

THE SECOND TOME OF THE  
**HOLIE BIBLE**  
FAITHFULLY TRANSLATED INTO ENGLISH,  
OVT OF THE AVTHENTICAL  
LATIN.

Diligently conferred with the Hebrew, Greek, and  
other Editions in diuers languages.

With ARGUMENTS of the Bookes, and Chapters,  
ANNOTATIONS, TABLES, and other helps, for  
better understanding of the text; for discoverie of CORRUP-  
TIONS in some late translations; and for clearing CON-  
TROVERSIES in Religion.

BY THE ENGLISH COLLEGE OF DOWAY.

*Spiritu Sancto inspirati, locuti sunt sancti Dei homines.* 2. Pet. 1.  
The holie men of God spake, inspired with the Holie Ghost.



Printed by IOHN COVSTVRIER.

M. DC. XXXV.



# APPROBATIO

**N**os infrascripti, in alma Duacensi uniuersitate Sacrae Theologiae Doctores & Professores, hanc Anglicanam Veteris Testamenti translationem, quam tres diuersi eius nationis eruditissimi Theologi, non solum fidelem, sed propter diuersa quae ei sunt adiuncta, valde utilem fidei Catholicae propagandae ac tuendae, & bonis moribus promouendis sunt testati: quorum testimonium ipsorum syngraphis munita vidimus: Cuius item Translationis, & Annotationum Auctores nobis de fidei integritate, & eruditionis praestantia probe sunt noti: his rebus adducti & nixi, fructuose euulgari posse censuimus.

Duaci. 8. Nouembris. 1609.

GVILIELMVS ETIVS Sacrae Theologiae Doctor, & in Academia Duacensi Professor.

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# PROEMIAL ANNOTATIONS

Vpon THE BOOK of Psalmes.

**T**HIS authoritie of this Book was euer authenticall, and certaine, as the assured word of God, and Canonical Scripture. But concerning the Authour, there be diuers opinions. For although it be manifest by the testimonie of Philo and Iosephus, that in their time, and alwaies before, only King David was by al Hebrew Doctours holden for Authour of all the Psalmes; yet after that learned Origen, and other Christian Doctours, expounded manie Psalmes of Christ, the Iewes being pressed therewith, began to denie that al were Davids: alleading for their new opinion the titles of diuers Psalmes, and some other difficulties, ministring occasiō of much needles dispute, stil acknowledging the whole booke to be Canonical. Whereupon S. Ierome and S. Augustine, sometimes admitted those as Authours of certaine Psalmes, whose names are in the titles thereof. S. Cyprian, S. Cyril, S. Athanasius, and others agree in general, that David writ not al: but differ much in particular, touching other supposed authours. In so much that Melchisedech, Moyses, Asaph, Eman, Idithun, The sonnes of Core, Salomon, Ieremie, Ezechiel, Esdras, Aggeus, and Zacharias, are al (with more or lesse probabilitie) reputed Authours of severall Psalmes. Neuertheles it seemeth that S. Ierome rather related other mens iudgement, then shewed his owne; as we shall note by and by. And S. Augustine (l. 17. c. 14. de ciuit.) maturely discussing this doubt, saith plainly, that their iudgement seemed to him more credible, & he attribute al the hundred fiftie Psalmes to David alone. Further explicating that whereas some Psalmes

This book undoubtedly is canonical Scripture.

Late Hebrew Doctours and some Catholics hold diuers Authours of sundry Psalmes.

It is much more probable that David was Authour of al. Proued by S. Augustin, S. Chrysostome and greatest part of Doctours.

haue Dauids owne name in their titles, some haue other mēs names, some none at al, *this diuersitie importeth not diuers Authours, but signifieth other things, either pertheyning to the same persons, or by interpretation of their names, belonging to the present matter, as our Lord inspired him.* Likewise S. Chrylostome resolutely iudgeth, that only King Dauid was Authour of this whole Booke. Moued especially by this argument, for that Christ and the Apostles alleading the Psalmes, doe oftētimes name Dauid as Authour, and neuer anie other. Also Origen, S. Basil, Saint Ambrose, S. Hilarie, Theodoretus, Casiodorus, Beda, Eutimius, and most part of ancient and late writers, with the most common voice of Christians, cal this booke the Psalmes of Dauid: and the General Councils at arthage, Florence, and Trent, in the Catalogue of Canonical Scriptures recite this booke by the name of Dauids Psalter.

Moreover it is cleare, *Act. 2.* that the second Psalme, though it want his name, is Dauids. And other Scriptures, *2. Paral. 7. 7. 6. and 1. Esd. 3. v. 10.* say plainly, that Dauid made the Psalmes, *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. Againe, *2. Reg. 23.* Dauid is only intituled *the egregious,* or excellent Psalmist of Israel. Neither were Asaph, Eman, and Idit hun anie where called Prophets (as are al the writers of holie Scriptures) but only maisters of musike, *1. Paral. 25.* And the sonnes of Core were only porters, *1. Paral. 26.* Finally, S. Ierome (whose iudgemēt the whole Church singularly esteemeth in al questions belonging to holie Scriptures) seemeth as much inclined, that only the Royal Prophet Dauid was Authour of this whole booke, as to the contrarie. For in his Epistle to Paulinus, prefixed before the Latin Bible, comprehēding the principal arguments of seuerall books, when he commeth to the Psalmes, without mention of other Authours, saith: *Dauid our Simonides, Pindarus, and Alceus, Flaccus also, Catullus, and Cerenus, foundeth out Christ, v with harpe & ten stringed Psalter, rising vp from hel: so attributing the summe of this whole booke to the Royal Prophet Dauid, as if he supposed no other Authour.*

Touching therefore the argument or contents of this di-

The common voice of Christians & some general Councils, cal it Dauids Psalter.

Proued by other Scriptures.

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

The Psalmes are a Summe

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

uine Psalter, al Catholike Doctours vniformely agree that it is the abridgement, summe, and substance of al holie Scriptures, both old and new Testament. As may first be probably collected, by that Christ himselfe often comprehēding al the old Testament by the termes of the Law and Prophets, in one place (*Luc. 24. v. 44.*) seemeth not onlie to reduce al to the *Law and Prophets iointly,* but also to the *Psalmes alone,* or seuerally. But whether this be our Saviours diuine meaning or no in that place, out of this and manie other places, al the ancient Fathers teach expressly, that the Psalmes are an Epitome of al other holie Scriptures. For example, S. Denys, *li de Eccles. Hierar. contemplat. 2.* after brief recital of the contents of other holie Scriptures, saith: *This sacred booke of diuine Canticles, doth exhibit both a general song, and exposition of diuine things.* S. Basil calleth the *Psalmodie of Dauid the common and most plentiful store-house of al sacred doctrine, the treasure of perfect Theologie.* S. Ambroise accounteth it *the register of the whole Scripture.* Origen, S. Cyprin, S. Ierome, S. Chrylostome, S. Gregorie, S. Beda, S. Bernard, Cassiodorus, Eutimius, and others vie the same, or very like termes. S. Augustine particularly distinguishing al the Scriptures into foure sorts of bookes, sheweth that the Psalmes conteyne al: *The Law (saith he) teacheth some things, the Historie some things, the Prouerbes also and Prophets teach some things: but the Booke of Psalmes teacheth al. It proposeth the law, recounteth things of old, prescribeth the due ordering of mens actiōs, and prophecieth things to come. Briefly, it is a common treasure of good doctrine, aptly administering that is necessarie to euerie one.* And a litle after, exemplifying in particular points: *Is not here (saith he) al greatnes of vertue, and is not here the right square of iustice? is not the comlines of chastitie, the consummation of prudence, is not what soeuer may be called good, learned in the Psalmes? Here is the knowlledge of God, the cleare pronounciation of Christ to come in flesh, the hope of general Resurrection, feare of torments, promise of glorie, reuelation of mysteries. Euen al good things are here, as in a common great treasure laid up and heaped together.*

See then and obserue here (Christian reader) the admirable wisdom and goodnes of God. The meanes of mans saluation being so disposed, that his owne free consent and cooperation is thereto necessarily required, according to that most approued doctrine of the same S. Augustine: *Qui creauit te*

of al other Scriptures.

They conteyne the summe of Legal, Histori cal, Sapiential, and Propheticall doctrine.

Gods prouidence in swetly drawing our consent & cooperation of free will which is necessary to saluation

Mat. 5. v. 11.  
Mat. 16.

S. Greg. in Psal. omni.

*fine te, non iustificat te sine te. He that created thee without thee, doth not iustifie thee without thee: to helpe our weaknes, and sweetly to draw our mindes, other wise auerse from trauel and paine, the Holie Ghost hath ordained that in smal roome, and in pleasant manner, we may attaine necessarie knowledge of God, & our selues, easily keepe the same in memorie, and daily put in practise our chiefest dutie, in seruing and praising God, by singing, reading, or hearing these diuine Psalmes. Which one booke (as euerie one shal be able to learne it, more or lesse perfectly) openeth and sheweth the way to vnderstand al other Scriptures, and so to find, & enjoy the hiddē treasures of Gods word, in like manner as a key openeth a lock. For the whole sacred Bible is a sealed Booke, and not rightly vnderstood, til the seale, or lock be opened, by the key of Gods spirit, giuing knowledge, which the Holie Ghost, amōgst other wayes, inspirerth very oftē by sacred Musike or Psalmodie. As S. Gregorie noereth in holie Scripture (4. Reg. 3. v. 15.) where Eliseus not yet knowing Gods wil in a particular case, called for a Psalmist (or player on instruments) and *whē the Psalmist sang, the hand of our Lord came vpon Eliseus*, and presētly he prescribing what should be done, procured plentie of water without rayne, where was none before, and prophecied victorie against the enimies. Reason also and experience teach, that as *men of cheerful hart are apt to sing*, so the exercise of reading, singing, or playing Psalmes, is a conuenient and a special meanes, to attaine quietnes or cheerfulness of mind.*

But as this holie Psalter is the key of other Scriptures, so it selfe is most especially a sealed, and locked Booke, requiring manie keys. *Euerie Psalmie* (saith S. Hilarie) *hath a peculiar key, and oftentimes there be so manie lockes and keyes of one Psalmie, as there be diuers persons that speake, to diuers ends and purposes.* For albeit diuers mysteries are sometimes connected, and so require fundrie keys, yet there is but one principal & proper key of each Psalmie: otherwise it should be diuided into manie Psalmes. Our first endeauour therfore must be, to find the proper key of euerie Psalmie, that is, to know what is principally therein cōtey- ned. To this purpose the learned Expositours of this booke, haue obserued ten general points, or seueral matters, to which al the contents may be reduced, as it were, so manie keys, and

Ser. v. s. de verb. Apost.

S. Basil. in pro-

Apo. 5.

i. 4. dia- log. c. 42.

Iac. 5.

meanes

Holie Scriptu- re a sealed booke.

The Psalter is the key of o- ther Scriptu- res.

But it selfe is also sealed.

But one pr- incipal key of each Psalmie.

Ten keyes of the Psalter.

meanes of entrance into the sense, and true vnderstanding of al the Psal. And the same may likewise be called the ten strings of this diuine instrument. Vpon one of which, euerie Psalmie 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, Al-perfect, Power, Wisdome, Goodnes, Maiestie, Iustice, Mercie, & other Diuine Attributes. The second is Gods workes of Creation, Conseruation, and Gouverning 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 Abrahā, Isaac, and Iacob: their maruelous increate in Ægypt: diuers estates, manie admirable and miraculous things done amongst them, with their ingratitude, reiection, and reprobation. The fifth principal key and string is Christ, the promised Redeemer of mankind: prophecying his Incarnation, Natiuitie, Trauels, Sufferings, Death, Resurrection, Ascension, and Glorie. The sixth is the propagation of Christs name and Religion, with Sacrifice and Sacramnts, in the multitude of Gentiles belieuing in him, euen to the vitermost coasts of the earth: the Catholike Church euer visible. The seuenth is the true manner of seruing God, with sincere faith and good woikes. The eight, holie David interposeth manie things concerning himselfe. As Gods singular benefits towards him, for which he rendreth thanks and diuine praises, recounteth his enimies, dangers, and afflictions of mind & bodie, namely by Saul, Absalō, and others, humbly beseeching and obtaining Gods protection. He also expresseth in himselfe a perfect image and patterne of a sincere and hartie penitent: bewayling, confessing, and punishing his owne finnes. The ninth is the end and renouation of this world, with the general Resurrection, and Iudgement. The tenth is eternal felicitie, and punishment, according as euerie one deserueth in this life. These are the ten keyes of this holie Booke; and ten strings of this Diuine Psalter.

Moreover to find which of these is the proper key and principal string of euerie Psalmie, learned Diuines vse foure espe-

Also ten strings.

1. Key. One God, the B. Trinitic.

2. Gods workes.

3. Gods prouidence.

4. The Hebrew people.

5. Christ our Redeemer.

6. Conversion of Gentiles, the Catholike Church.

7. Faith & good woikes.

8. Dauids owne actes.

9. General Resurrection, & Iudgement.

10. Eternal glory and paine.

Foure wayes to find the proper key of euerie psalmie.

1. By the title. cial wayes. First, by the title added by Esdras, or the Seuentie two Interpreters, for an introduction to the sense of the same Psalme. So it appeareth that the third Psalme treateth literally of Dauids danger, and deliuerie from his sonne Absalon: which is the eight key: though mystically it signifieth Christs Persecution, Passion, & Relurrection, 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 sometimes be found by allegation and applicatiō 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 secōd Psalme perteynerth to Christ, impugned and persecuted by diuers aduersaries. Which is the sixt key. Thirdly, whē greater things are affirmed of anie persō, or people, as of Dauid, Salomō, the Jewish nation, or the like, thē cā 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. *Psalme: He that doth these things, shal not be moued for euer*, can not be verified of the tabernacle, nor temple of the Iewes, but of eternal Beatitude in heauen. Which is the tenth key. Though the greater part of the Psalme sheweth, that iust and true dealing towards our neighbours, is necessarie for attayning of eternal Glorie. Fourthly, whē both the title and Psalme, or part thereof seeme hard and obscure, some part being more cleare, the true sense of al may be gathered by that which is more euident. According to S. Augustins rule *li. 2. c. 9. & li. 3. c. 2. 6. De Act. Christ.* So the title and former part of the fifth Psalme, being more obscure, are explained by the last verses, shewing plainely that God wil iustly iudge al men, both iust and wicked, in the end of this world. Which is the ninth key. By these and like meanes the principal key being found, it wil more easily appeare, what other keyes belong to the same, and what other strings 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.

2. Allegation in the new Testament.

3. Greatnes of things affirmed.

4. Conference of places.

5. The stile of this booke is Poetrie.

But besides this singular great commoditie, of compendious handling much Diuine matter in smal roome, this booke hath an other special excellencie, in the kind of stile, and manner of vttering,

li. 3. c. 4. de pecc. ca. memoriz.

of vttering, which is Meeter, and Verie, in the original Hebrew tongue. And though in Greeke, 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 wel voices as instruments, and to al other vses 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 goodnes therof, but rather commendeth the same, which others desire to imitate. And cleare it is, that this holie Psalmodie was before anie profane poetrie now extant. For Homer, the most ancient of that sorte, writ his poeme at least two huddred and fourtie yeares after the destruction of Troy, as Apolidorus witnesseth; others, namely Solinus, Herodotus, and Cornelius Nepos say longer. Whereas King Dauid our Diuine Psalmist, reigned within one hundred yeares after the Troians warrs. There were indeed Amphion, Orpheus, and Muscus before Dauid, but their verses either were not writtē, or shortly perished, only a confuse memorie remaining of them, recired, altered, and corrupted by word of mouth: but before thē were the sacred Historie of Iob, almost al in verse; and the two Canticles of Moyses, *Exodi 15.* and *Deut. 32.* It is moreover recorded that Iubal (long before Noes flood) was the father of them, that sang on harpe, and organ. Musike therefore is maruelous ancient. But sacred Poetrie is in manie other respects most excellent, and most profitable. *This holie Psalmodie* (saith S. Augustine) *is a medecine to old spiritual sores, it bringeth present remedie to new wounds: it maketh the good to perseuer in wel doing, it cureth at once al predominating passions, which vex mens soules.* A little after: *Psalmodie driueth away euil spirits, inuiterh good Angels to helpe vs, it is a shield in night terrours, a refreshing of day trauels, a guard to children, an ornament to yongmen, a comforte to oldmen, a most seemlie grace to women. Vnto beginners it is an introduction, an augmentation to them that goe forward in vertue, a stable firmament to the perfect: It conioyneth the whole Church militant in one voice, and is the spiritual eternal sweet perfume of the celestial Armies, al Saints and Angels in heauen.*

Abuse derogateh not from good things.

Dauids Psalter more ancient then any profane poetrie now extant.

Musike very ancient.

Sacred poetrie most excellent.

To althis we may adde other causes, which moued the Royal Prophet to write this diuine poetrie. First, he had from his youth (by Gods special prouidence) a natural inclination to Musike; wherein he shortly so excelled, that before al the Musicians in Israel, he was selected to recreate King Saul, whom an euil spirite vexed. And his skil, together with his deuotion, had such effect, that when he playd on the harpe, Saul was refreshed, and waxed better. For the euil spirite departed from him, saith the holie text. Wherefore he made these Psalmes, that himselfe and others might by singing them, imploy this giuft of God to his more honour. Secondly, verse being more easie to learne, more firmly kept in mind, and more pleasant in practise (for as wine, so musike doth recreate the hart of man) the Holie Ghost condescending to mans natural disposition, inspired Dauid to write these Psalmes in meeter, mixing the powre of diuine doctrine, with delectable melodie of song, that whiles the eare is allured with harmonie of musike, the hart is indued with heauenlie knowledge, pleasant to the mind, and profitable to the soule. Thirdly, Dauid singularly illuminated with knowledge of great, and most diuine Mysteries, indued also with most gracious disposition of mind, the man chosen according to Gods owne hart (1. Reg. 13.) would vtter the same Mysteries, with godlie instructions, and praises of God, in the most exquisite kind of stile; that is in verse. For otherwise he was also very eloquent in prose, as wel appeareth by fundrie his excellent, and effectual discourses, in the books of Kings, and Paralipomenon. For which cause Moyses also described the passage of Israel forth of Ægypt through the red sea in a Canticle, after that he had related the same whole historie more at large in prose, that al might sing, and so render thanks with melodious voice, and musical instruments praising God. Likewise in an other Canticle he comprised the whole law, a litle before his death. So also Barac and Debora, and after them Iudith, song praises to God for their victories in verse. Salomon writ the end of his Prouerbes, and a whole booke (intituled Canticles) & the Prophet Ieremie his Lamentations in verie. Anna hauing obtained her prayer for a sonne, gaue thanks to God with a Canticle. The like did King Ezechias for recouerie

Why King Dauid writ diuine poetrie

The first cause his natural inclination to musike.

1. Verse more easie & more pleasant.

3. Most special, great, and memorable things writ in verse.

1. Reg. 16. v. 23.

Eccii. 40.

S. Aug. S. Basil. in Prae-

Exo. 15.

Deut. 32.

Iudic. 5.

Iudith. 16.

Pro. 31.

1. Reg. 1. Isa. 38. Isa. 14.

of health. The Prophets Itias, Ezechiel, Ionas, Abacuc, and the three children in the furnace: againe in the new Testament, the B. Wirgin-Mother, iust Zacharie, & deuout Simeon gaue thanks, & sang praises to God in Canticles. Fourthly, albeit the holie King was not permitted to build the gorgeous Tēple for Gods seruice, as he greatly desired to haue done, yet he prouided both store of musicians (foure thousand in number, of which 288. were maisters to teach) & made these Psalmes as godlie ditties, for this holie purpose, in al solemnities of feasts, and daylie sacrifice, when the Temple should after ward be built. Fifthly, he made these Psalmes not only for his owne, & others priuate deuotion, nor yet so especially for the publike Diuine seruice in the Temple, and other Synagogues of the Iewes, but most principally for the Christian Catholike Church, which he knew should be spred in the whole earth. Foreseeing the maruelous, great, and frequent vse therof in the Christian Clergie, and Religious people of both sexes. As he prophecieth in diuers Psalmes. At the earth sing to thee: sing Psalmes to thy name. Againe, I will sing Psalmes to thee (o God) in the Gentiles, in al peoples and Nations. Which himselfe neuer did, but his Psalmes are euer since Christ song by Christians, conuerted from gentilitie, as we see in the Churches Service. For the whole Psalter is distributed to be song, in the ordinarie office of our Breuarie euerie weeke. And though extraordinarily, for the varietie of times, and feasts, there is often alteration, yet stil the greater part is in Psal. Certaine also of the same Psalmes, are without change or intermission repeated euerie day. And such as haue obligation to the Canonial Houres, must at least read the whole Office priuately, if they be not present where it is song. The Office also of Masse, ordinarily beginneth with a Psalme. In Litanies, and almost al publike Prayers, and in administration of other Sacraments, and Sacramentals, either whole Psalmes, or frequent verses are inserted. Likewise the greatest part of the Offices of our B. Ladie, and for the dead, are Psalmes. Besides the seuen Penitential, and fiteene Gradual Psalmes, at certaine times. So that Clergie mens dayly office consisteth much in singing, or reading Psalmes.

Canticles in the new Testament.

4. Both diuine musike and ditties in Gods temple.

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

The whole Psalter in the ordinarie office euerie weeke. Certaine Psalmes euerie day.

Many Psalmes in other Ecclesiastical offices.

Bishops bound to be skilful in Dauids Psalter. Other Priests to haue competent knowledge therein.

And therefore al Bishops especially, are strictly bound by a particular Canon (*Dist. 38. cap. Omnes psallentes*) 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 (*Psal. 46.*) *Psallite sapienter, or, intelligenter, that is: Sing Psalmes with knowledge, and vnderstanding them.* Not that euerie one is bound to know, and be able to discusse al difficulties, but competently, according to their charge vnderaken in Gods Church. Otherwise euerie one that is, or intendeth to a Priesthood may remember what God denounceth to him, by the Prophet *Osce (c. 4.) Because thou hast repelled knowledge, I will repel thee. that thou doe not the function of Priesthood vnto me.* Thus much touching the Authour, the contents, the poetical stile, & final cause of this holie Psalter.

Why this booke is called the psalter.

As for the name, *S. Ierome, S. Augustine, and other Fathers* teach, that whereas amongst innumerable musical instruments, six were more specially vsed in Dauids time, mentioned by him in the last Psalme, *Trumpet, Psalter, Harpe, Timbrel, Organ, and Cymbal:* This booke hath his name of the instrument called *Psalter*, which hath ten strings, signifying the ten commandements, and is made in forme (as *S. Ierome, and S. Bede* suppose) of the Greeke letter  $\Delta$  *delta*, because as that instrument rendreth sound from aboue, so we should attend to heauenlie vertues, which come from aboue: Likewise vsing the harpe, which signifyeth mortification of the flesh, & other instruments, which signifie and teach other vertues, we must finally referre al to Gods glorie, reioyce spirittually in hart, and render al praise to God.

Other instruments make consort with the Psalter. 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 (Prophets) holie men of God spake, inspired by the Holie Ghost: to no prophecie (nor explication) of Scripture, is made by priuate interpretation. *2. Pet. 1.* but by the same Spirit wherewith it was written, which our Sauour gaue to the Church, to abide for euer, the Spirit of truth, to teach al truth. *Ioan. 14: 16. Neiber* pertercyneth it to euerie one, to discerne the true spirit, but to some. *1. Cor. 12.*

Holie Scriptures consist not in reading, but in vnderstanding. *S. Ierome Dialogo aduers. Luciferianos.*

The words of holie Scripture are so to be vnderstood, as holie men, the Saints of God, haue vnderstood them. *S. Aug. Ser. 18. de verb. Domini.* Men must learne of men, not expect knowledge immediately of God, nor only by Angels. *Idem, in Prologo Doct. Christ.*

There be some things, mentioned in holie Scripture, which God will haue hidden, and those are not to be curiously searched. *S. Amb. li. 1. c. 7. de Vocat. Genium.*

By those things, which to vs are hidden in holie Scripture, our humilitie is proued. *S. Greg. ho. 17. super Ezech.*

Scriptures are to be expounded by the common spirit of the Church, not by priuate men.

They consist in vnderstanding. Holy Fathers doe best expound them.

Some Mysteries are hidden.

They proue our humilitie.



# THE BOOK OF PSALMES

## PSALME I.

The Royal Prophet David placed this Psalm as a Preface to the rest, containing 1. true happines, which consisteth in flying sinnes, and serving God. 3. The good doe prosper, 5. not the wicked: 6. as wil appear in the end of this world.

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

Mat. 5.



**B**LESSED (a) is the man, that hath (b) not gone in the counsel of the impious, & hath (c) not stode in the way of sinners, and hath (d) not sitte in the chayre of pestilence:

(a) He is in the right way to eternal felicitie. (b) not consented to euil suggestions. (c) not continued in sinne. (d) not finally perished in wicked life.

Icf. 1.

Iere. 17

2. But (e) his wil is in the way of our Lord, and in his law he wil meditate day and night.

(e) He is wholly occupied & delighted in keeping Gods commandments.

3. And he shal be as a tree, that is planted nigh to (f) the streames of waters, which shal giue his fruit in his time.

(f) To him that vseth Gods grace wel, more grace is continually giuen.

4. And (g) his lease shal not fal: and (h) al things whatloeuere he shal doe, shal prosper.

(g) Through such grace he shal perseuer. (h) al things worke to the good of them that loue God sincerely.

5. The impious not so, not so: but (i) as dust, which the winde diueth from the face of the earth.

(i) The wicked are carried with every light tentation.

6. Therefore the impious shal (k) not rise againe in iudgement: nor sinners in the (l) Councel of the iust.

(k) Al rising at the last day, the wicked shal not rise with hope nor comfort, but in desolation. (l) the happie congregation of the blessed.

7. For our Lord (m) knoweth the way of the iust, and the way of the impious (n) shal perish.

(m) our souerayn: (n) in eternal damnation.

## ANNOTATIONS.

### PSALME I.

They are happy (in hope) that decline from euil.

1. *Hath not gone, not stode, not sitte.* The Hebrew stile and manner of discourse differeth here from other nations, in mentioning first the lesse euil, and the greatest last. Whereas we would say in the contrary order: He is happy that hath not sitte, that is, hath not sedled himselfe in wickednes, nor finally perished obstinate: more happy, that hath not stode, anie notable time continued in sinne: and most happy, that hath not gone, not giuen anie consent at al to euil suggestions.

Iustice consisteth in flying euil and doing good.

2. *His wil in the way of our Lord.* As one part of happines consisteth in declining from euil: so the other is in doing good; the wil desiring, and diligently endeavouring to walke in the way of vertue, and law of God. Which is true iustice, and right forme of good life, proposed in this Psalm, for attayning eternal beatitude.

### PSALME II.

Of Christ, the key. Also of this Church, the 6. key.

Christ's glorie, the world repining therat, 4. shal be propagated in al the world. 7. His diuine power as wel spirital in conuersing mens hearts, as external, in seuer iustice, is prophesied.

1. **W**H Y did the (a) Gentiles rage, and (b) peoples meditate vaine things? Alf. 4.

(a) Both gentiles (b) and Iewes strue in vaine against Christ.

2. The (c) Kings of the earth stood vp, and the (d) Princes came together in one against our Lord, and against his Christ.

(c) Pilate and Herod. (d) Annas and Caiphas.

3. Let (e) vs breake their bonds a-funder: and let vs cast away their (f) yoke from vs.

(e) The voice of wicked men, (f) & especially libertines struing to shake off al discipline.

4. He that dwelleth in the heauens shal (g) laugh at them: and our Lord shal scorne them.

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

5. Then shal he speake to them in his (h) wrath, & in his (i) furie he shal trouble them.

(h) seuerely reprehend, (i) and iustly punish the obstinate.

6. But (k) I am appoynted King by him ouer Sion his holie hil, preaching his precept.

(k) Christ shal reigne in his Kingdome the Church.

7. The (l) Lord said to me: Thou art my (m) Sonne, I this day haue begotten thee.

(l) God the Father speaketh to (m) God the Sonne.

Alf. 19  
Heb. 1.  
W. 5.



8. ASKE of me, and I wil giue (n) thee the Gentiles, for thyne inheritance, and thy possession (o) the ends of the earth.

(n) Christ as man hath the Church for his inheritance. (o) Spred through the whole world.

9. Thou shalt rule them in (p) a rod of yron, and " as a potters vessel thou shalt breake them in pieces.

(p) Gods inflexible wil & power.

10. And (q) now " ye Kings vnderstand: " take instruction you that iudge the earth.

(q) A prophecie that Kings shal be conuerted, and submit themselves to Christs discipline.

11. Serue our Lord in (r) feare: and " reioyce to him with trembling.

(r) None is secure before death.

12. Apprehend discipline. (s) lest sometime our Lord be wrath, and you perish out of the iust way.

(s) Some fal from the way of saluation.

13. when his wrath (t) shal burne in short time, blessed are al that trust in him.

(t) God wil iudge iustly in the end of this short life both the euil and good. So this Psalme conclude. h with the ninth key.

ANNOTATIONS.

P.S A L M E. . I I. .

2. Kings and Princes against Christ.) Whē Christ, and his Apostles preached the Gospel, both Iewes and Gentiles, with their Princes, Kings, and Emperours most furiously resisted, but al in vaine. For they could not hinder the wil and power of God. But the more they persecuted, the more was increased the zeale and number of Christians.

8. The gentiles thyn inheritance.) By this promise of God to Christ, S. Augustine conuincd the Donatistes, & in them the Protestants, that say, the Church of Christ fayled, and became smal, or inuisible; as though Christ the Sonne of God could sometimes lose his inheritance, which is the Catholike Church, gathered of the Gentiles, and his possession extended to the ends of the earth.

9. As a potters vessel.) If a potters vessel (saith S. Ierome in hunc Psal. tom. 8.) be broken whiles it is soft, it may easily be repayed, but after it is hard, it can not be made whole againe. So sinners are more easily restored 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, so are you in my hand, saith our Lord, Iere. 18.

10. Ye Kings vnderstand. Not onlie innumerable other people of al nations; but also after a while, Kings and Emperours believed in Christ. And such as at first persecuted, became most Christian, Catholike, Defenders of the faith.

10. Take instruction you that iudge the earth.) Petilianus, Gaudentius, & other Donatistes inueyghing against Christian Kings, for punishing heretikes, most fally auouched, that Christianitie neuer found Kings but enuious, enemies, and persecuters. To whom S. Augustine answereth in seueral books, that Christian Kings and Princes are not enemies to Christianitie: but are enemies to heretikes, the rebelles of Christ and his Church. For according to this prophecie of King Dauid, Christian Kings are instructed, and know it is their dutie, in the seruice of God, to defend

Persecution cannot hinder the glorie of Christ.

The Church neuer faileth.

Custom in sinne more hardly cured.

Kings conuerted to Christianitie.

Defend Catholikes and punish heretikes.

Apostataes fauour heretikes and schif-

markes; because they hate al Christians.

loy and feare.

the Church against Heretikes, and other Insidicis. And it is the propertie of Apostataes to fauour heretikes: So good Constantin the Great maintained Catholike vnitie; and Iulian the Apostata to make greater diuision, tooke Churches from Catholikes, and gaue them to Donatistes, to nourish dissention, and so to ouerthrow al Christians. But God stil protecteth the true Church, against al such suttle, and malicious deuises: because it is Christs inheritance.

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

P S A L M E. III.

Dauid Persecuted by his sonne. The 8. key.

King Dauid recounteth his danger, when his sonne Absalom conspired against him: 4. and thanketh God for his deliuerie. 9. acknowledging al helpe to be from God. Mistically, Christs persecution, Death, Burial, and Resurrection.

1. The " Psalme of Dauid, " when he fled from the face of Absalom his sonne ( 2. Reg. 15 )

2. L O R D (a) why are they (b) multiplied that trouble me? manie arise vp against me. Ioan. 2.

(a) O God let me know how grieuouly I haue sinned, (b) that al Israel ( 1. Reg. 11. v. 13. ) with al their hart foloweth Absalom. So against Christ, the Priests, the People, & Gentiles al conspired.

3. Many say to (c) my soule: There is (d) no saluatiō for him in his God. (c) my life. (d) he can not escape.

4. But (e) thou Lord art my protectour, my (f) glorie, & exalting (g) my head.

(e) But I auouch that God alwaies defendeth me, (f) giuing me victorie, (g) & confirming my Kingdome.

5. With my voice I haue cried to our Lord; and he hath heard me from his (h) holie hil.

(h) heauen.

6. " I haue (i) slept, and haue (k) been at rest; and haue (l) risen vp, because our Lord hath taken me.

(i) I lay downe (k) and rested in expectation of thy helpe. (l) And am deliuered. Christ dyed, was buried, & rose againe.

7. I wil not feare thousands of people compassing me: (m) arise Lord, saue me my God.

(m) I know thou wilt help me, and so I beseech thee to doe.

8. Because thou hast stricken al that are my aduersaries without cause thou hast broken the (n) teeth of sinners.

(n) The strength and furie.

9. Saluation (o) is our Lords: and thy (p) blessing vpon thy people.

(o) health and fastie cometh from God. (p) Aboundance of grace promised to Gods seruants.

ANNOTATIONS.

PSALME. III.

1. *Psalme of David.* ) All interpreters agreeably teach, that King David made not the titles, which are before the Psalmes. Neuertheles they are authentical, as ended by the Holie Ghost. And it is most probable Esdras added those titles which are in the Hebrw: and the Seuentie interpreters writ the other, in their Greeke Edition. Both which S. Ierome translated into Latin.

In these titles five things may be noted. First, the former two haue no title at all, the general name of Psalme, common to al, is particularly appropriated to some, and other names to others. Which in al are twelue: to wit, Psalme, Inscription, Prayer, Canticle, Psalme of Canticle, Canticle of Psalme, Hymne, Testimonie, Understanding, Praise of Canticle, Alleluia, & Gradual Canticle. Secondly, in the titles of some Psalmes are the names of certaine persons, which by S. Augustins iudgement, cited in the Proemial Annotations, and others, proueth not the same persons to be authours of those Psalmes, but signifieth some other thing. Thirdly, in some titles the time is signified, when the Psalme was made, or song. Fourthly, the matter conteyned in the Psalme, or vpon what occasion it was made, is expressed in some titles. Fifthly, diuers other termes are often vsed in the titles of sundrie Psalmes, as *To the end. For the Organe. For presses.* and the like, al which we shal briefly explicate, where they first occur.

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

First therefore this third Psalme is called *the Psalme of David*, not because he is authour therof, for he is also authour of the former, where his name is not expressed, as is euident by the testimonie of al the Apostles, *Act. 4. v. 25.* but because it treateth particularly and literally of him.

1. *When he fled from the face of Absalom.* ) Here the time is signified, when this Psalme was made, to wit, immediately after the ouerthrow of his rebellious sonne Absalom, mentioned *1. Reg. 18.* before his returne to Ierusalem. For albeit of humane, natural, and fatherly affection, he greatly lamented the death of his sonne, yet he rendered thankes and praises to God, as reason and dutie bound him.

6. *I haue slept, and haue been as rest, and haue ylen vp.* ) King David by his sleeping in persecution, and by his resting, and deliuerie from his persecutours, prefigured Christs Death, Burial, & Resurrection. As appeareth, *Ioan. 2. v. 22.* Where the Euangelist saith: that after Christs Resurrection, *his disciples believed the scriptures, to wit, this, and other like prophecies.* For otherwise the old Testament doth not so expressly declare such Mysteries, as the Ghospel doth: but one thing in the proper and grammatical signification of the words, and another thing in shadows and figures, and both literal. Whereupon S. Gregory teacheth (*li. 20. c. 1. Moral.*) that holie Scripture (amongst other incomparable excellencies) surpasseth al other doctrines, in the verie manner of speaking: because by one and the same speech, it reporteth a thing done, and proclaimeth a Mysterie: so relating things past, that with the verie same words, it foresheweth things to come.

PSALME. IIII.

The holie Prophet teacheth, by his owne example, to fly to God in al tribulation: 3. that other refuges are insufficient, 9. and Gods helpe most assured.

Titles of the Psalmes added by Esdras and the Septuagint.

Five things to be noted in the titles.

Why this is called the Psalme of David.

The time and occasion of making this Psalme.

King David prefigured Christ.

The same Scripture hath diuers literal senses.

Confidence, in God necessary. The 7. key.

1. Vnto the end in (a) songs, the Psalme (b) of David.

(a) In an instrument apt for verses. (b) This Psalme pertaineth to the beloued, signified by the word David. S. Aug. li. 17. c. 14. ciuit. S. Beda in Psal.

2. **V**HEN (c) I inuocated, the God of my iustice heard me: in (d) tribulation thou hast enlarged to me. (e) Haue mercie on me, and heare my prayer.

(c) When Saul vniuently persecuted iust David, God heard his prayers. (d) being straitly besieged (1. Reg. 23. 26.) (e) Likewise helpe me whensoever I shal heede.

3. Ye sonnes of men how long are you of (f) heauie hart? why loue you (g) vanitie, and seeke (h) lying?

(f) why doe you still harden your harts? (g) honour, and transitorie glorie, (h) false and deceitful riches?

4. And know ye that our Lord hath made his (i) holie one (k) mercie (l) our Lord will heare me, when I shal crie to him.

(i) Every godly soule. (k) Rich with vertues. (l) Euerie iust soule hath confidence in God, that he wil heare his crie.

5. Be ye (m) angrie, and (n) sinne not: the things that you say in (o) uelous: your harts, in your (p) chambers be ye sorie for.

(m) Lust anger is good & necessarie against sinne. (n) but then is most neede to beware not to exceede in passion. haue therefore a continual purpose neuer to sinne. (o) Evil cogitations (p) bewaile & repent before you sleepe.

6. Sacrifice ye the iustice of (q) iustice, and hope in our Lord. Manie say: (r) Who sheweth vs good things?

(q) Not only external but most especially internal sacrifice of iustice, and obseruation of Gods commandments is most necessarie. (r) The solide rewards promised by God?

7. The (s) light of thy countenance, o Lord, is signed vpon vs: thou hast giuen (t) gladnesse in my hart.

(s) reason and grace are freely giuen to man, whereby he may know that God wil reward the iust. *Heb. 11. v. 6.* (t) Wherin a iust man inwardly reioyceth.

8. By the fruit of their (v) corne, and (vv) wine, and (x) oile, they are multiplied.

(v) (vv) (x) For example and in figure of heauenlie rewards, God gaue temporal wealth in the old testament.

9. In (y) peace in the seste same I wil sleepe, and rest: (y) In this confidence the iust may rest contented.

10. Because thou Lord hatt (z) singularly settled me in hope. (z) God so promiseth euerie iust person in particular.

*Eph. 4.*

ANNOTATIONS.

PSALME. IIII.

The signification of this phrase, *To the end* in the titles of Psalmes.

1. *Vnto the end.* ) The Hebrew word *Lammatsa*, signifieth so him that ouercommeth. And so the Hebrewes interprete, that the Psalmes, which haue this word in their titles, were directed either to him that excelled others in skil of musike; or had authoritie ouer other musicians: or to him, whose office was to sing victories and triumphes. But the Latin, according to the Greeke, hath *In finem*, *Vnto the end*

*1. Par. 5.*

which (most commonly signifying perpetuities, or continuance vnto the end of anie thing) in the titles of the Psalmes rather signifieth, that the matter conteyned in the Psalmes, pertaineth to future times, or persons; especially to the new Testament. And so S. Augustine expoundeth it here, of *Christ*, who is the end (or perfection) of the law. Not that the principal contents belong to Christ, in his owne Person, but to his mystical bodie the Church, and faithful people, whom the Prophet here teacheth to haue confidence in God, moderation in their affections, & patience in tribulation, which is the seventh key, proposing his owne example, & prophetically Christs. The same wherto Christ exhortheth, saying: Ioan. 16. v. vlt. *Haue confidence, I haue overcome the world.* Signifying that his seruants, through his grace, may also ouercome it.

