

Exo. 11. ⁸ who ftroke the firft begotten of Ægypt from man euen to beaft.

⁹ He fent forth fignes, and wonders in the middes of thee ô Ægypt: vpon Pharaο, and vpon al his feruantes.

¹⁰ Who ftroke manie nations: and flew ftrong kinges:

Iof. 12. ¹¹ Schon the king of the Amorrheites, & Og the
Num. 2. king of Bafan, and al the kingdomes of Chanaan.

Ios. 13. ¹² And he gaue their land for inheritance, for an inheritance to Ifrael his people.

^a Gods feruantes.

^b Clergie that ferue in the Temple,

^c and ye Laitie that attend to his feruice, muft praife him for thefe caufes.

^d His goodnes.

^e His benignitie.

^f He hath adopted vs his children.

^g He is omnipotent, as appeareth by his vvorkes, here and elfvwhere recited: and manie wayes knovvne to the vvorld.

¹³ Lord thy name is for euer: Lord thy memorial is vnto generation and generation.

¹⁴ Because our Lord shal iudge his people: and wil be intreated toward his feruantes.

¹⁵ The idoles of the Gentiles are filuer, and gold, *Pfal. 11.*
the workes of mens handes.

¹⁶ They haue mouth, and shal not speake: they haue eies, and shal not fee.

¹⁷ They haue eares, and shal not heare: for neither is there breath in their mouth.

¹⁸ Let them that make them become like to them: and al that haue confidence in them.

¹⁹ Ye houle of Ifrael bleffe our Lord: ye houle of Aaron bleffe our Lord.

²⁰ Ye houle of Leui bleffe our Lord: you that feare our Lord, bleffe ye our Lord.

²¹ Bleffed be our Lord out of Sion, who dwelleth in Ierufalem.

ANNOTATIONS

Psalme 135

Gods merue-
lous workes.
The 2. key.

God being meruelous in himself, 4. hath shewed his powre and goodnes in his workes, as wel in general to al the world, 10. as in particular towards his elected people.

Alleluia.

Confesse ye to our Lord ^a)because he is good:
^b)because his mercie is for euer.

^a VVhose goodnes is incomparable.

^b This sefcond part of euerie verfe, firft pronounced by the Prieftes, confefling & praifing Gods mercie aboue al his workes, was ftill repeted by muficians, or other affittants, in maner as now in Litanies (ô Lord deliuer vs) and (VVe befech thee to heare vs) And as *Gloria Patri &c.* is added in the end of Pfalmes, and our Lords prayer, and the Angelical falutation are often repeted in diuers Offices, and in the Rofarie.

² Confesse ye to ^{a)}the God of goddes: becaufe his mercie is for euer.

³ ^{b)}Confesse ye to ^{c)}the Lord of lordes: becaufe his mercie is for euer.

⁴ Who ^{d)}onlie doth great meruels: becaufe his mercie is for euer.

Gen. 1. ⁵ Who made the heauen ^{e)}in vnderstanding: becaufe his mercie is for euer.

⁶ Who establiſhed ^{f)}the earth ouer the waters: becaufe his mercie is for euer.

⁷ Who made the great lightes: becaufe his mercie is for euer.

⁸ The funne to rule the day: becaufe his mercie is for euer.

⁹ The moone, and ftarres to rule the night: becaufe his mercie is for euer.

Exo. 11. ¹⁰ Who ſtroke Ægypt with their firſtbegotten: becaufe his mercie is for euer.

Exo. 13. ¹¹ Who brought forth Ifrael out of the middes of them: becaufe his mercie is for euer.

¹² In a mightie hand, and loftie arme: becaufe his mercie is for euer.

¹³ Who diuided the Read ſea into diuiſions: becaufe his mercie is for euer.

¹⁴ And brought forth Ifrael through the middes therof: becaufe his mercie is for euer.

Exo. 14. ¹⁵ And he ouerthrew Pharao, and his hoſt in the Readſea: becaufe his mercie is for euer.

Num. 21. ¹⁶ Who led his people through the defert: becaufe his mercie is for euer.

^a VVhose diuine powre created al other thinges.

^b By this inuitation to praife our Lord God, thrife repeted, we profeſſe the Bleſſed Trinitie, who is one God in ſubſtance, and three Diuine Perſons.

^c VVhose dominion is ouer al the world.

^d Only God can do true miracles; to wit, workes aboue the courſe of al nature.

^e In admirable wiſdom.

^f Made the waters aboue nature to remaine vvithin their bondes, & not to couer the earth.

¹⁷ Who ftroke great kinges: becaufe his mercie is for euer.

¹⁸ And flewe ftrong kinges: becaufe his mercie is for euer.

¹⁹ Schon the king of the Amorrheites: becaufe his mercie is for euer.

²⁰ And Og the king of Bafan: becaufe his mercie is for euer.

²¹ And he gaue their land for an inheritance: becaufe his mercie is for euer.

²² For an inheritance to Ifrael his feruant: becaufe his mercie is for euer.

²³ For in our humiliation he was mindful of vs: becaufe his mercie is for euer.

²⁴ And he redemed vs from our enemies: becaufe his mercie is for euer.

²⁵ Who geueth foode to ^a)al fleshe: becaufe his mercie is for euer.

²⁶ Confesse ye to the God of heauen: becaufe his mercie is for euer.

Confesse ye to the Lord of lordes: becaufe his mercie is for euer.

ANNOTATIONS

Psalme 136

The Iewes lamentation in captiuitie.

The 4. key.

The Prophet describeth how lamentably the people in captiuitie of Babylon, wil bewaile the want of meanes to ferue God, and of their natiue foyle: 7. with iuft desire of their enimies punishment.

A Pfalme of Daud ^b)for Ieremie.

^a Al Gods benignitie, as wel of particular benefites towards his people, as general to them and al others procedeth from his mercie.

^b By adding to this title (for Ieremie) the Septuagint Interpreters fignifie that this Pfalme treateth of the fame captiuitie, in which Ieremias writte his Lamentations.

Vpon the riuers ^{a)}of Babylon, there we ^{b)}fate
and wept: whiles we ^{c)}remembred Sion.
² On the willowes in the middes therof, we hanged
vp ^{d)}our infrumentes.

³ Because there they that led vs captiue, ^{e)}demande
of vs wordes of fonges.

And they that led vs away: Sing ye an hymne to
vs of the fonges of Sion.

^{4 f)}How shal we fing the fong of our Lord in a
fstrange land?

^{5 g)}If I shal forget thee ô Ierufalem, let my right
hand be forgotten.

^{6 h)}Let my tongue cleaue to my iawes, if I doe not
remember thee:

If I shal not fet Ierufalem in the beginning of my
ioy.

⁷ Be mindful ô Lord of ⁱ⁾the children of Edom, in
^{j)}the day of Ierufalem:

-
- ^a Nere the riuers in Chaldea; wherof Babylon was the head citie,
^b the Iewes remained mourning,
^c remembring the holie rites and seruice of God, which had bene in
Sion, wherof they were depriued in the captiuitie.
^d Al their musical instruments, as hauing no vse of them.
^e Either in earnest, or in scorn the Chaldees willed them to sing,
as they were accustomed in their countrie.
^f They excused themselves, and refused to sing sacred Psalmes before
prophane people, neither had they mind to sing in that mourning
state of captiuitie.
^g The people shew not only their feruent present desire to serue God
in Ierufalem, but also their firme purpose still to desire the same,
wishing that if they forget it, or lose this affection, their right
hands, or whatsoever is most deare, or necessarie for them, may
be forgotten, not conferred, but suffered to perish.
^h If I lose this affection, let me also lose the vse of my tongue.
ⁱ The Idomeans incensed the Chaldees to be cruel against the Iewes,
wherof they pray for iust reuenge, and withal the Psalmist proph-
ecieth that it wil be reuenged, which Ifaias also prophecieth, *c. 21.*
v. 11.
^j for their reioycing in Ierufalems miserie.

That ^a)fay: Rafe it, rafe it, euen vnto the foundation therof.

⁸ ^b)Daughter of Babylon miferable: bleffed is he, that shal repay thee thy payment, which thou haft payed vs.

⁹ Bleffed is he, ^c)that shal hold, and ^d)shal dash thy litle ones againft the rocke.

ANNOTATIONS

Psalm 137

Thanks to God
for benefites.
The 7. key.

The whole Church, or anie iuft perfon, rendreth thanks to God for his benefites, 4. praying that al kinges and kingdomes may do the fame, 6. becaufe God being high respecteth, and aduanceth the humble.

To ^e)Dauid him felf.

I wil ^f)confesse to thee ô Lord in my whole hart:
^g)becaufe thou haft heard the wordes of my mouth.

^a The voice of the Idumeans, inciting the Babylonians vtterly to deftroy Ierufalem.

^b A prophecie that the people of Babylon fhould alfo be punifhed, for their crueltie againft the Iewes, wherof Ifaias likewife prophecieth. *c. 13.*

^c God wil bleffe, or reward them that fhall feuerly afflict the Babylonians,

^d not fparing their children. Morally he is bleffed, that mortifieth his owne paffions, cutteth of firft il motions, or punifheth venial finnes, that they grow not ftrong vvithin his foule, and fo draw it to committe mortal finne. *S. Aug. hic. & S. Greg. in fine expof. Pfal. 4. pœnit.*

^e This Pfalme is a fitte forme of thanks for Dauid, or anie other feruant of God.

^f I vvill render thanks and praife.

^g God euer heareth the prayer that is rightly made, for vvhich the fupplicant is therefore to geue thanks.

In ^a)the fight of Angels I wil fing to thee: ² I wil adore ^b)toward thy holie temple, and wil confesse to thy name.

For thy mercie, and thy truth: because thou haft magnified aboue euerie thing ^c)thy holie name.

³ In what day foeuer I shal inuocate thee, heare me: thou wilt multiplie strength in my foule.

⁴ Let ^d)al the kinges of the earth ô Lord confesse to thee: because they haue heard al the wordes of thy mouth:

⁵ And let them fing in the wayes of our Lord: because great is the glorie of our Lord.

⁶ Because our Lord is high, and he beholdeth low thinges: and high thinges he knoweth ^e)far of.

⁷ If I shal walke in the middes of tribulation, thou wilt quicken me: and vpon the wrath of mine enimies thou haft extended thy hand, and thy right hand hath faued me.

⁸ Our Lord wil repay for me: ô Lord thy mercie is for euer: despise not the workes of thy handes.

ANNOTATIONS

Psalme 138

Gods knowlege, 7. and prefence (10. without the helpe, or hinderance of anie thing) extendeth to al thinges,

Gods special
prouidence of
his seruantes.
The 3. key.

1. Cor. 11. v. 10. ^a Angels are present vvhether the faithful pray, obserue our prayers, and offer them to God, if they be sincere, as the prayers of Tobias, Tob. 12. and Cornelius, Act. 10.

Pfal. 24. v. 10. ^b VVhen there was not access to the Temple, yet the Ievves praying in captiuitie, turned themselves towards the Temple.

^c The Name and Maiestie of GOD, The VWORD (which is the Sonne of God) also the name of IESVS, is magnified aboue al names, or temporal thinges.

^d Sovner or later Kinges and Princes of al kingdomes and nations, haue bene or shal be conuerted to Chrift.

^e God knoweth proud men, not as his freindes or seruants, but farre of, as strangers and enimies.

times, and places. 17. He geueth exceding great honour to his faintes, 20. the wicked, as enimies to God are iuftly hated. 23. The iuft pray for Gods perpetual direction.

Vnto ^{a)}the end, a Pfalme of Daud.

Lord thou ^{b)}haft proued me, and haft knowen me: ² thou haft knowen my fitting downe, and my rifing vp.

³ Thou haft vnderftood my cogitations far of: my path and ^{c)}my corde thou haft fearched out.

⁴ And thou haft forefene al my wayes: becaufe there is not a word in my ^{d)}tongue.

⁵ Behold ô Lord thou haft knowen al the laft thinges, & them of old: thou haft formed me, and haft put thy hand vpon me.

⁶ Thy knowledge is ^{e)}become meruelous of me: it is made great, and I can not reach to it.

^{7 f)} Wither ſhal I goe from thy fpirit? and wither ſhal I flee from thy face?

⁸ If I ſhal aſcend into heauen, thou art there: if I defcend into hel, thou art preſent.

^a By this part of the title (to the end) is ſignified (as is noted *Pfal. 4.*) that the matter contained in the Pfalme, perteyneth to the nevv Teſtament.

^b God vvho knovveth al thinges moſt abſolutly and perfectly, vvithout diſcourſe or ſearching, yet, as it vv ere, maketh experimental trial of his ſeruants, to make them in ſome forte to know him, and to knovv themſelues. And ſo here, holie Daud or other faithful man, acknovvlegeth Gods Omnifcience, that is, perfect knovvlege of al thinges, vvithout exception, paſt, preſent, & to come: al vvorkes, vvordes, thoughtes, and vvhat foeuer can be, though it neuer vvas nor ſhal be, in general and in particular.

^c The vttermoſt meaſure and reach of myne intention.

^d The word holden in by the tongue, and not vttered by mouth, is not hidden from God.

^e By experiëce we ſee that Gods knovvlege excedeth our reach.

^f As Gods knovvlege comprehendeth al thinges, ſo his preſence extendeth it ſelfe to al places, neither is contained in place, but excedeth al place, in his diuine immenſitie.

⁹ If I shal take my winges early, and dwel in the extreme partes of the fea:

¹⁰ Certes thither also shal thy hand conduct me: and thy right hand shal hold me.

¹¹ ^{a)}And I fayd: Perhaps darknes shal treade ouer me: and the night is mine illumination in my delighes.

¹² For darkenes shal not be darkened from thee, and the night shal be lightened as the day: as the darkenes therof, fo also the light therof.

¹³ Because thou haft poffeffed ^{b)}my reynes: thou haft receiued me from ^{c)}my mothers wombe.

¹⁴ I wil confesse to thee, because thou art terribly magnified: thy workes are meruelous, & my foule knoweth exceedingly.

¹⁵ My ^{d)}bone is not hid from thee, which thou madeft in fecrete: and my fubftance in the lower partes of the earth.

Golem, *Em-*
bryonem.
of knowvlege.

¹⁶ ^{e)}Mine imperfection thine eies haue fene, & in thy booke al shal be written: ^{f)}daies shal be formed, & no man in them.

¹⁷ ^{g)}But to me thy ^{h)}frendes ô God are become honorable exceedingly: their principalitie is exceedingly ftrenghned.

^a The Prophet also in the perfon of anie curious imaginatiue man, examineth and findeth that no darknes, nor couer can hide anie thing from God.