6. *Sacrifice of Iustice.* Not only external Sacrifice of diuers kinds were necessarie in the law of nature, and of Moyse; and one most excellent and complement of al, in the new Testament, but also spiritual sacrifice was euer, and is required, and that of three sorts. First, Sacrifice of sorow, and contrition for sinnes (*Psal. 50.*) *An afflicted spirit is a sacrifice to God.* The second is sacrifice of Iustice, here mentioned. The third is Sacrifice of praise (*Psal. 49.*) *Immolate to God the sacrifice of praise.* Concerning the second proposed in this place: He offereth sacrifice of Iustice, that rendereth to euery one that is due. First, to God as our Creator, a resignation of our selues, euen our liues, at his diuine pleasure; as to our Maister, we must render faith and beliefe, 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 wounds, by chastisement for sinnes; as to our Spouse, chastity of body and mind; shying al carnal and spiritual fornication; as to our Freind, frequent conuersation in al actes of deuotion. We owe to our selues, that seeing we consist of soule and bodie, we keepe due subordination, that the soule and reason command, & the bodie, and inferior appetite obey: as the seruant must obey his master, and the handmaid her mistress. We 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 goods of this world are smal, few, short, vncertaine, deceitful, not satisfying the mind, and mixed with manie euils and dangers. To the flesh we owe chastisement, and daylie care, so to feed it, that it serue the soule, & rebel not. To the diuel we must render the shame, that commeth by sinne, acknowledging our faults, and al truths, and so returne vpon him *al vanitie and lying*, wherwith he allureth & seduceth. 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 dishonoureth God. He that thus offereth *sacrifice of iustice*, may iustly (as it foloweth in the Psalmes) hope (yet not in himselfe but) in our Lord. And lest anie should pretend ignorance, saying: *who sheweth (or teacheth) vs good things?* as though they lacked instruction, the Prophet preuenteth this vaine excuse, saying: *The light of thy countenance.* o Lord (the light of reason, which is the image of God, wherto we are created like) is signed vpon vs, fixed in our vnderstanding, that we may see there is a God, that ought to be serued, and that he wil reward his seruants. *Heb. 11.*

Three spiritual sacrifices necessarie. Of penance, Iustice, Praise.

What is due to God.

To our selues.

To our neighbour.

To our enemies. The world. The flesh. The diuel.

To sinne.

Light of reason sheweth there is a God that rewardeth.

PSALME. V.

The general iudgement. The 9. key.

*Iust men in affliction appeale to God, the reuenger of iniuries, 5. Knowing and professing that God hateth iniquity. 9. Therefore remit their cause to him, 11. recite certaine enormous vices of the wicked, 13. and expect Gods final iudgement of the good and bad.*

1. Vnto the end, for (a) her that obtaineth the (b) inheritance. The Psalmes of Dauid.  
(a) The faithful iust soule that ouercommeth her enemies by vertue. (b) eternal glorie.

2. **R**ECEIVE, o Lord (c) my words with thine eares, vnderstand my crie.

(c) The praier of the whole Church, or of anie faithful (euer beloved) soule.

3. Attend to the voice of my prayer, my King and my God.

4. Because I wil pray to thee: Lord in (d) the morning thou wilt heare my voice.

(d) Gods helpe is presently granted of his part, though it be sometimes deferred for the more good of his seruants.

5. In (e) the morning I will stand by thee and wil see: because thou art not a God that wilt iniquitie.

(e) Before al other affaires we must pray to God. S. Cipria in sine orat. Dominice.

6. Neither shal the malignant (f) dwel neer thee: neither shal the vniust abide (g) before thine eies.

(f) The wicked and wickednes haue no conuersation with God. (g) in the day of iudgement.

7. Thou hatest al that worke iniquitie: thou wilt (h) destroy al that speake lie.

(h) by final sentence of eternal domination.

The bioudie and deceitful man our Lord wil abhorre:

8. But I in the multitude of (i) thy mercy. I wil enter into thy house: I wil adore toward (k) thy holie temple in thy (l) feare.

(i) Not in mans power, but in Gods mercie must the iust trust. (k) In the Church of God. (l) with reuerential feare, as in Gods presence.

9. Lord conduct me in thy iustice: because of mine enemies direct my way in thy sight.

10. Because there is (m) no truth in their mouth: their hart is (n) vayne.

(m) No true nor solide goodnes in the wicked. (n) They thinke nothing but vannie, and mischiefe.

11. Their throte is an (o) open sepulchre, they did (p) deceitfully with their tongs, (q) iudge them o God.

(o) yealding lothsome stinck, bitternes, and rancor, (p) yet they flatter with feined good words. (q) Albeit the iust desire the conuersion of the wicked, yet if they wil not repent, then the iust conforme their desires to Gods iust iudgement: which shal be manifested in the end of the world.

Psal. 13. Rom. 3.

12. Let them raine of their cogitations, according to the multitude of their impieties expel them, because they haue prouoked thee o 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, be cause thou wilt (r) blesse the iust.  
 (r) The iust shal receiue sentence of eternal glorie.  
 I. Lord, as with a shield of thy good will, thou hast crowned vs.

ANNOTATIONS.

PSALME. V.

5. *Not a God that wil iniquitie* Seeing God wil not iniquitie, as these words testify in plaine termes, it foloweth necessarily, that he is not authour, nor cause of anye thour nor cause sinne. For God doth nothing contrarie to his owne wil. But he hateth iniquitie, of sinne, and in respect thereof hateth al that worke iniquities, as the authours of iniquity, though he loueth them as his creatures, and of his part requireth their saluation.

PSALME. VI.

David earnest and hartie prayer after he had grieuously sinned. 5. Which being a patheticall prayer of a sinner & the first penitential Psalme, the 7. key.

I. Vnto (a) the end in songs, the Psalme of Dauid for the octaue.  
 (a) This Psalme perteyneth also to penitents in the new testament.

Psa 37

2. LORD, (b) rebuke me not in thy furie; nor (c) chastise me in thy wrath.

(b) condemne me not eternally. (c) Spare me also for port of the temporal paine, which I deserue.

3. Haue mercie on me Lord, because I am weake: (d) heale me Lord, because al (e) my bones be troubled.

(d) Giue me the medicine of grace. (e) My sorow hath inwardly pearced me euen to the bones.

4. And my soule is (f) troubled exceedingly: but thou Lord (g) how long?

(f) with feare of thy iust wrath. (g) leauest thou me in this calamitie?

5. (h) Turne thee, o Lord, and (i) deliuer my soule: saue me for (k) thy mercie.

(h) Shew againe thy fauourable countenance, (i) from this fearful affliction. (k) Though my finnes haue deserued the contrary yet shew thy mercy.

6. Because there is not in (l) death that is mindful of thee: and in (m) hel who shal confesse to thee?

(l) This life is the time of repentance, after death no conuersion. (m) In hel nothing but blasphemie.

7. I (n) haue laboured in my fighting, I (o) wil cuerie night wash my bed; I wil (p) water my couch with my teares.

(n) I haue in part lamented. (o) I wil adde more sorow & penance. (p) I wil persist in my penance, til I be thoroughly watered with thy grace.

8. My (q) eye is troubled for furie: I haue waxen (r) old (s) among a myne enemies.

(q) myne eyes are dimme with weeping, for feare of thy iust iudgement. (r) my haire is gray with sorow (s) wherat myne enemies reioyce.

9. (t) Depart from me al ye that worke iniquitie: because our Lord (u) hath heard the voice of my weeping.

(t) After due sorow the true penitent hath confidence in God, against his enimics. (u) Wil most certainly accept of true repentance.

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

11. Let al myne enemies be (vv) ashamed, & very sore troubled: let them be conuerted and ashamed very quickly.

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

Mat. 7. 25.  
Luc 13.

ANNOTATIONS.

PSALME. VI.

The octaue significth the world to conuert.

Hel for some sinners. Purgatorie for others.

1. *For the octaue* Literally it seemeth that the Psalmes which haue *For the octaue* in their titles, were to be song on an instrument of eight strings. So the Chaldee paraphasis translatheth, *In citharis oct chordarum: in Citherns of eight strings*. But prophetically S. Augustine, & others expound it, to pertaine to the Resurrection in the end of this world. So Dauid, and al penitent sinners bewaile their finnes, and doe penance in this life, for the octaue, that is for the world to come.

2. *In thy fury, nor in thy wrath* By furie is signified diuine iustice, irreuocably condemning the wicked to eternal damnation: by wrath, Gods fatherlie chastisement correcting sinners, whom he saucth. Wherupon S. Gregorie teacheth, that the faithful soule not only feareth furie, but also wrath: because after the death of the flesh, some are depused to eternal torments, some passe to life through the fire of purgation. Which doctrine the same holy father confirmeth, by the iudgement of S. Augustine more ancient. Who likewise affirmeth, that al those which haue not laid 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 vpon d. hay, stubble, are chastised in wrath, because they are brought to rest of bearitude, but purged by fire. Let therefore the faithful soule (considering what she hath done, and contemplating what she shal receiue) say: *Lord rebuke me not, in thy furie: nor chastise me in thy wrath*. As if she said more plainely: This only with my whole intention of hart I craue, this incessantly with al my desires I couere, 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 *Psalme penitens. v. 1.*

in Psa. 37.  
1. Cor. 3.

PSALME VII.

David in confidence of his iust cause, and vniust persecution, prayeth for Gods helpe, and iust reuenge of his enemies: 15. discribing their malicious intension, and ruine.

Dauids prayer in tribulation. The 8. key.

1. The Psalme of Dauid which he song to our Lord, for the words of (a) Chusi the sonne of Iemini. (2. Reg. 16.)  
(a) This Chusi defeated the counsel of Achtophel, as S. Aug. S. Basil & S. Chri. expound it. Others thinke he speaketh of that Chusi (or Chufai) who reported to him the death of Absolon. 2. Reg. 18.
2. O Lord my God I haue hoped in thee: saue me from al that persecute me, and deliuer me.
3. Left sometime (b) he as a Lyon violently take (c) my soule, whiles here is none to redeeme, nor to saue.  
(b) Absolō, or anie other enimie, if God doe not resist and hinder him. (c) my life.
4. O Lord my God if I haue done (d) this, it there be iniquitie in my hands:  
(d) Such euil as myne enemies feyne & obiect against me.
5. If I haue rendred to them that repayd me euils, let me worthily fall (e) emptie from myne enemies.  
(e) Let me not haue the victorie of them.
6. Let the enimie persecute my soule, and take it, and (f) treade downe my life in the earth, and bring downe my glorie into the dust.  
(f) Let me dye with ignominie.
7. Arise Lord in thy wrath: and (g) be exalted in the coasts of myne enemies.  
(g) Shew thy power.
8. And arise, o Lord my God, in the (h) precept which thou hast commanded: and a (i) signagogue of peoples shal compassie thee.  
(h) Seeing thou diddest command to make me King, it behoueth thee to protect me. (i) manie wil serue thee the only true God.
9. And (k) for it returne on high: our Lord iudgeth peoples.  
(k) For this encrease of faithful people.  
Iudge me, o Lord, according to (l) my iustice, and according to my innocencie (m) vpon me.  
(l) My iust cause against my particular enemies (m) let fall vpon me.
10. The wickednesse of sinners shal be consumed, and thou shalt direct the iust, which searchest the hart and reynes, o God.
11. My iust helpe is frō our Lord, who saureth those that be right of hart.
12. God is a iust iudge, strong, & patient: is he angrie (n) euerie day?  
(n) God doth not punish al sinners presently, but often differreth.
13. (o) Vnlesse you wil be conuerted, he shal make his sword, he hath bent his bow, and prepared it.  
(o) Expecting if they wil amend.

1. Par.  
28.  
Iere. 11.  
17.

14. And in it he hath prepared the vessels of death: he hath made his arrows for them that burne.
15. Behold (p) he hath bred with iniustice: he hath conceiued sorow, and brought forth iniquitie.  
(p) The iniurious persecutours purposing iniustice, conciueth enuic, and bringeth forth iniquitie.
16. He hath opened a pit, and digged it vp: and he is fallen into the ditch, which he made.
17. His (q) sorrow shal be turned vpon his head: and his iniquitie shal descend vpon his crowne.  
(q) Enuic & desire to hurt others turneth to the ruine of the enuiers.
18. I wil confesse to our Lord according to his iustice: and wil sing to the name of our Lord most high.

Isa. 59.  
Iob. 15.

PSALME VIII.

God is magnified & praised for his meruelous worke of creatures .5. but especially of man: and singularly exalted by the Incarnation of Christ.

Christis Incarnation. The 5. key.

1. Vnto (a) the end (b) for presses, the Psalme of Dauid.  
(a) Belonging to the new Testament. (b) suffering of Christ, and of Christians.
2. O LORD (c) our Lord, how meruelous is thy name in the whole earth! Because thy magnificence is eleuated about (d) the heauens.  
(c) God the Lord of al by creation, is our singular Lord, that belieue and trust in him. (d) God more excellent thē the heauens, he being the Creatour, they a creature.
3. Our of the mouth of (e) infants & sucklings, thou hast perfected praise because of thine enemies, that thou mayest destroy the enimie & reueger.  
(e) Fulfilled when Christ comming into Ierusalem children sang *Ozanna*. Mas. 21.
4. Because I shal see thy heauens, the workes of thy fingers: the moone and the starres, which thou hast founded.
5. What is man, that thou art mindful of him: or the sonne of man, that thou visitest him?
6. Thou hast (f) minished him a litle lesse then Angels; with (g) glorie and honour thou hast crowned him:  
(f) The Sonne in assumed humane nature, became lesse then Angels. (g) But in him mans nature is exalted about Angels.
7. And hast appointed him (h) ouer the workes of thy hands.  
(h) Christ the Lord of al creatures.
8. Thou hast subiected (i) al things vnder his fecte, al (k) sheepe and oxen: moreover also the beasts of the field.  
(i) Yea of Angels. Heb. 2. (k) Not only al reasonable creatures, but al beasts, and other things obey him. The sea and the winds obey him. Mas. 8.
9. The birdes of the ayre, & fishes of the sea; that walke the pathes of the sea.
10. (l) O Lord our Lord, how meruelous is thy name in the whole earth!  
(l) The same end & beginning signifie, that as God was meruelous in creating man in so happie state, 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.

Mas.  
21.

Heb. 2.

Gen. 1.  
7. 27.  
1. Cor.  
15.

ANNOTATIONS.

PSALME VIII.

1. *Presses.* Most Hebrew Doctours say the word *Gittish*, may either signifie the place, where this Psalme was made, or the musical instrument, on which it was song. But most Christian Doctours expound it literally of Christs Pafsion, who was stretched on the Crosse, and al his sacred blood pressed, and drawne out of his bodie. Which Metaphor Isaias also vseth, demanding of Christ: Why is thy clothing redde, and thy garments as theirs that tread in the wine 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, Christs ans are the grapes, Christian vertues are the wine. Namely patience, and fortitude in afflictions. Wherby the good are purified, & seuered fro amiddes the reprobate, as wine is pressed out of the grapes, barreled, and laid vp in sellers, and \* the huskes and carnels cast to hogs, or other bealts.

*Presses signify Christs Pafsion.*

*Morally it significheth the tribuls of the Church militant.*

PSALME IX.

The Church prayseth God for her protection, 4. in repelling the enemies force, 8. in punishing the wicked, and rewarding the iust.

*Gods providence in protecting the good and permitting euil. The 3. key.*

1. Vnto the end, for the (a) secrets of the sonne, the Psalme of Dauid.
  - (\*) Christs comming in humilitie, and Christians afflictions, are hidden from the world, in Gods prouidence.
2. **W** I L (b) confesse to thee, o Lord, with al my hart: I wil tel al thy meruelous things.
  - (b) Give thanks.
3. I wil be (c) glad and (d) reioyce in thee: I wil sing to thy name, o most High.
  - (c) In mind (d) and bodie.
4. In (e) turning mine enemie backward: they shal be weakned, and perish before thy face.
  - (e) God repelleth the enemie, when man is not able to resist.
5. Because thou hast done (f) my iudgement and my cause: thou hast sitted vpon the throne which iudgeth iustice.
  - (f) A iust man doth his endeaour, not of himselfe, but by Gods grace ouercometh the enemie.
6. Thou hast rebuked the (g) Gentils, and the impious hath perished: their (b) name thou hast destroyed for euer, and for euer and euer.
  - (g) Al sinners, called Gentils, because they were generally accounted wicked.
  - (b) The vaine glorious fame of sinners partly decayeth in this world, but most especially in the world to come.
7. The swords of the enemie haue fayled vnto the end: and their cities thou hast destroyed.
8. Their memorie hath perished with a sound: and our Lord abideth for euer.

He hath prepared his throne in (i) iudgement 9. and he wil iudge the whole world in equitie, he wil iudge the people in iustice.

(i) Iudicial seats of men are often corrupted, but Gods neuer.  
10. And our Lord is made a refuge for the poore: an helper (k) in opportunities, in tribulation.

(k) God doth not presently deliuer the good from afflictions: but when it is to their spiritual profite.

11. And let them hope in thee that know thy name: because thou hast not forsaken them that seeke thee, o Lord.

12. Sing to our Lord, which dwelleth in Sion: declare his (l) studies among the Gentils.

(l) His precepts which men ought chiefly to studie.  
13. Because (m) requiring blood he hath remembered them: he hath not forgotten the crie of the poore.

(m) God reuengeth the blood of Martyrs.  
14. Haue mercie on me, o Lord: See my humiliation (n) by my enemies.

(n) Procured by mine enemies.  
15. Which exalteth me from the gates of death, that I may declare al thy prayes in (o) the gates of the daughter of Sion.

(o) In the publike view of the Church.  
16. I wil reioyce in thy saluation: the Gentils are (p) fastned in the destruction, which they made. In this snare, which they hid, is their foote taken.

(p) The wicked are intangled in the snares which they lay for others.  
17. Our Lord shal be knowen doing iudgements: the sinner is taken in the workes of his owne hands.

18. (q) Let sinners be turned into hel, al nations that forget God.

(q) In zeale of iustice, not in desire of reuenge.  
19. Because to the end there shal not be oblition of the poore man: the patience of the poore, shal not perish in the end.

20. Arise Lord, let not man be strenghtned: let the (r) Gentils be iudged in thy sight?

(r) By Gentils is often vnderstood al great sinners. For the Iewes despised Gentils: as the Romans did al Barbarous nations.

21. Appoint Lord (s) a Law-giuer ouer them: that the Gentils may know that they be men.

(s) Suffer a tyrant to rule ouer them, that thereby they may learne what it is to vse others vnjustly. It seemeth to S. Augustine a Prophecie, that such as receiue not Christ, shal belieue Anichrist.

The 10. Psalme according to (t) the Hebrews.

(t) The later Hebrew Doctours.  
1. (v) Why Lord hast thou departed far off, despisest in opportunities, in tribulation?

(v) In great persecution it seemeth to the weake, that God differeth his assistance very long.

2. Why is the impious proud, the poore is (w) set on fyre: (x) they are caught in the counsels which they deuise.

(w) Extremely vexed & tormented. (x) The Phrophet answereth to the complaint of the iust, that indeed the wicked are caught in their owne snares.

3. Because the sinner is prayesd in the desires of his soule : and the vniust man is blessed.

4. The sinner hath exasperated our Lord, according to the multitude of his wrath he shal (y) not seeke.

(y) Not seeke to recouer Gods fauour.

5. There is no God in his sight: his waies are defiled at al time. Thy iudgements are taken away from his face : he shal (z) rule ouer al his enemies.

(z) The wicked doth dominier for a time, and thinketh he shal doe so stil.

6. For he hath sayd in his hart: I wil not be moued from generation vnto generation (a) without euil.

(a) And neuer fal into any aduersitic, but stil remaine without miserie or aſſe euil.

Rom. 9.

7. Whoe mouth is ful of cursing, and bitternesse, and guile: vnder his tongue labour and sorrow.

8. He sitteth in waite with the rich in secret places, to kil the innocent.  
9. His eyes looke vpon the poore : he lyeth in wayte in secret, as a lyon in his denne.

10. He lyeth in wayte to take the poore man violently, violently to take the poore man whiles he draweth him. In his snare he wil humble himselfe, and shal tal when he shal haue dominion ouer the poore.

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

12. (b) Arise Lord God, let thy hand be exalted : forget not the poore.

(b) The prayer of the iust in trioulation.

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

14. Thou seeest, that thou considerest labour & sorrow : that thou mayest deliuer them into thy hands.

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

15. Breake the arme of the sinner and malignant: his sinne shal be sought, and shal not be found.

16. Our Lord shal reigne for euer, and for euer and euer : ye (c) Gentils shal perish from his land.

(c) Yevilest men.

17. Our Lord hath heard the desire of the poore : thy care hath heard the (d) preperation of their hart.

(d) The iust ought alwayes to be readie prepared in hart, to suffer patiently al that shal happen vnto them.

18. To iudge (e) for the pupil and the humble, that man adde no more to magnifie himselfe vpon the earth.

(e) As the first workes of Christ in al humility and patience were strange, and hidden to the world (v. 1.) so his last iudgement shal be in maiesty and manifest to al in exalting the blessed and suppressing the wicked.

ANNOTATIONS.

PSALME IX.

Some diuide this Psalme into two. Some a note of change, or of rest in musike, or rather of attention. Al the Psalmes are iust 150.

21. After the 21. verse the late Hebrew Doctours diuide this Psalme, beginning there the tenth, without anie new title : but only this word *Sela*: Which the Septuagint, Theodotion, and Symmachus translate *Diapsalma*, that is, change of meeter, or musike, also pause or rest in singing. Aquila, whom S. Ierome rather approueth, translateth *ten per euer*. Some English Bibles omitte it, others leaue it in the text, not translating it into English. It seemeth to most Interpreters to be added as a note to stirre vp attention. And it occurreth often, not only in the end of Psalmes, but also in other places. For it is thrise in the third Psalme. And therefore maketh no argument, that this Psalme should be diuided. And those which diuide this into two, ioine two in the 147. Psalme. So that al agree in the number of 150. Psalmes in the whole Psalter.

Epist ad  
Marcel  
Anno.  
1577.  
1582.  
1603.

PSALME X.

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

Dauids freinds aduising him to fflye from the persecution of Saul, he answereth, that his trust is in Gods protection. 2. Though the persecutour be very malicious, yet God wil ouerthrow him, 5. and deliuer the iust.

1. Vnto (a) the end the psalme of Dauid.

(a) S. Augustine applieth it to heretikes, perswading Catholikes to repaire vnto their separate congregation, falsly calling it the mountayne.

**T**RUST in our Lord, how say (b) ye to my soule: Passe ouer vnto the mountaine as a sparrow?

(b) Ye my freinds say thus.

2. For behold sinners (c) haue bent the bow, they haue prepared their arrowes in the quiuer, that they may shoote in (d) the darke, at them that be right of hart.

(c) Persecuters vsing al rigour and force, (d) falsly pretend other causes against the innocent to destroy them.

3. For they haue (e) destroyed the things, which thou didst perfite: but the iust what hath he done?

(e) It is the manner of persecuters, and especially of heretikes, to destroy and pul downe that others haue built.

4. Our Lord is in his holie temple, our Lord his seate is in heauen.

5. His eies haue respect vnto the poore: his (f) eye-lids examine the sonnes of men.

(f) Though God seeme to winke or sleepe, yet his prouidence stil watcheth, and obserueth al mens actions.

6. Our Lord (g) examineth the iust and the impious: but he that (b) loueth iniquity, hateth his owne soule.

(g) Proueth by tribulatiōs. (b) Continuāce in sinne bringeth damnatiō to the soule.

Abac. 1.

7. (i) He shal rayne snares vpon sinners: tyre and brimstone, and blast of stormes the portion of their cup.  
 (i) God sparing for the time at last must needs of iustice punish seuerely.  
 8. Because our Lord is iust and hath loued iustice: his countenance hath seen equitie.

PSALME XI.

The Prophet describeth the paucity of iust men, and aboundance of wicked, both at Christis first comming in flesh, & second in maiestie, in the end of the world.

1. Vnto (a) the end for (b) the octaue, the (c) Psalme of Dauid.  
 (a) Christis first (b) and last comming, (c) wil bring ioy to the elect.
2. **S**AUE (d) me Lord, because the holy hath fayled (e) because verities are diminished from among the children of men.  
 (d) Christ calleth his mystical bodie himselve. *Act. 9. v. 4.* (e) False and double dealing hinder from true faith.
3. They haue spoken vaine things euerie one to his neighbour, deceitful lips, they haue spoken in hart and hart.
4. Our Lord destroy al deceitful lips, & the tongue that speaketh (f) great things.  
 (f) Insolent & arrogant.
5. Which haue said: We wil magnifie our tong, our lips are of vs, who is our Lord?
6. For the miserie of the needie, and mourning of the poore, now wil I arise, saith our Lord: I wil put in (g) a saluation, I wil doe confidently in him.  
 (g) When sinne most abounded Christ came into this world: and in like case wil come to iudge.
7. Words of our Lord be chaist words siluer examined by fire, tryed from the earth, purged seuen fold.
8. Thou Lord wilt (h) preferue vs: and keepe vs from this generation for euer.  
 (h) Yet stil there remaine some iust whom God preferueth.
9. The " unpiou walk round about: according to thy highnes thou hast (i) multiplied the children of men,  
 (i) God sometimes suffereth the wicked to doe what euil they desire.

ANNOTATIONS.

PSALME XI.

9. The impious walk round about. S. Augustin expoundeth this of worldlie men desiring temporal things, signified by the seuen dayes, wherein this whole life is turned about, as in a wheele, not providing for the eight day, which is etern. tie, after the day of Iudgement. In another place he sheweth also, that this sentence agreeth aptly to the Platonists, who taught that this world neuer endeth, but passeth & returneth

The state of the Church in the first and last times of Christ.  
 The 6. key.

Platonists  
 about.

A prayer in  
 tribulation.  
 The 7. key.

Pro. 30.

li. 72. c.  
 11. cin.

Temporal desires hinder the entrance in. o heauen.

round

round about, in a reuolution of manie yeares; so that al things should happen againe euen as they did before, contrarie to this, and manie other Scriptures, affirming that God wil preferue the iust, and keep them from this generation for euer. Whereas the reprobate, who set their whole mind on temporal things, or expect a reuolution of al, shal eternally walke without the kingdome of heauen, & neuer enter in; though some may cal with the foolish virgins, saith S. Ierome (or some other learned autour) vpon this place: Lord Lord open (the dore) so vs. But he will answer: that I know you not. *Mat. 25.*

PSEAVME XII.

A general prayer of the Church, in tribulation, eisher temporal or spiritual.

1. Vnto (a) the end, the Psalme of Dauid.  
 (a) It more perteyneth to the new testament then to the old.
- H**OW long, o Lord wilt thou forget me vnto the end? How long doest thou turne away thy face from me?
2. How long shal I put (b) counsels in my soule, sorrow in my hart (c) by day?  
 (b) Careful & almost perplex cogitations by reason of long persecution & mans weaknes. (c) Very often euerie day.
3. How long shal mine enemies he exalted ouer me? Regard and heare me, o Lord my God.
4. Illuminate mine eies that I sleepe not (d) in death at any time: lest sometime mine enemy say: I haue preuailed against him.
5. They that trouble me, wil reioyce if I be moued: but I haue hoped in thy mercie.  
 (d) Fal not into mortal sinne.
6. My hart shal reioyce in thy saluatiō: I wil sing to our Lord, which giueth me (e) good things: and I wil sing to the name of our Lord most high.  
 (e) Patience in tribulation, and reward for victorie.

PSALME XIII.

After general grosse ignorance and impiety in the world 7. Christ shal be incarnate, the Redeemer of mankind.

1. Vnto the end, a Psalme of Dauid.

**T**HE (a) foole hath said in his hart: There is no God. They are corrupt, and are become (b) abominable in their studies: there is (c) not that doth good " no nor one.

(a) Wicked men drowned in sinne 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 governing the world, nor that wil iudge al in the end. (b) Defiled with al sorts of sin. (c) Not only the most wicked, but also al mankind were vnable without a Redeemer to doe good.

Psa. 52.

Rom. 3.

2. Out



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

3. Al haue declined, they are become (d) vnprofitable together: there is not that doth good, no nor one.

(d) Without faith in Christ none had meritorious works.

Their throte is an open sepulchre, with their tonges they did deceitfully, the poyson of aspes vnder their lips.

Whose mouth is ful of cursing and bitternesse: their feete swifte to shed blood.\*

\* These three verses being not in the Hebrew, nor Greeke, yet are in the English, an. 1577. and are three distinct verses in other psalmes. 5. 9. & 35.

(e) Destruction and infelicitie in their waies, and the way of peace they haue not knowen: there is no feare of God before their eies.

(e) They are wholly occupied in vexing others.

4. (f) Shal not al they know that worke iniquitie, that deuour my people (g) as foode of bread?

(f) The Prophet speaketh, this in the person of God. (g) With greedines to hurt the good.

5. They haue not inuocated our Lord, (h) there haue they trembled for feare, (i) where no feare was.

(h) Not believing in God, they feared Idols, that is, diuels: (i) who indeed can not hurt Gods seruants.

6. Because our Lord is in (k) the iust generation, you haue (l) confounded the counsel of the poore man: because our Lord is his hope.

(k) Though innumerable be very wicked, yet some are iust (l) Mocked & derided those that trust in God.

7. (m) Who wil giue from Sion the saluation of Israel: when our Lord shal haue (n) turned away the captiuitie of his people, (o) Iacob shal reioyce, and (p) Israel shal be glad.

(m) The Prophet wisheth, and withal Propheciceth that Christ our Sauiont wil come, who is promised to Israel. (n) Redeemed man from the captiuitie of the diuel. (o) Those that supplant vice (p) and contemplate God.

ANNOTATIONS.

PSALME XIII.

1. *Not not one.* S. Paul by this place, & the like (I saye 59. 7. 7.) cōfirmeth his doctrine (Rom. 3.) that both the Iewes and the Gentils: meaning al mankind) were in that state, that none, no not one without the grace of Christ, were iust, nor could be iustified, nor saved by the law of Nature, nor of Moyse. Which proueth the necessitie of faith. But neither that only faith iustificeth, nor that the iustest are stil wicked, as Caluin and Beza falsly expound these Scriptures. For the Prophets and S. Paul speake in these places of men before they be iustified, teaching that al mankind was once in sinne, and none could be iustified but by Christ. Neuertheless they teach also that men being iustified must and may serue iustice vnto sanctification. And that their works are not then vnprofitable. For being made from sinne (saith the same Apostle to the Romans c. 6.) and be. one seruantes so God, you haue your fruis vnto sanctification, and the

Without Christs graces no man is no can be iust.

The law shew ed the insufficiency of mans wil.

Grace cureth the wil. The wil being cured coope- reth with grace.

Venial sinnes exclude not from heauen. Good works done in mortal sinnes are vile not to saluation.

end is life euertlasting Which point of doctrine, how man is iustified, S. Augustin excellently, & briefly explicateth (li. 1. de Spiritu et lit. c. 9.) in these words: The iust are iustified freely by Christ his grace. they are not before purified by the law: they are not iustified by their proper wil, but iustified freely by (Christ) his grace. Nor that it is done without our wil, but by the law our wil is shewed 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.

Vnerto we may here adde (and so faue labour of repeating this in other places) an other document of the same Doctour, in the same booke (de Spiritu, & lit. c. 27.) that the iust doe not liue without some sinnes, and yet remaine in state of saluation: the wicked doe sometimes certaine good workes, & stil remaine in state of damnation. For euen as (saith he) venial sinnes, witho it which this life is not led, doe not exclude the iust from eternal life: so certaine good workes, witho which the life of the very worst is hardly found, profite nothing the vniust man to eternal saluation, but in euertlasting damnation, some shal haue more and some lesse torment.

PSALME XIII.

For attayning eternal glorie in heauen, it is necessarie to fly from sinnes and doe good workes.

Of eternal beatitude. The 10. key.

1. " The Psalme of Dauid.

**L**ORD who shal dwell in (a) thy tabernacle: or who shal rest in thy holie hill?

(a) In heauen, as appeareth by the last verse.

2. He that walketh (b) without spot, and (c) worketh iustice.

(b) One requisite thing is to be free or cleansed from sinne. (c) The second is to doe good.

3. He that speaketh truth in his (d) hart, that hath not done guile in his (e) tong. Nor hath (f) done euil to his neighbour, and hath not taken (g) reproch against his neighbour.

(d) Sincerely in thought, (e) word, and (f) deed. (g) Nor harkned to detraction.

4. The malignant is brought to nothing in his sight: but them that teare our Lord, he (h) glorifieth. He that sweareth to his neighbour, and deceiueth not,

(h) Glorie is the reward of good workes.

5. That hath not giuen his money to (i) vsurie, and hath not taken (k) gifts vpon the innocent,

(i) Vsurie excludeth from heauen. (k) Likewise doing wrong for bribes.

He that doth " these things, shal " not be moued for euer.

ANNOTATIONS.

PSALME. XIII.

1. *The Psalme of David.* As the appropriating of the general name of Psalme vnto some, doth not preiudice, but that the rest are also Psalmes, though they be called Prayers, Canticles, Testimonies, and the like: so the application of Dauids name to certaine Psalmes, proueth not other Authours of the rest. But the name of Psalme sheweth a spiritual song, apt for musical instrument, and the name of *David* by interpretation signifieth, that it particularly pertaineth to the *beloued*.

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. Especially faith is alwayes requisite, without which it is impossible to please God, and other vertues either in practise, 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 continue for euer. Therefore this Psalme 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 al sinceritie, and great sanctitie are necessarie for entrance into heauen.

Why this and certaine others are called the Psalmes of David.

Both faith and good workes necessarie to saluation.

Only the state of glorie is immutable.

PSALME XV.

*Christ, by the mouth of David, declares his future victory and triumph ouer the world, 9. and death.*

1. The (a) inscription of the title (b) to David himself.

(a) Stylographia signifieth a thing most worthie to be noted, to wit, Christ crucified: (b) and most worthie of the Prophets consideration.

**P**RESERVE (c) me, o Lord, because I haue hoped in thee.

(c) Christ as man did often pray, as appeareth in the Ghospel.

2. I haue said to our Lord: Thou art my God, because thou (d) needest not my goods.

(d) Christs passion was not needful nor profitable to God but to man.

3. (e) To the Saints that are in his land, he hath made al my wils meruelous in them.

(e) God speaketh shewing that Christ should make his meruelous charity known to his Apostles, and other seruants.

4. Their infirmities were (f) multiplied: afterward they (g) made haist.

(f) Men feeling their infirmities and miseries, (g) make haist in seeking remedies.

I wil not assemble their (i) conuenticles of bloud: neither wil I be mindful of their (i) names by my lips.

(i) Sacrifices to idols shal cease in Gentils. (i) Their names shal be changed from heathen to be called Christians.

Of Christs victorie. The 5. key.

5. (k) Our Lord " the portion of myne inheritance, and of my (l) cup: thou art he, that wil restore myne inheritance vnto me.

(k) Eternal glorie consisteth in seeing God. (l) God is the reward of suffering paines for Christ.

6. (m) Cords are fallen to me in goodly places: for (n) mine inheritance is goodlie vnto me.

(m) In diuision of temporal inheritance land is measured by cords, as Iosue 10. so portions in heauen are giuen with large measure. (n) Christ also reiceued al nations for his inheritance.

7. I wil blesse our Lord, who hath (o) giuen me vnderstanding: moreouer also cuen til (p) night my (q) vertues haue rebuked me.

(o) Wisedome to make good election of spiritual things rather then temporal. (p) Not only by day, but also by night. (q) Also my corporal paines giue me instruction.

8. I (r) foresaw our Lord in my sight alwaies: because he is (s) at my right hand, that I be not moued.

(r) Christ had God continually before his eyes: euerie man ought to thinke frequently of God. (s) For God stil protecteth the iust.

9. For this thing my hart hath been glad, and my tong hath reioyced: moreouer also my flesh shal rest in hope.

10. Because thou wilt " not leaue my soule in (t) hel: neither wilt giue (v) thy holie one to see corruption.

(t) In limbo Patrum. (v) Christ body corrupted not in the graue.

Thou hast made (w) the waies of life known to me, thou shalt make me ful of ioy with (x) thy countenance: delectations on thy right hand, euen to (y) the end.

(w) Death and resurrection is the way to life. (x) Perfect glorie consisteth in seeing God. (y) In eternity.

At. 2. v. 25.

At. 1. c. 3.

ANNOTATIONS.

PSALME XV.

Christ a King sometimes exercised temporal iurisdiction.

God the proper inheritance of Christ, and Christians. Clergie men professe ex-

5. *Our Lord the portion of myne inheritance.* Christ, whom the Iewes expected as an earthlie conquerour, that should aduance himself and them temporally in this world, was indeed, 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. 7. 37.) he answered: *Thou saist, that I am a King.* For this I was borne, and for this came I into the world, that I should giue testimonie to the truth. And though he answered withal, that his Kingdom (to wit the possession and vse therof) was not of this world, yet Pilate by Gods prouidence, writ the title, and would not alter it, IESVS OF NAZARETH KING OF THE JEWES. But Christs chief inheritance, and reward of his merits is God himself, as here he professeth by his Prophet David: which is also the only true & perfect inheritance of al Christs seruants, wherfore Clergie men more particularly profess the same, when they first enter into their spiritual state, adding and dedicating themselves to serue God in Ecclesiastical function, not for temporal inheritance, but for a better lot, God himself, who

is al Good, and most perfect goodnes, true riches, and eternal inheritance. In which election of state to liue and serue God in, euerie Clergie man sayth: *Our Lord is the portion of myne inheritance, and of my cup: Thou art he that wilt restore myne 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 lost by sinne, yet euerie one returning to Gods seruice, and perseuering therein, recovereth by Christ 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 sequestred from secular affayres duly administring sacred offices, more peculiarly called Diuine seruice.

10. *Not leaue my soule in hel.* How Caluin and Beza sometimes corrupt this text, alwayes peruert the sense, and most absurdly oppose themselues against all ancient holie Fathers, concerning the Article of Christs descending in soule into that part of hel called *Lymbus patrum*, is largely noted *Gen. 37. Act. 2. v. 1 Pet. 3.* Only here we may not omit to aduertise the reader, that some Protestant 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 *it is chiefly meant of Christ, by whose Resurrection al his members haue immortality* And *Act. 2.* they repeate their new text by this paraphrasis: *Thou shalt not leaue me in the graue.* Wreſting that which pertaineth to the bodie rising from the graue, to the soule, which was not at al in the graue, al time the bodie lay there.

presly to serue God, for God himselfe not for temporal profic.

Protestants denying that Christ descended into lymbus, translate *graue* for *hel*.

PSALME XVI.

*A iust mans prayer in tribulation, 10. describing his enemies cruelty, 13. by way of imprecation foresheweth their destruction, 15. and declareth that the iust shall be satisfied in glorie.*

1. The prayer of Dauid.

- H**E A R E, o Lord, my (a) iustice: attend my petition. With thine eares heare my prayer, (b) not in deceitful lips.
- (a) In my iust cause heare my petition (b) seeing I pray sincerely, not in feyned affection,
2. From (c) thy countenance let my iudgement proceede: let thine eyes see equities.
- (c) Thou that seest al things declare my right against mine aduerſaries.
3. Thou hast proued (d) my hart, and visited it (e) by night: (f) by fire thou hast examined me, (g) and there is no iniquitie found in me.
- (d) My intention. (e) Most secret cogitations. (f) By tribulations. (g) Whose conscience is pure from grieuous sinne, may pray with this confidence, otherwise repentance is first necessarie. But the whole Church may euer pray in this manner, because there be alwayes some iust and holy, in respect of whom it is truly called holy.
4. That my mouth speake not the workes of men: for the (h) words of thy lips I haue kept the (i) hard wayes.
- (h) For thy precepts. (i) The narrow way of vertue.
5. (k) Perſite my pases in thy pathes, that my steps be not moued.
- (k) None can of themselves walke rightly, but by Gods helpe.
6. I haue cried, because thou hast heard me, o God: incline thine eare

Gods protidence protecting the iust. The 3. key.

- to me, and heare my words.
7. Make thy mercies meruelous, which sauest them that hope in thee.
8. From them that resist (l) thy right hand keepme, as the apple of the cie.
- (l) Against thy omnipotent power.
9. Vnder the shadow of thy wings protect me: 38. from the (m) face of the impious, that haue afflicted me.
- (m) From their cruel and furious countenance.
- Mine enemies haue compassed my soule, 10. they haue shut vp their (n) rat: their mouth hath spoken pride.
- (n) They haue shut out al pittie or commiseration.
11. Casting me forth now haue they compassed me: they haue set their eyes to bend them (o) vnto the earth.
- (o) They intend vtterly to destroy me euen to the ground.
12. They haue taken me as a lion readie to the prey: and as a lions whelp dwelling in hid places.
13. Arise Lord, (p) preuent him, and supplant him: deliuer my soule from the impious, (q) thy sword 14. from the enemies of thy hand.
- (p) Except God preuent, mans industry is not sufficient. (q) Refraine their power, which they haue by thy permission, that they may not persecute so much as they intend.
- Lord from (r) a few out of the land diuide them, (s) in their life: their bellie is filled of (t) thy secrets.
- (r) This is a prophecy, that the wicked, which are many, shal at the day of iudgement be separated from the elect (s) which iudgement begetteth sometimes in this life. (t) The pleasures of this world, which God approueth not, nor acknowledgeth amongst good things.
- They are filled with children: and they haue leaft their remnants to their litle ones.
15. But (v) I in iustice shal appeare to thy sight: I shal be (w) filled when thy glorie shal appeare?
- (v) The iust shal be approued. (w) Nothing doth satiate mans mind, but the sight of God in eternal glorie.