^b Nothing femeth more hidden, then a mans entrals,

^c or a child in the mothers vvombe.

^d Or bones in the flefh.

^e Or mans bodilie imperfection before his birth,

^f dayly formed by God, not by man. *Iob. 10. v. 8. 2. Mac. 7. v. 22, 23.*

^g Aboue al confiderations it moft excedeth, that God fo high and infinite, honoreth his humble poore feruants fo exceedingly, that it femeth to themfelues, farre more then can be due. For he reppardeth euen ouer & aboue merites; which merites also are founded in Gods mercie geuen vvithout merite.

^h Nevv tranflaters peruert this place, tranflating (thoughts) for (frendes) contrarie to the Hebrevv, Greke, and Latin, and al ancient Fathers, only pretending that the fame vvord in the Chaldee tongue also fignifieth thoughts.

¹⁸ a) I wil number them, and they shal be multiplied
aboue the fand: ^b) I rofe vp and I am yet with thee.

¹⁹ c) If thou shalt kil finners ô God: ^d) ye men of
blood depart from me.

²⁰ e) Because you fay in thought: they ^f) shal receiue
thy cities in vayne.

²¹ g) Did not I hate them, that hate thee ô Lord:
and ^h) pyned away because of thine enemies?

²² i) With perfect hatred did I hate them: they are
become ^j) enemies to me.

²³ k) Proue me ô God, and know my hart: examine
me, and know my pathes.

²⁴ And ^l) fee, if the way of iniquitie be in me: ^m) and
conduct me in the euerlasting way.

^a The number also of Saintes vvhom God hath chofen, called, iusti-
fied and vvil glorifie, excede mans concept. *Apoc. 7.*

^b Incensed vvith this excellent glorie, and desiring to be of this in-
numerable multitude, by thy grace I haue rifen from sinne, and in
confidence of thy perpetual helpe, I stand and hope to perseuere
in thy seruice.

^c And if it be so, yea feing it is so, that as thou ô God doest exalt
thy Saints, to exceding and vnspcakable honour: so thou hast
also decreed to punish obstinate finners, vvith eternal death and
damnation:

^d I renounce al vvicked affociation, gette ye avvay from me al cruel
bloudie men, that vvould dravv me into euerlasting torments.

^e Avvay from me, you that thinke,

^f the glorious mansions in heauen, prepared and promised to the
iust, are vaine hopes, and in vaine expected.

^g This hate of such finners the iust shal confidently plead, and happie
are they that shal be able truly to alleage for themselves in the
day of iudgement, that they hated al, vvhom God hateth,

^h yea hated them vvith feruent zeale, that are Gods enimies.

ⁱ Stil the Prophet inculcateth this necessarie perfect hatred,

^j and enmitie tovwards Gods enimies.

^k For that none in this life (without special and extraordinarie reue-
lation) knoweth certainly their owne state, whether they be wor-
thie of Gods loue or hatred (*Eccle. 9.*) the iust submitte themselves
to Gods examination of their hart and actions:

^l humbly praing God, that if they be in the way of iniquitie,

^m he wil voutsafe to reduce and guid them into the right way of
euerlasting life.

ANNOTATIONS

Psalme 139

The iust diuerfly afflicted by the wicked, pray to be defended, 7. repose their confidence in God, 10. who wil adiudge the reprobate to eternal punishment, 13. and reward the good with the fruition of himself.

Eternal paine
of the wicked,
and ioy of the
bleffed.
The 10. key.

Vnto the end, a Pfalme of Dauid.

Deliuer me ô Lord from the euil man: from the
vniuft man refcue me.

² Which ^ahaue deuifed iniquitie in their hart: ^bal
the day they did appoint battels.

They haue whet their tongues as that of a serpent:
³ the venome of apes is vnder their lippes.

⁴ Kepe me ô Lord from the hand of the finner: and
from vniuft men deliuer me.

⁵ Who haue deuifed to fupplant my fteppes: the
proude haue hid a fnare for me:

scandalum And they haue ftreched out ropes for a fnare: they
haue layd a ftumbling blocke for me nere the way.

⁶ ^cI fayd to our Lord: Thou art my God: heare ô
Lord the voice of my petition.

⁷ O Lord, Lord ^dthe ftrength of my faluation: ^ethou
haft ouershadowed my head in the day of battel.

⁸ Yeld me not ô Lord from ^fmy defire, to the finner:
they haue deuifed againft me, forfake me not, ^gleft they
perhaps be proude.

⁹ ^hThe head of their compafe: ⁱthe labour of their

^a Vnquiet euil difpofed men ftill deuife wicked plottes

^b and neuer ceafe to make difcord, and debates.

^c In time of tentation prayer is moft neceffarie.

^d Man is not able to refift tentations,

^e vnleffe God, by his grace, as by a helmet, defend him from yelding
confent.

^f Suffer me not to fal from that which I now defire (which is to be
confant in vertue) not to confent to finners perfwafions.

^g VWho then would triumph ouer me.

^h The fumme of their mifcheuous deuifes,

lippes ^{a)}shal couer them.

¹⁰ ^{b)}Coales shal fal vpon them, ^{c)}thou shalt cast them downe into fyre: in miferies ^{d)}they shal not stand vp.

¹¹ A man ful of tongue shal not be directed in the earth: euils shal take the vniuft man into destruction.

¹² ^{e)}I haue knowne that our Lord wil do the iudgement of the needie: and the reuenge of the poore.

¹³ But as for the iuft, they shal confesse to thy name: and the righteous shal dwel with ^{f)}thy countenance.

ANNOTATIONS

Psalme 140

The Church prayeth
and preuaileth.
The 6. key.

The Church prayeth that her children may auoide finful wordes, 4. not make excufes of finnes committed, not communicate with others in finne, nor to harken to flatterers: 6. but to pray that they may amend (the Pfalmift by the way prophecieth that manie shal be conuerted) 8. though fometimes perfecution be great, the Church faileth not.

A Pfalme of Dauid.

Lord I haue cried to thee, heare me: attend to my voice, when I shal crie to thee.

ⁱ confisting in their futtle perfuasions with fwete wordes,

^a shal ouerwhelme, and bring themfelues to perdition.

^b Hel fire shal be their lote,

^c into which they shal fal,

^d & euer be in intolerable torments.

^e I haue lerned by good instructions, and by experience, that in the end thou ô God wilt comfort the iuft, who are now afflicted, and punish the vniuft, that liue in temporal delightes, as it happened to Lazarus, and the glutton.

^f Eternal glorie confisteth in feeing God.

^{2 a)}Let my prayer be directed as ^{b)}incense in thy fight: the elevation of my hands as ^{c)}evening sacrifice.

³ Set ô Lord ^{d)}a watch to my mouth: and ^{e)}a doore round about to my lips.

⁴ Decline not my heart ^{f)}into wordes of malice, to make excuses in finnes.

With men that worke iniquitie: and I wil not communicate with the chiefe of them.

⁵ The iust shall rebuke me in mercie, and ^{g)}shall reprehend me: but let not the oyle of a finner ^{h)}fatte my head.

Because ⁱ⁾yet also my prayer is in their ^{j)}good pleasures:
^{6 k)}their iudges are fwalowed vp ioyned to the rocke.

^a In these wordes the Church prayeth, offering incense in her folemne Offices.

^b As the fume of incense is fwete and ascendeth vpwards: so the Church prayeth that her petitions may be grateful, and ascend to God.

^c In the old testament morning sacrifice was rather more folemne, and more frequent, but the Prophet semeth to allude vnto Christs Sacrifice, which he was to offer towards euening on the Croffe: and the same also in vnbloudie maner, the euening before his Passion, in the Eucharist.

^d A iust care and confideration, what to speake, before the mouth be opened.

^e Lipps must not be alwayes stopt, for it is a finne sometimes not to speake, but as a dore that is to be opened, and shut at due seasons: for example, opened to confesse our finnes, and Gods truth:

^f shutte from wordes of malice, and from excusing finnes committed.

^g Admonition of the iust is a profitable reprehension,

^h but the fawning of flatterers is pernicious.

ⁱ The Church ceaseth not to pray for finners,

^j though as yet they take pleasure in their finnes,

^k but the chiefe of them, which seme most potent, if they remaine obstinate to their death, shal then perishe, as men throwne against rockes.

They ^{a)}shal heare my wordes ^{b)}becaufe they haue preuailed: ^{7 c)}as the groffenes of the earth is broken out vpon the earth.

Our ^{d)}bones are diffipated ^{e)}nere to hel: ^{8 f)}for to thee ô Lord, Lord are mine eies; in thee haue I hoped, take not away my ‘foule.’ life.

⁹ Keepe me from ^{g)}the fnare, which they haue fet for me: and from ^{h)}the scandals of them that worke iniquitie.

^{10 i)}Sinners shal fal in his net: ^{j)}I am alone vntil I paffe.

ANNOTATIONS

Psalm 141

Dauids prayer in
extreme distresse.
The 8. key.

Holie Dauid being fled into a caue, and befeeged round about by Sauls armie, explicating his distresse, 6. prayeth to be deliuered.

-
- ^a They shal then heare and vnderftand, that the prayers of the Church
 - ^b are effectual, obtaining grace of conftancie to her children, not to feare anie perfecution, nor anie kind of death; obtayning alfo iuftificatiō of their caufe, vvhen the perfecuters shal fee that the wordes, and doctrin of the Church are true, and preuaile in true iudgement, as true, modeft, peaceable, not fedicious, turbulent, nor againft the commonwealth.
 - ^c As much earth fticking together is made fruitful, by breaking it into fmal mould, fo the children of the Church by perfecution, bring forth more fruit then before. *S. Aug.*
 - ^d Some perfecuters are fo cruel as to rage againft the bones, and other reliques of Martyrs,
 - ^e cafting them into the vileft places they can, willing if they could, to throw them into hel,
 - ^f but the Church and al her members repofe confidence in God.
 - ^g Therefore fhe prayeth that her children be not entrapped by guilful deceiptes,
 - ^h nor ouerthrowne by anie ftumbling blocke caft in their way.
 - ⁱ In the end, al perfecuters and other wicked shal be caught in their ovvne nette of perdition,
 - ^j the Church is fingularly protected euen to the end.

Of ^{a)}vnderstanding to Dauid, when he was in the caue, a prayer. 1. Reg. 24.

V With my voice I ^{b)}haue cried to our Lord:
with my voice I haue prayed to our Lord:
³I powre out my prayer in his sight, and I pronounce my tribulation before him.

⁴ ^{c)}When my spirit faileth of myself, and ^{d)}thou haft knowne my pathes.

In this way, which I walked, they hid a snare for me.

⁵ I looked toward ^{e)}the right hand, and ^{f)}say: and ^{g)}there was none that would know me.

Flight ^{h)}hath failed me: and there is none to require my foule.

⁶ ⁱ⁾I haue cried to thee ô Lord, I haue fayd: Thou art ^{j)}my hope, ^{k)}my portion, ^{l)}in the land of the liuing.

⁷ Attend to my petition: becaufe I am ^{m)}humbled exceedingly.

^a This Psalme in forme of a prayer, sheweth vvhhat cogitations Dauid had in extreme danger.

^b Not with exterior voice, for so he should haue detected himselfe, but with feruoure of spirite.

^c VVhen by reason of extremitie, I vvas not able to thinke how to helpe my selfe,

^d thou ô God knowing my actions and demeanour, didst deliuer me.

^e I looked for helpe,

^f and diligently looked about me,

^g but none would seme to know me, vvhen I required their helpe.

^h Endeuoring to saue my self by flight, I found no secure place, for being in a caue or hole of a montaine, the vvhole armie beseeged me; al seeke to take avvay my life, none to saue it.

ⁱ Thus leift desolate of al mans helpe, and destitute of al vvorldlie shift, I cried to thee ô Lord,

^j my only hopeful refuge.

^k Neither do I desire to liue for anie vvorldlie respect, but hauing chofen thee ô God for my portion, and inheritance,

^l I desire to be out of this desert place, and to be in the land, vvhere is right vse of religious diuine seruice.

^m Afflicted.

Deliuere me from them that persecute me: because they are made strong ouer me.

⁸ Bring forth my foule out of prison, ^a)to confesse vnto thy name: ^b)the iust expect me, ^c)til thou reward me.

ANNOTATIONS

Psalm 142

King Dauid (or anie other) in spiritual or temporal tribulation, not trusting in his owne iustice, layeth open his calamitie, 5. considering Gods benignitie, 6. prayeth to be speedely deliuered; 11. and confidently assureth himselfe therof.

A Psalm of Dauid, when Abfalom his sonne persecuted ^a *Reg. 17.* him.

Lord heare my prayer: with thine eares receiue my petition in ^d)thy truth: heare me in ^e)thy iustice.

^a Dauids desire of libertie, was especially to this end, that he might haue conuenient place, and other meanes to serue and praise God:

^b the good, and well disposed people of Israel, can not now serue thee as they desire, but expect me,

^c whom thou, ô Lord, wilt aduance to the kingdom, that then we may serue thee, more freely and more commodiously.

At this happened in figure of Christ, of whom prophetically S. Augustin, S. Hilarie, Cassianus, Cassiodorus, and others expound the whole Psalm. Amongst others S. Bede briefly in these words. Wheras in the title, Understanding is premised to Prayer, thereby is signified, that Dauid in his distresses, and in the denie whither he fled, understood what our Lord should suffer of the Iewes, and how he would pray to his Father. In the first part our Lord crieth to his Father, complaining of the detestable deceits of Iudas the persecutor. In the second he prayeth to be deliuered from the prison of hell (Limbus, where he was free) because the faith of all the Saintes depended on his Resurrection.

^d God hauing so promised is bound by his truth,

^e and his iustice, to heare penitents praying for remission of finnes.

The propheticall sense of this Psalm. The seventh penitential Psalm. The 7. key.

² And ^a)enter not into iudgement with thy feruant:
^b)becaufe no man liuing shal be iuftified in thy fight.

³ Becaufe the enemie ^c)hath perfecuted my foule:
 he ^d)hath humbled my life in the earth.

He ^e)hath fet me in obfcure places as the dead of
 the world: ⁴ and my fpirit is in anguish vpon me, within
 me my hart is trubled.

⁵ ^f)I was mindful of old dayes, I haue meditated in
 al thy workes: in the factes of thy handes did I meditate.

⁶ I haue ^g)ftretched forth my handes to thee: my
 foule is ^h)as earth without water vnto thee.

⁷ Heare me ⁱ)quickly ô Lord: my fpirite hath faynted.
 Turne not away thy face from me: ^j)and I shal be
 like to them that defcend into ^k)the lake.

⁸ Make me heare thy mercie ^l)in the morning: be-
 caufe I haue hoped in thee.