ANNOTATIONS.

PSALME XVI.

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

1. *The prayer of Dauid.* This Psalme of the matter conteyned is called a prayer. Which holie Dauid so composed, as was both conuenient for himselfe, being molested with vniust afflictions by the wicked, and for anie other iust person, or the whole Church in perfection, seruing as a spiritual sword to strike the enemies, and as a shield to beare off with patience and fortitude al their forces.

## PSALME XVII.

King Dauid thanks to God for his often deliuerie from great dangers. first in general, 9. then more particularly describeth Gods terrible manner of fighting for him. 18. against his cruel, and otherwise potent enemies: 22. attributing the same to Gods good pleasure, and iustice of his cause. 31. Praiseth God, 33. his only protectour, 41. and depresser of his enemies.

1. Vnto (a) the end, (b) to the seruant of our Lord Dauid, who speaketh our Lord the words 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 (c) Saul, and he said: 2. Reg. 22.)

(a) Though literally this Psalme perteyned to Dauid, yet in figure of Christ, and of the Church, or euerie iust soule. (b) The Holie Ghost inspired Dauid to render these thanks for his often deliuerie from dangers. (c) Saul is specially named, because he was his most potent worldlie enimie.

I wil (d) loue thee o Lord (e) my strength: 2. Our Lord is my firmament, and my refuge, and my deliuerer.

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

(e) By whom I am strong.

Heb. 2.

3. My God is my helper, and I wil hope in him. My protectour and the (f) horne of my saluation, and my recciuer.

(f) High & firme saluation.

4. Praying I wil inuocate our Lord: & I shal be saued fro mine enemies.

5. The (g) sorrowes of (h) death haue compassed me: and (i) torrents of iniquitie haue troubled me.

(g) This is aptly applied to al mankind after his fal, declaring our state in sinne, and inducing to penance, in the office of Masse on Septuagesima Sunday. (h) Mortal flesh subiect to death. (i) Violent incursions of tentations to sinne.

6. The sorrowes of (k) hel haue compassed me: the (l) snares of death haue preuented me.

(k) Exceeding great afflictions of mind, like to torment of hel, which I also feare. Secret tentations haue deceiued me.

7. In my tribulation I haue inuocated our Lord, and haue (m) cried to my God:

(m) Earnest prayer is the best remedie in al tribulations.

And (n) he hath heard my voice from his holie temple: and my crie in his sight, hath entred into his eares.

(n) As it is certaine that God heard Dauids prayers, so he assuredly heareth al that sincerely flye vnto him.

8. The earth was shaken & trembled: the foundations of mountaines were troubled, and were moued, (o) because he was wrath with them.

(o) Gods anger against sinne maketh high and losie things to shake, euen the most obstinate presumptuous sinners.

9. (p) Smoke arose in his wrath: and fire flamed vp from his face: coles were kindled from him.

Dauid singularly protectour by God. The 8. key.

(p) Diuine wrath is like to smoke of the nosethrels, or flaming fire, & burning coles. 10. He (q) bowed the heauens, and descended: and (r) darkenesse vnder his feete.

(q) Gods punishment sometimes cometh so swiftly, as if the heauens bowed towards the earth. (r) Gods furie is as a darke desolate night, or horrible mist.

11. And he (s) ascended vpon the cherubs, and flew: he flew vpon the wings of winds.

(s) Yet when sinners repent, God most speedily, as flying with wings of mercie, comforteth & protecteth them.

12. And he put darkenesse his (t) couert, his tabernacle is round about him: darkesome water in the clouds of the aire.

(t) God being in himselfe incomprehensible, is also secret in his determinations, and couert in his proceedings or actes.

13. Because of the (v) brightnesse in his sight the clouds passed, hayle and coles of fire.

(v) Gods splendor oppressing mans sense, yet instructeth him by his meruelous workes. Which mystically signifieth, that Christ illuminateth the world by his Apostles, and other preachers denouncing his iustice, peace, and his wil in al things perteyning to man.

14. And our Lord thundred from heauen, and the Higheft gaued his voice: haile and coles of fire.

15. And he shot his arrowes, and dissipated them: he multiplied lightnings, and troubled them.

16. And the fountaynes of waters appeared, and the foundations of the world were reuealed.

At thy rebuke, o Lord, at the blast of the spirit of thy wrath.

17. He sent from on high, and tooke me: and he recciued me out of manie (w) waters.

(w) From tribulations.

18. He deliuered me (x) from my most strong enemies, and from them that hated me: because they were made strong ouer me.

(x) From Saul, Abfalon, Moabites, Ammonites, and temporal & spiritual enemies.

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

\* So in the rest of this Psalme the Prophet speaketh for most part in proper termes, without Metaphores or other figures. Yet in the mystical sense of Christ and Christians.

20. And he brought me out into largenesse: he saued me, because he (y) would me.

(y) Of his good pleasure without my deserts.

21. And our Lord wil reward me according to my iustice, and according to the purity of my hands he wil reward me.

22. Because I haue kept the waies of our Lord, neither haue I done impiously from my God.

23. Because al his iudgements are in my sight: and his iustices I haue not repelled from me.

24. And I shal be immaculate (z) with him, and shal keepe me from mine iniquitie.

(z) By his grace.

25. (z) And our Lord wil reward me according to my iustice : & according to the puritie of my hands in the sight of his cies.

(z) He repeateth the 21. verse, inculcating that God wil render to euery one as they deserue.

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

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

28. Because thou wilt saue the humble people : and the cies of the proud thou wilt humble.

29. Because thou dost illuminate my lampe ó Lord : my God illuminate my darkenesse.

30. Because in thee I shal be deliuered from tentation, and in my God I shal (a) goe ouer the wal.

(a) Passe ouer al difficulties.

31. My God his (b) way is vnpolluted : the words of our Lord are examined by fire : he is protectour of al that hope in him.

(b) Gods precepts.

32. For (c) who is God but our Lord? or who is God but our God?

(c) One only God, Creatour and Sauour of al

33. God that girded me with strength : and made my way immaculate.

34. That perfited my feete as it were of harris : and setting me vpon high things.

35. That teacheth my hands to battel : and hast put mine armes (d) as a bow of brasse.

2. Reg. 22. (d) Amongst other actes Dauid killed a lion, and a beare, & Goliath. 1. Reg. 17.

36. And hast giuen me the protection of thy saluation : & thy right hand hath receiued me.

And thy discipline hath corrected me vnto the end : and thy discipline, the same shal teach me.

37. Thou hast enlarged my pases vnder me: and my steps are not weakened:

38. I wil pursue myne enemies, and ouertake them: and wil not returne til they faile.

39. I wil breake them, neither shal they be able to stand: they shal fall vnder my feete.

40. And thou hast girded me with strength to battel: and hast supplanted them that rise against me vnder me.

41. And (e) myne enemies thou hast giuen me their backe, & them that hate me thou hast destroyed.

(e) As God giueth strength to his seruants, so he diminisheth the natural strength and courage of his enemies.

42. They cried, neither was there that would saue them, to our Lord, neither did he heare them.

43. And I wil break them to powder, as the dust before the face of winde: as the dirt of the streets I wil destroy them.

44. Thou wilt deliuer me from the contradictions of the people: thou

wilt appoynt me to be head of the Gentils.

45. A people (f) which I knew not hath serued me: in the hearing of the eare it hath obeyed me.

(f) Conuersion of Gentils to Christ, as the Moabites, Idumeans, and others were subdued by Dauid. 1. Par. 11. 14. 18. 19. 20.

46. The (g) children being aliens haue lyed to me, the children aliens are inueterated, and haue halted from their pathes.

(g) The reuolting and reprobation of the Iewes, prefigured by Absolons rebellion and others. 2. Reg. 15. 16.

47. Our Lord liueth, and blessed be my God, and the God of my saluation be exalted.

48. O God (h) which giuest me reuenges, & subducst peoples vnder me, my deliuerer from mine angrie enemies.

(h) God stil protecteth the Church of Christ, as he preserued Dauid.

49. And from them that rise vp against me thou wilt exalt me: from the vniust man thou wilt deliuer me.

50. Therefore wil I confesse to thee among nations, ó Lord: and wil say (i) a Psalm to thy name.

(i) Vse of Psalmes is most frequent in the Church of Gentils. See the proemial Annotations. page. 2.

Magnifying the saluations of his King, and doing mercie to his Christ Dauid, and to his feed for cuer.

## PSALME XVIII.

*Gods perfect goodnes and glorie is shewed by his great workes, and by his Apostles, sent with heauenlie commission to preach in al tongues to al nations. 6. Christs comming into the world, and returne vnto heauen: 8. his immaculate Law: 13. wherein notwithstanding the iust shal haue neede to pray for remission of smallest and daylie sinnes.*

1. Vnto (a) the end, the Psalm of Dauid.

(a) Percyning to the beloued of the new Testament.

2. **T**HE (b) heauens shew forth the glorie of God, and the firmament declareth the workes of his hands.

(b) The silent workes of God declare his Maiestie to them that consider thereof, his Preachers declare the same by words, to al that wil heare.

3. (l) Day vnto day vttereth word: and night vnto night sheweth knowledge.

(c) The constant course of times sheweth that the same was disposed by Gods power, and dayly propagation of faith, especially of Christian doctrine, sheweth Christs power, & assured perpetuities of his Church.

4. There are (d) no languages, nor speaches, whose voyces are not heard.

(d) Some of euery language or nation haue belieued in Christ, receiuing the Catholike Religion.

5. (b) Their

5. (e) Their found hath gone forth into al the earth; and vnto the ends of the round world the words of them.

(c) S. Paul affirmeth that this hath been fulfilled by the Apostles preaching in al the world. Rom. 10.

6. He put his tabernacle in (f) the sunne: & himself as a (g) bridegrome comming forth of his bride-chamber.

(f) By the sunne a most excellent and super elemental creature, the Prophet describeth Christ, making his course through this world, illuminating, comforting, and strengthening the Church his tabernacle, wherein he perpetually dwelleth. (g) Christ the bridegrome, & the Church his bride are neuer diuorced; his loue, wisdom, and power, euer conseruing her by his immaculate law.

He hath reioyced as a giant to runne the way, 7. his comming forth from the toppe of heauen: And his recourse euen to the top theron: neither is there that can hide himselfe from his heate.

8. The law of our Lord is immaculate (b) conuerting soules: the testimony of our Lord is faithful, giuing wisdom to litle ones.

(b) The old law was likewise pure in it selfe and holy, but the new also maketh the obseruers immaculate.

9. The iustices of our Lord be right, making hearts ioyful: the precept of our Lord light some, illuminating the eyes.

10. The feare our Lord is holie, permanent for euer and euer: the iudgements of our Lord be true, iustified in themselves.

11. To be desired aboue gold and much pretious stone: and more sweete aboue honie and the honie-combe.

12. For thy seruant (i) keepeth them, in keeping them is (k) much reward.

(i) How sweete the law of God is, his seruants finde not by reading, or by hearing only, but by keeping it. (k) Conformably to this text the Prophet professeth (Psa. 118. v. 12.) that he kept them for reward, in which place the heretikes translation is corrupted.

13. Sinnes (l) who vnderstandeth: from my secret sinnes cleanse me: 14. and from other mens spare thy seruant.

(l) None in this life knoweth perfectly his owne estate, whether he be worlde of loue or hate, Eccle. 9. but hopeth and feareth.

If (m) they shal not haue dominion ouer me, then shal I be immaculate, and shal be cleansed from the greatest sinne.

(m) If mortal sinnes haue not dominion in the soule, it is iust: and shal be in time immaculate from al sinne.

15. And the words of my mouth shal be such as may please: and the meditation of my hart in thy sight alwayes.

O Lord (n) my heiper, and my (o) Redeemer.

(n) Gods helping grace is stil necessarie to perseuer, (o) as his first grace redeeming man is necessarie for our last conuersion.

ANNOTATIONS. P S A L M E XVIII.

3. The law of our Lord is immaculate, conuerting soules. ) Gods law in it selfe being most pure, and immaculate, is the proper meanes, whereby the Holie Ghost conuerteth soules from sinnes to iustice. Not that euerie one is iustified, which readeth, heareth, or knoweth the law, but by keeping it, through grace of the Holie Ghost. Who is the author and work of iustice, by disposing the soule to cooperate in manner partly here described: Gods faithful and most true testimony by

his law giues wisdom, faith, and knowledge to the humble, his right iustices comfort the hearts of the faithful, his cleere precept teacheth them their dutie; his holie feare perseuereth with them; his true iudgements are most delectable, and desirable aboue al worldlie riches or pleasures. So by these and like spiritual motiues the soule freely desireth, accepteth, vndertaketh, endureth, and by continual assistance of grace obserueth Gads law; and so meriteth the great reward, which is promised for keeping it. v. 12. 2. Tim. 4. v. 6.

P S A L M E XIX.

Faithful people ioine their prayer for their Prince or Prelate, 4. with sacrifice offered for his preservation, and prosperous successe,

I. Vnto (a) the end; the Psalm of Dauid.

(a) Though such a prayer was very fitly made for Dauid, Ezechias, or other Kings of Iuda, yet it more properly serueth for Christian Kings and Prelates.

2. O V R Lord heare (b) thee in the day of tribulation: the name of the God of Iacob protect thee.

(b) The King or other superiour praying for himselfe, his subjects pray with him, and for him. It may also be applied to Christ, praying while he was mortal, or now praying for his mystical body the Church: but in both these cases our prayers are only necessary for his seruants, not for him.

3. Send he ayde to thee fro the holie place: and from Sion defend he thee.

4. Be he mindful of al thy (c) sacrifice: and be thy holocaust made (d) fatte.

(c) The Hebrew word MINCA signifieth sacrifice of floure, and vnbloudy, so perteyneth to the Eucharist, in forme of bread and wine. (d) Be acceptable for him, for whom it is offered.

5. Giue he vnto thee according to thy hart: and confirme he al thy counsel.

6. We shal reioyce (e) in thy saluation: and in the name of our God we shal be magnified.

(e) In the prosperous state of thee our superiour.

7. Our Lord accomplish al thy petitions: now haue I knowen that our Lord hath saued (f) his C H R I S T.

(f) His anointed King, or Priest. Mystically faithful people acknowledge the victory of Christ our Saviour ouer death and al his enemies.

He shal heare him from his holie heauen: the saluation of his right hand is (g) in powers.

(g) In great strength, or heauenlie forces.

8. These in chariots, and these in hories: but we wil inuocate in the name of the Lord our God.

9. (h) They are bound, & haue fallen: but we haue risen & are set vpright.

(h) Men trusting in humane and worldly power fall into captiuitie.

10. Lord (k) faue the King, and heare vs in the day, that we shal inuocate thee

(k) By protection of the head the body is also conserued.

The subjects prayer for their superiour. The 7. key.

God conuerteth and iustifieth soules, by instructing them by his law, and sweetly drawing their free cooperation by grace.

## P S A L M E X X.

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

Christs exaltation.  
The 5. key.

1. Vnto (a) the end, the Psalme of Dauid.

(a) Perte vning to the new Testamēt, principally to Christ, partly to godly and victorious Kings, and generally to al the blessed, which ouercome spiritual enemies.

2. **L**ORD in (b) thy power the King shal be glad: and vpon thy saluation he shal reioyce exceedingly.

(b) Christ our King as man ouercomming his enemies by his diuine power, reioy- ceth in victorie.

3. The (c) desire of his hart thou hast giuen him: and of the wil of his lips thou hast not defrauded him.

(c) Christs most special desire was the saluation of his people.

4. Because thou hast (d) preuented him in blessings of sweetnesse, thou hast put on his head a crowne of pretious stone.

(d) This most principally verified in Christ, is also applied to Martyrs, which suffer, or are readie in preparation of mind to suffer death for the truth.

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.

7. Because thou shalt giue him (e) to be a blessing for euer and euer: thou shalt make him ioyful in gladnesse with thy countenance.

(e) Al Saints receiue blessing of glorie, but only Christ imparteth such grace to others: for in him al are blessed that are eternally glorified. Gen. 21. Ioan. 1.

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

9. Let (f) thy hand be found of al thy encmies: let thy right hand find al that hate thee.

(f) The iust conforming their desires to Gods wil, doe pray that the wicked may be punished. It is also a Prophecie, that so it shal come to passe.

10. Thou (g) shalt put them as an ouen of tyre (h) in the time of thy countenance: our Lord in his wrath (i) shal trouble them, and fyre shal deuour them.

(g) And so it foloweth in the next verse: *Thou shalt put them* &c. (h) This also can not be vnderstood of anie but of Christ, who in the general or particular iudgement shal giue sentence vpon the wicked. (i) And immediately hel fire shal deuour them.

11. Their (k) truit thou shalt destroy from the land: and their ieede from the children of men.

(k) Al the wicked, and namely the Iewes who persecuted Christ, faile in their deuises.

12. Because they haue turned the euils vpon thee: they haue deuised coun-

counfels, which they could not establish.

Because thou shalt put them backe: in thy remnants thou shalt prepare their countenance.

13. Be exalted Lord in thy power: (l) we wil chaunt and sing thy powers.

(l) Whiles the wicked perish, the iust reioyce & praise God in song and Psalme.

## P S A L M E XXI.

Christs Pas-  
sion & effects  
therof.  
The 5. key.

Christ prayeth in his Passion, 7. describeth the acerbitie therof; 20. foresheweth by way of prayer his Resurrection: 23. More cleerly the foundation and preparation of his Church (27. & 30. interposing the singular foode of the most Blessed Sacrament) enen to the ends of the earth in al nations.

1. Vnto the end " for the (a) morning entreprise, the Psalme (b) of Dauid.

(a) Redemption of mankind vnderaken by Christ, and performed by his death, begun to shewed by his Resurrection in the morning of the third day. S. Augu.

(b) In figure of Christ the beloved of God.

2. **G**OD (c) my God haue respect to me: (d) why hast thou forsaken me: (e) far from my saluation are the words of my sinnes.

(c) God is God of al his creatures, but in more pe-uliar sort God of Christ by personal vnion. (d) Thou neither deliuerest me from dying: nor yealedest me such comfort as thou vouchsafest to other Saints. v. 6. M. u. 27. (e) I am neither deliuered from dying, nor comforted in my pefson, hauing vnderaken to dye for the sinnes of mankind, & reputed them as myne owne words or facts.

3. My God I shal crie (f) by day, (g) & " thou wilt not heare: and by night, and (h) not for follie vnto me.

(f) Albeit I crie by day, (g) and by night, on the crosse and in the garden, to haue the chalice of death remoued from me: & shal not be heard, (h) yet there is no follie, nor fault in this petition, which is with submission of mans wil to Gods wil.

4. But (i) thou dwellest in the holie place, (k) the praise of Israel.

(i) Thou from heauen wilt heare when it is conuenient. (k) Whose wisdome and goodnes the Church worthily praiserh.

5. In thee (l) our fathers haue hoped: they hoped, and thou didst deliuer them.

(l) Patriarkes, Prophets, and other holy men praying in their distresses obtained their requests.

6. They cried to thee, and were (m) faued: they hoped in thee, and were (n) not confounded.

(m) Were temporally deliuered by thy mightie hand from their persecutours. (n) Not frustrate of their humble prayers.

7. o But I am a (p) worme and no man: a (q) reproch of men and (r) outcast of the people.

(o) God that comforteth his seruants in their tribulations, left Christ without his ordinarie consolation, to suffer more then euer any other did. (p) Wicked persecuters respected not Christ as a man, but contemned him, as a very worme (q) as most reprochful of al men (r) as the basest of al the people.

8. *(f)* Al that see me haue scorned me: they haue spoken with the lips, & wagged the head.

*(f)* Almost al became Christs cruel enemies at the time of his passion, afflicting, blaspheming, and scorning him, as the Euangelistes record.

9. *(t)* He hoped in the Lord, let him deliuer him: let him saue him, because he *(v)* will him.

*(t)* The Euangelistes write how al these things were fulfilled by wicked men, speaking these blasphemies, and reproches. *(v)* God seemed to be wel pleased with Christ, as with his owne Sonne: if it be so, let him deliuer him from these afflictions, say these blasphemers.

10. Because thou art he that *(w)* hast drawn me out of the wombe: my hope from the breasts of my mother.

*(w)* Diuine power without man formed me in the wombe of my mother a Virgin.

11. Vpon thee I *(x)* haue been cast from the matrice: *(y)* from my mothers wombe thou art my God, 12. depart not from me.

*(x)* As I haue no father but thee O God: so without intermission fro myne incarnation to this time, I haue had thee my protectour: *(y)* leaue me not now without comfort, seeing I must dye as thou hast determined, and I freely consented: yet leaue me not in death but raise me againe to life. *Psal.* 15. v. 9. 10.

Because tribulation is verie nigh: because there is *(z)* not that wil help.

*(z)* Almost al are become myne enemies, and those few that would, can not help me.

13. Manie *(a)* calues haue compassed me: *(b)* fatte buls haue besieged me.

*(a)* Delicate lasciuious yong men, *(b)* and the scribes, Pharisees, and elders of the people haue al conspired against me.

14. They haue *(c)* opened their mouth vpon me, as a lion rauning and roaring.

*(c)* Condemning me and perswading the people to crie: *Crucifixe, crucifixe him.*

15. As *(d)* water I am powred out: and al *(e)* my bones are disperfed.

*(d)* So weakened with paines of torments, as fluid water not able to consist. *(e)* My bones and strongest parts of my bodie are weakened, verifed, when our Saviour fel downe vnder his crosse.

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

*(f)* The part that first and last liueth is weakened as soft waxe by heat of the fire, and ready to faile.

16. My strength is withered as a *(g)* potshard, and my tong *(h)* cleaued to my iawes: and thou hast *(i)* brought me downe into the dust of death.

*(g)* Al my powers and radical humiditie is dried vp, as a potters vessel is baked in the furnace *(h)* Through exceeding great drought, which our Saviour professed on the crosse saying: *I thirst.* *(i)* Thus thou O God hast suffered me to come to the last breath of life, next to death. Yet finally our Saviour gaue vp his spirit before he should haue died. *v. 27.*

17. Because manie *(k)* dogs haue compassed me: the counsel of the malignant hath besieged me.

*(k)* Agayne this Royal Prophet recounteth by whom and how our B. Saviour should suffer, euen as cleere as the Euangelists afterwards haue written the historie.

They haue digged my hands and my feet: 18. they haue *(l)* numbred al my bones.

*(l)* Our Saviours body was so racked on the crosse, that his bones might be seen and counted.

But themselues haue *(m)* considered and beheld me: 19. they haue *(n)* deuided my garments among them: and vpon my *(o)* vesture they haue cast lot.

*(m)* The persecuters wittingly determined al this cruetie: beheld it with their eyes, and without al compassion persisted in malice, reioyced, and blasphemed. *(n)* The souldiers that crucified our Saviour, taking his garments for their praye: *(o)* yet in mysterie of his Church diuided not his coate.

20. But thou Lord *(p)* prolong not thy helpe from me: looke toward my defense.

*(p)* He prophecieth Christs speedy resurrection.

21. Deliuer, O God, *(q)* my soule from the sword: and myne *(r)* onlie one from *(s)* the hand of the dog.

*(q)* Christs soul was not separated from his bodie by force of the torments, but he preventing death freely yealded vp his spirit. *Ioan.* 10. v. 9. & 10. *(r)* The most pure, and sanctified soule, of whose fulnes al other iust soules are sanctified *(s)* That it stay not in hel, which deuoured al other soules in the old Testament.

22. Saue me out of the lions mouth: and my humilitie from the hornes of vnicornes.

23. "I wil *(t)* declare thy name to my brethren: "in the middes of the Church I wil praye thee,

*(t)* The propagation of the Church of Christ in al nations.

24. Ye that feare our Lord praise him: al the *(v)* seed of Iacob glorifie ye him.

*(v)* Not the carnal but spiritual children of Iacob, Isaac, and Abraham. *Rom.* 9. v. 8.

25. Let al the seed of Israel feare him: because 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.

26. With thee is my praise in *(w)* the great Church: I *(x)* wil render my vowes in the sight of them that feare him.

*(w)* The Church gathered both of Iewes and Gentils is very great and vniuersal. *(x)* Our Saviour promised to giue his owne bodie, the bread of life. *Ioan.* 6. and performed the same at his last supper.

27. "The *(y)* poore shal eate, and shal be filled: and they shal praise our Lord that seeke after him: their harts *(z)* shal liue for euer and euer.

*(y)* Those that be faithfull, humble, and poore in spirit participate the fruit of this most excellent Sacrament. *(z)* The effect of this B. Sacrament is the resurrection in glorie, and life euerlasting.

28. Al the ends of the earth *(a)* shal remember, and be conuerted to our Lord.

*(a)* Gentils which haue been idolaters shal recollect themselues, when they heare Christ preached, and shal turne to true Religion.

29. And al the families of the Gentils shal adore in his sight.

30. *(b)* Because the kingdome is our Lords: and he shal haue dominion



ouer the Gentils.

(b) Although men can neither deserue to be conuerted, nor to perseuer in iustice; yet Christ meriteth to haue a continual Kingdom, which is the perpetual visible Catholike Church.

31. All the (c) fat ones of the earth haue eaten, and (d) adored: in his sight shall all fall (e) that descend into the earth.

(c) Not only the poore sorte, but also the mightie ones of the world shall be conuerted to Christ, participate his B. Bodie in the Sacrament, (d) and religiously adore the same. (e) All that adore God, shall adore him in this Sacrament.

32. And (f) my soule shall liue to him: and my (g) feed shall serue him.

(f) Death being once ouercome, it shall haue no more power. (g) Againe the Prophet inculcateth the continuance of the Catholike Church.

33. The generation to come shall be shewed to our Lord: and the (b) heaucens shall shew forth his iustice to the people that shall be borne, whom our Lord hath made.

(h) Apostles, and other preachers of Christ.

ANNOTATIONS.

PSALME XXI.

1. For the morning entreprife ) In respect of the end for which Christ suffered, this Psalme is intitled: for the morning entreprife: that is, for Christs glorious Resurrection, and other effects of his Passion. Which holie Dauid by the spirit of Prophecy so describeth here long before with diuers particular circumstances, as the Euangelists haue since historically recorded, that it may not vnsiftly be called, *The Passion of Iesus Christ according to Dauid.*

3. Thou wilt not heare. ) Our B. Sauour seeing his most terrible death imminent, prayd conditionally, if it pleased his heauenlie Father, to haue the same remoued from him: & was not heard, as the Psalmist 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. Christ also himselfe of his excellent charitie, consented here vnto, & therefore persisted not in his conditional prayer, but added absolutely & prayd, 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 benefits of innumerable soules, as it followeth, v. 25. When I cryed to him he heard me. S. Paul also witnesseth ( Heb. 5. v. 7. ) that Christ offering prayers and supplications to him that could save him from death, was heard for his reuerence: that is in respect of his inestimable merite in humane nature united in person to God. An other cause, why Christ was not deliuered from violent death, as manie holie persons were, when they cried to God in distresses, as S. Augustin sheweth (Epist. 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 doctrine, *Christ suffered for vs, leaving an example that you may follow his steps.*

8. 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 *caari*, they digged or pearced; to auoid to plainie a prophecie of nailing Christs hands and feete to the crosse.

23. I will declare thy name to my breshren. ) Here it is euident that this Psalme is of Christ, not of Dauid, by S. Pauls allegation ( Heb. 2. v. 11. 12. ) saying: He that sancti-

Christs Resurrection.

The Passion of Christ according to Dauid.

Christs conditional prayer was not heard.

His absolute prayers were alwaies heard.

Christ suffered for our example.

The Hebrew text corrupted by the Iewes.

This Psalme is of Christ.

fict (to wit Christ) disdaind not to cal the sanctified his brethren.

23. In the middes of the Church I will praise thee. ) After Christs Passion and Resurrection, in the rest of this Psalme, other two principal points of Christian Religion are likewise propheci'd: His perpetual visible Church, and the B. Sacrament of his bodie. The former is here propheci'd by way of inuiting *at the seeds of Iacob to glorifie God* (v. 24.) *at the seeds of Israel to feare him* (v. 25.) to wit, innumerable Christians, the true Israelites, the vniuersal Church in the whole world. As for heretical parts or parcels in the world, such as the Donatistes, which going forth from the Catholike Church say: Christ hath lost his great Church, the diuel hath taken the whole world from him, and he remaineth only in a part of Africa, they doe not praise God (saith 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 Catholike Church. Left anie should replie, that Christ is praised though the Church be decayed, or be very smal, the Holie Ghost hath preuented such arguments, saying v. 26: His praise is in the great Church, Which could neither be verified in the part of Donatistes in Afrique, nor now in the part of Protestants since Luther in Europe. Further S. Augustin explicareth, & 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 *at the ends of the earth shall remember, and be conuerted to our Lord.* The holie Scripture saith not, *the ends of the earth, but at the ends.* Wel goe too (saith this great Doctour) peradventure there is but one verse, thou thoughtest vpon some thing els, thou talkedst with thy brother, when one read this; marke, he repeateth and knocketh vpon the deaf: *At the families of the Gentils shall adore in his sight:* Yet the heretike is deaf, he heareth not, let one knock againe: *Because the Kingdom is our Lords, and he shall haue dominion ouer the Gentils.* Hold these three verses brethren. 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 all times, and in all places, yet it is alwaies conuincuous, and more general then anie other congregation professing whatsoever pretended religion.

Prophecie of the visible and vniuersal Church.

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

The Eucharist propheci'd in this place.

Real presence of Christ in the Eucharist.

27. The poore shall eate. ) Seeing 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 *voyses* mentioned in the former verse, and these words, *the poore shall eate and be filled*, can not be referred to the sacrifices of the old Testament, but to the blessed Sacrifice and Sacrament of the Eucharist, 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. S. Augustin doubteth not to vnderstand it, and to teach, as wel in his double exposition of this Psalme as in his 110. Epistle c. 27. The poore, that is the humble and poore in spirite, shall eate & be filled: the fat ones, or the rich being proud, doe also adore and eate, but are not filled. They also are brought to the *table of Christ*, and participate his bodie & blood, but they adore only, are not also filled, because they doe not imitate (Christs humilitie) they disdain to be humble. Where it is cleere, this holie father by Christs bodie and blood meaneth not bread and wine as signes of his bodie and blood, 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.

in hunc Psal.

## PSALME XXII.

A forme of thanks-giuing for al spiritual benefits (described vnder the metaphor of temporal prosperitie) euen from a sinners first conuerſion, to final perfeuerance, and eternal beatiude.

1. The Psalm of Dauid.

**O** V R (a) Lord ruleth me, and nothing shal be wanting to me:  
2. in place (b) of pasture there he hath placed me.  
(a) Christ the good pastour, gouerneth, protecteth, (b) and feedeth his faithful flocke.

Vpon (c) the water of refection he hath brought me vp: 3. he hath (d) conuerted my soule.

(c) Baptisme of regeneration (d) which is the first iustification.

He hath conducted me vpon (e) the paths of iustice, (f) for his name.

(e) Gods precepts which the baptised must obserue Mat. 28. v. 20. (f) Saluation is in the name and power of Christ, not in mans owne merit.

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.

(g) In great dangers of tentations to mortal sinne, (h) yet by Gods grace we may resist.

Thy (i) rod and thy (k) staffe: they haue comforted me.

(i) Gods direction and law is streight, (k) and strong

5. Thou hast prepared in my sight (l) a table (m) against them that trouble me.

(l) Christ hath prepared for our spiritual food the B Sacrament of the Eucharist. S. Cyprian, Epist. 6. c. Eucim in hunc Psal. (m) Against al spiritual enemies, the world, the flesh, and the diuel.

Thou (n) hast fattred my head with oyle: and my (o) chalice inebriating how goodlie is it!

(n) Christian soules are also strengthened by the Sacraments of Confirmation, Penance, holic Orders, Matrimonic, and Extreme Vnction. (o) The B. Sacrament and sacrifice of Christs bodie and bloud.

6. And thy mercie shal folow me (p) al the dayes of my life.

(p) Continual and final perfeuerance is by Gods special grace.

And that I may dwel in the house of our Lord, (q) in longitude of dayes.

(q) In eternal life.

Thanks-giuing for Gods protection.  
The 7. key.

## PSALME XXIII.

Christ is Lord of the whole earth, being Creatour, and Redeemer of man. 3. Good life (with faith in him) is the way to heauen: 7. whisler Christ ascending with triumph, Angels admire him.

1. The (a) first of the Sabbath, the Psalm of Dauid.

(a) Christ rising from death the first day of the weeke, had al power giuen him in heauen and in earth. Mat. 28.

**T** H E earth is our Lords, and (b) the fulnesse therof: the round world, and al that dwel therein.

(b) Not only the soile it-selfe, but al the fruit, and al that dwel therein are Gods.

2. Because he hath founded it vpon the seas: and vpon the riuers hath prepared it.

3. Who (c) shal ascend into the mount of our Lord? or who shal stand in his holie place?

(c) Though Christ created and redeemed al, yet only the iust shal inherite heauen.

4. The innocent of hands, and of cleane hart, that hath not taken his soule (d) in vayne, nor sworne to his neighbour in guile.

(d) Not occupied himselfe in vaine and vnprofitable things, but in commendable workes.

5. He shal receiue blessing of our Lord: and (e) mercie of God his Saviour.

(e) Gods mercy goeth before iustification: iust workes folow, and so glorie is the reward of al.

6. This is (f) the generation of them that seeke him, of them that seeke the face of the God of Iacob.

(f) This sort of people thus seruing God, shal receiue euer lasting blisse.

7. Lift vp your gates (g) ye Princes, and be ye lifted vp, o eternal gates: and the King of glorie shal enter in.

(g) The Prophet contemplating in spirit Christs Ascension, inuicth Angels to receiue him, and (by profopopeia) speaketh also to the gates of heauen, by which he is to enter.

8. (h) Who is this King of glorie? Our Lord (i) strong & mightie, our Lord mightie in battel.

(h) Angels answer admiring, & demanding as in a dialogue, how Christ is become so glorious. (i) The Prophet answereth that Christ by his power hath ouercome al enemies in battel.

9. (k) Lift vp your gates ye Princes, and be ye lifted vp, o eternal gates: and the King of glorie shal enter in.

(k) Againe he willicth Angels to open the gates, and biddeth the gates to enlarge themselves.

(l) Who is this King of glorie? (m) The Lord of powers he is the King of glorie.

(l) The Angels demand as before: (m) The Prophet answereth, That Christ is Lord also of Angels, and al heauenlie powers vnder God.

## PSALME XXIII.

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

A prayer of the faithful.  
The 7. key.

I. Vnto (a) the end, the Psalme of David.

(a) This Psalme pertaineth 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.

**T**O THEE, O Lord, I haue lifted vp (b) my soule: 2. my God in thee is my confidence, let me (c) not be ashamed.

(b) My mind to be attentiu. (c) Not be frustrate of my petition.

3. Neither let mine enemies (d) scorne me: for al (d) that expect thee, shal not be confounded.

(d) That patiently expect the time when God wil assist.

4. (e) Let al be confounded that doe vniust things in vayne. Lord shew me thy wayes: and teach me thy paths.

(e) This manner of praying is frequent in the Psalmes, signifying as a prophetic, that so it wil come to passe, and the conformitie of the iust to Gods iustice.

5. Direct me (f) in thy truth, and teach me: because thou art God my Saviour, and thee haue I expected (g) al the day.

(f) In true faith and religion. (g) Al our life we must desire more and more knowledge of true doctrine.

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

7. The sinnes (h) of my youth, and (i) my ignorances doe not remember.

(h) From the first vse of reason, at which time manie are careles (i) & negligent to learne how to serue God.

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

8. Our Lord is (k) sweet, and righteous: for this cause he wil giue a law to them that sinne in the way.

(k) As God is sweete in giuing good motions: (l) so he is seuerer to them that resist his grace.

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

10. Al the wayes of our Lord be (m) mercie and (n) truth, to them that seeke after his (o) testament and his (p) testimonies.

(m) God mercifully preuenteth with his grace: (n) and iustly rewardeth good workes. (o) Gods law is his couenant with man: (p) and testimonie of his wil.

11. For thy name, O Lord, thou wilt be propitious to my sinne: for (q) it is much.

(q) Sinne in respect of auersion from God is great, & needeth his grace.

12. Who is the man that (r) feareth our Lord, he (1.) appoynteth him a law in the way that he hath chosen.

(r) He that feareth God, which is the beginning of wisdom, receiueth five spiritual commodiues here mentioned: 1. God instructeth him by his law: 2. beitioweth al necessaries vpon him: 3. others shal imitate his good example. 4. God wil protect him: 5. According to Gods couenant he shal enioy the manifest sight of God for his eternal reward.

13. His soule (2.) shal abide in good things: and (3.) his seed shal inherite the land.

14. Our Lord is (4.) a firmament to them that feare him: & (5.) his testament that it may be made manifest to them.

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

16. Haue respect to me, and haue mercie on me: because I am (f) alone and poore.

(f) Mans weaknes without Gods helpe.

17. The tribulations of my hart are multiplied: deliuer me from (t) my necessities.

(t) Tribulations can not be auoided, but must necessarily be suffered: therefore, o God, giue vs grace to passe through them without sinne.

18. See my (v) humiliation and my labour, and (w) forgiue al my sinnes.

(v) Myne affliction. (w) Take away the cause, and affliction wil be mitigated.

19. Behold mine enemies, because they are multiplied, and with (x) vniust hatred hated me.

(x) Wicked men of hatred doe endeauour to draw others into sinne.

20. Keepe my soule, and deliuer me: I shal (y) not be ashamed, because I hoped in thee.

(y) Those that hope in God shal neuer be confounded.

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

22. (z) Deliuer Israel, o God, out of al his tribulations.

(z) Al The letters of the Alphabet being complete in this Psalme, this last verse beginneth with *Pere, Redeemer*, praying God to redeeme and deliuer Israel, that is, the whole Church, from tribulations.

PSALME XXV.

David in banishment among the Philistines, trusteth in the iustice of his cause, o. and prayeth God earnestly so deliuer him, that he may wish more freedom and commodisty serue him as he desireth.

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

I. Vnto (a) the end the Psalme of Dauid.

(a) This Psalme is also a conuenient prayer for anie Christian in tribulation.

**I** V D E T (b) me, o Lord, because I haue walked in my innocencie: and hoping in our Lord I shal not be weakned.

(b) Be thou, o God, arbiter of the cause between Saul and me, thou knowest myne innocencie in this behalfe, though I am vniustly charged by Saul and his freinds.

2. (c) Proue me Lord, and tempt me: burne my reynes and my hart.

(c) Left perhaps I be not so innocent as I desire, and as in respect of Saul I hope that I am, doe thou O God proue me as thou wilt by tribulations.

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

4. I (d) haue not sitten with the Council of vanitie: and with them that doe vniust things I wil not enter in.

(d) Dauid in confidence of a good conscience, and zeale against the wicked, alleadgeth his sincere proceeding, more then ordinarie men may doe, God so inspiring him extraordinarily.

5. I haue hated the Church of the malignant: and with the impious I wil not sitte.

6. I (e) wil wash my hands among innocents: (f) and wil compasse thy altar, o Lord:

(e) The rest of this Psalme euerie Priest reciteth in Masse, before he offer the holie Sacrifice, professing & putting himselfe in memorie, that he must only communicate with the innocent, or of pure conscience, (f) and so approach to the Altar. *pres. gured Leuit. 6. r. 4.*

7. That I (g) may heare the voice of praïse, and (h) shew forth al thy meruelous workes.

(g) Shutting the eares of my hart from euil and vaine thoughts I wil attend to godlie inspirations, (h) and so with mental prayer and external voice (as the order of this sacred office requireth) praise thee, o God, in thy meruelous works.

8. Lord I haue loued (i) the beautie of thy house, and the place of (k) the habitation of thy glorie.

(i) 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 administration of sacred mysteries, assistance of the Holie Ghost, real presence of Christ our Lord, al replenished with Diuine maiestic. (k) This representeth vnto the glorious heauenlie kingdom of God and al Saints.

9. (l) Destroy not, o God, my soule with the impious, and my life with bloudie men.

(l) Suffer me not therefore to be contaminate by the wicked, nor to be deuoured with them.

10. In whose (m) hands are iniquities: their (n) right hand is replenished with guifts.

(m) They are stil readie to commit more and more iniquities. (n) Themselues being corrupted, endeauour by guifts of worldly commodities to corrupt others

11. But (o) I haue walked in mine innocencie: (p) redeme me, and haue mercie on me.

(o) Euerie one ought so to purge his conscience, that he may be innocent or free from great sinnes. (p) Deliuer me from this necessitie of dwelling among the wicked.

12. My (q) foote hath stood in the direct way: in (r) the Churches I wil blesse thee o Lord.

(q) I intend to walke right. (r) I desire to praise thee amongst thy true faithful seruants.

ANNOTATIONS.