Make the way knownen to me, wherein I may walke:
^m)becaufe I haue lifted vp my foule to thee.

⁹ Deliuier me from mine enemies ô Lord, to thee I
 haue fled: ¹⁰ teach me to doe thy wil, becaufe thou art
 my God.

-
- ^a Deale not vvith me in rigour of iuftice,
^b for no mortal man is able of himfelfe to be iuftified, abfttracting
 from Gods mercie.
^c Sought my life,
^d and brought it into great danger. Spiritually, the diuel as a roring
 lion ftill feeking vvhom he may deuour, hath tempted me vehe-
 mently.
^e I am preffed with great calamities, temporal or fpiritual.
^f In this cafe I confider, how God hath hertofore shewed his goodnes
 towards me, and others.
^g Stretching forth handes a ceremonie in prayer, wherby the fup-
 plicant is made more attentiu, and alfo indureth fome paine for
 part of fatisfaction.
^h Mans mind vvithout Gods illumination is drie and barren.
ⁱ In great tentations Gods grace and helpe is more prefently nedeful
 to preuent our weaknes, left vve yeld confent.
^j If God leaue man vvithout fpecial and continual grace, he vvil fal,
^k into finne, as into a deepe lake, from vvhence vvithout helpe he
 can not rife vp againe.
^l In the firft affault of tentation.
^m Seing by thy grace I haue begunne to pray vnto thee.

Thy ^{a)}good fpirite wil conduct me into the right way: ¹¹ for thy name fake ô Lord thou wilt quicken me, in thine equitie.

Thou wilt bring forth my foule out of tribulation: ¹² and in thy mercie thou wilt deftroy mine enemies.

And thou wilt deftroy al, that afflict my foule: becaufe I am thy feruant.

ANNOTATIONS

Psalm 143

King Dauid praifeth
God for his victories.

The 8. key.

The royal Prophet thanketh God, for al his victories, and poffeffion of the kingdom. 3. Admiring Gods benig- nitie towards man, 5. prayeth to be ftill defended from al enimies, 9. promifeth a new fongue of prayfe, 11. defcribeth the vanitie of worldlie men, 15. concluding that true felicitie is in feruing God.

A Pfalme of Dauid, ^{b)}againft Goliath.

Blessed be our Lord my God, who ^{c)}teacheth my handes to battel; and my fingers to warre.
²My mercie, and my refuge: my defender, and my deliuerer.

My protectour, and I haue hoped in him, who ^{d)}fubdeweth my people vnder me.

^a The penitent thus humbling himfelfe and praying may affuredly truſt that God doth remitte his finnes by the holie Sacraments, and iuſtifieth him, protecteth him, and wil bring him out of al dangers of ſpiritual or temporal enemies.

^b Becauſe this vv as Dauids firſt, and a very notable victorie, the Septuagint Interpreters make mention of Goliath in this title.

^c God made Dauid a warier, and victorer againſt Goliath, without anie former training in armes.

^d Made him afterwards king of a great people.

³ Lord ^{a)}what is man, that thou art ^{b)}made knowne to him? or the fonne of man, ^{c)}that thou eftemeft him?

⁴ ^{d)}Man is made like to vanitie: his dayes paffe as a shadow.

⁵ ^{e)}Lord incline thy heauens, and defcend: touch the mountaynes, and they wil fmoke.

⁶ Lighten lightening, and thou shalt difperfe them: shoote out thine arrowes, and thou shalt deftroy them.

⁷ Send forth thy hand from on high, take me out, and deliuer me from manie ^{f)}waters: from the hand ^{g)}of children ^{h)}ftangers.

⁸ Whofe mouth hath fpoken ⁱ⁾vanitie: and their right hand is the right hand of iniquitie.

⁹ O God I wil fing to thee a new fong: in ^{j)}the pfalter of ten ftringes, I wil fing to thee.

¹⁰ Who geueft faluation to kinges: who haft redemed Dauid thy feruant from the malignant fword:
¹¹ deliuer me.

^a Al mankind was vnvvorthie before Chrift,

^b that God should be reueled vnto them,

^c efpecially that he fhould haue care of the progenie of men, after their finne.

^d In dede man in himfelf, in his ovvne nature and frailtie, is but a vaine and tranfitorie creature, paffing from life to death, as a fhadowv that can not confift of it felfe, neither can man vvithout God.

^e By a poetical defcription he prayeth for Gods helpe, as if God fhould make the heauens to bovv, and fo defcend; or make the montaines fmoke, as vvhen Moyfes receiued the lavv; or declare himfelf by Meteors, as folovveth:

^f Tribulations or tentations.

^g Children of the Church,

^h but of euil life.

ⁱ They fpeake in vanitie that promife to kepe Gods law, and performe it not.

^j In that principal inftrument, apt for a new fongue, and for extraordinarie benefites.

And refcue me out of the hand of ^a)children ftrangers,
whofe mouth hath fpoken vanitie: and their right hand,
is the right hand of iniquitie.

¹² Whofe fonnes, are as new plantes in their youth.

Their daughters comly trimmed: decked about af-
ter the fimilitude of a temple.

¹³ Their ftorehoufes ful, flowing out of this into
that.

Their ewes ful of yong, abunding in their going
forth: ¹⁴ their oxen are fatte.

There is no ruine of wal, nor paffage, nor crie in tranfmigration.
their ftreates.

¹⁵ They haue faid, that it is a happie people, which
hath thefe things: ^b)bleffed is the people, whofe ^c)God is
our Lord.

ANNOTATIONS

Pfalme 144

Gods Maieftie ex-
celleth al thinges.
The 1. key.

*God is, and for euer ought to be praifed, 3. for his im-
menfiue, infinite, glorious Maieftie, meruelous workes,
merciful benefites; for his powre, wifdom, iuftice, 19. who
wil reward the good, and deftroy the wicked.*

Praying, ^d)to Dauid himfelfe.

^a Both Ievves & Chriftians that liue not vvel, are as ftrangers that
frame to themfelues fuch a falfe felicitie, as is here defcribed: mak-
ing riches or vvorldlie pleafures their God.

^b True happines confifteth not in vvorldlie thinges,

^c but in preferring God before al.

^d By this title, Efdras fignifieth that the Holie Ghoft, vvho indited
al the Pfalmes to Gods praife, more fpecially in thefe feuen laft
fuggefted to Dauid, and by him to al Gods feruants, that al their
other feruice muft tend, and be directed to the praife of God: and
that therin vve muft continevv, and finally reft, as in the fabbath
of the feuenth day, fignified (as S. Beda fuppofteth) by thefe feuen
laft Pfalmes of praife, eternally praifing our Lord God. For vvhich
principal end both Angels and Men, yea and al other creatures
vvere made.

I wil exalt thee my God ^a)the king: and I wil bleffe thy name ^b)for euer, and ^c)for euer and euer.

² Euerie day wil I bleffe thee: and wil praife thy name for euer, and for euer and euer.

³ Great is our Lord and exceding laudable, and of his greatnes there is no end.

⁴ Generation and generation shal praife thy workes: and they shal pronounce thy powre.

⁵ They shal fpeake the magnificence of the glorie of thy holines: and shal tel thy meruelous workes.

⁶ And they shal tel the force of thy ^d)terrible thinges: and shal declare thy greatnes:

⁷ They shal vtter the memorie of the abundance of thy fwetnes: and in thy iuftice they shal reioyce.

⁸ Our Lord is pitiful and merciful: patient and very merciful.