PSALME XXV.

A singular great affliction to be hindered from Gods true seruice. Christians must abhorre, and abstaine from al conuenticles of Hereses and other Infidels.

5. I haue hated the Church of the malignans. ) Holie Dauid forced by reason of persecution to dwell amongst Infidels the Philistines; after he had twice spared King Saules life (1. Reg. 24. v. 5. & c. 26. v. 9.) lamented (v. 9.) how great affliction it was to him; so 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 fall into idolatrie, by their fact, as it were saying: *Go serue strange Gods.* Neuertheless his zeale was such, that (as he here professeth) he hated the Church of the malignans: 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 veald his bodilie presence in their conuenticles, but said: *With the impious I wil not sit.* Instructing vs Christians (for the word so the end in the title sheweth that this Psalme perteyneth also vs) that we must both hate the Church or congregations of the malignans, to wit, of Paynims, Jewes, Turkes, and Heretikes, and not sit, nor personally be present with them in the exercise of their false pretended religions.

PSALME XXVI.

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

David being in great distresse through persecution, and hauing assured confidence in God, describeth the great securitie of Gods protection, 7. sheweth the same experienced in himself, 12. prayeth for continuance thereof 13. and encourageth his owne soule, in hope of life everlasting, to perseuer in vertue.

I. The Psalme of Dauid (a) before he was annoynted.

(a) Before his second annointing, as is probable. 2. Reg. 2.

**O** V R Lord is (b) my illumination, and (c) my saluation, (d) whom shal I feare?

(b) Against

(b) Against ignorance God illuminateth his seruants. (c) Against inuicem he giueth strength. (d) So he needeth not to feare anie mans malice, subtletie, nor force. *Lnc.*

21. v. 15.

Our Lord is the protectour of my life, of whom shal I be afraid?

2. Whiles the harmful approach vpon me, to eate my flesh.

Mine enemies that trouble me, themselues are weakned and are fallen.

3. If camps stand together against me, my hart shal not feare.

If battel rise vp against me, in this wil I hope.

4. One thing I haue asked of our Lord, this wil I seeke for, that I (e) may dwell in the house of our Lord al the dayes of my life.

(e) How special a benefite Dauid esteemed it to be in the Catholike Church, the only true house of God!

That I may see the pleasantnes of our Lord, and visite his temple.

5. Because he hath (f) hid me in his tabernacle: in the day of euils he hath protected me, in (g) the secret of his tabernacle.

(f) Albeit the spirital or carnal enemy seeke to ouerthrow me, yet I am secure in the Catholike Church. (g) God our saviour suffereth not the enemy to find his seruant, (h) or not to be able to hurt him spiritally. (i) When a martyr or confessor dieth, then he getteth the victorie against the persecutors.

6. In (b) a rocke he hath exalted me: and now he hath (i) exalted my head ouer mine enemies.

I (k) haue gone round about, and haue immolated in his tabernacle an host of iubilation: I (l) wil sing, and say a Psalme to our Lord.

(k) Diligently recounting al thy benefites, I render thanks by sacrifice and praise. (l) Not only in hart, but also singi g with loud voice and instrument.

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

8. My (m) hart hath sayd to thee, my face hath sought thee out: (n) thy face, o Lord, I wil seeke.

(m) In my inward sincere cogitations I desire and seeke that I may see thee (n) face to face. 1. Cor. 13. v. 12.

9. Turne (o) not away thy face from me: (p) decline not in wrath from thy seruant.

(o) In the meane time, o Lord, grant me thy fauour, (p) leaue me not, though thou be angrie with me.

Be (q) thou my helper: forsake me not, neither despise me, o God my Saviour.

(q) He speaketh in the person of orphans.

10. Because (r) my father and my moth er haue forsaken me: but our Lord hath taken me.

(r) Though carnal parents forsake the iust man in tribulation, yet God hath then most special care of him.

11. Giue me (f) a law, o Lord, in thy way: (t) and direct me in the right path, because of mine enemies.

(f) Establish my hart in thy law. (t) Conferue me in the right way, which thou hast already taught me: and it is the more necessarie, because myne enemies labour to peruert me.

12. Deliuer me not into (v) the soules of them that trouble me: because (w) vniust witnesses haue risen vp against me: and iniquity hath liyed (x)

to it-selfe.

(v) Who wil. (w) False witnesses accused Dauid, others accused Christ: *Mat 26.* others doe stil accuse the iust *Mat. 5.* (x) The wicked please themselues in lying, but the chief hurt finally turneth vpon themselues.

13. I (y) belieue to see thee good things of our Lord, in the land of the liuing.

(y) The Propheer and al iust men are comforted by God, and hope of reward in heaue.

14. (z) Expect our Lord, doe manfully: and (a) let thy hart take courage, and (b) expect thou our Lord.

(z) The iust exhorteth his owne soule to patience, (a) fortitude, (b) an longanimie.

PSALME XXVII.

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

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

1. Psalme to Dauid himselfe.

**T**O thee, o Lord, I wil crie, my God (a) keepe not silence from me: I left at any time thou hold thy peace from me, & I shal be like to them that goe downe into the lake.

(a) Omit not to comfort me.

2. Heare, o Lord, the voice of my petition whiles I pray to thee: whiles I lift vp my hands to thy holie temple.

3. (b) Draw me not together with sinners: and with them that worke iniquitie destroy me not.

(b) Suffer me not to be overcome: for God tempteth none to euil. *Iac. 1.*

Which speake peace with their neighbour, but euils in their harts.

4. (c) Giue them according to their workes, & according to the wickednesse of their inuentions.

(c) The iust in zeale of iustice pray that sinne may be punished.

According to the workes of their hands giue vnto them: render them their retribution.

5. Because they haue (d) not vnderstood the workes of our Lord, and in the workes of his hands thou shalt destroy them, & (e) not build them vp.

(d) Ignorance doth not excuse when men may and wil not vnderstand. (e) God saueh not without our cooperation with his grace.

6. blessed 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 flourished againe: & (g) with my wil I wil confesse to him.

(f) Being comforted in spirite my bodie is as it were refreshed. (g) Freely & gladly.

8. Our Lord is the strength of his people: and he is (h) the protectour of

Psal. 30

the saluations of his annointed.

(h) God protecteth and prospereth the Kings good endeavours for his people.

9. Saue (i) thy people, o Lord, and blesse thine inheritance: and rule them, and extol them for euer.

(i) As Psal. 19. and often elsewhere the subiects pray for their Superiour: so mutually the superiour prayeth for the subiects.

PSALME XXVIII.

The royal Prophet seeing in spirit the most sacred Mysteries, brought by Christ into this world, inuiceth al to offer their best things, euen themselues wholly, as sacrifice of thanks, for so excellent benefits, preached with magnificence. 5. Wherby innumerable are gathered into his Church, here replenished with grace, and in heauen with glorie.

1. The Psalme of Dauid, "in the consummation (a) of the tabernacle.

(a) 2. Reg. 6. v. 17. 1. Par. 16. v. 1.

ANNOTATIONS.

1. In consummation of the tabernacle. ) The seuentie Interpreters testifie by adding this title, that King Dauid made this Psalme (as he did also sonic 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. Wherin he saw by propheticall spirite, and here vttereth other farre greater mysteries, & more excellent benefits, brought into the world by Christ, and preached by him, and his Apostles, then agreed to the Arke, or the time of the old Testament; but are verified in the admirable fruite of innumerable people of all nations, and of manie great Potentates conuerted to Christianitie.

**B**RING (b) to our Lord ye children of God: bring to our Lord (c) the sonnes of rammes.

(b) Offer sacrifice of thanks for the singular benefits after recounted in this Psalme. (c) Rammes were of the more principal things that were offered in the law of Moyses. But the sonnes of rammes import in mystical sence better hofis then 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.

(d) The first thing in sacrifice is to glorifie, honour, and adore God in sinceritie of spirite, (e) in his holie Catholike Church.

3. The voice of our Lord (f) vpon waters, the God of (g) maiestic hath (b) thundred: Our Lord vpon (i) manie waters.

4. The voice of our Lord (k) in power: the voice of our Lord (l) in magnificence.

5. The voice of our Lord (m) breaking ceders: and our Lord shal breake the (n) ceders of Libanus:

6. And he shal breake them in pieces as a (o) calfe of Libanus. (p) And the beloued as (q) the sonne of vnicornes.

7. The voice of our Lord (r) diuiding the flame of fire.

The Church of Christ endowed with excellent mysteries. The 6. key.

Mysteries of the Catholike Church prophced in this Psalme.

8. The voice of our Lord (s) shaking the desert, and our Lord shal moue (t) the desert of Cades.

9. The voice of our Lord (v) preparing \* Haris, and he shal discouer thicke woods: and in (x) in his temple al shal say glorie.

10. Our Lord maketh (y) to inhabite the foud: and our Lord (z) shal sit King for euer.

Our Lord (a) will giue strength to his people: our Lord (b) will blesse his people in peace.

(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 hostes for sacrifice, others ioyning with him in that solemnitic. But this voice of our Lord vpon waters is rather verified of our Blessed Sauours owne preaching with (g) maiestic (h) thundering, & by his Apostles vpon (i) manie waters, manie nations: (k) in power of miraclos, (l) in magnificence preaching, as hauing indeed power, not as the Scribes and Pharises. Mat. 7. v. 29. (m) Breaking cedars; among innumerable others, conuerting highest Potentates (n) of Libanus; Emperours, Kings, and greatest Princes of the world: (o) as a calfe of Libanus; so meekly submitting themselues to Christs yoke, and spiritual obedience of his Church. (p) Al which is done by Christ our Lord the beloued of God, (q) as the sunne of vnicornes, is most tenderly beloued by the parents. (r) This voice of our Lord diuiding the flame of fire. The Holie Ghost proceeding from the Father and the Sonne, came vpon the Apostles, as in diuided tonges of fire. (s) Wherwith the desert, the Gentils of the wide and wild world, were shaken and moued, (t) the desert of Cades, some of the Iewes also compunct in hart with remorse of conscience, hearing the voice of Saint Peter and other Apostles. (v) The same voice of our Lord preparing haris, inspiring the minds of men with speed, like hynds and does, to ascend the high hills of free and perfect life, in contemplatiue vertues. (w) So our Sauour shal discouer the thicke woods, reuile the hidden Mysteries of the old Law, by preaching Christian doctrine, and vse of Christian Religion (x) in his holie Temple, the Catholike Church, wherin al true Christians shal glorifie God. (y) Making the great abundance of people, who are like the sea when it ouerspreadeth the land, to dwell in the same Church. (z) Christ our Lord sitting, & ruling King ouer al for euer: (a) by his grace giuing strength to his people, to passe through the tentations of this life, (b) and blesse the iust vwith eternal peace in heauen.

PSALME XXIX.

King Dauid by voice and instrument rendreth thanks to God for his peaceable state in the Kingdom, 5. inuiceth others to reioyce in Gods benefits, teaching by his owne example that God sometimes giueth more comfort, sometimes sheweth his wrath, but al for our good.

Dauid rende-  
reth thanks  
for his esta-  
blishment in  
his Kingdom.  
The 8. key.

1. A (a) Psalme of Canticle, (b) in the dedication of Dauids house. (a) The general name of Psalme common to this whole booke conteyning in al 150. is more particularly appropriated to some, which more specially were playd vpon musical instruments, as on the Pfalter, Harpe, &c. Others are called Canticles, which were most vsually song with humane voices. So this, called a Psalme of Canticle, significth that voices began the musike, and instruments were adioyned. As contrariwise others are called Canticles of Psalmes, where instruments began and voices folowed. (b) After manie great tribulations, King Dauid prospering built

an excellent house or place (2. Reg. 5. v. 11. Paralip. v. 1.) And at his first dwelling therein, made this Psalme, beginning himselfe to sing the same with voice, other musicians ioyued with him in the praises of God and thanks-giuing for his benefits.

2. I WILL (c) exalt thee, o Lord, (d) because thou hast received me: neither hast (e) delighted myne enemies ouer me.

(c) Though God in himselfe is most high, and neither needeth, nor can be exalted by men, yet the royal Prophet knew it was his dutie to sing thanks and praises to him, (d) for his deliuerie from manie troubles and dangers. (e) Not suffering his enemies to be delighted in his ruine.

3. O Lord my God I haue cried to thee, and thou hast (f) healed me.

(f) Conferued my bodie in health amongst innumerable dangers.

4. Lord thou hast (g) brought forth my soule out of hel: thou hast saued me from them that goe downe into the lake.

(g) Preferred my soule from greater dangers of finnes, and so from hel.

5. Sing to our Lord (h) ye his Saints: and (i) confesse to the memorie of his holines.

(h) Ye that are iust and holie praise God for it, from whom it commeth, and not from your selues: (i) confesse his mere goodnes without your deserts.

6. Because (k) wrath is in his indignation: (l) and life in his wil.

(k) When he is angrie, (l) yet he meaneth wel vnto vs.

At (m) euening shal weeping abide: and in the morning gladnesse.

(m) The state of a iust mans life is oiten changed from sorow to comort, and from comort to sorow.

7. And I said in my abundance: (n) I wil not be moued for euer.

8. O Lord (o) in thy wil, thou hast giuen strength to my beautie. Thou hast (p) turned away thy face from me, and I became troubled.

9. To thee o Lord (q) I wil crie: and I wil pray to my God.

(n) Though we suppose our selues firmly established: (o) yet God of his good wil towards vs sometimes giueth strength, and courage, (p) somerimes suffereth vs to our owne weakenes, (q) therefore we must stil crie and pray for Gods helpe, (r) in manner here expressed or the like.

10. (r) What profite is in my bloud, whiles I descend into corruption?

Shal dust 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 hast turned my mourning into ioy vnto me: thou hast cut my sackcloth, and hast compassed me with gladnes.

13. That (s) my glorie may sing to thee, and I be not compunct: Lord my God for euer (t) wil I confesse to thee.

(s) Finally in this my good state (t) I shal alwayes confesse and praise thee.

## PSALME XXX.

How to pray  
in affliction.  
The 7. key.

A prayer of a iust man exceedingly afflicted, stil confidens in God. 11. Describing his manie calamities (in respect of his enemies) vnderferued, 18. prayes for his owne deliuerie, and their iust punishment. 20. Praiseth and thanketh God for his goodnes. 24. exhorteth al others to doe the same.

1. Vnto (a) the end, the Psalme of Dauid, for (b) excessse of mind.

(a) Perteyning to the new Testament: (b) especially to the iust troubled: & almost distracted in mind in great affliction. See. 7. 23.

IN thee o Lord (c) haue I hoped, (d) let me not be confounded for euer: in thy iustice deliuer me.

(c) How grieuously soeuer I am afflicted yet I trust in thee, (d) therefore I pray thus. 3. Incline thine eare to me, make hast to deliuer me. Be vnto me for a God protectour: and for a house of refuge, that thou mayst saue me.

4. Because thou art my strength, and my refuge: and for thy name thou wilt conduct me, and wilt nourish me.

5. Thou wilt bring me out of this snare, which they haue hid for me: because thou art my protectour.

6. Into (e) thy hands I commend my spirit: thou hast (f) redeemed me, o Lord God of truth.

(e) I offer and resigne my selfe to thee. (f) Thou hast often deliuered me. This verse is most aptly applied in al resignations of our soules to Gods wil, namely when soeuer we receiue the B. Sacrament: likewise in the houre of death, and at manie other times.

7. Thou hast hated them that obserue vanities, vnprofitably.

But I haue hoped in our Lord: 8. I shal reioyce and be ioyful in thy mercie.

Because thou hast respected my humilitie, thou hast saued my soule out of necessities.

9. Neither (g) hast thou shut me vp in the hands of the enemy: thou hast set me free in a large place.

10. Haue mercie vpon me, o Lord, because I am in tribulation: myne eie is troubled for wrath, my soule, and my bellie:

11. Because (h) my life is decayed for sorrow: and my yeares for gronings.

(h) Al my parts external and internal, body and mind are troubled. My strength is weakened for pouertie: and my bones are troubled.

12. About al myne enemies I am made a reproach, both to my neighbours exceedingly: and (i) a feare to my acquaintance.

(i) My freinds dare not conuerse with me, lest they incurre displeasure for my sake.

They that saw me, fled forth from me: 13. I am forgotten, from the hart as one dead.

I am made as a vessel destroyed : 14. because I have heard the reprehension of manie that abide round about:

In that whiles, they assembled together against me, they consulted to take my soule.

15. But I have hoped in thee. o Lord: I sayd, Thou art my God: 16. my lots are in thy hands.

Deliuier me out of the hands of my enemies, and from them that persecute me.

17. (k) Illustrate thy face vpon thy seruants, (l) saue me in thy mercie:

(k) Make thy light so shine in my soule, that I may vnderstand that is right. (l) And through thy mercie deliuier me from the force of myne aduersaries.

18. Lord let me not be confounded, because I have inuocated thee.

Let the impious be ashamed, and brought downe into hel: 19. let the deceitful lips be made mute.

Which speake iniquitie against the iust (m) in pride and (n) abuse.

(m) So proudly behauing themselves, as if they had no superiour, neither in earth nor in heauen, to whom they shal at last render account: (n) and abusing their present power and authoritie, which they haue of God.

20. How great is the multitude of thy sweetnesse, o Lord, which thou (o) hast hid for them that feare thee.

Thou hast perished it for them that hope in thee, (p) in the sight of the children of men.

21. Thou (q) shalt hide them in the secret of (r) thy face from the disturbance of men.

(o) As yet in this present life the reward of the iust is hid: (p) but shal be made manifest in sight of al men. (q) In the meane time the iust is in great estimation in the secret knowledge of God.

Thou shal protect them in thy tabernacle from the contradiction of tongues.

22. Blessed be our Lord: because he hath made his mercie merueilous to me in the fenced citie.

23. But I haue said in (f) the excessse of my minde: I am cast away from the sight of thine eies.

(f) In myne extreme affliction being almost distracted in my mind, I sayd that in reason I would not haue sayd. Holie Iob spake some things in such state of affliction. cap. 3. & 42.

Therefore thou hast heard the voice of my prayer, whiles I cried to thee.

24. (r) Loue our Lord al ye his Saints: because our Lord wil require truth, & wil repay them abundantly that doe proudly.

(r) The Prophet, or other iust person, exhorteth al the seruants of God (v) to constancie.

25. Doe ye (v) manfully, and let your (w) hart take courage, al ye that (x) hope in our Lord.

(w) Longanimitie, (x) and final perseuerance to the end.

## PSALME. XXXI.

Forgiuenes of sinnes is a happie thing: 3. wherto manie are brought by affliction giuing them vnderstanding, so mouing them to confesse their sinnes, 6. pray for remission, 10. not despaire, but hope in Gods mercie, and so reioyce with sincere hart.

1. To (a) Dauid himselfe vnderstanding.

(a) This Psalme sheweth how Dauid was brought to vnderstand his sinnes, to confesse, bewaile, and obtaine remission of them.

**B**LESSED are they, (b) whose iniquities are forgiuen: and " whose sinnes c: be couered.

(b) The first blessing of a sinner is the forgiuenes of his sinnes. (c) By charitie, which couereth the multitude of sinnes. 1. Pet. 4.

2. Blessed is the man, to whom (d) our Lord hath " not imputed sinne, " neither is there (e) guile in his spirit.

(d) Satisfaction being made. (e) When sinners repent sincerely without guile, then God forgiueth: without which cooperation none is iustified.

3. Because (f) I held my peace, my bones are \* inueterated, (g) whiles I cried at the day.

(f) Because I acknowledged not my grieuous sinnes, I was still fore afflicted: (g) though otherwise I ceased not to pray, but without any fruit or good effect.

4. Because day & night thy hand is made beauiue vpon me: I (h) am turned in my anguish, whiles (i) the thorne is fastned.

(h) Thy diuine prouidence reducing me, (i) by remorse of myne owne conscience, which telleth me that I deserue al this affliction.

5. (k) I haue made my sinne knowen to thee: and my iniustice I haue not hid.

(k) Therefore I doe no longer dissemble with men, nor am silent to thee, but expressly acknowledge my sinnes.

I said: I wil confesse against me my iniustice to our Lord: and thou hast forgiuen the impietie of my sinne.

6. For this (l) shal euerie holie one pray to thee, in time conuenient. But yet (m) in the flood of manie waters, they shal (n) not approche to him.

(l) As I doe now recal my selfe being stricken with Gods heauie hand; so must euerie one that wil be purged from his sinnes and sanctified pray so thee, when he is afflicted. (m) Though calamities be meruelous great like so a deluge: (n) yet they shal not oppresse him, that relieth vpon God.

7. Thou art my refuge from tribulation, which hath compassed me: my exairation, deliuier me from them that compasse me.

8. I (o) wil giue thee vnderstanding, and wil instruct thee in the way, that thou shalt goe: I (p) wil fasten mine eies vpon thee.

(o) God speaketh, promising by these tribulations to giue his seruants vnderstanding and instruction: (p) with perpetual protection.

9. Doe (q) not become as horse and mule, which haue no vnderstanding.

The second  
penitential  
Psalme.  
The 7. key.

Rom. 4.  
1. Pet. 4.

\* vna-  
xed as if  
they  
were  
old.



(q) Be not therefore careies, like to brute beasts, but consideratiue of your actions. In (r) bit and bridle bind fast their cheeks that approach not to thee.

(r) The Prophet or anie iust soul beseecheth God to hold this strait hand of discipline ouer sinners, for their conuersion.

ro. Manie (f) are the scourges of a sinner, but (t) him that hopeth in our Lord mercie shal compasse.

(f) Sinners deserue much punishment. (t) But repenting, and trusting in God shal fide his mercie.

II. (v) Be ioyful in our Lord and reioyce ye iust, and glorie al ye right of hart.

(v) The end of true penance is ioy, to which therefore the Prophet inuitheth al penitents.

ANNOTATIONS.

PSALME XXXI.

r. *Vnderstanding.* When Dauid had sinned and some-while neglected to confesse his fault, Gods mercie by affliction made him to vnderstand his owne estate, who then repenting, confesling, and forowing for his sinnes, made this Psalme: which is therefore intituled *Vnderstanding* or *Instruction of Dauid*. It giueth vs also to vnderstand, and to know, saith S. Augustin, that we must neither trust in our owne merits, nor presume to escape punishment of sinne. Thy first vnderstanding therfore or lesion, must be, to know thy self to be a sinner. The next is, that when with faith thou beginnest to worke wel by loue, thou attribute not this to thyne owne strength, but to the grace of God.

1. *Whose sinnes are covered.* 2. *not impused.* Calvin and his complices gather poison of these holie words, denying that sinnes are truly taken away, but only couered, and stil remaine say they in the iustest. Which sense would make this Scripture contrarie to other places. Isaie 6. Thyne iniquitie shal be taken away, and thy sinne shal be clean sed. Ioan. 1. The lake of God which taketh away the sinnes of the world. Act. 3. Be penitent & conuert, that your sinnes may be put out. 1. Cor. 6. You are washed, you are sanctified, you are iustified: & the like, which shew the true real taking away of sinnes, true sanctification and iustification. As S. Ierome (or some other ancient authentical Authour) explicateth this place saying: Sinnes are so couered by baptisme & penance, that they are not to be reuealed in the day of iudgement, nor impused in him that diligently purgeth himselfe in this world, or by martyrdom. S. Augustin teacheth the same, saying: Sinnes are couered, are wholly couered, are abolished. Neither must you vnderstand (saith he) that sinnes are couered, as though stil they were, & liued. Why then did the Prophet say: sinnes are couered? They are not to be punished. More cleerly li. 1. c. 13. cont. dmas Epist. Pelag. The Pelagians calumniating Catholikes, as if they taught, that sinnes are not taken away, but shauen, as haire is cut with a razor: the rootes remaining in the flesh: which (he answereth) none affirmeth but an infidel. Likewise S. Gregorie teacheth, that a sinner couereth his sinnes wel when with contrarie vertues he ouerwhelmeth former vices, and with good deeds blotteth out former euil deeds. He couereth them euil, when either for shame, or feare, or obstinacie, or desperation, he concealeth his sinnes, omitting to confesse them. God couereth sinnes, as a phisition couereth wounds, by applying medicinal plaster, which indeed cureth them. Thus ancient learned holie Fathers expound this text. Further ex-

Vexation giueth vnderstanding. Sinne must be punished.

Good workes are of grace.

Protestants expound this place contrarie to many other cleere places.

Contrarie to the exposition of ancient fathers.

God couering or not impusing sinnes doth quite take them away.

in epist. ad Ro. c. 4.

plicating, that albeit things couered, and only thereby hid from men, doe remaine as they were before they were hid, yet whatsoever is hid to God, is indeed vtterly taken away, for nothing that is, can be hid from God. And the contrarie doctrine of Protestants is iniurious either to Gods power, if they say he can not quite take away sinnes: or to his mercie, if he wil not: or to his iustice, if he neuer punish sinnes euer remaining; and to his truth, if he repute otherwise, then indeed the thing is. It is also iniurious to Christ, to say, his blood and death is not effectual to take away sinnes: iniurious to innumerable places of holie Scripture, which affirme plainly that sinnes by Gods grace are vtterly taken away: Finally, it is iniurious to Saints in heauen, arguing them as stil infected with sinnes, if indeed sinnes yet remaine in them: which is most absurde, and blasphemie to speake. And yet followeth by necessarie consequence. For if the iustest liued & died in sinne, they should remaine eternally in sinne.

The contrarie doctrine is iniurious to God to Christ:

To holie Scriptures. To glorified Saints.

Sincere repentance is a necessarie disposition to remission of sinne. After remission it is satisfactorie and meritorious.

2. *Neither is there guile in his spirit.* In remission of sinnes the penitent necessarily must so cooperate, that he haue no guile in his spirit, or hart. For if he haue, then he faileth of the foresaid blessednes, and his iniquities are not iorgiuen, nor his sinnes couered to God, but to be imputed and punished. Yet the repentance of a sinner be it neuer so sincere, hartie, and without guile, doth not merite remission of sinne, but only disposeth thereto. But after remission it is satisfactorie for the paine due for sinnes, and meritorious of glorie. According as S. Augustin here teacheth saying: Good (or meritorious) workes goe not before faith and remission, but follow the same.

PSALME XXXII.

The Prophet exhorteth to praise God, 4. describing his power, providence, mercie, and wisdom. 16. No saluation but by him: 20. And therefore prayeth for his helpe.

The Psalme of Dauid.

I. **R**EIOYCE ye iust (a) in our Lord: (b) praying becommeth the righteous.

(a) Not in yer selues. (b) Praise is not comelie in the mouth of a sinner. Eccl. 15. 2. Confesse ye to our Lord on (c) the harpe: on (d) a psalter of ten strings sing to him.

(c) In mortification, offering your bodies a liuing hoste, Rom. 12. (d) Of this instrument this booke is called the Psalter: and it signifieth the obseruation of the ten commandments, without which no praise pleaseth God.

3. Sing ye to him (e) a new song: sing wel to him in iubilation.

(e) Praising God for the grace of Christ in the new testament.

4. Because the (f) word of our Lord is right, and al his workes are (g) in faith.

(f) Gods rules and precepts are most iust and right. (g) He performeth whatsoever he promiseth.

5. He loueth (b) mercie and iudgement: the earth is ful of the mercie of our Lord.

(b) God euer ioyneth these vertues together.

6. By (i) the word of our Lord the heauens are established: and by the spirit of his mouth al the power of them,

(i) Gods word is omnipotent

7. Gathering together the waters of the sea, as it were in a bottel: putting the depths (k) in treasures.

(k) Vnknowen, as riches hid in secret places.

8. Let al the earth feare our Lord: and let al the inhabitants of the world be moued at him.

9. Because he said, and they were made: he commanded and they were created,

10. Our Lord (l) dissipateth the counsels of nations: and he reproveth the cogitations of people, and he reproveth the counsels of princes.

(l) As in Babylon he confounded their tongues:

11. But the couniel of our Lord abydeth for euer, the cogitations (m) of his hart in generation and generation.

(m) His absolute wil is alwayes fulfilled.

12. Blessed is the nation, whose God is our Lord: the people whom he hath chosen for his inheritance.

(n) The people of Israel in the old testament: and Christians of al nations in the new.

13. Our (o) Lord hath looked from heauen: he hath seen al the children of men.

14. From his prepared habitation he hath looked vpon al that inhabite the earth.

15. Who (p) made their harts feuerally: who vnderstandeth al their workes.

(p) Gods wisdom infinit.

16. The (q) King is not faued by much power: and the gyant shal not be faued in the multitude of his strength.

(q) No power in earth is of anie force without God.

17. The horse sayleth (r) to Isaac, (s) and in the abundance of his force he shal not be faued.

(r) Of his master (s) or of himselfe.

18. Behold the eies of our Lord be vpon them that feare him: and on them, that hope vpon his mercie.

19. That he may deliuer their soules from death: and nourish them in famine.

20. Our soule expecteth our Lord: because he is our helper and protector.

21. Because in him our hart shal reioyce: and we haue trusted in his holie name.

(t) Let thy mercie, o Lord, be made vpon vs, as we haue hoped in thee.

(s) O God which hast al perfection, shew thy mercie in protecting & sauing al that trust in thee.

## PSALME XXXIII.

Gods prouidence.  
The 3. key.

King Dauid by his owne example being deliuered from danger, exhorteth al men to render shankes for Gods benefits: 12. shewing wherein iustice consisteth, 16. and Gods special prouidence towards the iust.

This Psalme is also composed in order of the Alphabet.

1. To Dauid, when he changed his countenance before (a) Abimelech, and he dismissed him, and he went away (1. Reg. 21.)

(a) His proper name was Achis, 1. Reg. 21. but al Kings of Palestina were called Abimelech, as Pharao in Ægypt, Nabuchodonosor in Babylon.

2. (b) W-IL blesse our Lord at (c) al time: his prayse alwayes in my mouth.

(b) I prayse God (c) both in prosperitie and aduersitie.

3. In our Lord (d) my soule shal be praised: let the milde heare, and reioyce.

(d) When I serue our Lord, my soule shal be praised in his seruice.

4. Magnifie ye our Lord with me: and let vs exalt his name for euer.

5. I haue sought 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 (e) poore man hath cried, and our Lord hath heard him: and from al his tribulations he hath saued him.

(e) Euerie man, be he how poore soeuer, when he prayeth shal be heard.

8. The (f) Angel of our Lord shal put in himselfe about them that feare him: and shal deliuer them.

(f) The proper Guardian Angel of euerie one.

9. Talt ye, and see that our Lord is sweete: blessed is the man, that hopeth in him.

10. Feare (g) ye our Lord al ye his Saints: because there is no lacke to them that feare him.

(g) With filial feare.

11. The (h) rich haue wanted, and haue been hungrie: but they that seeke after our Lord shal not be diminished of any good.

(h) The rich of this world setting their mind vpon their wealth, are poore in spiritual gifts.

12. Come children, heare me: I wil teach you the feare of our Lord.

13. Who is the man (i) that wil haue life: loueth to see good daies?

(i) Euerie one desireth to be happie, but he indeed shal be happie, that flyeth from euil, and doth good.

14. Stay thy toug from euil: and thy lips that they speake not guile.

15. Turne away from euil, and doe good: seeke after peace and pursue it.

16. The eies of our Lord vpon the iust: and his cares vnto their prayers.

17. But the (k) countenance of our Lord is vpon them that doe euil things:

to destroy their memorie out of the earth.

(k) God seeing al mens actions & intentions, will render as they deserue.  
18. The iust 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 spirit he wil saue.

20. Manie are the tribulations of the iust: and out of al these our Lord wil deliuer them.

21. Our Lord keepeth al their (l) bones: there shal not one of them be broken.

(l) Though the iust seeme for a time to be forsaken, yet God that giueth them internal strength, wil at last reward and crowne in them his owne gifts.

22. The death of sinners is verie il: and they that hate the iust (m) shal offend.

(m) For their sinne they are suffered to fal into more sinne.

23. Our Lord wil redeeme the soules of his seruants: and al that hope in him (n) shal not offend.

(n) Contrariwise those that accept of his grace, shal finally not offend.

ANNOTATIONS.

PSALME XXXIII.

1. He changed his countenance.) S. Augustin by holic Dauids changing of his countenance, and by changing the King of Geth his name, who in the booke of Kings (where the historic is recorded) is called Achis, and here Abimelech, gathereth that here is an hidden, and great Myserie. Which he explicateth partly by interpretation of the Hebrew names, but more especially by Dauids changing of his countenance, which prefigured Christ, eternal God, becomming also man, and so making great changes in the world. For as Dauid killed Goliath, and for his good act got enuie, so Christ kiling the diuel, and humilitie in Christs members killing pride, are persecuted by the wicked. For Christ was both to the ruine, and Resurrection of manie. He changed Sacrifice and Priesthood. The Jewes had sacrifice according to the order of Aaron, in victims of cattle, and this was in myserie. For there was not then the Sacrifice of the bodie and bloud of our Lord: which the faithful, and those that haue read the Ghospel doe know, which Sacrifice is now spread in al the round earth. A litle after: The Sacrifice of Aaron is taken away, and the sacrifice according to the order of Melchisedech began to be. He therefore, I know not who, changed his countenance? Let it not be, I know not who, for our Lord Iesus Christ is knowne. He would haue our health to be in his bodie and bloud. From whence did he commend his bodie and bloud? from his humiliitie. For vnles he were humble, he would neither be eaten nor drunke. Behold his highnes: In the beginning was the Word, and the Word was with God, and God the Word. Loc the euerlasting meate, and Angels cate it, supernal powers cate it, celestial spirits cate it, and they cate, and are fatted, and the thing remaineth whole, which satiareth and reioyceeth them. How then hath the wisdom of God fed vs with the same bread? The Word was made flesh and dwelt in vs. It were too long to recite this great Doctors whole discourse. He further sheweth that Christ dismissed the Jewes, and went from them to the Gentils. Thou seekest now Christ (saith he) among the Jewes, and findest him not: because he hath changed his countenance. For they sticking to the sacrifice according to the order of Aaron,

A secret great misterie in the title of this Psalme.

Some become worse, some better by Christ. Sacrifice and Priesthood changed.

God most high is become low.

He is our sacramental meate.

Christ left the Jewes & receiued the gentils

The real presence of Christ in the Sacrament.

held not the Sacrifice according to the order of Melchisedech, and haue lost Christ: and the Gentils haue begun to haue him. Again, this holic father willeth vs to remember the Ghospel: When our Lord Iesus Christ spake of his bodie, he said: Vnles you eate the flesh of the Sonne of man, and drinke his bloud, you shal not haue life in you: because he had changed his countenance, this seemed as furie and madnes vnto them, to giue his flesh to be eaten of men, & his bloud 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 madnes: Eate ye my flesh, and drinke my bloud? He seemed to be madde. Thus S. Augustin. Neuer imagining the figuratiue interpretation of our new Sacramentaries: who say Christ gaue no more but a figure of his bodie & bloud, for then it had been easily vnderstood by the Capharnaites, and no such contradiction nor murmuring had happened. Yet S. Augustin saith more plainly, if more plaine may be: Christ caried himselfe in his owne hands. And how this can be done (brethren) in man, who can vnderstand? For who is caried in his owne hands? A man may be caried in the hands of others, no man is caried in his owne hands. 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 hands, when giuing his verie bodie, he said: This is my bodie, for he caried his bodie in his owne hands.

Not only faith, but good workes with faith iustifie.

14. 15. Stay shy song, &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 auaylable to iustice, nor to euerlasting life.

Catech. Ro p. 2. c 3. q. 24

PSALME XXXIII.

Christs perfection. The 5. key.

Dauid in figure of Christ, prophetically by way of innuocating Godshelp, foresheweth his persecution, and the iust reuenge vpon his persecutors, 9. wish praise to God. 13. His charitie towards his cruel aduersaries, 17. whom neuertheless God punissheth, 20. for pretending peate in words, and in fact persecuting: 23. rendering to al as they deserue.

1. To (a) Dauid himself.

(a) Dauid signifieth beloued, desirable, or strong of hand, that is Christ, about al beloued of God, desired of man, the strong conquerour of death and hel. S. Aug. in hunc locum.

IVDGE (b) O Lord them that hurt me: ouerthrow them that impugne me.

(b) By way of imprecation he prophecietieth that God wil ouerthrow the persecutors of Christ, and of Christians.

2. Take (c) armour and (d) shield: and rise vp to helpe me.

(c) Offensiuus (d) Defensiuus.

3. Bring forth the sword, and (e) shut vp against them, that persecute me: say to my ioules: I am thy saluation.

(e) Preoccupate and preuent the malice of the persecutour.

4. Let them (f) be confounded & ashamed, that seeke my soule.

(f) Such a punishment and confusion shal fal in the end vpon al the malicious, after that the iust shal haue overcome tribulations.

Let them be turned backward, and be confounded that thinke euil against

against me.

5. Berthey made as dust before the face of winde; and the Angel of our Lord streinting them.

6. Let their way be made darkenesse and slippernesse: and the Angel of our Lord pursuing them.

7. Because they haue hid the destruction of their snare for me without cause: in vaine haue they vpbroyded my soule.

8. Let the snare which he knoweth not come on him; and the net, which he hath hid, catch him: and let him fall into the verie same snare.

9. But (g) my soule shal reioyce in our Lord: and shal be delighted vpon (h) his saluation.

(g) In the time of trouble in hope, (h) after deliuerie, in eternal saluation.

10. Al my bones shal say: Lord, who is like to thee?

Deliuering the needie from the hand of them that are stronger then he: the needie and poore from them that spoile him.

11. (i) Vniust witnesses ryding vp, asked me things that (k) I knew not.

(i) Such false witnesses did rise against Christ. Mat. 26. (k) Things that were not for God himselfe that knoweth al things, knoweth not that which neither was, is, nor can be.

12. They repayed me euil thing for good, (l) sterilitie to my soule.

(l) They made priuation of my life: verified in Christ, not in Dauid, for he was killed by his enemies.

13. But I whē they were troublesome to me, (m) did put on cloth of haire.

(m) Al our Sauours life was penance for others, needing none for himself.

I humbled my soule in taunting: and my prayer shal be turned into my bosome.

14. As a (n) neighbour, as our brother, so did I please: as mourning and forowful to was I humbled.

(n) Christ the good Samaritan, that relieved the wounded man. Luc. 10.

15. And they (o) reioyced against me, and (p) came together: (q) scourges were gathered together vpon me, and I was (r) ignorant.

(o p q) Al this was fulfilled according to the letter in our Sauours passion. (r) Our Lord knoweth not anie iust cause, why the Iewes so persecuted him, for they had no iust cause but meere malice.

16. They were dissipated, and not compunct, they tempted me, they scorned me with scorning: they gnashed vpon me with their teeth.

17. Lord (s) when wilt thou regard? (t) restore thou my soule from their malignitie, myne only one from the lions.

(s) As Psal. 21. and Mat. 27. God why hast thou forsaken me? not deliuered me from temporal death, not yealded me such consolation, as thou gauest other Saints in their agonie? (t) A Prophecie of Christs resurrection.

18. I wil confesse to thee in (v) the great Church, in a graue people I wil prayse thee.

(v) Prophecie of the Catholike Church as Psal. 21.

19. Let them not reioyce ouer me that are my aduersaries vniustly: (w) that hate me without cause, and twinkle with the eyes.

(w) This place is applied by our Sauour to himselfe. Ioan. 13.

20. Because they spake indeed (x) peaceably to me: and in the anger of the earth speaking they meant guiles.

(x) The Pharisees and Herodians said: Master we know that thou art a true speaker &c. meaning to iutrap him with treason. Mat. 22.

21. And they (y) opened their mouth awide vpon me: they said, Wel, wel, our eyes haue seen.

(y) The same Pharisees and Priests iudged him worthy of death, and procured the people to crie: Crucifie him, crucifie him.

22. Thou hast seen, o Lord, keep not silence: (z) Lord depart not from me.

(z) Againe his Resurrection is prophecied.

23. Arise and attend to my iudgement: my God, and my Lord vnto my cause

24. Iudge me according to thy iustice, o Lord my God, and let them not reioyce ouer me.

25. Let them not say in their harts: Wel, wel, to our soule: neither let them say, We haue deuoured him.

26. Let (a) them blush and be ashamed together, that reioyce at my euils.

(a) At the day of iudgement the wicked shal receiue sentence of damnation.

Let them be clothed with confusion and shame, that speake great things vpon me.

27. Let (b) them reioyce and be glad, that wil my iustice: and let them say alwayes: Our Lord be magnified, that wil the peace of his seruant.

(b) The Blessed in eternal glorie.

28. And my tong shal meditate thy iustice, thy prayse al the day.

## P S A L M E XXXV.

Gods prouidence.

The 3. key.

The Prophet describeth the wicked malice of obstinate sinners. 6. Against which he opposeth Gods infinite goodnes, 9. with his prouident mercie towards the worst: and iust reward of the good; 12. praying to escape the dangerous gulfe of pride.

1. (a) Vnto the end, to (b) the seruant of our Lord Dauid himselfe.

(a) More specially describing the state of men in the new testament, then in the old. (b) Instruction for Dauid, not as a King, or a Prophet, but as the poore seruant of God.

2. **T**H E vniust hath said within himselfe, that he (c) would sinne: there is no feare of God before his eyes.

(c) Wittingly and resolutely preferring wicked life before vertuous.

3. Because he hath done deceitfully in his sight: (d) that his iniquitie may be found vnto hatred.

(d) God so hateth sinne committed of meere malice, that he commonly reiecteth such sinners, and more often offereth new grace to those, that sinne of frailtie or ignorance.

4. The words of his mouth are iniquitie, and guile: he (e) would not

vnder it and that he might doe well.

(e) Some ignorance is inuincible, when one hath a good wil to learne, doing his endeuaour to know the truth in doctrine, & his dutie in manners; but can not get knowledge therof, and then he is excused before God, though he erre in opinion, or in fact: others are negligent to learne, and their error is grosse ignorance, and is a sinne, greater or lesse, according to the importance of the thing, which they ought, to know. Others are more wilful, desiring to be ignorant: that they may sinne with the lesse remorse, or repining of their owne conscience, and this is affected ignorance, and most hainous and odious sinne. For which God often leauing them destitute of ordinarie grace, which he giueth to others, they fall into reprobate sense, and into more horrible finnes.

5. He hath meditated iniquitie in his bed: he hath set himselfe on euery way not good, and malice he hath not hated.

6. Lord (f) thy mercie is in heauen: and (g) thy truth euen to the clouds.

(f) God doth not vterly shut vp his mercie from the most wilful & wicked sinners, but giueth them sometimes good motions, and sufficient helpe, that they may repent, be iustified, & saued, if they doe not wittingly harden their owne harts, and stil wilfully repel Gods grace. (g) For so God promiseth (who is most faithful) that he wil forgie sinners, and receiue them into his fauour againe, whensoever they resolving to serue him, repent and cease to sinne.

7. Thy iustice as the hills of God: thy iudgements are great depth.

Men! & (b) beasts thou wilt saue, o Lord, 8. as thou (i) hast multiplied thy mercie, o God.

(b) Thou, o God, that hast care of al creatures, not only of men but also of brute beasts, art euer readie of thy part to saue both moderate men, in whom the light of reason remaineth, and also grosse senseles persons, which are become brutish like horse and mule or other beasts. (i) For so our Lord multiplieth his mercie.

But (k) the children of men (l) that hope in the couert of thy wings,

(k) Yet with condition that senseles or brutish men, must become reasonable men, the children of men, not colts, whelps, pigs &c. (l) Sinners thus conuerted shall not only haue al necessaries in this life, as al liuing creatures haue in this world, but also shall hope of spirital, heauenly, & eternal glorie prepared for Angels, and children of men: as in the verses following.

9. They shall be inebriated with the plentie of thy house: and with the torrent of thy pleasure thou shalt make them drinke.

10. Because with thee is the fountaine of life: and in thy light we shall see light.

11. Extend thy mercie to them that know thee, and thy iustice to them, that are of a right hart.

12. Let (m) not the foote of pride come to me: and let not (n) the hand of a sinner moue me.

(m) Lest anie impediment hinder the obtayning and possession of eternal reward, the iust must specially pray not to be infected with pride: (n) nor be overcome by the forcible tentations of other sinners, by perswasion, nor euil example.

13. There (o) haue they tallen that worke iniquitie: they were expelled, (p) neither could they stand.

(o) The first sinne, to wit of diuels, was pride, and mans sinne was by perswasion of the diuel. (p) Neither of which could escape punishment.

## PSALME XXXVI.

An exhortation  
to contempt  
of this world.  
The 7. key.

An exhortation not to enuie nor imitate the euil, who for most part prosper in this world, and are damned eternally: but to flye euil and doe good, dul, considering that God diuersly permitteth and punisheth the wicked, and likewise comforteth and afflicteth the iust, al for their good,

This Psalme is composed in order of the Alphabet, euerie distick beginning with a diuers letter, to moue the reader to diligent attention, which may serue in place of a larger commentarie.

1 A Psalme (a) to David himselfe,

(a) For Dauids and euery iust mans instruction.

**H**AUE (b) no emulation toward the malignant: neither enuie them that doe iniquitie.

(b) Neither be thou offended that the wicked doe prosper in this world, nor imitate them that thou maist also prosper.

2. Because (c) they shall quickly wither as grasse: and as the blossoms of herbes they shall soone fall.

(c) For: al this life, & consequently the prosperitie therof is short, and vncertaine.

3. (d) Hope in our Lord and doe good: and inhabit the land, and thou (e) shalt be fed in the riches therof.

(d) Put thy trust in God, liuing content in this world: (e) & he wil giue thee that is necessarie.

4. Be delighted in our Lord: & he wil giue thee the petitions of thy hart.

5. (f) Reueale thy way to our Lord, and hope in him: and he wil doe it.

(f) Commend al thine affaires to God.

6. And he wil (g) bring forth thy iustice as light: and thy iudgement as midday: 7. be subiect to our Lord, and pray him.

(g) Partly making vertue appeare to the comfort of the vertuous, and example of others in this life, but especially in the next world.

Haue no emulation in him, that prospereth in his way: in a man that doth iniustices.

8. Cease from wrath, and leaue furie: haue not emulation that thou be malignant.

9. Because they that are malignant, shall be cast out: but they that expect our Lord, the same shall inherite (h) the land.

(h) The land of the liuing.

10. And yet a litle while, and the sinner shall not be: and thou shalt seeke his place, and shall not find it.

11. But the meeke shall inherite the land, and shall be delighted in multitude of peace.

12. The sinner shall obserue the iust: & shall gnash vpon him with his teeth.

13. But our Lord shall corne him: because he foreseeth that his day shall come.

14. Sinners haue drawn out the sword: they haue bent their bowe;

That they may deceiue the poore and needie : that they may murder the right of hart.

15. Let (i) their owne swords enter into their harts : and let their bowe be broken.

(i) By way of imprecation (as in manie other places) the Prophet foresheweth that wicked men shal fal into the euils, which they prepare for others.

16. Better is a litle to the iust, aboue much riches of sinners.

17. Because the armes of sinners shal be broken in pieces : but our Lord confirmeth the iust.

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. because the sinners shal perish.

But the enemies of our Lord forthwith as they shal be honoured and exalted, vanishing shal vanish as smoke.

21. The sinner shal borrow, and not pay : but the iust is merciful and wil giue.

22. Because they that blesse him shal inherite the lād : but they that curse him shal perill.

23. With our Lord the step of man shal be directed : and he shal like wel of his way.

24. When (k) he shal fal, he shal not be brused : because our Lord putteth his hand vnder.

(k) Though the iust fal of frailtie or ignorance into venial sinne, yet Gods grace shal stay him that he fal not into mortal. The iust falleth seuen times in the day, & riseth. Prou. 24.

25. I haue been yong, for I am old : and I haue not seen the iust forsaken, (l) nor his seede seeking bread.

(l) So King Dauid obserued : and it very rarely happeneth, that the iust or their children are destitute of necessaie sustentance in this world. If it chance in some, it is to their greater merite, and is manifestly recompensed in spiritual goods. In which sense S. Basil expoundeth, that it is alwayes verified. For God euer rewardeth good workes either temporally, or spiritually, or both wayes. S. Augustin also (con. 3. in hunc Psal.) exemplifieth in Abraham, Isaac, and Iacob with al his familie, who were forced to goe into other countries by reason of famine, and by Gods prouidence 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 so iust persons sought their bread in necessitie, he expoundeth this holie Scripture in the Allegorical sense, that the Church from her beginning in Jerusalem to the end of the world, neuer wanteth the true word of God, true raich and doctrine, which is the spiritual bread wherewith the soule is nourished.

26. Al the day he is merciful and lendeth : & his seede shal be in blessing.

27. (m) Decline from euil, & doe good: and (n) inhabite for euer & euer.

(m) In these two principles, Declining from euil and Doing good, true iustice consisteth. (n) And he that finally obserueth these two points, merieth and shal possesse heauen.

28. Because our Lord loueth iudgement, and he wil not forsake his saints: they shal be preferred for euer.

The vniust shal be punished: and the seed of the impious shal perish.  
29. But the iust shal inherite the land: and shal inhabite for euer and euer ypon it.

30. The mouth of the iust shal meditate wisedome, and his tong shal speake iudgement.

31. The law of his God in his hart: and his steps shal not be supplanted.

32. The sinner considereth the iust: and seeketh to (o) murder him.

(o) To draw him to mortal sinne, which is death of the soule.

33. But our Lord wil not leaue him in his hands: neither wil he condemne him, when iudgement shal be giuen of him.

34. Expect our Lord, and keep his way: and he wil exalt thee, that thou mayst inherite the land: when the sinners shal perish: thou shal see.

35. I haue seen the impious highly exalted, and advanced as the cedars of Libanus.

36. And I passed by, and behold he was not: and I sought him, and his place was not found.

37. Keepe innocencie, and see equitie: because there are (p) remaines for the peaceable man.

(p) Rewards.

38. But the vniust shal perish together: the remaines of the impious shal perish.

39. But the saluation of the iust is (q) of our Lord: and he is their protectour in the time of tribulation.

(q) Mans iustice and wel doing is not of his owne power but of Gods grace.

40. And our Lord wil helpe them, and deliuer them: and he wil take them away from sinners, and saue them, because they haue hoped in him.

PSALME XXVII.

King Dauid, or anie other penitent, earnestly prayeth God to remitte his sinnes, and mitigate the paines which he acknowledgeth himselfe to haue deserved, 12. Lamenting the afflictions which he suffereth by such as sometimes were his friends, 14. whose tentations he now resisteth, trusting in God, resigning himselfe to Gods wil, confessing his owne iniquitie, and humbly praying for Gods helpe.

1. A Psalm of Dauid, in (a) recordation of the sabbath.

(a) In remembrance that by sinne we lost the rest and peace, which man had in the state of innocencie; secondly we lost the peace of conscience; thirdly the rest and peace of eternal felicitie.

2. LORD (b) rebuke me not in thy furie: (c) nor chastise me in thy wrath.

(b) Condene me not to eternal paine: (c) nor punish me in purgatorie fire; but purge me so in this life, that the purging fire be not needful. By which fire (saith S. Aug.) though some shal be saued: grauior tamen critic ille ignis, quam quicquid potest homo pati

Pro. 31.  
I/a. 51.

The third penitential Psalm.  
The 7. key.

Ecl. 1

part in hac vita) yet that fire shal be more grievous, the whatsoeuer a man can suffer in this life. S. Gregory also expoundeth this same place, as if Dauid sayd thus: I know it wil come to passe, that after the end of this life, some shal be cleansed by purging flames. Some shal be vnder the sentēce of eternal damnatiō. But because I doe esteeme that transitorie fire more intolerable then al present tribulation, I desire not only not to be rebuked in furie of eternal damnatiō, but also I feare to be purged in the wrath of transitorie correction. Thou therefore, o Lord, whom I serue in my spirit; whom I know to be the Sauour of al men, rebuke me not in furie of perpetual damnation, nor chastice me in wrath of purging punishment. See *Annotat. Ps. 6.*

3. Because (d) thy arrowes are fast sticked in me: and thou hast (e) fastned thy hand vpon me.

(d) Afflictions of mind and bodie sent by thy iust iudgement. (e) Thou hast struck me with an heauie hand.

4. There is (f) no health in my flesh at (g) the face of thy wrath: my bones haue no peace at (b) the face of my sinnes.

(f) I already feele in my flesh, in al my bones, and powers, great affliction, (g) considering thy iustice (b) and my sinnes.

5. Becau. c mine iniquities are gone (i) ouer my head: and as a (k) heauie burden are become heauie vpon me.

(i) Which are exceedingly increased, almost ouerwhelming my spirit. (k) Sinnes not washed away by penance by their weight carie the soule into more and more wickednes.

6. My (l) scarres are putrified and corrupted, because of my foolishnes.

(l) Still corrupting those parts which were whole before, as a pestered sore that is not cured.

7. I am become miserable, and am made (m) crooked euen to the end: I went sorowful al the day.

(m) Not able to goe streight to doe anie good worke, being guiltie of grieuous sinne.

8. Because (n) my loynes are filled with illusions: and there is no health in my fleshi.

(n) Concupiscence striuing in me.

9. I am afflicted and am humbled exceedingly: I (o) roared for the groaning o: my hart.

(o) From the sorrow of my hart my voice hath broken out into clamour.

10. Lord (p) before thee is al my desire: and my groning is not hid from thee.

(p) O God thou knowest my desire, to be restored to thy fauour.

11. My hart is troubled, my strength hath forsaken me: and the light of mine eyes, and the same is not with me.

12. My (q) freinds, and my neighbours haue approached, & stood against me.

(q) Those that were my freinds and companions in sinne are become myne enemies, because I forsake them.

And they that were neere me, stood far off: 13. and they did violence which sought my soule.

And they that sought me euils (r) spake vanities: and meditated guiles al the day.

(r) Sought by al meanes to intangle me againe.

14. But I as (j) one deafe did not heare: and as one dumme not opening

his mouth.

15. And I became as a man not hearing: and not hauing reproofs in his mouth.

16. Because (t) in thee, o Lord haue I hoped, thou wilt heare me, o Lord my God.

(t) I Now, relie vpon thee, o God.

17. (v) Because I said: Left sometime mine enemies reioyce ouer me, and whiles my feete are moued, they spake great things vpon me.

(v) For this cause I am returned to thee and doe pray that mine enemies may not preuaile against me.

18. Because I (w) am readie for scourges: and my sorow is in my sight alwaies:

(w) I resigne my selfe to thee.

19. Because (x) I wil declare my iniquitie: and I wil (y) thinke for my sinne.

(x) Though thou knowest al, yet with mouth confession is made to saluation. (y) And I meditate of that which my sinne hath deserued.

20. But mine enemies liue, and are confirmed ouer me: and they are multiplied that hate me vniustly.

21. They that repay euil things for good, (z) detracted from me: because I folowed goodnes.

(z) One kind of detraction is in reuealing secret faults, an other in feyning and imputing false crimes, the third (here mentioned) in calling vertue vice, as penance hypocrisie.

22. (a) Forsake me not, o Lord my God, depart not from me.

Attend vnto my help, o Lord the God of my saluation.

(a) Grant me Lord final perseuerance in thy grace, and seruice.

## P S A L M E XXXVIII.

Gods providence.  
The key.

*A iust man in remedies persecution resolueh to suffer al with peace and silence: praying God to take him from this world, confessing the vanities thereof, S. and relying on Gods providence (i. i. who punisheth man for his sinnes) prayeth for release.*

1. Vnto (a) the end, to (b) Idithun himselfe, a canticle of Dauid.

(a) Some expound this Psalme of the Iewes in captiuitie in Babylon, but this title, and the matter conteyned shew, that it rather pertaineth to the new Testament.

(b) To be song by Idithun and his scolars & successours, or rather by Christians.

2. I (c) HAVE said: I wil keepe my waies, that I offend not in my tongue.

(c) Weake men in affliction, not able to deliuer themselues, seeke reuenge, by murmuring and other euil speeches, but the perfect resolue to rule their tongues: I haue set a gard to my mouth, when the sinner stood against me.

3. I was dumme and humbled, and kept silence (d) from good things: and (e) my sorrow was renewed.

(d) Euen to forbear some times from their owne iust defence: (e) though thereby they indure more persecution,

4. My (f) hart waxed hote within me: & in my meditatio a fyre shal burne.

(f) Sorow suppressed maketh the hart to burne with zeale and indignation.

5. I haue spoken in my tong: Lord (g) make mine end knowne to me.  
 (g) If it may please thee, let me know how long I shall liue, desiring to dyet: as Elias desired. 1. Ree 19.

And the number of my daies what it is: that I may know what is lacking to me.

6. Behold thou hast put my dayes measurable, and my (b) substance is as nothing before thee.

(b) My life and al that I haue is as nothing compared to thy eternitie. Doubles al things are vanitie, euerie man liuing.

7. Surely man passeth as (i) an image, yea and he is troubled (k) in vayne.

(i) As a shadow or image appearing in a glasse, which is quickle forgot. (k) Therefore there is no cause man should be troubled in mind for temporal miseries.

He gathereth treasure, and knoweth not to whom he shall gather them.

8. And now what is my expectation? is not our Lord? and my substance is with thee.

9. From al mine iniquities deliuer me: (l) a reproch to the foolish thou hast giuen me.

(l) Thou hast suffered me to be reproched by the foolish that prosper in this world.

10. I was dumme, and opened not my mouth, (m) because thou didst it: 11. Remoue thy scourges from me.

(m) I know my tribulation is by thy prouidence.

12. By the strength of thy hand, I haue faynted in reprehensions, for iniquitie thou halt chastised man.

And thou hast made (o) soule pyne away as a spider: but vaynly is euerie man troubled.

(o) My life decayeth as a spider hauing spent al her moysture.

13. Heare my prayer, o Lord, and my petition; with thine eares receiue my teares. Keepe not silence: because I am a (p) stranger with thee, and a pilgrime, as my fathers.

(p) Al men are strangers in this life, heauen being our home.

14. Forgiue me, that I may (q) be refreshed before I depart: and (r) shall be no more.

(q) That I may recouer spiritual strength in this life: (r) after which I shall not be in state to doe free workes of satisfaction nor merite.

P S A L M E XXXIX.

*Christ's faithful members after long expectation congratulate his comming in flesh. 6. He directeth 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 seruants, vnderstanding to satisfie for their sinnes.*

Christ's comming and redeeming of mankind. The 5. key.

1. Vnto (a) the end, a Psalm to Dauid himselfe.

(a) Perteyning vnto the new Testament.

2. **E**XPECTING (b) I expected our Lord, and he hath attended to me.

(b) The

(b) The faithful of the old and new Testament reioyce in the comming of Christ.  
 3. And he heard my prayers, and brought me out of the lake of miserie, and from the myre of dregs.

And hath set my feete vpon a rocke: and hath directed my steps.

4. And he hath put a new canticle in my mouth: a song to our God. Manie shall see, and shall feare: and they shall hope in our Lord.

5. Blessed is the man, whose hope is in the name of our Lord: and hath not had regard to vanities and false madnes.

6. Thou hast done manie thy meruelous things, o Lord my God: & in thy cogitations there is none that may be like to thee.

I (c) haue declared and haue spoken: they (d) multiplied aboute number.

(c) Christ by himselfe and by others preached the Ghospel of saluation. (d) The multiplication of Christians therby.

7. (e) Sacrifice and oblation thou wouldest not: but (f) eares thou hast pertited to me. Heb. 10.

(e) No sacrifice of the old testament sufficed to satisfie Gods iustice for the sinne of man. (f) Christ by the care 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.

Holocaust and for sinne thou didst not require: 8. then said I, Behold I come.

In the (g) 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.

(g) The summe of holie Scripture is of Christs Incarnation & death for redemption of man.

10. I haue (h) declared thy iustice in the great Church, loe I wil not stay my lips: Lord thou hast knowen it.

(h) Againe Christ inculcareth the preaching and receiuing of his Ghospel 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 (i) great Council.

(i) In the greatest and wisest congregations of this world, Christ concealeth not his mercie and truth. So himselfe professed before Annas, Caiphaz, Pilate, and their counsels. Saint Paul preached Christ at Athens, and in manie nations, and so the other Apostles. For their voice went into al the coasts of the earth.

12. (k) But thou, o Lord, make not thy commiserations farre from me: thy mercie, and thy truth haue alwayes receiued me.

(k) The Prophet now speaketh in the name of Christs mystical bodie the Church: praying to be made partaker of mercie, and to be deliured from euils.

13. Because euils haue compassed me, which haue no number: mine iniquities haue ouertaken me, & I was (l) not able to see.

(l) The sinnes also those which belieue in Christ are so manie, that they can not be fully seen in particular.

They are multiplied aboute the haire of my head: and (m) my hart hath for saken me.

(m) I almost faint in considering so manie and so great iniquities amongst those that profess Christ.



14. It may please thee, o Lord, to deliuer (n) me: Lord haue respect to helpe me.

(n) The whole Church prayeth in the name of al for the infirme members.  
15. Let (o) them be confounded and ashamed together, that seeke my soule to take it away.

(o) The Prophet foresheweth that the reprobate for their obstinate malice, seeking to hurt others shall be confounded.

Let them be turned back ward, and be ashamed that wil me euils.  
16. Let them forthwith receiue their confusion, that (p) say to me: Wel, wel.

(p) That skornfully say: Wel, wel: wishing al euil to good men.  
17. Let al (q) that seeke thee reioyce and be glad vpon thee: and let them that loue thy saluation, say alwayes: Our Lord be magnified:

(q) Which not only in mouth and outward profession, but also in sinceritie of hart seeke thee, may with confidence reioyce, and praise God.

18. But (r) I am a begger, and poore: Our Lord is careful of me.  
(r) Christ speaketh in the name of sinners truly repenting, whose finnes he vnder-taketh to redeeme, and wash away by his passion.

Thou art (s) my helper, & my protectour: my God be not slacke.  
(s) The faithfull of the old testament pray for Christs first comming into this world, & the faithfull now pray for his second comming to purge his Church, and to reward the good.

PSALME XL.

The Prophet pronounceth them happie that wil belieue in Christ, comming in humilitie and pouertie. 5. Christ describeth his owne poore afflicted state in this life, by reason he is to satisfie for the finnes of the world; the malice of his aduersaries, 10. especially of Iudas, 11. and by way of prayer, prophesieth his owne Resurrection.

Christ's Passion and Resurrection. The 5. key.

1. Vnto (a) the end, a Psalm to Dauid himselfe.  
(a) Perteyning to the new testament, as appeareth by the 10. verse alleadged by our Saviour.

This Psalm is also applied by the Church in the office of the sick, whom whosoever assisteth in that case, may hope to haue assistance in their owne like necessitie.

2. **B**LESSED is the man that vnderstandeth concerning (b) the needie, and the poore: in (c) the euil day our Lord wil deliuer him.

(b) He is happie that is not scandalized in Christ (Luc. 7. v. 22.) comming in pouertie, & suffering extreme afflictions. (c) He that trusteth in Christ, notwithstanding the contrarie motiues of his worldie miserie, shall be deliuered by him in al distresse.

3. Our Lord (d) preterue him, and giue him life, and make him blessed in the land: and (e) deliuer him not vnto the wil of his enemies.

(d) Our Lord wil giue to such seruants more grace in this life, and glorie in the next. (e) Not suffer him to be ouercome in tentations.

4. Our Lord helpe him (f) vpon the bed of his sorow: thou hast turned al his couch in his infirmicie:

(f) When such constant seruants are sick to death, Christ wil most especially comfort: and helpe them.

5. I said: (g) Lord haue mercie on me: heale my soule, because I haue sinned to thee.

(g) Christ in the behalf of his mystical bodie confesseth their finnes, and prayeth for them.

6. Mine enemies haue spoken euils to me: When shall he die (h) and his name perish?

(h) After death suffered for mankind, Christ riseth, and his name and kingdom is glorious.

7. And if (i) he came in to see, he spake vayne things: his hart hath gathered together iniquitie to himselfe.

(i) Those that came not of good wil, but of malice to obserue Christs deeds and words, carped at both, sometimes saying, he taught against the law, and against Moses; sometyms that he cast out diuels in the power of Beelzebub.

He went forth, and spake together.

8. Al mine enemies whispred against me: they did thinke euils to me.

9. They (k) haue determined an vniust word against me: (l) Shall not he that sleepeth adde to ryse againe?

(k) At last they resoued that he should die. (l) But they could not so suppress his power, for he rose againe in glorie.

10. For (m) the man alfo of my peace, in whom I hoped: who did eate my breads, hath greatly troden me vnder-foot.

(m) By our Saviours application of this verse, it is certaine that the traitour Iudas is here described. Io. 13. v. 18.

11. But thou, o Lord, haue mercie vpon me, and raise me vp againe: and I (n) wil repay them.

(n) In the day of iudgement Christ Iudge of al wil render to euerie one as they deserue.

12. In this I haue knowen that thou wouldst me: because mine enemye shal not reioyce ouer me.

13. But methow hast receiued (o) because of innocencie: and thou hast confirmed me in thy sight for euer.

(o) As before in respect of sinners, Christ iudge of al wil render to euerie one: so here in his owne person he auoucheth his owne innocencie, which made him atopt satisfie for others.

14. Blessed be our Lord the God of Israel (p) from the beginning of the world, and for euermore: q) Be it, be it.

(p) For this mercie of Almighty God in sauing the elect by his Sonnes death he is to be praised for euer eternally (q) Al the Blessed agree in this, that God is eternally to be praised and therto say Amen, So be it, so be it.

Some diuide the Psalmes in to fve books, supposing the first book to end here with these words, Be it, be it: not obseruing that the last psalme hath not this ending. S. Ierom confuteth this opinion by our Saviours and S. Peters naming it the book, not books of Psalmes. Luc. 20. v. 42. Act. 1. Morcouer if this were the end of one book, then the Psalm following should not be called the 41. psalme but the first psalme of the second book.

Io. 13. Act. 1.

## P S A L M E XL I.

*The feruent desire of the iust, 6. much afflicted in this life, 12. and assured hope of eternal ioy.* Eternal glory  
The 10. key.

1. Vnto the end, vnderstanding to the sonnes of (a) Core.

(a) The sonnes of Core repented, and departed from their fathers schisme, and so escaped miraculoſly the horrible pit of damnation, into which their father and his complices fel. Num. 16. v. 10. By which example al seduced and deceived Christians are admonished, not to persist in schisme or other finnes. And wordlie men, ambitious of honour be warned to desire & seeke God aboue al things, first of al the kingdome of heauen (to be liuing members of the Catholike Church) and the iustice thereof to seeke things which are aboue, not which are vpon the earths lest he deliuer them, as it deuoured the complices of Core. Num. 16. v. 31.

2. **E**VEN as the hart (b) desireth after the fountaines of waters: (c) so doth my soule desire after thee, o God.

(b) A hart waxing old, and burdaed with much haire, and great hornes, dra weth a serpent into his nosethrils: so being infected with poyson, desireth most ardently to drinke, and after wards casteth his hornes, and haire, and becometh as it were yong againe. (c) With such feruent desire a true penitent, feeling himselfe infected with poyson of finnes, seeketh the water of Gods grace.

3. My soule hath thirsted after God (d) the strong (e) liuing: (f) when shall I come and appeare before the face of God?

(d) God is omnipotent, and indeed the only true liuing God: diuels who are honoured in idols, can doe no more then God permiteth, and so they can kil the soules, that consent vnto their tentations, but can not restore spiritual liue againe. (f) The soule being iustified, and stil assaulted with new tentations desireth to be with God.

4. My (g) teares haue been breads vnto me day and night: whiles it is said to me daily: (h) Where is thy God?

(g) I haue had no other refection, but to lenise my sorow with weeping. (h) The wicked exprobate the iust, as though God would neuer helpe them, because he suffereth them to be sometimes long in tribulation.

5. These things haue I remembered, and haue powred out my soule in me, because I had passe into the place (i) of a meruelous tabernacle, euen to the house of God.

(i) King Dauid was not permitted to build the temple, much lesse did he enter into anie such meruelous tabernacle in his mortal liue, but must needs be vnderstood, to speake here of the heauenlic tabernacle, prepared by Christ for his seruants.

In the voyce of exultation, and confission: the sound of one feating.

6. Why (k) art thou sorrowful my soule? & why doſt thou trouble me?

(k) The Trophet comforteth himselfe, or anie iust soule, in the hope of euerlasting ioy.

Hope in God, because yet I (l) wil confesse to him: the saluation of my countenance, 7. and my God.

(l) I render thanks and praises.

My soule is troubled to ward my selfe; therefore wil I be mindful of

thee from the land (m) of Iordan, and Hermonijm from the litle mountaine.

(m) Al this life is like to the smal streit place between Iordan and a litle hil called Hermonijm, but from this streitnes the hope of the iust is, to be placed in heauen.

8. Depth (n) calleth on depth, in the voyce of (o) thy shoud-gares. Al thy high things, and thy waues haue passed ouer me.

(n) One tentation stil succedeth another: (o) and the same so great, as if God opened the gates, and suffered them to ouerflow like fluddes of water.

9. In (p) the day our Lord hath commanded his mercie: and (q) in the night a song of him.

(p) But God helpeth in opportunitie, not suffering his seruants to be tempted aboue their strength, giuing them fruit with tentations: (q) yea in the greatest tribulation, he giueth ordinarily most comfort, making them sing spiritually in hart, if not also in voyce.

With me (r) is prayer to the God of my life: 10. I wil say to God: Thou art my defender.

(r) One special meanes to procure diuine consolation is prayer in distresse.

Why hast thou forgotten me? and why goe I sorrowful, whiles mine enemie afflicteth me?

11. Whiles my bones are broken, mine enemies that trouble me haue vpbayed me:

Whiles they say to me day by day: Where is thy God?

12. Why art thou heauie, o my soule? & why doſt thou trouble me? (s) Hope in God, because yet I wil confesse to him: the saluation of my countenance, and my God.

(s) Stil the iust soule taketh comforth in assured hope of saluation, the eternal vision of God.

## P S A L M E XL II.

*The iust innocates Gods sentence against the deceitful, that seeke his spiritual ouershow, 4. acknowledge his helpe, from Almighty God the B. Trinitie, in whose vision glorie consisteth.*

1. A Psalme (a) of Dauid.

(a) Holie Dauid often prefiguring Christ, here representeth euerie faithful seruant of God, and particularly when they begin a great and holie worke; as when Priests celebrate the diuine Sacrifice, they with their assistants recite by interchangeable verses this Psalme.

**I**V D G E (b) me, o God, & discern my cause from the nation not holie, from the vniust and deceitful man (c) deliuer me.

(b) After that we haue examined, and prepared our selues to the most holie Sacrifice and Sacrament, according to S. Paul admonition (let a man proue himselfe, and so eate this bread, & drinke this chalice, 1. Cor. 11.) we pray God, to iudge between our true sincere intention, and the vniust deceitful endeauours of our enemie: (c) and so to deliuer and protect vs from suttile malice.

2. Because thou art God (d) my strength: (e) why hast thou repelled me; and why goe I sorrowful (f) whiles the enimie afflicteth me.

(d) With thee I can doe anie thing, without thee nothing, (e) thou seemest sometimes not to regard me, (f) whiles tentations are more sensible then thy grace.

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.

(g) As thou hast sent Christ the light and truth into this world, grant vs the same now in particular. (h) These two gifts of God, the light of knowing our duties and truth, with sincere intention to performe the same, haue brought vs into thy Church and vnto thy Altar.

4. And (i) I wil goe in to the altar of God: to God, which (k) maketh my youth ioyful.

(i) Accompanied with light of truth, & sincere intention, we confidently approach to thine Altar, o God, (k) who changeest our old corruption into newnes of life.

5. I wil confesse to thee (l) on the harpe (m) o God (n) my God: (o) why art thou sorrowful, o my soule: and why dost thou trouble me?

(l) But to this purpose we praise God on the harpe, mortifying our affections.

(m) (n) The former word is of the plural number in hebrew, Eloim, the other of the singular, signifying the Blessed Trinitie, one God. (o) Thou needest not therefore my soule to be pensive or desolate.

6. (p) Hope in God, because yet (q) wil I confesse to him: the saluation (r) of my countenance, and (s) my God.

(p) But trust in God, (q) praise him, (r) whom I hope to see face to face, (s) the true eternal God.

PSALME XLIII.

The Prophet describeth the first calling, and difficulte state of the Iewish nation, 6. their prosperitie at other times. 10. Againe their afflictions in captiuitie, and persecutions.

The state of the Iewes. The 4. key.

1. Vnto (a) the end, for the sonnes of (b) Core to vnderstanding.

(a) Though this Psalme doth first and literally pertaine to the people of Israel, yet al things happening to them, were in figure of the Christiã Catholike Church, which began with difficulties, afterwards prospered, and againe suffereth much persecution. (b) Core signifieth caluus, bauld also caluaria a seul, or place of seuls: the name of the place where our Sauour was crucified: so the children of Core signifie the children of Christ. S. Aug.

2. **G**OD we haue heard with our eares: our fathers haue declared to vs.

The (c) worke that thou hast wrought in their dayes: & in the dayes of old.

(c) The particular calling of Abraham out of Chaldea, protection of him, and Isaac, and Iacob, the deliuerie of al Israel out of Aegypt, and establishing them in the promised land of Chanaan, with innumerable, great, & strange things done for them.

3. Thy hand destroyed the nations, and thou didst plant them: thou didst

afflict the peoples, and expel them.

4. For (d) not by their owne sword did they possesse the land, and their owne arme did not saue them:

(d) The Isralites conquered not by ordinarie power, but by the miraculous hand of God. See Iosue 23.

But thy right hand, and thine arme, and the illumination of thy countenance: because (e) thou wast pleased in them.

(e) Not that this people deserued of themselves, but of Gods free election, al the world being wicked, he gaue peculiar grace to Abraham, Isaac, Iacob, and some others, & then for their sakes protected the whole people, in them conferuing a visible Church.

5. Thou art the same my King and my God: which commandest the saluations of Iacob.

6. In (f) thee we shal turne out our enemies with (g) the horne, & in thy name we shal contemne them that ryse vp against vs.

(f) As in former examples, so in Dauids time, not mans strength, but Gods hand gaue them great victories. (g) As an ox with his horne casteth a smal thing into the wind.

7. For I wil not hope in my bow: and my sword wil not saue me.

8. For thou hast saued vs from them that afflict vs: and them that hate vs thou hast confounded.

9. In God we shal be prayesd al the day: and in thy name we wil confesse for euer.

10. But (h) now thou hast repelled and confounded vs: and thou wilt not goe forth, o God, in our hosts.

(h) The Prophet foretelleth that after prosperitie God would suffer the Iewes to fall into captiuitie, & manie afflictions, which also signified allegorically diuers states of Christiã Church.

11. Thou hast turned vs backe behind our enemies: and they that hated vs spoyled for themselves.

12. Thou hast given vs as sheep that are to be eaten: and thou (i) hast dispersed vs among the nations.

(i) The Iewes are now mercelously dispersed and depressed.

13. Thou hast sold thy people (k) without price: and there was (l) no multitude in the exchanges of them.

(k) In the destruction of Ierusalem the remnant of the people were sold for smal, as it were for no price. They had sold Christ for thirtie pence; (l) a id now no multitude, nor number of money at al was given for them, but thirtie of them were sold for one pennie. Iosephus de bello Iudaico.

14. Thou hast made vs a reproch to our neighbours, a scorne and mocking stock to them that are round about vs.

15. Thou hast made vs for a parable to the Gentils: a wagging of the head among the peoples.

16. Al the day my thame is against me, and the confusion of my face hath couered me.

17. At the voyce of the vpbroyder, and the reprocher: at the face of the enimie and persecutour.

18. Al these things haue come vpon vs, (m) neither haue we forgotten

thee: and we haue not done wickedly in thy testament.

(m) Vntil Christs passion the Iewish people did not wholly fal from God and true religion. And of them were chosen the Apostles, and manie others, that founded and propagated the Church of Christ.

19. And our hart hath not reuolted backward: & (n) thou hast declined our paths from thy way.

(n) The negatiue particle is here vnderstood by zeugma, according to the hebrew, thus: Our hart hath not reuolted backward, neither hast thou suffered our paths to decline from thy way.

20. Because thou hast humbled vs in the place of affliction, and the shadow of death hath couered vs.

21. (o) If we haue forgotten the name of our God, and if we haue spred forth our hands to a strange God,

(o) An other hebrew phrase, if we haue, for, we haue not.

22. Wil not God enquire of these things? For he knoweth the secrets of the hart.

Rom. 8. Because (p) for thee we are killed al the day: we are esteemed as sheepe of slaughter.

(p) The Prophets and others, persecuted partly before Christ, much more the Apostles, and other Christians in the new Testament.

23. (q) Arise, why sleepest thou, o Lord: Arise, and expel vs not to the end.

(q) A prayer in affliction.

24. Why dost thou turne away thy face, forgettest our pouertie and our tribulation?

25. Because (r) our soule is humbled in the dust: our (s) bellie is grieved in the earth.

(r) We are at deaths dore, readie to become dust. (s) Lying as groueling forwoing on the earth: Arise Lord, helpe vs: and redeeme vs for thy name, til thou deliuer vs from these tribulations.

PSALME XLIIII.

David singularly moued in hart and tongue, 3. prophesieth Christs excellencie, in dowing his Church with most worthe dowries. 11. By way of exhortation foresewing her internal and external beautie: 17. with perpetual succession of Pastours feeding the flock euen to worlds end.

Christ most excellently in dowing his Church. The e. key.

1. Vnto (a) the end, for them, (b) that shal be changed, (c) to the sonnes of Core. (d) for vnderstanding, (e) Canticle for the beloued.

(a) Perteinyng to the new Testament. (b) Gentils conuerted from paganism to Christianitie: (c) and al others returning from schisme, or other sinnes. (d) for their instruction. (e) This Psalme is a marriage song of the beloued bridgrome and bride, Christ and his Church.

2. MY (f) hart hath vttered (g) a good word: I tel my workes (h) to the King.

(f) I haue

(f) I haue receiued by diuine inspiration in my hart and cogitation, (g) a most high Myserie. (h) To the honour therefore and glorie of this King (whom I secretly see in my hart) I vtter and referre al my workes, and this particular Canticle.

Ny (i) tongue is the penne of a scribe, that (k) writeth swifly.

(i) From the abondance of my hart, my tongue also speaketh, (k) & that presently without delay.

3. (l) Goodly of beautie aboue the sonnes of men, grace is powred abrode in thy lips: therefore hath God blessed thee for euer.

(l) Description of Christ, most excellent in al internal and external gifts.

4. Be (m) girded with thy sword vpon thy thigh, o most mightie.

(m) The Prophet seeing in spirit the perfections which he wisheth in Christ, in manner of congratulating, describeth his fortitude, fighting against the diuel for the Church.

5. With thy beautie and fayrenesse (n) intend, (o) proceede prosperously, and (p) reigne,

(n) Purposing, (o) prosecuting, (p) and perfecting the conquest, and so establishing thy spiritual Kingdome.

Because of (q) truth, and (r) mildnesse, and (s) iustice: and thy right hand shal conduct thee meruelously.

(q) Not with warlike armour of this world, but by assaulting the aduersarie with truth: (r) defending thy selfe and thy soldiers with the shield of mildnes, (s) and striking the enemie with the sword of iustice. Which right force of spiritual fight hath meruelous good successe.

6. Thy (t) sharpe arrowes, the (v) peoples vnderneath thee shal fal into the harts of the Kings enemies.

(t) Preaching of Christs Gospel, his grace mouing the harts of the hearers, is liuelie and forcible, more pearcing then anie two edged sword. (v) The example of people conuerted, shal moue the harts of the aduersaries to come also vnto the truth.

7. Thy seate o God (w) for euer and euer: a rod of direction the rod of thy Kingdome.

(w) Christs Kingdome shal haue no end. Luc. 1. v. 33.

8. Thou (x) hast loued iustice, and hast hated iniquitie: therefore God, (y) thy God, hath annoynted thee with the oile of gladnes (z) aboue thy felowes.

(x) Thou defendest and rewardest the good, finally forsakest and punishest the wicked. (y) More peculiarly the God of Christ, by hypostatical vnion. (z) Diuers Kings (as Dauid himselfe, 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 annoynted, & indued with al graces aboue al Kings.

9. (a) Myrrhe, and (b) Aloes, and (c) Cassia from thy (d) garments, from houes of yuorie; out of the which 10. (e) the daughters of Kings haue delighted thee in thy honour.

(a) Mortification which conserueth fro putrifying. (b) humilitie aswaging pride. (c) being smal in the first spring, groweth great. (d) Humanitie asumpced, and sanctified persons, in whom Christ dwelleth as in cleane, shining, odoriferous houes.

(e) Sincere faithful soules more deare to their spouise Christ, then daughters of temporal Kings.

11. The (f) Queene stood on thy right hand in golden rayment: compassed with (g) varietie.

(f) The Catholike Church, in faith purified as gold: (g) with varietie of states, as Clergie, Laity, and diuers sorts of religious Orders, and other professions, al vnited

in the

al vnited in the same faith, hope, and charitie.

(b) Heare daughter, and (i) see, and (k) incline thyne care: and forget thy people, and the house of thy father.

(b) Carefully al that Christ thy spouse speaketh to thee by his Spirit, (i) Diligently put the same in practise: (k) with al obedience and readynesse, and returne not to former infidelitie, nor to corrupt life.

12. And the King (l) wil couet thy beautie: because he is the Lord thy God, and (m) they shal adore him.

(l) Christ loueth the Church adorned with his gifts, (m) and mutually his true children loue and serue him.