⁹ Our Lord is fweete to al: and his ^e)commiferations are ouer al his workes.

¹⁰ Let al thy workes ô Lord confesse to thee: and let thy ^f)fainctes bleffe thee.

¹¹ They shal tel the glorie of thy kingdom: and shal fpeake thy might.

¹² That they may make thy might knowne to the children of men: and the glorie of the magnificence of thy kingdom.

¹³ Thy kingdom is a kingdom ^g)of al worldes: and thy dominion in al generation and generation.

^a King, is the proper epitheton of Chrif, the Sonne of God, to whom, in his humanitie, God the Father promifed the Church of al nations for his kingdom. *Pfal. 2.* in vvhom alfo the vvhole Bleffed Trinitie is praifed.

^b Al the time of this vvorld they praife God,

^c & after in eternitie.

^d Of vvonderful and miraculous thinges, vvvhich ftrike terrour into mens mindes.

^e The effectes of Gods mercie in redeming, and recalling finners, are eminent aboue al other workes.

^f Therefore the fanctified haue fpecial caufe to praife God.

^g Chrifts kingdom the militant Church is magnifical, but much more the triumphant vvvhich is eternal.

14 ^dOur Lord is faithful in al his wordes: and holie in al his workes.

15 Our Lord ^alifteth vp al that fal: and fetteth vp al that are bruifed.

16 The eies of al hope in thee ô Lord: and thou geueft their meate in time conuenient.

17 Thou openeft thy hand: and filleft ^beuerie liuing creature with bleffing.

18 Our Lord is iuft in al his wayes: and holie in al his workes.

19 Our Lord is neere to al that inuocate him: to al that inuocate him in truth.

20 He wil doe the wil of them that feare him, and wil heare their prayer, and faue them.

21 Our Lord keepeth al that loue him: and he wil deftroy al finners.

22 My mouth shal fpeake the prayfe of our Lord: and let al flesh bleffe his holie name for euer, and for euer and euer.

ANNOTATIONS

The feuen laft Pfalmes
perteyne more fpe-
cially to prayfes.
This Pfalme and other
fix are compofed in or-
der of the Alphabet.

1 I wil exalt thee.) As this Pfalme is the firft of the feuen, vvchich conteyne more particular instruction of perpetually praifing God: fo it is the feuenth of thofe, vvchich are compofed in order of the Alphabet, to vvitte, the 24. 33. 36. 110. 111. 118. and this 144. Of vvchich the three former vvant fome letters: fignifying (as Caffiodorus interpreteth) fuch in Gods Church, as fing his praifes, but vvith fome imperfections: the other foure haue the perfect Alphabet, fignifying thofe, that fing Gods praifes vvith perfect deuotion. VVhich only foure S. Ierom calleth Alphabetical Pfalmes. *Epift. ad Paulum Vrbicam. & Proæm. in Lament. Ierom.*

It is probable that
the Hebrevv text
novv vvanteth a
verfe in this Pfalme.

14 Our Lord is faithful.) This verfe is not novv in the ordinarie Hebrevv text, and therefore either the fame is defectiue, or els this Pfalme fhould feme not to be compofed vvith a perfect Alphabet in the fountaine tongue. For here it vvanteth the letter Nun. But feing S. Ierom counteth this one of the foure Alphabetical Pfalmes, omitting the other three, vvchich confift of vnperfect

And therefore is not
more certaine then
the Greke or Latin.

^a God is readie of his part to lift vp al.

^b He geueth neceffarie thinges to al liuing creatures, euen to brute beaftes.

Alphabets, it is very probable that this verfe vvas once in the Hebrevv text, as it is both in Greke & Latin. VVherby amongft other places, appeareth, that there is no certaintie, to correct the Greke, or Latin Bible by the Hebrevv, vvwhich is novv extant; but rather by them that may be fupplied, vvwhich the Hebrevv vvanteth.

Psalme 145

The Pfalmift exciteth himfelf, and al others to praife God for his fingular regard, and providence of al that truſt in him: 3. ſhewing that neither princes, nor other men are able to helpe, 5. but God can and doth continually releue al fortes of neceſſities.

Al are exhorted to praife God and truſt in his affured providence. The 3. key.

Alleluia, ^{a)}of Aggæus, and Zacharie.

My foule prayfe thou our Lord, I wil praife our Lord in my life: I wil ſing to my God as long as I ſhal be.

Put not confidence in princes: ³ in ^{b)}the ſonnes of men, in whom there is no ſaluation.

⁴ His ſpirit ſhal goe forth, and he ſhal returne into ^{c)}his earth: in that day al their cogitations ſhal periſh.

⁵ Bleſſed is he, whoſe helper is the God of Iacob, his hope in our Lord his God: ⁶ who made heauen and earth, the ſea, and al thinges, that are in them.

⁷ Which keepeth truth for euer, doth iudgement for them that ſuffer wrong: geueth foode to the hungrie.

^a The Septuagint added the names of theſe two Prophetes, for the like reaſon as they added Ieremie, *Pfal. 136.* becauſe Aggæus and Zacharias prophecyng in the reduction of the people from captiuitie, exhorted them, as here the Pfalmiſt doth, to truſt in Gods providence, and preferre his ſeruice before vvorldlie cares.

^b In one Sonne of Man (Chriſt) is ſaluation (faith S. Auguſtin) and in him, not becauſe he is the ſonne of man, but becauſe he is the Sonne of God.

^c He faith not, that the ſpirit or foule ſhal turne into the earth, but the foule ſhal depart from the bodie, and ſo euerie one (in whom vvorldlie men put their truſt) ſhal according to the bodie, returne into his earth.

Our Lord loofeth the fettered: ⁸ our Lord illuminateth the blind.

Our Lord lifteth vp the bruised, our Lord loueth the iuft.

⁹ Our Lord keepeth ftrangers, the pupil, and widow he wil receiue: and the wayes of finners he wil deftroy.

¹⁰ Our Lord wil reigne for euer thy God ô Sion, in generation and generation.

ANNOTATIONS

Psalm 146

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

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.

Alleluia.

Prayfe ye our Lord becaufe Pfalme ^ais good: to our God let there be pleafant, and comelie praife.

² Our Lord building vp Ierufalem: ^bwil gather together the difperfions of Ifrael.

³ Who ^chealeth the contrite of hart: and bindeth vp their fores.

⁴ Who ^dnumbereth the multitude of ftarres: and ^egeueth names to them al.

^a It is good to fing Pfalmes of praife to God.

^b A prophcie of the reftaoration of Ierufalem after the captiuitie.

^c Remitteth finnes to the penitent.

^d 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

⁵ Great is our Lord, and great is his strength: and of his wisdom there is no ^anumber.

⁶ Our Lord receiving the meek: & humbling sinners even to the ground.

⁷ Sing ye to our Lord in confession: sing ye to our God on harp.

⁸ Who ^bcovereth the heaven with clouds: and prepareth rayne for the earth.

Who bringeth forth grass in the mountains: and herbe for the service of men.

⁹ Who giveth to beasts their food: and to ^cthe young ravens that call upon him.

¹⁰ He shall not have pleasure in the strength of an horse: nor in the legs of a man shall he be well pleased.

1025. Yet al acknowledge that no man can come nere to anie probable conjecture of the whole number, nor is able to attaine anie perfect knowlege of their natural influences, and special proprieties. And therefore the Psalmist propoeth here the admirable, and unfearchable knowlege of God: who both most exactly knoweth the number,

^e and so perfectly their nature, that his diuine Omniscience giveth to euery starre a proper name, according to their singular differences and proprieties.