13 And the daughters (n) of Tyre with gifts, al the rich of the people shal beseech thy countenance.

(n) Manie of al nations submit themselues, and al that they haue to Christ.

14. Al the glorie of that daughter of the King is (o) within, in (p) borders of gold, 15. clothed round about with varieties.

(o) Internal vertues are most special ornaments: (p) exteriour are required to edifie others in diuers sorts of vertues.

(q) Virgins shal be brought to the King after her: her (r) neighbours shal be brought to thee.

(q) By this meanes manie more are conuerted to christianitie: (r) and one countrie inuiceth and draweth an other.

16. They shal be brought in ioy and exultation: they shal be brought into the temple of the King.

17. For (s) thy fathers there are borne sonnes to thee: thou shalt make them Princes ouer al the earth.

(s) As Apostles came in place of Patriarchs and Prophets: so stil Bishops and Priests succede in the Church, Pastours, and gouernours thereof.

18. They shal (t) be mindeful of thy name in al generation and generation.

(t) These Pastours shal stil teach the true Christian doctrine.

Therefore shal (v) peoples confesse to thee for euer: and for euer and euer.

(v) And stil there shal be Christian people that wil folow and professe the same.

ANNOTATIONS.

PSALME XLIIII.

7. *Thy seate, o God, for euer and euer.* Seeing S. Paul (Heb. 1. v. 8.) affirmeth expressly that these words are spoken of the Sonne of God, Christ our Sauour, and thereby proueth his excellencie aboue Angels: Iohn Calvin is wonderful bold to auouch that in the simple & proper sense, Dauid spake of his sonne Salomon, and the daughter of Pharao, as if that were the literal sense, and S. Paul only expounded it mystically. But first, the soleme preface in the two first verses importeth farre greater things, then agree to anie terrestrial King. Secondly, this excellent beautie described (v. 3) about the sonnes of men, can not be verified of Salomon: for Absalom (2. Reg. 14.) and Adonias were also very beautiful (3. Reg. 1. v. 6.) As for Salomons wisdom, or other vertues, he perseuered not therein, and so he was not blessed for euer. Thirdly, the

Caluin expoundeth this Psalme contrarie to S. Paul.

Prophet here calleth the person of whom, and to whom he speaketh, God. v. 7. & 12. Fourthly, not only the ancient Fathers, and Doctours of the Church, but also the Hebrew Rabbins, and the Chaldee paraphrasist, expound this Psalme literally of the promised Messias, and his kingdom the Church.

No saluation out of the Church.

16. *They shal be brought into the temple of the King.* The temple of the King, saith S. Augustin, is the Church, the temple of the King is in vnitie, the temple of the King is not ruinous, not cut insunder, not diuided: the ioyning of liuing stones is charitie. Nothing is more euident. Attend now the verie temple of the King, for from thence he speaketh, because of the vnitie spread in the round earth. For those that would be virgins (faithful souls) vnles they be brought into the temple of the King (the Catholike Church) they can not please the bridegrome.

Perpetual succession of Bishops in place of the Apostles.

17. *For thy fathers there are borne sonnes to thee.* The Apostles begot thee (o Christ and Church) they were sent, they preached, they are the fathers. But could they be alwaies corporally with vs? Could anie of them tarie here til this time? could they tarie to the time yet to come? But was therefore the Church least desolate by their departure? God forbid. For thy fathers, sonnes are borne to thee. What is this, for thy fathers, sonnes are borne to thee? The Apostles were sent fathers, in place of the Apostles sonnes are borne to thee: Bishops are appointed. For whence were the Bishops borne, that are at this day through the world? the Church herselfe calleth them fathers. she begate them, & appointed them in the seats of the fathers. Doe not therefore thinke thy self 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 sprong to thee: For thy fathers, sonnes are borne to thee, thou shalt make the Princes ouer al the earth. This is the Catholike Church. Her children are made Princes ouer al the earth: her sonnes are constituted for fathers. Let them acknowledge this that are cut off: let them come to the vnitie, be they brought into the temple of the King. Thus S. Augustin.

PSALME XLV.

The Church prospereth also in persecution. The 6. key.

*The Church in persecution acknowledgeth Gods perpetual defence, 5. making her thereby more glorious, 10. sometimes granting rest (11. God himselfe checking the persecuters) and euer protecting her.*

1. Vnto (a) the end, to the sonnes of Core, for (b) the secrets.

(a) Belonging to the Church of Christ. (b) As wel the cause, why God suffereth his Church to be persecuted, as his assured protection in difficulties, are hidden secrets to the world.

2. O V R God is a refuge (c) and strength: an (d) helper in tribulations, which (e) haue found vs exceedingly.

(c) Al refuge is not secure, for one man is not able alwaies to defend an other: but God is a sure and strong refuge. (d) Euer able and in conuenient time willing to helpe. (e) This whole world is ful of tribulations, but the Church suffered the greatest in the first persecutions, & shal suffer as great in the time of Antichrist. English Catholikes suffer most of al nations in this age, and can not be suppressed, but stil increase in number and fortitude.

3. Therefore wil we (f) not feare when (g) the earth shal be troubled: and (h) mountaines transported into the hart of the sea.

(f) Therefore al Catholikes may assuredly know, that the whole Church can not

faile (g) though very manie, as now in England, (b) and very eminent persons, as some noblemen, and some Priests have revolted, yet al wil not.

4. Their waters haue founded, and were troubled: the mountaines were troubled in his strength.

5. The violence of the riuer (i) maketh the citie of God ioyful: the Highest hath sanctified his tabernacle.

(i) Such bad examples make the good to recollect themselves more diligently, and to reioyce in Gods grace, by which thy stand fast.

6. God is in the middes therof, it shal not be moued: God wil helpe it (k) in the morning early.

(k) Before the heate of persecution shal inuade al, for the elect the dayes of tribulation are shorned.

7. Nations are troubled, and (l) Kingdoms are inclined: he gaue (m) his voice, the earth was moued.

(l) Sometimes one nation or Kingdom rebelleth against the Church, but can not destroy it. (m) By the spirit of Christ, Antichrist, and al his members shal be destroyed.

8. The Lord of hostis is with vs: the God of Iacob is our defender.

9. Come ye, & see the workes of our Lord, what wonders he hath put vpon the earth: 10. (n) taking away warres euen vnto to the end of the earth.

(n) The Church sometimes hath great peace and tranquillitie.

He shal destroy bow, & breake weapons: and shields he shal burne with fire.

11. (o) Be quiet, and see that I am God: I shal be exalted among the gentils, and I shal be exalted in the earth.

(o) God himselfe restrayneth the wicked, suddenly abating their furie, or cutting off their forces.

12. The Lord of hostis is with vs: the God of Iacob is our defender.

## P S A L M E XLVI.

*Gentils are called, and inuited to praise God for his magnificence: for Christs Ascension, and power.*

Vocation of Gentils.  
The 6. key.

1. Vnto the end, for (a) the sonnes of Core.

(a) For Christians that leaue the sinnes of their fathers, and reioyce in Christ crucified. See Annotations. Psal 4.

2. **A**L Y E Nations (b) clap hands: make iubilation to God in the voyce of exultation.

(b) True ioy of the hart sheweth it-selfe both in voice of exultation, and also in gesture of body, by clapping of hands, dancing (as King Dauid did before the Arke 2. Reg. 6.) likewise with instruments.

3. Because our Lord is high, (c) terrible: a great King ouer (d) al the earth.

M 2. (c) To

(c) To al the wicked, (d) not only of one or few kingdoms, but of al the earth. He hath made peoples subiect (e) to vs: & gentils vnder our teete.

(e) When Kings and countries become Christians, they are made subiects to the Church that was before, not heads and rulers therfore.

5. He hath choisen his inheritance in vs: the beautie of Iacob which he loued.

6. (f) God is ascended in (g) iubilation: and our Lord in the voyce of trumpet.

(f) Christ God & man, after his Passion, rose from death and ascended: (g) Not leauing his Church desolate, but making her ioyful by an other comforter, the Holie Ghost.

7. Sing ye to our (h) God, sing ye: Sing ye to our (i) King, sing ye.

(h) The same Christ is our God, by his Diuinitie: (i) and our King by his Humanity.

8. Because God is King of al the earth: sing ye (k) wisely.

(k) Doe our endeauour to vnderstand what you sing, read, or heare in Gods word. At least to know the principal Mysteries, and points of Christian doctrine, euerie one according to their capacitie and state or profession.

9. God shal reigne ouer the gentils: God sitteth vpon his holie seate.

10. Princes of peoples are gathered together with (l) the God of Abraham: because the strong (m) Gods of the earth are exceedingly aduanced.

(l) The faithfull of the old and new Testament are vnitid in the seruice of one & the same eternal God. (m) In respect of the Blessed Trin tie, holie Scripture here, and in manie places vseth names of the plural number, as *Elohim*, Gods, not diuiding Gods substance, which is one, but insinuating distinction of Diuine Persons, The Father, the Sonne, and the Holie Ghost. Whin Mysterie is more expresly mentioned in Baptisme, & professed by Christian Gentils, then it was by the people of the Iewes.

## P S A L M E XLVII.

*God most and euerie where laudable, is especially praised in the Church of Christ (prefigured by Sion, and there begun.) 9. Al things being fulfilled in the Church, euen as they were Prophecied and promised, 2. the faithfull are exhorted to consider and congratulate the same.*

1. A Psalme (a) of Cantic to the sonnes of Core, the (b) second of the Sabbath.

(a) Voices beginning the musike instruments prosecuted. (b) Especially for the second day of the weeke, the day after the sabbath, which is our Sunday, called Dominica, our Lords day.

2. **G**R E A T is our Lord, and to be prayed exceedingly, in (c) the citie of our God, in his holie mount.

(c) Ierusalem, and mount Sion were most obliged to praise God, for greatest benefits receiued: so the Catholike Church therby prefigured, & hauing receiued farre greater, is most of al bound to be grateful.

3. Mount

3. Mount Sion is founded with the exultation of (d) the whole earth, (e) the sides of the North, the citie of the great King.

(d) This can not be affirmed of Sion, or Ierusalem, but is only verified of the Catholike Christian Church: (e) whose costes doe extend to the North, & to all quarters of the round earth.

4. God shall be knowen in (f) the houses therof, (g) when he shall receiue it.

(f) The same one God, one Christ, one Faith, & one Religiō 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 & begin this Church.

5. For behold the Kings of the earth (h) were gathered together: they assembled in one.

(h) For the assured certaintie of that is foreshewed, the Prophet speaketh in the pretence, as if it were already done in his time, which he then saw in spirite.

6. They seeing it so were in admiration, were troubled, were moued: 7. trembling tooke them.

Their sorowes (i) as a woman traueling. 8. In a vehement spirit (k) thou shalt breake the ships of Tharsis.

(i) Nothing more moueth the hart, & affecteth all the bodie and soule, then spirital cogitations of faith and religion, and therefore it is compared to a woman traueling with child, who hath most careful and grieuous paines. (k) In which great conflict of mans spirit, God by his grace giueth force, to breake through the contrarie assaults of our enemie, to remoue all impediments, and to overcome the difficulties.

9. (l) As we haue heard, so haue we seen in the citie of the Lord of hostes in the citie of our God: God hath founded it for euer.

(l) This consideration, That all is now done, that was of old prophecied, is a meruelous confirmation to Christians.

10. We haue receiued thy mercie, o God, (m) in the middes of thy temple.

(m) Grace and mercie is only granted to those that are within, or come vnto Catholike Church.

11. According to thy name, o God, so also is thy prayse vnto the ends of the earth: thy right hand is ful of (n) iustice.

(n) As God is praised for his mercie, so also for his iustice; which doe neuer preiudice the one the other.

12. Let mount Sion be glad, and the daughters of Iuda reioyce, because of thy iudgements, o Lord.

13. Compassie Sion, and embrace ye her: (o) tel ye in her towers.

(o) Consider the fortresses of the Church, which are the holie Fathers, and Doctors, that watch and defend her walls.

14. Set your harts (p) on her strength: and (q) distribute ye her houses, that you (r) may declare it in another generation.

(p) So rest you assured for all matters of faith in this pillar of truth. (q) Obserue and marke diligently how manie particular Churches were speedily founded in the world, (r) and declare this to other generations, that they may also hold fast the same faith, or returne vnto it, if they be relapsed; or at last embrace it, if sooner they haue not.

15. Because (s) this is God, our God for euer, and for euer and euer: he (t) shall rule vs euermore.

(s) Christ God incarnate that worketh all this, is our very God and Sauiour, not

for a few yeares, an hundred, six hundred, or a thousand, but for euer & euer. (i) He shall rule as a King, and consequently haue a Kingdom, his militant Church, euer more, to the very end of this world. As he shall like wise haue his triumphant Church in eternitie.

PSALME XLVIII.

*The royal Prophet inuiling all States and sorts of men to heare him attentiuely, 6. sheweth that all ought to feare esernal damnation, that liue wickedly; 9. vainly and foolishly seeking (13. euen like brute beaste;) carnal pleasures which they can not long enioy, nor long escape hel: 16. confidently animating himselfe, and all good men, that trust not in this world.*

Exhortati on  
to flye from  
sinne for feare  
of hel.  
The 7. key.

1. Vnto the end, (a) to the sonnes of Core a Psalme.

(a) In this and diuers other titles, both before and yet ensuing, is said, To the sonnes, or, for the sonnes of Core, a Psalme, or Canticle, or vnderstanding & the like; but in no place, a Psalme, Canticle &c. of the sonnes of Core: which no way proueth that they were the authours of such Psalmes, but rather the contrarie.

2. HEARE these things (b) all ye Gentils: receiue with your eares Hal ye that (c) inhabite the earth.

(b) All ye nations and sorts of people (c) that dwel vpon the earth, learne this lesson which I wil teach you.

3. All ye earthly persons, and children of men: together in one the rich and the poore.

4. My mouth shall speake wisdom, and the meditation of my hart prudence.

5. I wil (d) incline mine eare vnto a parable: I wil (e) open my proposition (f) on a Psalter.

(d) Holie Dauid harkened to God inspiring him, (e) and declared to others that which he receiued from God, (f) not only by his penne or tongue, but also for better instilling it into their minds he founded it vpon the instrument called the Psalter, which had ten strings, signifying the obseruation of the ten commandments.

6. (g) Why shall I feare in the euil day? (h) the iniquitie of my heele shall compass me.

(g) What especial thing is there in this life, why or for which I or anie haue cause to feare the dreadful day of iudgement? (h) Marry this we must feare, iniquitie, by which any supplanteth, deiraudeth, oppresth, or anie way wrongeth others, for that wil inuolue the offender in the sentence of eternal damnation.

7. They (i) that trust in their strength: and glorie in the multitude of their riches.

(i) Such be they that trust in their present power, riches, or other wordlie things.

8. A (k) brother doth not redeeme, (l) man shall redeeme: he shall not giue vnto God his reconciliation.

(k) A mans owne brother can not help a sinner in that day, (l) much lesse anie other man: so the Hebrew phrase by zeugma, vnderstandeth an other negatiue particule.

9. And the price of the redemption of his owne soule: and he shal (*m*) labour for euer, 10. and (*n*) shal liue yet vnto the end.

(*m*) Still suffer paine, (*n*) and not dye, but liue in eternal tourments.

11. He shal not see death, when he shal see (*o*) the wise dying, (*p*) the vnwise, and (*q*) the foole shal perish together.

(*o*) Alboth wise and foolish doe dye temporally: but the wise liuing in eternal ioy, the foolish liue in eternal paine. (*p*) Those that belieue not anie other life after this, (*q*) and those that believing an other life, yet live badly in this, shal perish in eternal damnation.

And they shal leaue their riches to strangers: 12. and their (*r*) sepulchers their (*s*) houses for euer.

(*r*) They shal neuer returne from their sepulchers (*s*) to enioy againe their houses and earthlie possessions.

Their Tabernacles in generation and generation: they haue renoumed their (*t*) names in their lands.

(*t*) Which vainely they labour to establish in their posteritie.

13. And (*v*) man when he was in honour did not vnderstand: he was compared to beasts without vnderstanding, and became like to them.

(*v*) A most pittie and brief consideration, for man to thinke, how absurdly, he being endowed with reason, vnderstanding, & free wil, like vnto Angels, and capable of eternal glorie, setteth his whole studie and care vpon corporal and temporal things, so making himselfe like vnto brute beasts.

14. This their way is (*w*) a scandal to them: and (*x*) afterward in their mouth they shal take pleasure.

(*w*) This care of wordlie things is the stumbling block, and cause of eternal ruine: (*x*) yet they shal be obstinate, and praise their owne desires, still persisting therein.

15. As (*y*) sheep they are put in hel: death shal feede vpon them.

And the iust shal rule ouer them (*z*) in the morning: and their aide shal waxe old in hel from their glorie.

(*y*) Among other creatures a shep can least helpe her selfe in miserie: euen so the damned in hel are altogether vnable to deliuer themselves from thence, or to get any relief. (*z*) In the general resurrection they shal be most of all in miserie, as euer dying and neuer dead: the iust whom they wronged, shal be their iudges, al freinds shal faile them, after they haue passed their glorie and pleasure in this world.

16. Neuertheless (*a*) God wil redeme my soule out of the hand of hel, when he shal take me,

(*a*) The confidence of the iust.

17. Feare not when a man shal be made rich: and when the glory of his house shal be multiplied.

18. Because when he shal dye, he shal not take (*b*) al things: neyther shal his glorie goe downe with him.

(*b*) He shal leaue al worldlie things and take nothing with him.

19. Because his soule in his lite shal be (*c*) blessed: he wil confesse to thee (*d*) when thou shalt doe him good.

(*c*) Temporally: (*d*) so long as he enioyeth wordlie profits, he wil seeme grateful to God.

20. He shal enter in, euen to the progenies of his fathers: and he shal (*e*) not see light for euer.

(*e*) But they shal not see the true light of heauen.

21. (*f*) Man, when he was in honour, did not vnderstand: he was compared to beasts without vnderstanding, and became like to them.

(*f*) Remember and consider, o worldlie man, that God made thee an excellent creature: which thou neglecting makest thy self like to a beast. As v. 13.

## PSALME. XLIX.

*Christ in his first comming calleth al Nations: 3. in his second wil iudge the world. 7. In the meane time God exhorteth al men to serue him in puritie of vertue, which he much preferreth before external sacrifice of the old law: 17. reprehending such as professe or teach the right way, and liue wickedly.*

1. A Psalme (*a*) to Asaph.

(*a*) To be song or tuned by Asaph a maister of musike.

2. **T**HE (*b*) God of Gods our Lord hath spoken: and he hath called the earth, from the rising of the sunne euen to the going downe.

(*b*) God Almighty, who is greater then are al falsly supposed Gods; or holie persons, that participating of his goodnes are called Gods (as Kings, Priests, Iudges) comming into this world in mans nature, calleth al men to saluation.

2. Out (*c*) of Syon the beauty of his comelines.

(*c*) The Church of Christ began in Sion.

3. God wil come (*d*) manifestly: our God and he wil not keepe silence.

(*d*) Fire shal burne forth in his sight: and round about him a mighty tempest.

(*d*) Christ that came in humilitie, & more obscurely to suffer, and to redeme vs, wil come in maiestie, and manifestly to iudge. (*e*) Immediately before the general iudgement, fire shal burne al transitorie things.

4. He shal (*f*) cal the heauen from aboue: and (*g*) the earth to discerne his people.

5. Gather ye together his Saints vnto him: which ordaine his testament (*h*) about sacrifices.

(*h*) Which know that to keepe Gods commandments in folowing vertues, is about the oblation of external sacrifice.

6. And the heauens shal shew forth his iustice: because God is Iudge.

7. (*i*) Heare, o my people, and I wil speake: Israel, and I wil testify to thee: God thy God an I.

(*i*) God instructeth his people.

8. I wil not rebuke thee in thy sacrifices: and thy holocausts (*k*) are in my sight alwaies.

(*k*) Sacrifices are grateful to God:

9. I wil (*l*) not take calues out of thy house: nor buck-goats out of thy flocks.

(*l*) But in regard that God needeth not these earthly things, he rather requireth a grateful mind. For otherwise man indeed can giue nothing to God: seeing al that is in the whole world is Gods owne in proprietie.

10. Because al the wilde beasts of the woods be myne, the cattle in the



mountaines and oxen.

11. I haue knowne al the fouls of the ayer : and the beauty of the field 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 buck-goats ?

14. (m) Immolare to God " the sacrifice of praise, and (n) pay thy vowes to the Highest.

(m) Spiritual sacrifices of prayse, (n) & due payment of voluntarie vowes made in honour of God,

15. And (o) inuocate me in the day of tribulation : I wil deliuer thee, and thou shalt glorifie me.

(o) and praying to him for helpe in tribulation are most grateful.

16. But to the sinner God hath layd : (p) Why doest thou declare my iustices, and takest my testament by thy mouth ?

(p) He that wil teach others, must especially flye from sinne, & serue God sincerely.

17. But thou hast hated discipline : & cast my words behind thee.

18. If thou didst see a theefe, thou didst runne with him : and with adulterers thou didst put thy portion.

19. Thy mouth hath abounded with malice : and thy tongue fourged guiles.

20. Sitting thou spakest against thy brother, and against thy mothers sonne thou didst put a scandal : 21. these things hast thou done, and I haue held my peace.

Thou hast thought vniustly that I wil be like thee : I wil reprove thee, and set it against thy face.

22. Vnderstand these things you that forget God : lest sometime he take you violently and there be none to deliuer you.

23. The " sacrifice of prayse (q) shal glorifie me : and there is the way, by which I wil shew him the saluation of God.

(q) God is honoured by mans gratitude, and other good works.

ANNOTATIONS.

PSALME XLIX.

14. 23 *The sacrifice of praise* ) For better and more due performing of external sacrifice, it is requisite, that those which offer it, or desire to participate, doe bring with them necessarie internal vertues, or disposition; as sorow and repentance for their sinnes, which is a kind of improper sacrifice ( mentioned in the next Psalme; ) the sacrifice of iustice, which rendreth to euerie one that is due ( Psal. 4. ) and sacrifice of praise, or thanks-giuing, for al Gods benefites received or expected; which kinds of internal and improper sacrifices, doe nothing preiudice, but rightly prepare men to the fruit of external sacrifice, euer vsed in the law of nature, the law of Moyse, and of Christ. This place also hath an other higher and propheticall sense of the

Sacrifice of praise disposeth men to the fruit of external sacrifice.

The Sacrifice of the Eucharist prophesied.

Sacrifice of Christs bodie in the Eucharist, which is both propitiatorie, and Sacrifice of praise and thanks-giuing. So S. Augustin (orat. aduersus Iudeos c. 6.) teacheth, that here certainly is a plaine change of the old sacrifices. The same he affirmeth Ep. 120. c. 18. God foreshe wing that the old sacrifices should be changed, which were offered in shadow or a sacrifice to come. I wil not take (saith God to Israel) calves nor goates at thy hand &c. but appointeth that al Israel (al nations from the rising of the sunne to the setting) shal immolate the sacrifice of praise; the same Christ whom old Simeon knew an infant, whom he receiued into his hands. Likewise li. contra aduers. legis & Prophet. c. 20. The Church offereth to God in the hodie of Christ the sacrifice of praise.

PSALME L.

The fourth penitential Psalme. The 7. key.

King Dauid in great sorow for his sinnes of adulterie and murder, most seriously prayeth God of his manifold mercie to remitte and purge al his offences, and paines due for them: 12. to restore vnto him the grace of the Holie Ghost, lost by his sinnes; 15. that he may teach others (as indeed his singular example may teach the whole world true penance) 19. contrition of hart, worthily to offer sacrifice, for the whole Church.

1. Vnto (a) the end, a Psalme of Dauid, 2. " when Nathan the Prophet came to him, after that he had sinned with Bethsabee (Reg. 12.)

(a) Pertayning not only to Dauid, but also to al penitents, especially of the new testament.

3. **H**Ave mercie on me, o God, (b) according to thy great mercie.

(b) My sinnes being very great, neede thy great mercie. And according to (c) the multitude of thy commiserations, take away myne iniquitie.

(c) Yea manie sorts of thy mercies: not only remission of the crimes, but also mitigation of the paines due for the same: Thy merciful grace, to be truly sorie, to make some part of satisfaction, to beware hereafter not to fall againe, to giue better example of penance, and of vertuous life, and to perseuer to the end

4. " Wash me (d) more amply from mine iniquitie: & (e) cleanse me from my sinne.

(d) O God thou hast forgien me, and taken away my sinnes, as thy Prophet hath told me (2. Re. 12. v. 13.) but my soule so foully polluted, needeth yet more washing.

(e) Cleanse also the dregges that remaine, and al habits and inclinations to sinne. So our Sauour afterwards taught (Ioan. 13. v. 10.) He that is washed needeth not fauing to wash his feete ( ill affectiōns and reliques of former sinnes ) but is cleane wholly.

5. (f) Because I doe know myne iniquitie: and my sinne is (g) before me alwaies.

(f) Whiles I did not know, not consider, nor acknowledge my sinnes, I could not be forgien, but now I know and acknowledge them: (g) and I cease not to consider of them with sorow.

6. To thee (*b*) onely haue I sinned, and haue done euil before thee: that thou mayst (*i*) be iustified in thy word, and mayst (*k*) ouercome when thou art iudged.

(*b*) Principally (for so this particule, only, here signifieth) the enormities of my finnes consist in that I haue offended thy Diuine Goodnes and Maiestie, the King of the worlds, immortal, inuisible, onlie God, to whom is due al honour and glorie for euer and euer, 1. Tim. 1. v. 17. (*i*) Thou which hast promised forgiveness to al sinners that truly conuert, sha. herein be iustified by receiuing me againe to grace: (*k*) and ouerthrow thy calumniators, that iudge wickedly of thy proceedings, as if either thy iustice or mercie were peruerted.

7. For behold "I (*l*) was conceiued in iniquities: & my mother conceiued me in finnes;

(*l*) I & al are borne in original sinne, the reliques wherof, concupiscence and weaknes. 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.

8. For behold thou (*m*) hast loued truth: (*n*) the vncertaine and hidden things of thy wisdom thou hast made manifest to me.

(*m*) Besides thou hast also giuen me knowledge of true faith, and right doctrine, which thou euer louest, and art accustomed to reduce, and direct such into the true way of penance. (*n*) Yea thou hast moreouer shewed to me things vncertaine, or vnknown to manie others, giuen me the gift and spirit of prophetic, to know hidde mysteries, and to euerie one God giueth some particular benefits, which he sheweth in him, and is ready of his part to confirme and maintaine the same, that they be not lost.

9. Thou shalt sprinkle me with (*o*) hyssope, and I shall be cleansed: thou shalt wash me, and I shall be made (*p*) whiter then snow.

(*o*) Most merciful Lord thou wilt (as I see in the spirit of prophetic) sprinkle me, and al men with thy blood from the Crofse, where they shall giue thee vinegre about hyssope to drinke (Ioan. 9.) (*p*) by which washing I shall be cleane from sinne, and become in time pure, yea whiter then snow. A figure of this hyssope was obserued in Moyses Law Num. 16. signifying the liuelie heat of Christs infinite charitie.

10. To (*q*) my hearing thou shalt giue ioy and gladnes, and (*r*) the bones humbled shall reioyce.

(*q*) When myne affections shall be cleane purged, I shall take singular great delight to heare of thee, (*r*) and al my powers of mind and bodie, which are now afflicted, shall reioyce.

11. (*s*) Turne away thy face from my finnes: and wipe away al mine iniquities.

(*s*) Leau off thy cogitation of punishing, to which purpose first take away myne iniquities, for otherwise if they remaine, Gods iustice can not but punish them.

12. (*t*) Create a cleane hart in me, o God: and renew a right spirit in my (*v*) bowels.

(*t*) Create in me new grace, wherby my hart shall be pure. So S. Paul calleth a iust soul a new creature, Galat. 6. v. 15. (*v*) In my inward thoughts.

13. Cast me not away from thy face: and thy Holie Spirit (*w*) take not from me.

(*w*) Suffer me not so to fal againe, that thy grace depart from me.

14. Render vnto me (*x*) the ioy of thy saluation: and (*y*) confirme me with the principal spirit.

(*x*) Which I had before my fal, of Christ promised of my seed, and alter not the

same for my finnes. Dauid also and other penitents pray here, that God will restore vnto them the ioy, which they had in the state of grace, of eternal saluation promised. (*y*) Confirme & conferue in me hereafter a strong, constant, and willing spirit to perseuere.

15. I (*z*) will teach the vniust thy waies: and the impious shall be conuerted to thee.

(*z*) No way can a penitent better shew him self grateful to God, for remission of his finnes, then by instructing, exhorting, & perswading other sinners to repentance, to leaue their former ill waies, and turne to God.

16. Deliuer me (*a*) from blouds, o God, the God of my saluation: and my tongue shall exult (*b*) for thy iustice.

(*a*) From the guilt and punishment of murder, causing Vrias and others with him to be slaine. Other penitents pray to be deliuered from what finnes soeuer they haue committed, by sheding blood, or other wrongs & iniuries, promising to praise Gods iustice, in offering and giuing grace, according to his promise to sinners, that they may repent.

17. Lord thou (*b*) wilt open my lips: & my mouth shall shew forth thy prayse.

(*b*) Thou, o God, first stirring me vp, opening my lips, which of my selfe I can not doe, then my tongue and mouth will praise thee.

18. Because if thou (*c*) wouldest haue had sacrifice, I had verily giuen it: with holocaustes thou wilt (*d*) not be delighted.

(*c*) If thou wouldest especially legal sacrifice, I would easily haue offered great store: (*d*) but the best of that kind is not sufficient:

19. "A sacrifice to God is (*e*) an afflicted spirit: a contrite and humbled hart, o God, thou wilt not despise.

(*e*) true contrition of hart pleaseth thee farre better.

20. Deale fauourably, o Lord, in thy good wil (*f*) with Sion: that the wals of Ierusalem may be built vp.

(*f*) Aiter a penitent hath remission of his owne finnes, he must pray for the whole Church.

21. (*g*) Then shalt thou accept sacrifice of (*h*) iustice, (*i*) oblations, & (*k*) holocausts: (*l*) then shall they lay calues vpon thine altar.

(*g*) The Church prospering, her faithful children shall offer (*h*) the sacrifice of iustice, rendering to euerie one that is due: (*i*) also free offerings without obligation, (*k*) yea holocausts, which is the chiefest, (*l*) calues, and like hosts vpon the altar, according to the state of the old law: but in the law of Christ, the most B. Sacrifice by him instituted.

## ANNO TATIONS.

## P S A L M E L.

Temporal punishment is due after remission of finnes.

2. When Nathan came to Dauid. As Nathan denouncing to Dauid that our Lord had (vpon his repentance and confession) taken away his sinne, added neuertheless, that because he had made the enemies of God to blaspheme, his sonne should dye: so Dauid knowing that more was required then only confession, for that

the boild of satisfaction remained after his sinnes were remitted, persisted 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 sinne, because there yet remained temporal paine due for the same. He prayeth also v. 4. that God wil, *wash him more amply from his iniquitie, and cleanse him from his sinne.* For albeit the guilt of mortal sinne be washed and taken away, yet besides temporal punishment that is due, the soule that was so polluted, needeth to be washed, and cleansed from the euil habite, or pronenes to fal againe.

*7. I Was conceived in iniquities.* An other reason why sinners after remission of all mortal sinnes, neede to be washed, and cleansed, is, because being borne in original sinne, after remission thereof, there remaineth concupiscence, that striueth against vertue, and inclineth to sinne, from which we must pray, and labour to be more and more washed and cleansed.

*19. 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 thanks-giuing.

## P S A L M E. L I.

*Holie Dauid inueigheth against wicked Doeg a traitour, 7. prophecieth his ruine, 10. and his owne exaltation.*

Vnto the end, vnderstanding to Dauid, 1. when Doeg (a) the Idumeite came and told Saul: Dauid is come into the house of (b) Achimelech. (1. Reg. 22.)

(a) Of the race of Esau, half a Iew, but either an Infidel, or fauour of Infidels, a spie for Saul, a persecutour of Dauid, & a murderer of Innocents. 2. Reg. 22. v. 9. 18.  
(b) High Priest, slaine with 84. more Priestes and others, because they were supposed to fauour Dauid. ibidem.

8. **W**H Y dost thou (c) glorie in malice, which art mightie in iniquitie?

(c) Thou persecutour Doeg, why art thou so malicious, to abuse thy credite with King Saul, to the murdering of innocents?

4. Al the day hath thy tongue thought iniustice: as a sharp rasor thou (d) hast done guile.

(d) Playing the part of a spie, in betraying to Saul, that I was with Achimelech.  
5. Thou hast loued malice more then benignitie: (e) iniquitie rather then to speake equitie.

(e) Though he told a truth, yet it was iniquitie to betray innocents.

6. Thou hast loued al words of precipitation, a deceitful tongue.

7. Therefore wil God destroy thee for euer, he wil (f) plucke thee out, & remoue thee out of thy tabernacle: & (g) thy roote out of the land of the liuing.

(f) Thou shalt vterly be destroyed, (g) & al thy race.

8. The iust shall see, and feare, and shall laugh at him, and they shall say:

Behold the man, that hath not put God for his helper.

But hath hoped in the multitude of his riches, and hath (b) preuailed in his vanitie.

10. But I as (i) a fruitful oliue tree in the house of God, haue hoped in the mercie of God for euer: and for euer and euer.

(i) Dauid prophecieth his owne exaltation, and conseruation of his seede in the Kingdom of Israel.

11. I wil (k) confesse to thee for euer, because thou hast done it: and I wil expect thy (l) name, because it is good in the sight of thy Saints.

(k) Sing praise & thanks to thee. (l) Thy Goodnes, which agreeth to thy name.

## P S A L M E L I I.

*As in the thirteenth Psalme Christs Incarnation is prophecied, after that sinne abounded in the world: so here is foreshewed that after general wickednes, 5. Christ wil come to iudge the bad, 7. and deliuer the good.*

1. Vnto the end, for (a) Macleth, (b) vnderstandings of Dauid.

(a) Weakenes, or mourning. (b) S. Augustin expoundeth this Psalme as an instruction to those that suffer persecution and iniuries, especially neere the end of the world.

**T**H E foole hath said in his hart: There is no God.

2. They are corrupt, and become abominable in iniquities: there is not that doth good.

3. God hath looked forth from heauen, vpon the children of men: to see if there be that vnderstandeth, or seeketh after God.

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

5. Shall they not al know that worke iniquitie, that deuour my people as food of bread?

6. God they haue not inuocated: there haue they trembled for feare, where no feare was.

Because God hath (c) dissipated the bones of them (d) that please men: they are confounded, because God hath despised them.

(c) God wil ouerthrow al the counsels and forces (d) of worldlie politikes.

7. (e) Who wil giue out of Sion the saluation of Israel? when God shall conuert the captiuitie of his people: Iacob shall reioyce, and Israel shall be glad.

(e) The true Church afflicted desireth Christs comming to deliuer the oppressed.

## PSALME. LIII.

Dauid in distresse crieth to God for helpe, 6. Confidently trusting therein, 8. and promising sacrifice of thanks-giving.

A praier in distresse.  
The 7. key.

1. Vnto (a) the end, (b) in songs vnderstanding for Dauid 2. when the Ziphites were come, and said to Saul: (c) Is not Dauid hid with vs: (1. Reg. 1. 23. & 26.)

(a) Though historically this Psalme (b) was song by Dauid the authour therof, shewing how he prayd in danger, and rendered thanks for his deliuerie, (c) when vpon notice giue that he abode in the mountaines Saul straitly besieged him, with a great armie, but the Philistijms inuading the countrie, Saul was forced to leaue Dauid, and to turne his forces against them, 1. Reg. 23. yet it perteyneth also literally to al iust men in distresse, especially to the Church of Christ, praying in like dangers, and God by his like prouidence deliuering his seruants in extremities.

3. O GOD saue me (d) in thy name: and in thy strength (e) iudge me.

(d) For the glorie of thy name (e) for the iustnes of my cause defend me.

4. O God heare my prayer with thine cares: receiue the words of my mouth.

5. Because (f) strangers haue risen vp against me, & the strong haue fought my soule: and they haue not set God before their eies.

(f) Barbarous highland men haue betraide the place of myne abode to the persecuters.

6. For (g) behold God helpeth me: and our Lord is the receiuer of my soule.

(g) But I feare them not, because I am in Gods protection.

7. (h) Turne away the euils to mine enimies: and in (i) thy truth destroy them.

(h) A iust prayer, that God wil turne intended mischief vpon the deuilers heades, (i) according to his promise, that he wil defend the innocent.

8. (k) I wil voluntarily sacrifice to thee, and (l) wil confesse to thy name o Lord, because it is good:

(k) Offering voluntarie sacrifice, more then is commanded. (l) And praise thee, o God.

(m) Because thou hast deliuered me out of al tribulation: and (n) mine eie hath looked downe vpon mine enimies.

(m) As I am bound (n) I reioyce in thy iust iudgements against the wicked.

## PSALME LIIII.

Gods prouidence towards the good and bad.  
The 3. key.

The Prophet (as wel in his owne, as other iust mens person) describeth great calamities suffered, 10. prayeth against the wicked, 13. lamenting especially those which professe freindschipe, are aduersaries, 17. and declareth Gods prouidence in protecting the good, and destroying the bad.

1. Vnto (a) the end (b) in songs, (c) vnderstanding to Dauid.

(a) A song as wel for King Dauid himselfe, as others of al times (b) to sing, (c) and consider Gods prouidence, in suffering one man to afflict another in this life.

2. HEARE my prayer, o God, despise not my petition.  
3. Attend to me and heare me.

4. I am made sorowful in my (d) exercise: and am troubled at the voice of the enimie: and at the tribulation of the sinner.

(d) This life is a warfare, and a continual combate.

Because they haue (e) wrested iniquities vpon me: & (f) in anger they were troublesome to me.

(e) Calumniated me, (f) and persecuted me in great furie.

5. My hart is troubled in me: & (g) the feare of death is false vpon me.

(g) So inwardly afflicted, as if death were at hand.

6. Feare and trembling are come vpon me: and (h) darkenes hath couered me.

(h) I haue scarce sense, or discourse of reason, being almost overwhelmed with trouble.

7. And I said: (i) Who wil giue me wings as of a doue, and I wil fly: and rest?

(i) Would God I could flie, that in the simplicities of a doue, I might speedily part away from these afflictions.

8. (k) Loe I haue gone far flying away: and I abode in the wildernes.

(k) I haue fled so farre as I could from troubles:

9. I (l) expected him, that (m) saued me from (n) pusillanimities of spirit, and (o) tempest.

(l) For the rest I remitted to Gods wil and good pleasure, (m) and he suffered me not to be ouerthrowne, (n) though I am weake, (o) and the tentations are great.

10. (p) Precipitate, o Lord, and (q) diuide their tongues: because I haue seen (r) iniquitie, and (s) contradiction in the citie.

(p) O God abate the pride of arrogant persecuters, (q) suffer them not to agree amongst themselves. (r) They are full of al iniquitie, (s) they haue also contentions among themselves, turne the same to our good

11. Day and night shal iniquitie compass it vpon the wals therof; and (t) labour in the midst therof, and (v) in iustice.

(t) With their continual great iniquitie, they haue their troubles, (v) but leaue not their iniustice.

12. And there hath not ceased out of the streets therof (w) vsurie and guile.

(w) They are still vsurers, and deceitful oppressours of the poore.  
 13. For (x) if myne enimie had spoken euil to me, I would verely haue borne it.

(x) It is a greater griefe to suffer iniuries of those that seeme to be freinds.  
 And if he that hated me had spoken great things vpon me: I would perhaps haue hid my selfe from him.

14. But (y) thou a man of the same minde: my (z) guide, and my familiar.

(y) A man that was, or seemed of the same mind, faith, and religion, (z) whom I so trusted, that I would haue gone, whither soeuer he should haue led me.

15. Which diddest (a) take sweete meates together with me: in the (b) house of God we walked with consent.

(a) Thou that didst participate the same holie sacraments with me, (b) in the Catholike Church.

16. Let (e) death come vpon them: and let them goe downe quicke into hell.

(e) As Core & his complices: spoken of iust zele, not of desire to reuenge: verified in those that sinne wittingly and knowing, for they descend, as it were, alive into hell.

Because there is wickednes in their habitations, in (d) the middes of them.

(d) The whole crew of the wicked conspire in iniquitie.

17. But I haue cried to God, and our Lord wil saue me.

\*or pray  
 18. In (e) the euening, and morning, & at midday, I wil speake, and declare, and he wil heare my voice.

(e) The Prophet alludeth to three morespecially appointed houres of Diuine seruice, the daylie sacrifice at morning, and euening, and other sacrifices commonly about midday. Which also are the three principal times of Diuine Seruice in the Church of Christ: Mattins, Euen-song, and the Sacrifice of Masse. Which Eutyminus and other Grecians call Lurgiam. S. Clement also (li. 7. c. 25. *Apost. Instit.*) testifieth that the Apostles ordained three set houres of common prayer euerie day.

91. He wil redeeme my soule in peace from them, that approach to me: because among manie (f) they were with me.

(f) Manie enimies combined together approached vnto me, to ouerthrow me.

20. God wil heare, and he (g) which is before the worlds wil humble them.

(g) Eternal God.

21. For there is (h) no change with them, & they feared not God: he hath streached forth his hand in repaying.

(h) They wil neuer repent of their wickednes.

22. They haue contaminated his testament, they are (i) diuided by the wrath of his countenance; and (k) his hart hath approached.

(i) They harden their harts against his threatned wrath: (k) but Gods prouidence illuminateth others to know and teach the truth, when it is impugned or condemned.

(l) His words are made softer then oile: and (m) the same are darts.

(l) Gods words, which in themselves are meeke and sweete, (m) are hard to the incredulous, & as darts that wound them. Christ said (Ioan. 6.) Vnto one eate my flesh, & drinke my blood, he shal not haue life in him, which the Capharnaites not vnderstanding said one to another: This is a hard speech, who can abide it? which S. Augustin here saith was the first heresie against our Sauours preaching. It was not hard to S. Peter, who in the name of the rest, answered, that Christ had the words of

eternal life. He yet vnderstood not the secret of our Lords speech, but he piously be- lieued that the words were good, which he vnderstood not.

23. (n) Cast thy care vpon our Lord: and he wil nourish thee: he wil not giue (o) fluctuation to the iust for euer.

(n) Therefore in al doubts of doctrine, in al distresses of persecution, and other difficulties which surpass the weaknes, cast thy care vpon our Lord, and he wil nourish thee. (o) He wil not suffer the iust to remaine alwayes in fluctuation, that is, in doubtful, dangerous, and waivering thoughts or perplexities, as when a ship is tossed in the waues of the sea, but wil giue quiet repose of mind, as in a sure haue without danger of drowning.

24. But thou, o God, wilt bring (p) them downe into the pit of destruction.

(p) Contrariwise the wicked and obstinate shal fall into destruction.

(q) Bloudy and deceitful men shal not liue halie their dayes, but I wil hope in thee, o Lord.

(q) Often or for most part bloud-suckers dye before the course of nature requi- reth, as Saul, Absolon, Achitophel, Achab, Iezabel, and the like.

PSALME LV.

Dauids prayer *Dauid being in danger before Achis King of Geth, confidently imploresth Gods helpe, against the great malice and power of his enimies; 8 foresheweth their ruine, his owne exaltation, 12. and offereth praises and thanks.*  
 in danger.  
 The 8. key.

1. Vnto (a) the end, (b) for a people, that is made far from the Saints, Dauid in (c) the inscription of the title, (d) when the foreners held him in Geth (1. Reg. 12. v. 12.)

(a) This Psalme perteyneth also to future times, (b) for the vse of anie iust persons, or people, that are against their wil separated from the publike diuine Seruice of holie Church: (c) most worthe to be noted with title, for perpetual memorie, (d) made by Dauid when the Philistijms detested him to their King in Geth.

2. **H**AUE meacie on me, o God, because (e) man hath troden vpon me: (f) al the day impugning he hath afflicted me.

(e) Now one sorte of i. disposed men, now another, (f) neuer cease to seeke my destruction.

3. Myne enimies haue troden vpon me al the day: because they are (g) manie that warre against me.

(g) Saul with his great armie, the Philistijms, & other strangers, some in manifest hostilitie, others detecting and betraying me to myne aduerfaries. So al that liue godly in Christ haue manie enimies visible and inuisible.

4. From (h) the height of the day I shal feare: (i) but I wil trust in thee.

(h) Of these most eminent great dangers I am indeed afraid, (i) but so that my trust and assured confidence is in thee, o God.

5. In God I wil praise (k) my words, in God haue I hoped: I wil not feare what flesh may doe to me.

(k) Words and promises made to me, or the good which I speake or doe by Gods grace.

6. Al the day did they (l) detest my words; against me (m) al their cogi-

tations are vnto euil.

- (l) They calumnie whatsoeuer I say, (m) wresting al my words to euil sense.  
 7. They wil (n) inhabite and keepe secret: they wil obserue my heele,  
 (n) They meete together, and secretly conspire to intrap me or catch me tripping.  
 8. As they haue expected (o) my soule, 8. (p) for nothing shalt thou saue them: (q) in wrath thou wilt breake peoples.

(o) To take my life: (p) for this their vaine purpose to destroy me, thou wilt saue them, as they deserue, that is, (q) thou wilt brake them in pieces.

O God 9. I haue shewed my life to thee: thou hast set my teares in thy sight

As also in thy promise: 10. then shal mine enemies be turned backward.  
 In what day soeuer I shal inuocate thee: loe I haue knowne that thou art my God.

11. In God I wil praise (r) the word, in our Lord wil I praise thee saying: I haue hoped in God, I wil not feare what man can doe to me.

(r) I wil alwayes gratefully acknowledge thy promises, and sayings, for they are assured.

12. In me, o God (f) are thy vowes, which I wil render, praises to thee.  
 (f) I haue purposed and vowed to offer sacrifice of praise, and by thy helpe wil performe it.

13. Because thou hast deliuered my soule from death, and my feete (from falling: that I may (t) please be:ore God, in (v) the light of the liuing.  
 (t) Doe that pleaseth God, (v) in true faith and pious workes.

PSALME LVI.

The Prophet prayeth in tributacion, 4. testifieth Gods helpe, 6. praiseth his greatness: 8. promising and inuincing al nations to praise him.

1. Vnto (a) the end, (b) destroy not, to Dauid in (c) the inscription of the title, (d) when he fled from the face of Saul into the caue.

(a) The heroical facts of Dauid are for example to al Christians.  
 (b) Innocent Dauid hauing opportunitee to kil his vniust persecutour, obeyed the motion of God, suggesting vnto him, not to destroy his enimie, contrarie to the counsel of his freinds: (c) a thing most worthie to be recorded, or perpetual memorie (d) being in so great and vniust trouble, as to lye in the caue of a mountaine, yet spared to kil, or hurt him, that driue him into such straits. See the historie 1 Reg. 24.

2. **H**AUE mercie on me, o God, haue mercie on me: because my soule hath trusted in thee.

And I wil hope in the shadow of thy wings, vntil iniquitie passe.

3. I wil crie to God the highest: God that hath done me good.

4. He sent (e) from heauen, and deliuered me: he hath giuen in: o (f) reproch them that trode vpon me.

(e) Extraordinarie diuine helpe, passing mans power. (f) It fel reprochfully to Saul, that Dauid might haue slaine him: he would, yet did neither hurt him, nor insult vpon him, but meekly and p.ouly admonished him of his errour, and iniurious persecution.

1 Reg. 22. 24.

Dauids great patience. The 8. key

God hath sent his mercie and his truth, 5. and hath deliuered my (g) soule out of the middes of (h) Lions whelps: I slept troubled.

(g) My life (h) from most mightie and rauinous persecuters.

The ionnes of men, their (i) teeth are weapons and arrowes: and their (k) tongue a sharpe sword.

(i) Though they haue not lions natural teeth, yet they exercise crueltie by artificial weapons, (k) and with their cruel tongues incite their folowers to the same furie. 1. Reg. 22. v. 16.

6. Be exalted aboue the heauens, o God: and thy glorie vpon al the earth.

7. They prepared a snare for my feete: and bowed downe my soule.

They (l) digged a pit before my face: and they are false into it.

(l) Saul endeauoured manie wayes to ouerthrow Dauid, amongst other meanes prouoked him to set vpon the Philistijms, thinking they should haue slaine him. 1. Reg. 18. v. 17. but the same Philistijms ouerthrew Saul. 1. Reg. 31.

8. My hart is readie, o God, my hart is readie: I wil sing, and say: a Psalme.

9. Arise my glorie, arise psalter and harpe: I wil arise early.

10. I wil confesse to thee among (m) peoples, o Lord: and I wil say: a Psalme to thee among (n) the Gentils.

(m n) Gods benefits bestowed vpon Dauid, and vpon faithful Christians prefigured by him, are for euer to be praised by al peoples and nations.

11. Because thy mercie is magnified euen to the heauens, and thy truth euen to the clouds.

12. Be exalted aboute the heauens o God: and thy glorie vpon al the earth.

11 Psalmes more in vse with Christian Gentils, then they were with the Iewes. See page. 12.

Gods prouidence in suffering euil. The 3. key.

PSALME LVII.

Holie Dauid inueigheth against dissembling wicked men: 7. describeth their manifold punishment, 11. wherein the iust shall be comforted

1. Vnto (a) the end, (b) destroy not, to Dauid, in (c) the inscription of the title.

(a) This Psalme was made vpon the same occasion, and to the same purpose as the former, (b) to exhort the iust and innocent to patience, (c) by Dauids memorable example.

2. **I**F (d) in very deede you speake iustice: iudge right things ye sonnes of men.

(d) Few are so wicked, but they speake and pretend iust things:

3. For in (e) the hart you worke iniquities: in the earth your (f) hands torge iniustice.

(e) But neither thinke wel, (f) nor doe wel, but both contrarie, which feyned fanctitie is double iniquitie.

4. Sinners are alienated from the matrice, they haue erred from the womb: they haue spoken false things.

(g) These wicked sinners that flatter and incite King Saul, seeme to haue spent al their life from their infancie in malice.

5. They haue furie according to the similitude of *(b)* a serpent: as of the aspe that is deafe, and stoppeth his eares.

*(b)* Their furie is vnquiet, til they may wound the innocent with their poisonous sting, *(i)* neither wil they harken to good admonitions, but stop their eares like an aspe, that layeth one eare close to the ground, & stoppeth the other with his taile.

6. Which wil not heare the voice of the inchanters, and of the forcerer inchanting wisely.

7. God shal breake their *(k)* teeth in their mouth, the *(l)* cheek-tooth of the lions our Lord wil breake in pieces.

*(k)* But God wil breake their cruel force, *(l)* though it seemeth most strong and insuperable.

8. They shal come to nothing as water running downe: he hath *(m)* bent his bow til they be weakened.

*(m)* Gods iust determination of punishing the wicked stil remaineth bent and readie, though execution be some while differred.

9. As *(n)* waxe that melteth, shal they be taken away: *(o)* fyre hath false on them, and they haue not seen the sunne.

*(n)* That force and power which is now inuincible, hard and strong like a lions strongest teeth, shal then be as impotent and soft as waxe: *(o)* Gods wrath, like fire, the most forcible element, shal fall vpon them, and they shal be cast into vtter darknes, deprived of the sunne and al comfortable light.

10. Before your *(p)* thornes did vnderstand the old bryar: as liuing fo in wrath he swalloweth them.

*(p)* Before their malice can bring to effect the great mischiefs which they plotte and purpose, God suddainly cutteth them off, before they tully vnderstand of either sickness or death, casteth them as it were aliue into hel.

11. The iust *(q)* shal reioyce when he shal see reuenge: he shal wash his hands in the blood of a sinner.

*(q)* The iust reioyce in the punishment of the wicked for three causes, first in zeale of iustice, conforming his wil and mind to Gods iudgement; secondly, for that himselfe through Gods mercie hath escaped that terrible damnation; thirdly, for that he is now deliuered from molestation, and continual tribulation.

12. And man shal say: If certes there be iuite to the iust: *(r)* there is a God certes iudging them on the earth.

*(r)* The iust seeing, or by faith knowing what punishment remaineth for the wicked, is thereby assured that the good shal reape fruit for his wel-doing, and that in the meane time God ruleth and iudgeth on the earth, though as yet it appeareth not so euidently.

## PSALME LVIII.

Another  
prayer of  
Dauid in dan-  
ger.  
The 8. key.

*Holie Dauid ( being beseged in his owne house by men sent to kil him ) confidently prayeth God to deliuer him, 6. and al faithful nations in like danger: 7. and praiseth God.*

1. Vnto the end, destroy not, to Dauid in the inscription of the title, *(a)* when Saul sent, and watched his house to kil him ( . Reg. 19. )

*(a)* King Saul hauing thrise attempted in vaine to kil Dauid ( 1. Reg. 18. v. 11. &c. 19. v. 9. ) sent some of his guard to fetch him, from his owne house, that he might be slaine: but God moued the mind of Michol, to admonish him of the danger and to helpe him away in faicte; though Saul thought she would haue been a scandal vnto him ( or cause of ruine ) by the hands of the Philistians: 1. Reg. 18. v. 21. Vpon which occasion Dauid made this Psalme. As he also made others, for perpetual memorie of Gods like benefits, in deliuering him in imminent dangers, when Saul sent three troups of sericants to kil him, and solowed them himselfe. 1. Reg. 19. v. 20. likewise when he was knowen and bewrayed before Achis King of Geth. 1. Reg. 21. also in Ceila, in the deserts of Ziph, and of Maon, c. 23. in Engaddi, c. 24. in Hachila, c. 26. and againe amongst the Philistians, c. 27. and 30.

2. **D**ELIVER me from mine enimies, o my God: and from them that rise vp against me defend me.

3. Deliuer me from them that worke iniquitie: and from bloody men saue me.

4. Because loe they *(b)* haue taken my soule: the strong haue false violently vpon me.

*(b)* They haue so streitly besieged me, that it is now in their hands to take away my life.

5. Neyther is it mine iniquitie, nor my sinne, o Lord: *(c)* without iniquitie haue I runne, and gone directly.

*(c)* O: my part I haue committed no fault against myne enimies, for which they can haue anie iust cause to persecute me.

6. Ryse vp to meete me, and see: and thou, o Lord, the God of powres, God of Israel, attend to visite *(d)* al nations: haue *(e)* no mercie on al that worke iniquitie.

*(d)* The Prophet foreseeing in spirite, th it the Catholike Church shal be vniustly persecuted, prayeth, and teacheth others to pray, that God wil mercifully visite his faithful people of al nations: *(e)* and not spare obstinate persecuters.

7. They wil returne *(f)* at euening: and they shal suffer famine *(g)* as dogs, and shal compasse the citie.

*(f)* Persecuters labouring how much, or how long soeuer, shal at night, that is, in the end of al their wicked endeauours be vnstatisfied in their desires, *(g)* as hungrie dogs that run hunting al the day, & night also, stil seeking & not finding wherwith to fill their rauenous mouths and deuouring bellies.

8. Behold they *(h)* wil speake in their mouth, and a sword in their lippes: *(i)* because who hath heard?

*(h)* They threaten and determine to vse al crueltie, *(i)* as if there were no God, th it heareth, and wil punish it.

9. And thou, o Lord, wilt scorne them : thou wilt bring to nought al the nations.

10. I wil keep my strength to thee : (k) because thou art my receiuer :  
11. my God, thy mercie thal preuent me.

(k) Through Gods grace the Church is stil strong and the vertuous doe perseuer.

12. God wil shew vnto me concerning mine enimies, kil them not (l) lest sometime my peoples forget.

(l) God suffereth afflictions to fall vpon his seruants, to keepe them exercised, lest in prosperitie they forget their duties to him.

Disperse them in thy strength : and (m) depose them my protectour, o Lord.

(m) Deprive them of power, that they may not doe so much euil as they desire.

13. The sinne of their mouth, the word of their lips : and let them be taken in their pride.

And for (n) cursing and lying they shal be (o) talked of 14. in consummation: in wrath of consummation and they shal not be.

(n) After that their iniquitie is complete (o) they shal be accused and punished for their blasphemies and lies.

And they shal know that God wil rule ouer Iacob : and ouer the ends of the earth.

15. They (p) shal be turned at euening, and shal suffer famine as dogs: & shal compasse the citie.

(p) As v. 7.

16. They shal be (q) dispersed to eate : and if they be not filled, they (r) wil murmur also.

(q) They shal in vaine seeke oyle for their lamps with the foolish virgins, repent with Iudas, and finding no helpe, (r) shal continually blaspheme in hel

17. But I wil sing thy strength : and wil exalt thy mercie in (s) the morning.

(s) In the resurrection.

Because thou art become my receiuer, and my refuge in the day of my tribulation.

My helper, I wil sing to thee, because thou art God my receiuer: my God, my mercie.

## PSALME LIX.

King Dauid after his owne and the peoples manie tribulations, 8. rendereth thanks for their renowned victories, 11. atchined by Gods only power.

1. Vnto the end, for them (a) that shal be changed, in (b) the inscription of the title (c) to Dauid himielse, (d) for doctrine, 2. (e) when he set fire on Mesopotamia of Syria, and in Sobal, and Ioab returned, and struck Idumæa in the valley of salt-pits twelue thousand (2. Reg. 8. & 10. & 1. Paral. 18.

(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) worthe to be remembered, (c) for the instruction (d) of Gods beloued, (e) as the same are more largely recorded in the books of Kings.

King Dauids thanks for victories.  
The & key.

3. O God thou (f) hast repelled vs, & hast destroyed vs: thou wast angrie (g) and hast had mercie on vs.

(f) God suffereth his people to be afflicted, as wel for their sinnes, as for exercise in vertue, (g) after sheweth his mercie in pardoning, and fauour in aduancing them.

4. Thou hast moued the earth, and hast troubled it : heale the breaches thereof, because it is moued.

5. Thou hast shewed vnto thy people (h) hard things : thou hast made vs drinke the wine of compunction.

(h) Punishing sinners.

6. Thou hast (i) giuen a signification to them that feare thee: that they flye from the face of the bow.

(i) Warning them to amend:

7. That thy beloued (k) may be deliuered, saue me with thy right hand, and heare me.

(k) and then restoreth them to former good state.

8. God hath spoken in (l) his holie : I shal reioyce, and (m) shal diuide Sichern : and thal measure the valley of tabernacles.

(l) God also as he hath promised by his holie oracle, (m) hath aduanced King Dauid in his temporal Kingdom, and doth much more aduance him, and other elect in euerlasting life.

9. Galaad is mine, and Manasses is mine : and Ephraim the strength of my head.

10. Iuda my King : Moab (n) the pot of my hope.

(n) As a vessel for meaner vses.

Into Edom I wil (o) stretch out my shoe: the foreners are subiect to me.

(o) Bring it vnder my dominion.

11. Who thal conduct me into a fenced citie? who shal conduct me euen into Idumea?

12. Shal not thou, o God, (p) that hast expelled vs : and (q) wilt not thou o God, goe forth in our holts?

(p) As God doth sometimes punish (q) so he also rewardeth.

13. Giue vs aide from tribulation : because mans saluation is vaine.

14. In God we shal doe (r) strength : and he shal bring to nothing them that afflict vs.

(r) Strongly, with fortitude.

## PSALME LX.

A confident prayer for Christs incarnation.  
The s. key.

Faithful people of the whole earth pray, and acknowledge that God mercifully beareth their prayer. 6. Expect the esernal Kingdom of Christ, in which they shal praise him for euermore.

1. Vnto the end, (a) in hymnes to Dauid.

(a) In songs of praise and thanks to God.

2. HEARE, o God, my petition: attend to my praier.

3. FROM (b) the ends of the earth I haue cried to thee: whiles my



hart was in anguish, thou (c) didst exalt me on a rock.  
 (b) From all coasts of the earth faithful people pray to God. (c) The Church builded vpon an assured foundation, is exalted to great power and dignitie.  
 4. Thou hast (d) conducted me, because thou art made my hope: a toure of strength from the face of the enimie.  
 (d) God conducteth, defendeth, and deliuereth those that confidently trust in him.  
 5. I shal inhabire in (e) thy tabernacle for euer: I shal be protected in the couert of thy wings.  
 (e) In the Church, a place of assured protection.  
 6. Because thou my God hast heard my prayer: thou hast giuen inheritance to those that feare thy name.  
 7. Thou wilt adde (f) dayes vpon the dayes of the King: his yeares euen vnto the day of generation and generation.  
 (f) Christs kingdome, the Church, perpetual to the end of this world, and eternal after the general Resurrection.  
 8. He is permanent for euer in the sight of God: his (g) mercie and (h) truth who shal require?  
 (g) Who is able to vnderstand or explicate how great Christs mercie is in redeeming vs, (h) and his truth in performing his promised rewards?  
 9. So (i) wil I say a Psalme to thy name for euer and euer: that I may render my vowes (k) from day to day.  
 (i) For so inestimable benefites I wil alwayes praise thee with Psalmes, Canticles, or other thanks in this life: (k) and eternally in the life to come.

PSALME LXI.

*A iust man encourageth his owne soule to serue God in sincere humilitie, 9. exhorteth also al others to trust in God, not in false and worldlie pollicie, or wealth, because Gods power & mercie wil render to euerie one as they deserue.*

Exhortation to good life, in respect of reward or punishment. The 7. key.

1. Vnto the end, for (a) Idithun a Psalme of Dauid.  
 (a) Directed to Idithun, one of the masters of musike, to sing it, or to make tune for it.  
 2. **S**HAL (b) not my soule be subiect to God? for of him is my saluation.  
 (b) The wicked treating to ruinate others, Dauid, or anie iust man, feareth them not, because his soule is subiect to God.  
 3. For he is my God, and my sauour: my receiuer, (c) I shal be moued no more.  
 (c) Therfore I firmly purpose neuer to be moued from God.  
 4. (d) How long set you violently vpon a man: (e) you al doe kil, as it were vpon (f) a wal that is leaning, and a wal shaken.  
 (d) In vaine doe you myne aduerfaries stil assault me, (e) though ye be al confederate to kil me, (f) supposing me to be like a ruinous or shaken wal, that is easily throwne downe.  
 5. But (g) yet they thought to repel my price. (h) I ranne in thirst: they (i) blessed with their mouth, and cursed with their hart.  
 (g) They think stil to depriue me of my reward, the price of my labours and me

rites, (b) but I runne so much more diligently, as thirsting after righteousness in this life, and glorie in the next, to finish my course (i) A most dangerous tentation, when after threats and crueltie, persecutors endeauour by sweete words and promises to perswade the iust to fall into sinne.  
 6. But yet my soule be thou subiect to God: because my patience is from him.  
 7. Because he is my God, and my sauour: my helper (k) I shal not remoue.  
 (k) I resolutely purpose not to yeald to anie tentations.  
 8. In God is my saluation, and my glorie: the God of my helpe, and my hope is in God.  
 9. Hope in him (l) al ye the congregation of people: powre out your harts before him: God is our helper for euer.  
 (l) Gods faithful seruants, are not only constant themselves, but also exhort and perswade al others, as much as in them lieth, to serue God and trust in him.  
 10. But yet the children of men are vaine, the children of men are (m) liers in balances: that they may deceiue by vanitie together.  
 (m) Vsing false weights they defraud one another.  
 11. Hope not in iniquitie, and couet not robberies: if riches abound set not your hart vpon them.  
 12. (n) Once hath God spoken, these (o) two things haue I heard:  
 (n) God hauing once spoken it his most assured. (o) Two especial attributes of God.  
 13. That (p) power is Gods, and (q) mercie, o Lord, isto thee: because thou wilt render to euerie one according to his works.  
 (p) God is omnipotent, so that he can both reward and punish infinitely; (q) and Merciful, that he is readie to receiue al sinners into his fauour, if they wil repent & turne vnto him.

Mat. 16.  
Rom. 2.  
Cor. 3.  
Gal. 6.

PSALME LXII.

*Dauid in banishment with great affection desireth to vnite himselfe with God in meditation. 4. purposing and promising euer to praise him: 10. prophesiech the vaine endeauours, and condemnation of his enimies, and his owne aduancement.*

Dauids deuotion in banishment. The 8. key.

1. A Psalme (a) of Dauid when he was in the desert of Iuda. (Reg. 22.)  
 (a) Holie Dauid made this deuout meditation when he was in the forest of Haret, or desert of Ziph. 1. Reg. 22. & 13. and could not come to the tabernacle of God, nor to Ierusalem, where he especially desired to be, in the inheritance of our Lord, which was to him a great affliction. As the like is now to Catholikes, when they are put in close prison for their faith, or other wise hindred, that they can not be present at the most holie and daylie Sacrifice. In which case we must supplie as we may, this great losse, and comfort our selues with this, or like Psalme, or prayer, saying: O God my God, to thee I watch.  
 2. **O** GOD my God to thee I watch, (b) from the morning light.  
 (c) My soule hath thirsted to thee, (d) my flesh to thee very manie wayes.  
 (b) Euen from the first dawning of the morning, (c) my soule thirsteth after thee, (d) yea also my very flesh, and whole bodie teeleth great paines, by this affliction of mind, and desireth releefe and rest.

3. In a desert land, and inaccessible, and without water, (e) so in the holie haue I appeared to thee, (f) that I might see thy strength, and thy glorie.

(e) Being now in case that I can not serue thee, o God, as I would, yet I exhibite my selfe present in spirit, before thy holie place, (f) meditating thy power, and thy glorie.

4. Because (g) thy mercie is better then liues, my lippes shal prayse thee.

(g) This consolation in banishment from thy diuine Seruice, is sweeter to me: then manie temporal liues, or anie worldlie prosperitie.

5. (h) So wil I blesse thee in my life: and in thy name I wil lifte vp my hands.

(h) For as the Passions of Christ abound in vs (saith S. Paul. 2. Cor. 1.) so also by Christ our comfort aboundeth.

6. As with (i) marrow and fatnes let my soule be filled: (k) and my mouth thal praise with lips of exultation.

(i) Replenish my soul, o God, with the abouondance of thy grace, (k) so shal I by more able to praise thee

7. (l) If I haue been mindful of thee vpon my bed, (m) in the morning I wii meditate on thee: 8. because thou hast been my heiper.

(l) Seeing in the night, also in my bed I meditate on thee; (m) I wil more diuigently doe the same in the morning.

9. And in the couert of thy wings I wil reioice, my soule hath cleaued after thee: thy right hand hath receiued me.

10. But (n) they in vaine haue sought my soule, (o) they shal enter into the inferiour parts of the earth.

(n) My temporal and spiritual enimies: (o) and they shal be damned for their sinnes.

11. They (p) shal be deliuered into the hands of the sword, they thal be (q) the portions of foxes.

(p) It happened literally to Saul, that he was slaine in battle; which he made against his enimies (q) and his dead bodie was hung on a wal (1. Reg. 31.) exposed to wilde beasts, or birds, though it was afterwards burnt and buried.

12. But (r) the King thal reioice in God, al shal be praised that sweare by him: because the mouth is stopped of thole that speake wicked things.

(r) Dauid was presently after Sauls death exalted to the Kingdome, in figure of Christ, whose name and glorie was exalted, after the destruction of the Lewes by Pagan Emperours.

PSALME LXIII.

*A prayer of the iust reposing their whole trust in God: 7. and reioycing that the enemies machinations are frustrate.*

1. Vnto the end, a Psalme of Dauid.

2. **H**EARE O God my prayer when I make petition: from the feare of my enimie deliuer my soule.

3. Thou (a) hast protected me from the (b) assemblie of the malignant:

A confident prayer in tribulation. The 7 key.

from the multitude of them that worke iniquitie.

(a) By example of thy former protection, (b) from the conspiracie of wicked men, I trust most assuredly in thy helpe.

4. Because they haue sharpened their tongues as a sword: they haue bent the bow a bitter thing; 5. that they may shoot in secrets at the immaculate.

6. Sodainely they wil shoot at him, and wil not feare: they (c) haue confirmed to themselues a wicked word.

(c) They are resolued to intrap me. They haue talked to hide snares: they haue said, Who shal see them?

7. They haue searched iniquities: they (d) haue faile d searching with scrutanie.

(d) But as they haue failed, so they shal stil faile, and be ouerreached in their bad counfels, as Achitophel. 2. Reg. 17.

8. Man shal come to a deepe hart: and God shal be exalted.

(e) Childrens arrows are made their wounds: 9. and their tongues are weakened against them.

(e) God hath chosen the weake of this world to confound the strong. Al that saw them (f) were troubled: 10. and eueric man feared.

(f) Much merueled seeing the wicked so punished.

And they shewed forth the workes of God: and they vnderstood his doings.

11. The iust shal reioice in our Lord, and shal hope in him, & al the right of hart (g) shal be prailed.

(g) The iust shal be praised, for rightly seruing God.

PSALME LXIV.

Conuerfion of Gentils. The 6. key.

*God is rightly praised in Sion and Ierusalem (in his Church only) for his benefits bestowed and promised, 8. vnto which also in the time of grace al nations shal be called.*

1. To the end, a Psalme of Dauid, (a) the Canticle of Ieremie, and Ezechiel, to the people of the transmigration, when they began to goe forth.

(a) The seuentie Interpreters seeing Dauid here prophetic of the peoples returne from Babylon, added the names of Ieremie and Ezechiel, who being in that captiuitie propheticd the same more largely. As likewise these and other Prophets, foresaw in spirit, and more especially propheticd the going torch of al nations from Babylon, that is, forsaking Idolatrie, and embracing true Religion in the Church of Christ. so S. Augustin, Eurymius, and others.

2. **A**N hymne, o God, becommeth thee (b) in Sion: & a vow shal be rendered to thee in Ierusalem.

(b) Not in Babylon, nor els where, out only in the Church praises and vowes are grateful to God.

3. Heare my prayer: (c) al flesh shal come to thee.

(c) Al nations shal know thee.

4. The wordes of the wicked (d) haue preuailed vpon vs: and thou wilt

be (e) propitious to our impieties.

(d) The wicked are insolent in threatening; (e) but thou mercifully pardoning our finnes, they shall not hurt vs.

5. (f) Blessed is he whom thou hast chosen and taken: he shall dwell in thy courts.

(e) They are happy to whom thou hast prepared grace and glorie.

6. (g) We shall be replenished in the goods of thy house: holie is thy temple, (h) meruelous in equitie.

(g) The voices of the faithful, reioycing in the hope of eternal glorie. Rom. 5. (h) Nothing polluted shall enter into heauen. Apo. 21.

Hearc vs, o God our sauioir, the hope of al the ends of the earth, and in the sea farre.

7. Preparing (i) mountaines in thy strength, girded with might: which troublest (k) the depths of the sea, the found of the waues therof.

(i) Thou which art al powerful, as appeareth by the huge mountaines (k) seas, and other thy workes.

9. The Gentils shall (l) be troubled, and they that inhabite the borders shall be affraid of thy signes: (m) the out-goings of the morning and euening thou shalt delight.

(l) Thou wilt by thy omnipotent power moue the harts of obdurate men, and so conuert innumerable of al nations to thee. (m) Thou wilt draw manie to thee, with ioy and gladnes, from the vitermost coasts of the east and west.

10. Thou hast visited the earth, and hast inebriated it: thou hast multiplied to enrich it.

The (n) riuier of God is replenished with waters, thou hast prepared their (o) meat: because (p) so is the preparation therof.

(n) God wrought diuers miracles in waters (Gen. 7. Exo. 7. 14. 15. Iosue. 3. 4. Reg. 5. 6. &c.) likewise in providing meate for his people (Exo. 16. 3. Reg. 17. 4. Reg. 4. 7. &c.) which were figures of Baptisme, Eucharist, and other Sacraments of Christ, washing from finnes, and augmenting grace, (p) so replenishing the Church with most sacred Mysteries.

11. Inebriate (q) her riuers, (r) multiply her fruits: in her drops she shall reioyce springing.

(q) Endowing the Apostles and other preachers with spiritual grace and learning, (r) continuing the succession of pastours to water and feede the faithful people.

12. Thou wilt (s) blesse the crowne of the yeare of thy goodness: (t) and thy fields shall be replenished with plentie.

(s) God blesseth the whole course, or circle of time, of the Church militant in this world, (t) and the crowne, or happy end of euerie iust persons life.

13. The (v) beautiful places of the desert shall be fat: and the (w) little hills shall be girded about with exultation.

(v) Euen those which before had only a shew of beautie. but indeed were barren, shall yeald abundant fruit. (w) Those which are more eminent shall particularly reioyce in their owne and others spiritual progresse in vertue.

14. The (x) rammes of the sheep are clothed, and (y) the valleyes shall abound with corne: (z) they will erie, yea they will say an hymne.

(x) The principal pastours shall in proportion reioyce about the rest for the grace and glorie of al their flock. (y) The subjects also and inferiour people shall be satisfied with their happy lot. (z) Al together, prelates and people, higher and lower shall with vniforme voice sing praises to God, and perpetual hymnes.

## ANNO TATIONS.

## P S A L M E L X I I I I.

Perpetuitie of the Church.

Reward of the iust.

Saints crownes are of Gods benignitie.

The Coronas our Lord, and our Ladie.

Gentils succede the Iewes.  
The 6. key.

11. *God will bleſſe the crowne.* Vnder the Allegorie of the land of Iurie, wherunto the people of God were to be restored after their captiuitie in Babylon, the Psalmist here prophecieth greater things, then can be verified of the temporal state of the Iewes, that the militant Church, shall stil be blessed from the beginning to the end yealding expected fruit; and al the iust, that perseuer to the end of their liues, shall receiue most happy and glorious rewards of their labours. As saint Paul after his meritorious trauels confidently expected his glorious reward, when he said (1. Tim. 4.) I haue fought a good fight, I haue consummate my course, I haue kept my faith. Concerning the rest, there is layde vp for me a Crowne of iustice, which our Lord wil render to me in that day, a iust Iudge. And not only to me: but to them also that loue his comming. And this is called the crowne of the yeare of Gods benignitie, because God of his owne benignitie, without mans former desert giueth grace, and in the end for merite following, giueth a crowne of glorie. So our blessed sauioir according to his fulnes of grace, which was in his soule, and infinite merite, receiued a crowne of glorie, in the consummation of his temporal lie, after the space of thirtie three yeares. And our Blessed Ladie the Mother of God receiued an answerable crowne to her excellent grace and merits, in the consummation of her life, at the end of sixtie three yeares. In memorie of which numbers of yeares, deuout men haue piously instituted certaine formes of prayers, called the Coronas or Coronas of Sauioir, and of our Ladie.

S. Aug.  
Eusym.

## P S A L M E L X V.

The Prophet inuizeth al men to praise God for his meruelous workes, and benefits done to the Iewes. 7. Who being vngrateful, 8. Gentils are called, 16. and bring forth better fruit.

1. Vnto the end, a Canticle (a) of resurrection.

(a) Mystical resurrection, Gentils succeeding in place of the Iewes.

**M**ake ye (b) iubilation to God al the earth, 2. say a Psalm to his name: giue glorie to his praise.

(b) Shew your internal ioy by external words and deeds.

3. Say ye to God: (c) How terrible are thy workes, o Lord! in the multitude of thy strength thine enimies (d) shall lie to thee.

(c) In drowning the world, in confounding the tongs in Babel, in burning Sodom and Gomorrha with brimston in plaguing the Egyptians, in drowning Pharao and his whole armie in the red sea, in destroying the Chananites and other infidels, in punishing the ten tribes, and afterwards the other two by captiuitie, & innumerable other punishments, al for finnes, (d) for which euen the wicked, though not sincerely conuerted, yet of seruile feare, reyned and falsly promised to amend, but performed it not: as Pharao afflicted with plagues, was forced to promise libertie to the children of Israel, which he afterwards denied.

4. Let al the earth adore thee, and sing to thee: let it sing a Psalm to thy name.

5. Come ye, and see the workes of God: terrible in counseils ouer the children of men.

6. Who turneth (e) the sea into drie land, in (f) the riuer they shal passe on foote, (g) there we shal reioyce in him.

(e) The red sea, (f) when Iosue brought the people ouer Iordan, (g) in remembering and reciting these singular benefits.

7. Who ruleth in his strength for euer his eyes looke vpon the gentils: (b) they that exasperate him let them (i) not be exalted in themselues.

(b) Gods chosen people the Iewes did often exasperate God by their ingratitude, murmuring, and other sinnes: whom the Prophet therefore admonished, (i) not to be proud, lest they be subdued and brought low.

8. Ye (k) Gentils blesse our God: and make the voice of his prayse heard.

(k) By way of inuitation the Psalmist prophecieth the conuersion of Gentils.

9. Who hath put (l) my soule in life: and hath not giuen my feete to be moued.

(l) The voice of the whole Church: confessing Gods prouidence and protection, that she neuer faileth, for the Iewes falling from Christ the Gentils belieued in him, and some nations or countries falling from Religion, others are conuerted.

10. Because thou (m) hast proued vs, o God: by fire thou hast tried vs, as siluer is tried.

(m) God suffereth his Church to be persecuted with al kinds of tribulation, as some are heere recited.

11. Thou hast brought vs into a snare, thou hast laide tribulations on our backe: thou hast set men vpon our heads.

12. (n) We haue passed through fire and water: and thou hast brought vs out into refreshing.

(n) But through Gods assistance his seruants passe through, and ouercome al tentations.

13. I wil goe into thy house with (o) holocausts: I wil render thee (p) my vowes: 14. which my lips haue distinguished. And (q) my mouth hath spoken in my tribulation.

(o) Sacrifice of thanks, (p) and voluntarie vowes, (q) that which anie promisseth to God in tribulation, they must performe accordingly.

15. (r) Holocausts with marrow wil I offer to thee, with incense of rammes: I wil offer to thee oxen with bucke goats.

(r) These were the best external sacrifices of the old law:

16. (s) Come ye, heare, and I wil tel al ye that feare God, what great things he hath done for my soule.

(s) But both then and now the internal sacrifices of contrite hart, of iustice, and of diuine praise best please God

17. To him haue I cried with my mouth, and haue exulted (t) vnder my tong.

(t) From the hart, which is vnder the tong, and directeth the tong what to speake.

18. (v) If I haue beheld iniquitie in my hart, our Lord wil not heare.

(v) Whofoeuer wil be heard in prayer, must repent of his sinnes.

19. Therefore

19. Therefore hath God heard, and hath attended to the voice of my petition.

20. Blessed be God who hath not remoued my prayer, and his mercie from me.

## PSALME LXVI.

Propagation  
of the Church.  
The 6. key.

*The Prophet prayeth for (and wisheth foresheeweth) the propagation of the Church of Christ.*

1. Vnto the end, in hymnes, a Psalm of Canticle to Dauid.

(a) This Psalm beginning to be song by voices, instruments were adioyned.

2. **G**OD (b) haue mercie vpon vs, and (c) blesse vs: (d) illuminate his countenance vpon vs, and (e) haue mercie on vs.

(b) God first remitte our sinnes: (c) then giue vs thy manifold graces, (d) grant faith and repentance, (e) and so forgiuence of sinnes.

3. That we may know thy way vpon earth: in al nations thy saluation.

4. Let peoples, o God, confesse to thee: (f) let al peoples confesse to thee.

(f) Al nations shal be conuerted.

5. Let nations be glad & reioice: because thou iudgeth peoples in equitie, and the nations in earth thou doest direct.

6. Let peoples, o God, confesse to thee, let al peoples confesse to thee: 7. the earth hath ycalded her fruit.

(g) God, (h) our God blesse vs, 8. (i) God blesse vs: and let al the ends of the earth feare him.

(g) God the Father, (h) God the Sonne, (i) God the Holie Ghost, saue the people of al nations, by Euangelical preaching of thee, the most Blessed Trinitie.

## PSALME LXVII.

The Church  
stil conserued.  
The 6. key.

*Notwithstanding great persecutions the Church prospereth. 10. Especially in the new testament, by Apostolical function, 18. ministerie of Angels, Christs Ascension, comming of the Holie Ghost, 31. conuincing the faithfull, representing the insolent, and conuincing manie. 35. For al which the Prophet inuiceth al men to praise God.*

1. Vnto the end, a Psalm of Canticle, to Dauid himself.

2. **L**ET (a) God arise, and let his enemies be disperfed, and let them that hate him (b) flye from his face.

(a) In manner of praying that God wil vouchsafe to defend the Church, the Psalmist prophecieth that God wil arise, (b) and the enemies shal flye away, not daring to abide the combat.

3. As smoke vanisheth, let them vanish away: as waxe melteth at the presence of fire, so let sinners perish at the presence of God.

4. And (e) let the iust make merrie, and reioyce in the sight of God: and let them be delighted in iurth.

(e) As God is terrible to the wicked: so he is comfortable to the iust.

5. Sing to God, say a Psalm to his name: (d) make way to him, who (e) mounteth vpon the west, (f) Lord is his name.

(d) Resist not Gods inspiration, but receiue it with ioy and thanks. (e) Who triumpheth ouer death (f) God is Lord, not only of these or those nations, countries or other creatures, but absolutely and vniuersally of al.

Reioyce ye in his sight, they shal be troubled at the presence of him: 6. the father of orphans, and iudge of widowes.

God in his (g) holie place: 7. God that maketh men to inhabite (h) of one manner in a house.

(g) That is the true holie Church, which hath (h) vnitie in doctrine, touching faith and manners. S. Cyr. ep. 76.