^a Things subiect to Gods knowlege and wisdom are innumerable.

^b All these and the like benefites do shew Gods incomparable greatness, wisdom, and goodness.

^c Both sacred and prophane auctors testifie, that ravens being their young ones, either without fathers, or to have vvithifh, vnlike to theirs, as suspecting that they are not their owne birdes, but of some other kinde, leaue them destitute of meate; therefore God the auctor of nature, and conferuer of al kindes of creatures, by his special providence, feedeth them: either by a certaine dew, hanging neere them in the ayre, as Ifidorus supposeth; or by litle beasts, or flees, sent by Gods providence, vvwhich they catching into their mouthes, are nourished and brought vp, as S. Chrysoftom teacheth, *fer. in Heliam*; or by vvhat other meanes soeuer, al agree that young ravens are neglected by their parents, and are fedde merueloufly by Gods ordinance; by vvwhich example the Psalmist sheweth, that much more God hath care of men: especially of such men (saith S. Chrysoftom) as honour him vvith hymnes and praises, vvhom also he hath called to be his peculiar people, and his owne portion or inheritance.

*Ho. in hunc
Psalm.*

¹¹ Our Lord is wel pleased toward them that feare him: and in them, that hope vpon his mercie.

ANNOTATIONS

Psalm 147

Gods prouidence
especiallly to-
wards the Church.
The 6. key.

Againe God is to be praised for his goodnes towards his peculiar people, 4. yea towards al the world: 7. but moft abundantly towards his Church.

Alleluia.

The Hebrews ioyne
this Psalm vwith
the precedent.

O ^{a)}Ierufalem praise our Lord: praise thy God
ô Sion.
²Because he ^{b)}hath strengthened the lockes of thy
gates: he ^{c)}hath bleffed thy children in thee.
³Who ^{d)}hath fet thy borders peace: and filleth thee
with ^{e)}the fatte of corne.

^a Ierufalem in the latter part of Dauids time, al the time of Salomon, and part of other kings reignes til the captiuitie, had peace & prospered. Againe after the captiuitie, the Citie was repared, the Temple reedified, and the whole land receiued and enioyed manie bleffinges. But al this was no more then a figure of the excellent benefites here prophesied, and more euidently verified in Christs Catholique Church: partly here militant in the whole world, and especially in the glorious Ierufalem, and Sion, the perfect vision of peace, and contemplation of God, in eternal life.

^b In comparifon of other cities, and peoples of the world, the gates of Ierufalem were strongly fenced,

^c and the citizens bleffed: much more the Church of Chrift is built vpon a fure rock, her faithful children indued with al fpiritual graces; and moft of al, heauen it felfe is free from al danger of calamitie, and the Sainctes are moft fecure & moft happie, enioying eternal fruition of God.

^d Hath geuen peace in thy borders,

^e and the very beft corne, and al other fruites: wine, oyle, milke, honey, and the rest. Allegorically in the Church, reconciliation with God, by remiffion of finnes, and peace of confcience, in the Sacraments of Baptifme & Penance; vwith the moft fpiritual food of Christs Bodie and Bloud in the Eucharift, and graces of other Sacraments. In heauen moft affured peace and ioy without end.

⁴ Who fendeth forth ^a)his fpeach to the earth: his word ^b)runneth fwiftly.

⁵ Who geueth ^c)fnow as wool: fcatereth ^d)mift as ashes.

⁶ He cafteth ^e)his cryftal as morfeles: before the face of his cold ^f)who shal endure?

⁷ He ^g)shal fend forth his word, and shal melt them: ^h)his fpirit shal blowe, and ⁱ)waters shal flowe.

⁸ Who declareth his word to ^j)Iacob: his iuftices, and iudgements to Ifrael.

⁹ He hath ^k)not done in like maner to anie nation: and his iudgements he hath not made manifeft to them. ^l)Alleluia.

ANNOTATIONS

-
- ^a This perteyneth moft fpecially to Euangelical doctrine, preached
^b and quickly receiued in al the world. *Rom. 10. v. 18.*
^c Snow nourifheth the earth, making it vvarme by Antiperiftafis, as is eident in natural Philofophie,
^d and noyfome ayre is changed into clere vveather. In the Church by penance & auftere life men are purged from finnes and vices, euil fpirites are alfo driuen avway. If your finnes fhall be as fcarlet, they fhall be made vvwhite as fnow, and if they be redde as vermilion, they fhall be vvwhite as vvool. *Ifaie. 1. v. 18.*
^e Yea fome that are hardned in finne, as yfe, or chryftal, fhall be melted, broken, or made fitte to be ingrafted in Gods Church. So S. Peter vvas admonifhed by a vifion (*Act. 10. v. 13.*) to kil and eate.
^f Othervvife vvithout Gods grace geuing remorfe and forovv, no man can ouercome his ovvne vices.
^g But Gods vvord preached,
^h and his grace touching mens hartes,
ⁱ innumerable are conuerted.
^j The Church only enioyeth thefe fpiritual benefites.
^k Confidering that al mankind vvas in the maffe of finne, and that God letteth manie iuftly perifh, thofe to whom he geueth his grace to iuftification, are fpecially bond to praife him.
^l And therefore the Prophet concludeth this Pfalme, and the reft folovving, vvith Alleluia.

Psalme 148

Our Creator to
be praised by
al creatures.
The 2. key.

Al creatures fpiritual and corporal, are inuited to praife God, their Creator and Conferuer, 13. as incomparably excellent.

Alleluia.

Prayfe ye our Lord ^{a)}from the heauens: praife ye him in the high places.

² Prayfe ye him al his Angels: prayfe him ^{b)}al his hoftes:

³ Prayfe ye him ^{c)}funne and moone: prayfe him al ye ftarres, and light.

⁴ Prayfe him ye heauens of heauens: and the waters that are about the heauens, ⁵ let them praife the name of our Lord.

Becaufe he fayd, and they were made: he commanded, and they were created.

⁶ He eftablished them for euer, and for euer and euer: he put a precept, and it fhall not paffe.

⁷ Prayfe our Lord from the earth: ye dragons, and al deptes.

⁸ Fyre, haile, fnow, yfe, fpirit of ftormes: which doe his worde:

⁹ Mountaines, and al litle hilles: trees that beare fruite, and al ceders.

¹⁰ Beaftes, and al cattel: ferpentes, and fethered fowles:

¹¹ ^{d)}Kinges of the earth, and al peoples: princes, and al iudges of the earth.

^a Al ye heauenlie fpirites praife God for the excellencie of your nature.

^b And for your innumerable multitude.

^c Al creatures, wanting fenfe or reafon, fhew forth the Maieftie and excellencie of their Creator.

^d Againe God is to be praised for the diuerfitie of ftates in men, wherby the whole communitie, is conferued & gouerned.

¹² Yongmen, and virgins: old with yong let them prayfe the name of our Lord: ¹³ becaufe the name of him ^a)alone is exalted.

¹⁴ The confeffion of him aboue heauen, and earth: and he hath exalted ^b)the horne of his people.

An hymne to al his ^c)fainctes: to the children of Ifrael, a people ^d)approching vnto him. ^e)Alleluia.

ANNOTATIONS

Psalme 149

The Church is moft fingularly bond to praife God, 4. for the grace, fanctitie, victorie, glorie, 7. and iudicial powre, which he geueth to his Sainctes.

The Church
muft euer praife
God.
The 6. key.

Alleluia.

Sing ye to our Lord a new fong: let his prayfe be in ^f)the Church of fainctes.
Let Ifrael be ioyful in him, that made him: and let the children of Sion reioyce in their king.

³ Let them praife his name in quire: on tymbrel, and pfalter let them fing to him:

⁴ Becaufe our Lord is wel pleafed in his people: and he wil exalt the meeke vnto faluation.

⁵ The fainctes shal reioyce in glorie: they shal be ioyful in ^g)their beddes.

^a God only, & no falfe imagined god made & difpofed al thinges in order.

^b More efpecially for that God hath fo fortified his Church.

^c Sanctified children,

^d that by grace and free wil, which he geueth them, approach vnto him.

^e Al this confidered the Pfalmift concluding with Alleluia, inuiteth al to praife our Lord.

^f God our Lord whom al creatures are bond to praife, only accepteth thofe mens praifes, that liue in his holie Church.

^g Eternal reft.

⁶ The ^a)exaltation of God in their throte: and ^b)two edged fwordes in their handes.

⁷ To doe reuenge in the nations: chaftifements among the peoples.

⁸ To binde their kinges in fetters: and their nobles in yron manicles.

⁹ That they may doe in them the iudgement that is ^c)written: ^d)this glorie is to al his fainctes. Alleluia.

ANNOTATIONS

Psalm 150

God moft excellent
and moft laudable.
The 1. key.

God abfolutely moft excellent is to be praifed, 3. with al fortes of infruments, and by al other meanes.

Alleluia.

^a Hieght praifes of God fhall be continually vttered by Sainctes in glorie: for ftill as praifes paffe by their tongues and mouthes, more like praifes fhall fuccede from their throte, and hartie affection, fo out of the abundance of the hart their mouth fhall ftill fpeake Gods praife.

^b Glorified Sainctes fhall alfo haue iudiciarie povvre. Firft, al in general fhall like and approue Gods iuftice in punifhing the vvicked. Secondly the vvicked fhall be iuftly condemned in comparifon of the bleffed, vvho paffed through, and ouercame the like, yea and greater tribulations and tentations then thofe, by vvch the damned vv ere ouercome. Thirdly, certaine more excellent Sainctes, namely the Apoftles, and al thofe that forfaking proprietie of temporal goodes, geue that they haue to the poore, as fome religious Orders doe; or into a Communitie as the Apoftles, and manie primitiue Chriftians did (*Mat. 4. v. 20. Cap. 19. v. 17. Act. 4. v. 34. 1. Cor. 6. v. 3.*) fhall fitte in iudgement feates, affefforie iudges with Chrift, and iudge thofe that render account, of wel or euil fpending the temporal landes or goodes, which they poffeffed in this vvorld. So teach S. Auguftin, S. Beda and others.

^c Decreed by God.

^d This iudicial povvre is part of Sainctes glorie.

In Pfal. 121. v. 5.

in Mat. 19.

ho. in Nat. S. Bened.

Prayfe ye our Lord ^{a)}in his holies: prayfe ye him
in ^{b)}the firmament of his ftrengh.

² Prayfe ye him in ^{c)}his powers: prayfe ye him
^{d)}according to the multitude of his greatnes.

³ ^{e)}Prayfe ye him ^{f)}in the found of trumpet: prayfe
ye him on pfalter, and harpe.

⁴ Prayfe ye him on timbrel and ^{g)}quire: prayfe ye
him on ^{h)}fttringes, and organ.

⁵ Prayfe ye him on wel founding cymbals: prayfe ye
him on cymbales of iubilation: ⁶ let euerie ⁱ⁾ſpirit prayfe
our Lord. ♪ Alleluia.

^a Al ye Angels and men that are in the holie and higheft heauen
praiſe our Lord.

^b Al ye creatures that are in, and vnder the firſt moueable firmament
praiſe our Lord.

^c And you eſpecially (Gods peculiar people) amongſt whom, and for
whom, diuine miracles haue bene wrought praiſe our Lord,

^d with al your poſſible endeouore, for though his infinite Excellencie
excedeth the powre of al creatures to praiſe him ſufficiently, yet it
reſteth that you may infinitely extend your wil and defire to praiſe
our Lord, according to the multitude of his greatnes.

^e Out of this your great and infinite defire, let your tongues found
and ſing diuine praiſes, as wel vvith voice, as muſical inſtruments.

^f VVherof fix moſt vſual in the Tabernacle and Temple vv ere theſe:
Trumpet, Pfalter, Harpe, Timbrel, Organ, and Cymbal.

^g By the vvay the Pfalmiſt interpoſeth agane tvvo eſpecial thinges,
vvhich make perfect harmonie, vvithout vvhich no inſtrument is
gratful to God: Vnitie amongſt his ſeruants, ſignified by the Quire
of conſonant voices:

^h and mortification of paſſions, ſignified by Stringes, vvhich are
made of dead beaſtes bovvells.

ⁱ Man created of corruptible bodie and immortal ſoule, is finally
admoniſhed to praiſe our Lord, ouer and aboue the praiſes of al
other corporal creatures; vvho alſo is more eſpecially bond therto
then Angels, becauſe God hath voutſaffed to make himſelf Man, to
redeme man that vvas loſt by finne, and to endew him vvith nev
grace, and ſo bring him to euerlaſting glorie, vvhere vvith holie
Angels, men alſo for euer & euer ſhal praiſe our Lord, vvith hart,
voice, and iubilation of ſpirite, ſinging as the Pfalmiſt concludeth,
Alleluia.

ANNOTATIONS

The number of Pfalmes
signifieth the agre-
ment of the old and
nevv Teftament.

6 Pfalme CL.) S. Auguftin in the *conclufion of his Enar-
rations*, or Sermons vpon the Pfalmes, explicateth a myfterie in
the number of an hundred and fiftie, fignifying the concord of
the two Teftaments. For in the old teftament they kept the Sab-
bath, which is the feuenth day: in the new we kepe our Lords
day, after the fabbath, that is, the eight: which feuen and eight
(making fiftene) multiplied by tenne, fignifying the Law of tenne
commandments, rife vnto 150.

Three fifties fignifie
Penance,
Mercie vvith iuftice,
and Praifes of God.

Againe feuen multiplied by feuen make 49. wherto one (to witte
the eight) being added make fiftie, which multiplied by three,
fignifying the B. Trinitie, make 150. Neither femed it without
caufe to this great Doctor, that the firft fiftie end with a Pfalme
of Pænanee, crauing mercie & remiffion of finnes: the fecond
with Mercie and Iuftice, which God ioyneth in the Redemption,
Iuftification, and Saluation of men: the laft with Diuine Praifes,
fignifying, that by condemning finnes in our felues, through Gods
mercie we may be iuftified, and fo beginne in this life, which is
to be perfected in the next, to praife our Lord, as S. Paul ad-
monifheth with Pfalmes, Hymnes, and Spiritual Songues. Con-
cluding with the tvvo verfes, appointed by S. Damafus Pope, to
be added in the end of al Pfalmes, and is obferued euer fince his
time by tradition in the vvhole Church:

Gloria Patri added by
tradition.

Glorie to the Father, and to the Sonne, and to the Holie Ghoft:
As it was in the beginning, and now, and euer, into worldes of
worldes (in eternitie vvithout end) Amen.

Collofs. Circa An. Do. 380.