That bringeth iurth them (i) that be bound in strength, likewise them that (k) exasperate, that dwel (l) in sepulchers.

(i) That be bound in sinne, (k) euen rebellious wils are altered by Gods mercie, & freely embrace his law, (l) the dead and drie hearts that cared not for spiritual things are softened, and quickned with new grace.

8. O God (m) when thou wentest forth in the sight of thy people, when thou didst passe through the desert.

(m) The benefites bestowed on the Israelites, are written in the books of Moyses, Iosue, and Iudges.

9. The earth was moued, and the heauens also distilled, at the presence of the God of Sina, at the face of the God of Israel.

10. (n) Voluntarie rayne shalt thou separate, o God, to thine inheritance: and it was (o) weakned, but thou hast perfitteth it.

(n) Not mans deseruing, but Gods mere good wil, and free grace caused Christ to come, and by himselfe and his Apostles to preach the Euangelical doctrine, which watereth the whole world. (o) God chose the weake, but made them strong.

11. Thy (p) liuing creatures shal dwel in it: thou hast prepared (q) in thy sweetnes for the poore, o God.

(p) Those whom thou hast chosen, and so made thine owne peculiar people, shal enioy this grace. (q) Thou gauest Manna in the desert, the B. Sacrament in the new testament.

12. Our Lord shal giue (r) the word to them that euangelize, (s) with great power.

(r) God giueth to the Preacher what to speake, (s) and to some he giueth also power to worke miracles, in confirmation of their doctrine. M. r. 16.

13. The (t) King of hotts the beloued of the beloued: and (v) to the beautie of the house, to diuide the spoyes.

(t) Some potent King, or (as it is in the Hebrew) Kings being beloued of the beloued of God, the only Sonne of God, shal yeald themselues to the same beloued Sonne of God: (v) which shal redound to the glorie and beautie of his Church, gaying such spiritual prayes from the diuel.

14. It ye (w) sleepe among the middest of the lons, the wings of a doue layde ouer with siluer, and the hinder parts of her backe in the paicnes of geld.

(w) If you be in such danger, that the aduersaries cast dice, or lots for your persons, and goods, yet you shal be deliuered, as if a doue, with her glittering feathers, like siluer and gold, flye away into a secure place, without losse or diminution, but rather with increase of vertues.

15. Whiles (x) the heauenlie discerneth Kings ouer her, (y) with snow they shal be made white in Selmon.

(x) When the heauenlie King determineth thus of earthlie Kings, (y) they shal be purged from their sinnes, and made white like snow, that falleth in mount selmon, which is a shadowed hill, thicke with trees, in mount Ephraim neere to Iordan.

16. "The (z) mountaine of God a fat mountaine.

(z) The Church of God is visible, and durable like to a mountaine.

A mountaine (a) curded as cheese, a (b) fatte mountaine: 17. "why (c) suppose you curded mountaines?

(a) Combined, or ioyned together, as when mike is turned into curde, and so into cheese. (b) Fruitful, enriched by spiritual gifts of the Holie Ghost. (c) Ye that are nor of this Church, doe in vaine and erroneously imagine, that anie other mountaines are vnited.

A mountaine, in which it hath wel pleased God to dwel therein: for indeed our Lord wil dwel euen to the end.

18. The (d) chariot of God is then thousand fold, thousands of them that reioyce, our Lord in them, (e) in Sina in the holie place.

(d) Innumerable Angels ministers of Gods wil, doe continually attend vpon his Diuine Maiestie, as if he (who otherwise needeth no seruice) were caried by them, as in a chariot of infinite magnificence. Dan. 7. (e) So God appeared in Maiestie, when he gaue his law in mount Sina.

19. Thou art (f) ascended on high, thou (g) hast taken captiuitie: thou (h) hast receiued gifts in men: for euen those (i) that doe not belieue, our Lord God to inhabite.

(f) Christ ascended with innumerable Angels attending vpon him, (g) caried with him the fathers of the old testament, that had been captiue, (h) as man he receiued gifts of God, in and for men, his faithful seruants, (i) yea also he receiued for his merite, that innumerable which before were incredulous were conuerted, and God dwelt in their souls.

20. Blessed be our Lord day by day: the God of our saluations wil make vs a prosperous iourney.

21. Our God is the God of sauing: and (k) the issues of death are of our Lord, our Lord.

(k) Our Lord, I say, our Lord, and none but he could ouercome death by dying.

22. But yet God (l) shal breake the heads of his enemies: the hairie crowne of them, that walke in their sinnes.

(l) Though Christ died to deliuer al men from death, yet he wil giue capital sentence of eternal death to al that obstinately remaine his enimies, and multiplie sinnes vpon sinnes, to the end of their temporal life.

23. Our Lord said: Out (m) of Bafan I wil conuert, I wil conuert (n) into the depth of the sea.

(m) Euen of the rudest barbarous nations, manie shal be conuerted to Christianitie (n) namely Gods grace is extended into the Islands of the Ocean, and other seas.

24. That thy foote (o) may be dipped in bloud: the tong of thy dogs

\*Ex ini  
mi is ab  
ipfa.

(made redde) with \* the same (bloud) of the enimies.

(o) But such seuerer slaughter shal fal vpon the obstinate contemners of this grace; that mens feete shal be defiled in their bloud, and dogs shal lappe it.

25. They (p) haue seen thy entrings in, o God, the entrings of my God: of my King who is (q) in the holie place.

(p) Munie haue seen, or knowen in general, but the faithful more exactly know how Christ came into this world, his conuerfation therein, and his going forth; q, his reigning now in heauen our Mediatour, by whom al other intercessours haue access to God.

26. (r) Princes came before (s) ioynd with them that sang, in the middes (t) of yong women playing on timbrels.

(r) The Apostles sowing the first seed of Euangelical doctrine, (s) with whom other Apostolical men; (t) and other souls of al nations conuerted by their preaching, most ioyfully sing together in hart, voice, & instruments: especially in good works, shew their grateful affections to our Redemer.

27. In (v) Churches blesse ye God our Lord, of (w) the fountaines of Israel.

(v) And al this in the particular Churches of diuers Kingdoms, and parts of the world: (w) beginning with the Israelites in Ierusalem, and so proceeding into al Iurie, and Samaria, and to the utmost of the earth. Act. 1.

28. There (x) Benjamin a yong man, in excessse of minde.

(x) S. Paul o: Jacobs yongest sonne Benjamin, last called to Apostleship, was chiefly sent to the Gentils.

(y) The Princes of Iuda their leaders: the Princes of Zabulon, the Princes of Nephthali.

(y) Other Apostles of diuers tribes sent first to the Iewes, secondarily to Gentils.

29. Command thy strength, o God: (z) confirme this, o God, which thou hast wrought in vs.

(z) As the Church began by the omnipotent power of God; so by the same only power it is conserued.

30. From thy temple in Ierusalem, Kings shal offer giuists to thee.

31. Rebuke (a) the wilde beasts of the reede, the congregation (b) of buls in the kine of thy peoples: (c) that they may exclude them, which are tried with siluer.

(a) Chastice therefore, o God, al persecuters of thy Church, who are but as weake wauering reeds, in comparison of thy power, (b) no better then buls, with kyne, that is, captaines and popular people, (c) endeauouring to alienate the constant proued Confessours from their faith.

Dissipate the nations that wil warres: 32. Legates shal come (d) out of Aegypt: Aethiopia shal prevent his hands to God.

(d) A prophetic that manie should be conuerted to Christ in Aegypt, & Aethiopia: as appeareth by the innumerable multitude of religious Monks, & Nunnes in those countries, shortly after the Apostles dayes.

33. Ye Kingdoms (e) of the earth sing to God: sing to our Lord:

(e) The like afterwards in al other nations, whom therefore the Prophet inuitheth to praise God, for so inestimable benefits in the whole world.

34. Sing ye to God, that mounteth vpon the heauen of heauen, to the East.

Behold he wil giue to his voice (f) the voice of strength: 35. giue you glorie to God vpon Israel, his magnificence, and his power in the clouds.

(f) Christ wil come to iudge, in terrour of voice, and with magnificence, accompanied with holie Angels and other Saints.

36. God is meruailous in his Saints, the God of Israel he wil giue power and strength to his people, God be blessed.

## A N N O T A T I O N S.

## P S A L M E L X V I I.

Markes of the  
Church:  
Visibilitie.  
Sanctitie.  
Vnitie.

Perpetuitie.  
Allured veritie.

No other pre-  
tended Church  
hath the marke  
of vnitie or the  
rest.

16. *The mountaine of God.* For better discerning the true Church from other congregations, the Prophet here describeth certaine proprieties thereof, for he calleth it a mountaine, because it is most visible to al men. Secondly, a fat mountaine, that is, replenished with al vertues, and giuists of the Holie Ghost; wherof it is called Holie. Thirdly, it is curded, or consolidated in vnitie of faith and Religion, which conioyne the whole bodie, making it solide and firme, as the ruen turneth liquid milke into curde, and so into cheefe. Fourthly, it is the Congregation, wherin God alwayes remaineth, euen to the end, for euer; which sheweth two other proprieties; that the Church neuer faileth, nor erreth in doctrine: God stil dwelling therein, and consequently conserueth it from error in doctrine.

17. *Why suppose you curded mountaines.* As for other congregations, it is certaine and euident, that they are not the Church of God, because they are not curded, that is not vnitied, in the same points of faith, but only in negatiue points, and in general opposition against the Catholike Church, and among themselues notoriously disagreeing and diuided. As they also want the other markes of the true Church.

## P S A L M E L X V I I I.

*Christ in middes of afflictions (as one in dangerous waters) 5. describing the malice of persecutours, and his owne true Zele, 14. prayeth his heauenlie Father for helpe. 23. By way of iust imprecation foresheweth the seuerer punishment of his aduersaries, 30. his owne glorious Resurrection, and prosperous building of his Church. For which he imuitheth al creatures to praise God.*

1. Vnto (a) the end, (b) for them that shal be changed, (c) to Dauid.

(a) Perteyning to the new Testament, (b) for Gentils conuerted to Christianitie, and from vice to vertue, (c) prefigured in Dauid.

2. **S**A V E me, o God: because (d) waters are entred into my soule.

(d) Vehement afflictions inuiron me hart.

3. I (e) sticke fast in the myre of the depth: and there is no sure standing.

(e) I am as one intangled with quick-sand or quadmyre in the bottom of a great water.

I am come into the depth of the sea: and a tempest hath ouerwhelmed me.

4. I haue (f) laboured crying, my iawes are made hoarse: my eies haue

failed,

failed, while I hope in my God.

(f) Our Lord sweate bloud for anguish in his prayer, and was not deliuered from his passion, nei ther are his seruants presently deliuered from tribulations, but as is most to gods honour and their owne good.

1027. 15. 5. They are multiplied about the haire of my head, that hate me without cause.

Mine enimies are made strong, that haue persecuted me vniuersally:

(g) then did I pay the things that I tooke not.

(g) Our Sauour who had no sinne, payd the ransom for all finnes.

6. O God thou knowest my (h) foolishnes: and (i) mine offences are not hid from thee.

(h) O God thou knowest, that this which seemeth folie to worldlie men, is true wisdom (i) and though men charge me with offences, thou knowest that I am innocent.

7. (k) Let them not be ashamed vpon me, which expected thee, o Lord, Lord of hosts.

(k) Suffer not the weake to be scandalized in my passions.

Let them not be confounded vpon me that seeke thee, o God of Israel.

8. Because for thee haue I sustained reproch, confusion hath couered my face.

9. I am become a forener to my brethren, and a stranger to the sonnes of my mother.

10. Because (l) the zeale of thy house hath eaten me: and the reproches of them that reproched thee, fel vpon me.

(l) The zeale of seeking Gods honour, in propagating and aduancing his Church, is the cause of persecution. As we see those are lesse persecuted, which haue lesse godlie zele.

11. And I couered my soule in fasting: and it (m) was made a reproch to me.

(m) The wicked doe reproch those that mortifie themselues.

12. And I put haire-cloth my garment, & I became a parable to them.

13. They spake against me (n) that sate in the gate; and they song against me that dranke wine.

(n) The great men and iudges, also the drunkards and rascalitie of the people.

14. But I (o) my prayer to thee, o Lord: a time of thy good pleasure, o God.

(o) But I direct my prayer to thee.

(p) In the multitude of thy mercie heare me, in the truth of thy saluatio.

(p) Expecting the time of thy good pleasure.

15. Deliuer me out of the myre, that I stick not fast: deliuer me from them that hate me, and from the depths of (q) waters.

(q) Tribulations.

16. Let not the tempest of water drowne me, nor the depth swallow me: (r) neyther let the pit shut his mouth vpon me.

(r) Though Christ died and was buried, and in soule descended into hel, yet he could not be holden in his sepulchre, nor in limbo, but rose againe.

17. Heare me, o Lord, because thy mercie is benigne: according to the multitude of thy commiserations haue respect to me.

18. And turne not away thy face from thy seruant: because I am in tribulation, heare me speedily.

19. Attend to my soule, and deliuer it: (s) because of mine enimies deliuer me.

(s) That they may either be conuerted, or confounded, and so doe no more hurt.

20. Thou knowest my reproch & my confusion, & my shame.

21. In thy fight are al they that afflict me, my hart hath looked for reproch and miserie.

And I expected some bodie that would be soerie together with me, and there (t) was none: and that would comfort me, and I found not.

(t) Not anie that could mitigate our Sauours affliction, would shew compassion towards him.

22. And they gaue (v) gal for my meate: & in my thirst they gaue me vinegre to drinke.

(v) But contrariwise when he complained of thirst, they gaue him gal and vinegre to drinke.

23. (w) Let their table be made a snare before them, & for retributions, and for a scandal.

(w) A Prophecie of the destruction of the Iewes, at the time of Pasch, when they should thinke to eate their paschal lamb with ioy.

24. Let (x) their eies be darkned that they see not: and make (y) their backe crooked alwaies.

(x) They are also blind in hart, that they wil not see the truth of Christs doctrine (y) but bow themselues to earthlie things, and worldlie gaires euen to this day.

25. Poure out thy wrath vpon them: and let the furie of thy wrath ouertake them.

26. Let their habitation be made desert: and in their tabernacles let there be none to dwel.

27. Because (z) whom thou hast stricken, they haue persecuted: and vpon the sorrow of my wounds they haue added.

(z) Christ, whom God of this mercie designed to suffer death, for redemption of mankind, the Iewes of mere enuie and malice persecuted to death.

28. Adde thou (a) iniquitie vpon their iniquitie: and let them not enter into thy iustice.

(a) A prophecie that God would suffer them, to fal from one iniquitie to an other.

29. (b) Let them be put out of the booke of the liuing: and with the iust let them not be written.

(b) In the end of their liues, they shal not be found in the booke of life, where they suppose themselues to be written.

30. (c) I am poore and sorowful: (d) thy saluation, o God, hath receiued me.

(c) The voice of Christ, humbling himselfe to death, euen to death of the Crosse: (d) from which he rose againe.

31. I wil praise the name of God with canticke: and wil magnifie him in prayse.

32. And (e) it shal please God more then a yong calfe: that bringeth forth hornes and hoofs.

(e) Deuout praise and thanks-giuing please God more then sacrifices of the most tender-calues, which were otherwise also grateful sacrifices.

33. Let the poore see and reioyce: seeke ye God, and your soule shal liue.

34. Because our Lord hath heard the poore: and he hath not despised (f) his prisoners.

(f) God doth assuredly comfort al such, as are imprisoned for professing the truth.

35. Let (g) the heauens and earth praise him, the sea, and al the creeping beasts in them.

(g) Al the creatures of God.

36. (h) Because God wil saue Sion: and (i) the cities of Iuda shal be built vp.

(h) God wil alwayes establish and protect the Catholike Church: (i) and particular Churches, members of the vniuersal, shal also prosper.

And they shal inhabite there, & by inheritance they shal get it.

37. And (k) the seede of his seruants shal possesse it, and they that loue his name shal dwell in it.

(k) Perpetual succession of the Catholike Church.

PSALME LXIX.

*An other prayer of Dauid, when he was persecuted by Absalom: made in a Psalm after his deliuerie.*

1. Vnto (a) the end, a Psalm of Dauid, in remembrance, that our (b) Lord saued him.

(a) An apt prayer also for the afflicted in the new Testament, (b) from the danger of Absolon (2. Reg. 18.) or from any persecutour.

2. O God (c) intend vnto my helpe: Lord (d) make hast to helpe me.

(c) Al men at al times neede Gods helpe: (d) but most present neede, in present dangers. The rest of this Psalm is conteyned in the 39. Psalm from the 15. verse. But there the whole Church prayeth for helpe, the world being almost drowned in finnes; here Dauid, or other particular persons, or peoples pray in their seueral distresses.

*Psa. 39.* 3. Let them be confounded and be ashamed, that seeke my soule.

4. Let them be turned away backward, and be ashamed that wil me euils.

Let them be turned away forthwith ashamed, that say to me: Wel, Wel.

5. Let al that seeke thee reioyce, and be glad in thee, and let them say alwayes: Our Lord be magnified: which loue thy saluation.

6. But I am needie and poore: O God helpe me, thou art my helper, and deliurer: o Lord be not slacke.

PSALME LXX.

*A prayer for perseuerance in vertue. The 7. Key.*

*King Dauid, or anie other iust person prayeth God to continue his grace and protection against the malice of the enimie. 5. Recounteth Gods mercie in deliuering him from falling into tentations: 6. prayeth for the same in old age, or weakenes of bodie and spirite, 20. and promiseth perpetual gratitude and praises.*

1. A Psalm (a) for Dauid, (b) of the sonnes of Ionadab, and (c) the former captiues.

(a) Though this Psalm (as also diuers others) is intituled to, or for Dauid, it proeeth not that some other was the authour therof, but the Seuentie Interpreters insinuate hereby, that it pertaineth in more particular sort to Dauid, growing old; (b) they adde also the sonnes of Ionadab a most holie familie; (c) who for their singular pietie, were suffered to remaine in Ierusalem in the first captiuitie. ler. 35.

IN thee o Lord (d) I haue hoped, let me not be confounded for euer: 2. in (e) thy iustice deliuer me, and receiue me.

(d) The words of Dauid, or anie faithful iust person. (e) God of his iustice reuengeth the iniuries done to his seruants.

Incline thine eare to me and saue me.

3. Be vnto me for a God protectour, and for a fenced place: that thou maist saue me:

Because thou art my firmament, and my refuge.

4. My God deliuer me out of the hand of the sinner, and out of the hand of him that doth against the law, and of the vniust.

5. Because thou art (f) my patience, o Lord; o Lord my hope fro my youth.

(f) Through thy grace I haue patience to expect thy pleasure, when I shal be relieved.

6. Vpon thee haue I been confirmed from the wombe: from my mothers bellie thou art my protectour.

In thee is my trusting alwaies: 7. I was made to manie as (g) a wonder: & thou art a strong helper.

(g) It seemeth strange to most men, why the iust haue more troubles then the wicked.

8. Let my mouth be filled with praise, that I may sing thy glorie: (h) al the day thy greatnes.

(h) A necessarie prayer for perseuerance, which none can haue without special and continual helpe of grace.

9. Reiect me not in the time of olde age: (i) when my strength shal faile, forsake me not.

(i) Against this special danger, and last assaults of the enimie, Christ hath instituted the Sacrament of Extreme Vnction.

10. Because mine enimies haue said to me: and they that watched my soule consuted together.



11. Saying: God hath forsaken him, pursue, 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 & fayle that detract from my soule: let them be covered with confusion and shame, that seeke euils to me.

14. But I wil alwayes hope: and (k) wil adde vpon al thy praise.

(k) The best meanes to conserue vertue, is to exercise the same, adding good works towards our neighbours, and praises to God.

15. My mouth shal shew forth thy iustice: al the day thy saluation. Because (l) I haue not knowne learning (m) I wil enter into the (n) powers of our Lord: 16. Lord I wil be mindful of thy iustice onely.

(l) I proiesse not exact knowledge of natural things; (m) but I consider and contemplate the infinite power of God, which appeareth in his works, (n) and his iust judgements, as partly haue appeared in punishing, and rewarding some in this life, but especially wil be manifest in the end of this world.

17. O God thou hast taught me from my youth: and vntil now I wil pronounce thy meruelous works.

18. And vnto ancient age, and olde age: o God, forsake me not? Vntil I shew forth thy arme to al the generation, that is to come.

Thy might, 19. and thy iustice, o God, euen to the highest, great meruailes, which thou hast done: O God who may be like to thee?

20. How great tribulations hast thou shewed me, manie and euil: and turning thou (o) hast quickned me: and from the depths of the earth thou hast brought me backe againe.

(o) After tribulations recreated me.

21. Thou hast multiplied thy magnificence: and being turned thou hast comforted me.

22. For I also wil confesse to thee in the instruments of Psalmes thy truth: O God, I wil sing to thee on the harpe, holie one of Israel.

23. My (p) lips shal reioyce when I shal sing to thee; and my soule which thou hast redeemed.

(p) I wil praise thee with mouth and hart.

24. Yea and my tongue al the day shal meditate thy iustice: when they shal be confounded and ashamed that seeke euils to me.

## PSALME LXXI.

Christ our  
King & Iudge.  
The 4<sup>th</sup> key.

By way of prayer the Psalmist prophesieth Christs coming, our King and Iudge.  
4. the deliuerer of mankind from the shraldome of the diuel. 8 The greatnes of his spiritual kingdom in the Genils; 16. and his continual glorie and praise.

## 1. (a) Concerning Salomon.

(a) This Psalme is of Christ, perfigured by Salomon, whose Kingdom was most glorious of al the Kings of Gods people; for our King Salomon himselfe manie things in this Psalme can not be truly vnderstood. S. Aug.

## 2. O God giue thy iudgement to (b) the King: and thy iustice to (c) the sonne of the King.

(b) O God most blessed Trinitie, giue power and authoritie, to the Sonne of Man, God incarnate, King of al Kings, (c) the Sonne of King Dauid, to iudge for mankind against the diuel.

To iudge thy people in (d) iustice, and thy poore in judgement.

(d) Christ paying ransom for al mankind, and so man renouncing the diuel and seruing God, is iustly, not iniuriously deliuered from captiuitie of sinne, and of the diuel.

## 3. Let (e) the mountaines receiue peace for the people: and (f) the hilles iustice.

(e) A prophetic of the Apostles receiuing power to preach Christs Ghospel, of peace and reconciliation of men to God by penance; (f) and of other Apostolical men that follow their steps.

## 4. He (g) shal iudge the poore of the people, and shal saue the children of the poore: and he shal humble the calumniator.

(g) Salomon in figure of Christ was for a time a iust and good King.

## 5. And he shal (h) continue with the tunne, and before the moone in generation and generation.

(h) But only Christ, not Salomon, nor anie other King of that people, continueth or reigneth for euer.

## 6. He (i) shal descend as rayne vpon a fleece: and as drops distilling vpon the earth.

(i) The manner of Christs Incarnation most silent, sweete, and grateful.

## 7. There shal rise in his dayes iustice, and abundance of peace; (k) vntil the moone be taken away.

(k) Againe the Prophet inculcath, that Christs kingdom, his Church, shal continue for euer.

## 8. And he shal (l) from sea vnto sea: and from the riuer euen to the ends of the round world.

(l) The Church is not only vniuersal in al times, but also in places.

## 9. Before him shal the Aethiopians fal downe: and his enimies shall lick the earth.

10. The (m) Kings of Tharsis, and (n) the Ilands shal offer presents: the Kings of the Arabians, and of Saba shal bring giufts.

Isa. 60.

Mat. 2.

(m) The three Sages or Kings, which adored our sauour, and offered gold, frankincense, & myrrh, were the first that fulfilled this prophetic: & after wards Constantin the Great, and other Emperours, Kings, and Princes. (n) Amongst other Ilands Great Brytannic (the greatest of Europe) was conuerted to Christ, according to this prophetic: first some: *rew* 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. Augustin and others sent by S. Gregorie.

1. And al Kings of the earth shall adore him: al nations shall serue him.  
12. Because he shall deliuer the poore from the mightie: and the poore which had no helper.

13. He shall spare the poore and needy: and he shall saue the souls of the poore.

14. From vsuries and iniquitie he shall redeeme their souls: and their name shall be honourable before him.

15. And :: he shall liue, and there shall be giuen him of the gold of Arabia, and they shall adore it alwaies: al the day they shall blesse him.

16. And there shall be a firmament in the earth in the tops of mountaines, the fruit thereof shall be extolled farre aboue Libanus: and they shall flourish of the citie, as the grassee of the earth.

17. Be his name blessed for euer: before the sunne his name is permanent.

And al the tribes of the earth shall be blessed in him: al nations shall magnifie him.

18. Blessed be our Lord the God of Israel, (o) who only doth meruelous things.

(o) No miracles can be done but by Gods power.

19. And blessed be the name of his maiestic for euer: and al the earth shall be filled with his maicstie. (p) Be it, be it.

(p) Aboue al other desires the holie Prophet wished Gods glorie, and praises in al the earth, as it is in heauen.

20. (q) The praises of Dauid, (r) the sonne of Iesse are ended.

(q) It seemeth by this appendix added by Esdras, that this Psalm was last composed, though not put in the last place, but as it came to his hands. (r) Dauid the natural sonne of Iesse, made no more Hymnes, that is, no more musical praises of God after this Psalm, but: the prefigured Dauid Christ our Sauour, the Sonne of God, in his bodie the Church, singeth ful new praises. S. Aug. in enarrat. Psal. sequentis. 72.

How is this prophetic verified except the Church be alwaies visible.

Affliction in this world is recompensed in the end. The y. key.

PSALME LXXII.

The royal Prophet, first professing the unspeakable 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 secret iudgements of God, 18. yet they are most iust. 25. So with desire sorest in God, he promiseth euer to praise him.

1. A Psalm (a) to Asaph.

(a) To be song by Asaph the maister of musike, and his companie.

How (b) good is God to Israel, to them that are of a right hart!

(b) God is so excellent good, as no tong can expresse, no hart can conceiue.

2. But (c) my feete were almost moued, my steps almost slipped.

(c) The peace and prosperitie of the wicked tempted me to leaue the right narrow way, and to goe the brode easie way with them.

3. Because I haue had zeale vpon the wicked, seeing the peace of sinners.

4. Because there is (d) no respect to their death: and (e) stabilitie in their plague.

(d) They neuer thinke of death; (e) and if they suffer some affliction, they quickly remoue it from them.

5. In (f) the labours of men they are not, and with men they shall not be scourged.

(f) They trauel not so much as good men doe, neither are they so often punished.

6. Therefore (g) hath pride helde them, they are couered with their iniquitie and impietic.

(g) Which maketh them proud, and so they runne into al sorts of iniquitie.

7. Their iniquitie hath proceeded as it were of fat: they haue passed into (h) the affection of the hart.

(h) What soeuer mischief came in their mind, they feared not to commit it in fact.

8. They haue thought and haue spoken wickednes: they haue spoken iniquitie (i) on high.

(i) Boldly extolling their owne words and works, and despising others.

9. They haue set their mouth vnto heauen: and their tong hath passed in the earth.

10. Therefore wil my people (k) returne here: and (l) ful daies shall be found in them.

(k) For this prosperitie of the wicked, some of Gods people wil fall from the right way, (l) and their dayes wil abound with calamities.

11. And they haue sayd: (m) How doth God know, and is there knowledge in the highest?

(m) The voice of the weake, inclining to diffidence, & doubt of Gods knowledge and prouidence.

12. Lo, the sinners themselues, and they that abound in the world, haue obtained riches.

Psal. 39.

13. And I said : Then haue I iustified my hart without cause, and haue walshed my hands amongst innocents:

14. And haue been scourged al the day, and my chastising in the mornings.

15. If I said : I wil speake this : behold (n) I reposed the nation of thy children.

(n) The Prophet in his owne person answereth, that if he should say such things, he should reprove Gods children as faultie, vnworthie of his protection, and to be neglected; whereas it is Gods prouidence to chastice his children whom he loueth.  
16. I (o) thought to know this thing, it is labour before me:

(o) In this life we can not know the particular causes, why the iust are afflicted, & manie wicked prosper in this world.

17. Vntil I may enter into the sanctuarie of God : and may vnderstand concerning their latter ends.

18. But yet (p) for guiles thou hast put it to them : thou hast cast them downe whiles they (q) were cleaued.

(p) But only in general we are taught, that euils are prepared for the guiles, or deacts, (q) pride, and other sinnes of the wicked.

19. How are they brought into desolation, they haue failed sodainly: they haue perished for their iniquitie.

20. As the dreame of them that rise, o Lord, in thy citie thou shalt bring their (r) image to nothing.

(r) Not real but imaginarie felicitie.

21. Because my hart is (s) inflamed, and my reynes are changed:

(s) Almost burned vp with afflictions.

22. And I am brought to nothing, and knew not.

23. As (t) a beast am I become with thee : and I (v) alwaies with thee.

(t) Charged with heauie burdens, without knowledge how long or to what end, (v) yet not destitute of thy protection.

24. Thou hast held my right hand : and in thy wil thou hast conducted me, and with glorie thou hast receiued me.

25. For what is to me (w) in heauen? and besides thee what would I vpon the earth?

(w) Nothing to be desired in heauen nor in earth but God.

26. My (x) flesh hath fainted, and my hart: God of my hart, and God my portion for euer.

(x) In bodie and mind I thirst after thee, my true inheritance.

27. For behold, they (y) that make themselues tarré from thee, shal perish: thou (z) hast destroyed al that fornicate from thee.

(y) Men by their frewil make themselues enimies to God. (z) Determined their damnation, foreseeing their final sinnes.

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 prayses, in the gates of the daughter of Sion.

## PSALME LXXIII.

A prayer in long afflictio.  
The 7. key.

Faithful people pressed with persecution lamentably complainyng, beseecheth God to respect his owne inheritance, cruelly afflicted, 10. and left long without helpe, 12. whereas heretofore he relieued his people in like distresse: 18. And therefore confidently hopeth he wil reuenge the blasphemers of his name.

1. Vnderstanding (a) to Asaph.

(a) Instruction for the congregation of the faithful in distresse, not to seeke temporal rewards and prosperitie, but to expect spiritual and eternal. S. Aug.

**V**VH hast thou, o God, (b) repelled for euer: is thy furie wrath vpon the sheepe of thy pasture?

(b) In long persecution the weake begin to feare or suspect, that God hath vtterly abandoned them.

2. Be (c) mindful of thy congregation, (d) which thou hast possessed from the beginning.

(c) But the stronger pray with confidence, (d) being assured that God who hath conferred his Church hitherto, from the beginning of the world, wil conserue it still to the end.

Thou hast (e) redeemed the rod of thine inheritance: mount Sion, in which thou hast dwelt.

(e) An other reason why God wil conserue his Church, because he hath deliuered it often in a strong arme, as from bondage in Aegypt, from persecution and oppression in the time of Iudges, and Kings, and lastly redeemed it from the tyrannie of the diuel by Christs death.

3. Lift vp thy hands vpon (f) their prides for euer: how great things hath the enimie done malignantly in the holy place?

(f) Thirdly the pride of the enimies moueth God to reuenge their wickednes, & so to deliuer his owne people.

4. And they that hate thee haue gloried: in the middes of (g) thy solemnitie.

(g) They pretend to keepe solemn feasts like to thyne.

They haue set (h) their signes for signes: 5. and haue not knowne, (i) as in the issue on high.

(h) They set vp altars againste thine altars, or some new deuised external shew, against the holie Rites of the Church: (i) and that in publike places, in the ends of high wayes, or ports, and pinnacles.

As (k) in a wood of trees they haue with axes 6. cut out the gates thereof together: in hatcher and chip-axe they haue cast it downe.

(k) The Prophet describeth the manner how persecutours destroy temples and al sacred things.

7. They haue burnt thy sanctuarie with fire: they haue polluted the tabernacle of thy name in the earth.

8. Their (l) kindred together haue saide in their hart: Let vs make al the feittial daies of God to cease from the earth.

(l) The whole crew or band of persecutours

9. Our (m) signes we haue not seen, there is now no Prophet: and he wil know vs no more.

(m) The weake complaine that God sheweth not wanted signes, nor sendeth succour to his people, by raising som e Prophet, or other meanes to helpe them.

10. How long, o God, thal the enemie vpbraid: the aduerfariie prouoke thy name for cuer?

11. Why doest thou turne away thy hand, and thy right hand, out of the middes of thy bosome for euer?

Luc. 1. 70. 12. But (n) God our King before the worlds: he hath wrought saluation in the middes of the ear:h.

(n) The perfect doe answer, that God both hath, and wil relieue his people.

13. Thou in thy strength hast confirmed (o) the sea: thou hast (p) crushed the head of Dragons in the waters.

(o) Made the red sea like wals. (p) Drowned Pharao and his hoste.

14. Thou hast broken the heads of the dragon: thou hast giuen him for meate to the peoples (q) of the Aethiopiens.

(q) Of blacke diuels.

15. Thou hast (r) broken vp fountaines, and torrents, thou hast dried the riuers (s) of Ethan.

(r) Giuen water out of rockes, (s) made passage ouer Jordan.

16. The day is thine, and the night is thine: thou hast made the morning and the sunne.

17. Thou hast made al the coasts of the earth: ther summer and the spring thou hast formed them.

18. Be mindeful of this, the enemie hath vpbraided our Lerd: and a foolish people hath prouoked thy name.

19. Deliuer not to beasts the soules that confesse to thee: and the soules of thy poore forget not for cuer.

20. Haue respect vnto thy testamēt: because they that are (t) obscure of the earth, are filled with houses of iniquities.

(t) Ignorant, blind, and barbarous infidels, lodge al Kinds of iniquitie in their consciences.

21. (v) Let not the humble be turned away being cōfounded: the poore and needy shal praise thy name.

(v) And therefore it is vnaete, that faithful people should be in bondage vnder them.

22. Arise God, iudge thy cause: be mindful of those thy reproches, that are (w) from the foolish man al the day.

(w) These foolish audacious men doe continually blaspheme al holic things.

23. (x) Forget not the voices of thine eninies: the (y) pride of them that hate thee, hath ascended alwaies.

(x) Omit not to punish them, (y) seeing they are obstinate & obdurate in pride and in hatred.

## PSALME LXXIII.

General  
Iudgement.  
The 9. key.

Christ (with his Assessor) wil iudge the whole world at the last day: in the meane time exhorts sinners to amend their life; 7. for none shal escape iust iudgement. 11. The wicked shal be punished, and the good rewarded.

1. Vnto the end, (a) Corrupt not, a Psalmine of Canticle to Asaph.

(a) Either this was the beginning of a song, to the tune whereof this Psalmine was song; as some Hebrew Rabbins testifie; or, as S. Augustin and other fathers explicate, the Septuagint doe admonish vs by occasion of this Psalmine, not to faile in our hope, for that God wil in no case violate his promise nor purpose, but wil render to euerie one in the day of Iudgement, as they deserue.

2. **VV** (b) wil confesse to thee, o God: (c) we wil confesse, and wil inuocate thy name.

(b) Christ with his Apostles, and other assessorie iudges, wil praise and thanke God, for his admirable good providence, and gouernement of this world.

(c) This duplication of the same word, confirmeth vs of the assured performance of that, which is here prophesied.

We wil tel thy meruelous workes: 3. when (d) I shal take a time, I wil iudge iustices.

(d) Christ our singular, principal, and proper Iudge only, and no mere creature, knoweth the determinate time of general iudgement.

4. (e) The earth is melted, and al that dwel in it: (f) I haue confirmed the pillars thereof.

(e) The earth at that time shal be purged with flaming fire: (f) yet shal not be destroyed, but changed in qualities.

5. I said to the wicked: (g) Doe not wickedly; and to them that offend: (h) Exalt not the horne.

(g) An epitome, or brieue summe of Christs doctrine, to flye from sinne. (h) Be not proud, abuse not the power you haue, to doe what you please.

6. Exalt not your horne on high: speake not iniquitie against God,

7. For neither from the East, nor from the West, nor from the desert mounrains: 8. (i) because God is Iudge.

(i) When other Iudges sit on tribunals, some may be absent, or escape from their sentences: but al without exception shal be brought in person, when Christ God and Man shal iudge.

(k) This man he humbleth, and him he exalteth: 9. (l) because there is a cup in the hand of our Lord (m) of mere wine ful of mixture.

(k) Some shal haue sentence of eternal paine in hel: some of eternal reward in glorie, (l) though partly in this world, partly in particular iudgement of euerie soule) God hath already, and wil before the last day punish sinners, yet there resteth more punishment, and no impenitent sinners shal escape, but shal drinke of the bitter cup of eternal damnation. (m) strong wine not delaye with water, but mingled with bitter sharpe things, as gal, vinegre, brimstone, &c. and so powred into festered wounds: so they shal suffer vntolerable endles paine, mixed with the worme of conscience, losse of glorie, rancour of hart, and eternal desperation.

And he hath powred it out (n) of this into that, but yet the dregs thereof are not emptied: al the sinners of the earth shal drinke.

(n) Varietie of hellish torments, from one extreme to another: as from snow-waters to exceeding heate. Iob. 14.

10. But I wil shewforth for euer: I wil sing to the God of Iacob.

11. And I wil breake al the hornes of sinners: and (o) the hornes of the iust shal be exalted.

(o) The iust for wel using their power of freewil, and of al power giuen them in this life, are rewarded in heauen.

P S A L M E L X X V.

The Royal Prophet singeth Gods praises, for his particular providence towards the Iewes: 10. Further to be extended to al the meeke of the whole earth.

Gods prouidence towards his people. The 3. key.

1. Vnto the end, in prayſes, a Psalm (a) to Asaph, a Canticle to (b) the Assirians.

(a) For the congregation of faithful and godlie people. (b) Amongst others, one notorious example of Gods prouidence is recorded of an hundred thousand Assirians, slaine in one night by an Angel. 4. Reg. 19.

2. **G**OD is knowne (c) in Iewrie: in Israel his name is great.

(c) God was not only known in general, as to pagane Philosophers, and some others, but more particularly to the Iewes, the issue of Abraham, Isaac, and Iacob, by his special benefits towards them.

3. And (d) his place is made in peace: and (e) his habitation in Zion.

(d) God suffering al other nations to erre for their sinnes, in their fond phantasies of false Gods, referred the Israelites for his Church, (e) establishing the principallitie therof in Zion.

4. (f) There he brake the powers of bowes, the shield, the sword, and the battle.

(f) For obtaining and conseruing of Zion from wicked Infidels, God ouerthrew al sorts of contrarie forces.

5. Thou (g) doest illuminate meruelously from the eternal mountaines: 6. al the foolish of hart (h) were troubled.

(g) God not only gaue his people temporal victories over their enimies, but also illuminated their minds with knowledge of true religion: (h) others are often troubled in miud, hearing the truth, but are not conuerted through their obstinate follie.

They (i) slept their sleepe: and al the men of riches found nothing in their hands.

(i) Worldlie men in supine carelesnes, as in a sleepe passe ouer this life, and afterwards find themselves excluded from heauen, for lacke of meritis, and good workes, with the foolish virgins.

7. At (k) thy reprehension, o God of Iacob, they (l) haue al slumbered that mounted on horses.

(k) God vnder-taking the defence of his people, and threatening the aduerse part, (l) they failed in courage, as men overcome with drowlines of sleepe.

8. Thou art terrible, and who shal resist thee? (m) from that time thy w rath,

(m) Euen from the first notice of thy wil, the aduerſaries were delected, fearing thy potent wrath.

9. From (n) heauen thou hast made thy iudgement heard: (o) the earth trembled and was quiet.

(n) Terrible signes from the firmament appearing before the day of iudgement, (o) persecutours and others being terrified shal be astonished and silent.

10. When God arose vnto iudgement, (p) that he might saue al the meeke of the earth.

(p) God wil come to iudge the world, more especially for the iusts sake.

11. Because (q) the cogitation of man shal confesse to thee: and (r) the remaines of the cogitation shal keepe festiual day to thee.

(q) Men that shal seriously thinke and meditate vpon these things, wil praise and thanke God for them: (r) and the effect and sweete repast of such meditation, shal make as it were a great festiual day, in the deuout soule spiritually ioyned with God.

12. (s) Vow ye and (t) render to our Lord your God: al ye that round about him bring gifts.

(s) The soule thus inflamed with Gods loue, is then apt of gratitude, for his goodnes towards man, to make voves of things wherto we are not obliged, (t) but most necessarie it is to be maturely aduised, and not rashly nor lightly to vow; for being once vowed, we are strictly bound to what soeuer we haue lawfully promised. And it is great sune to vow vndiscreetly.

To (v) the terrible, 13. and him that taketh away the spirite of Princes, terrible to the Kings of the earth.

(v) Remembring that for voves, and al other works we must answer to God, who is a terrible iudge, readie to punish in bodie and soule, sparing none for their greatnes, not Princes nor Kings, nor vulgar sort, for all are to him alike.

The Prophets doe often speake in the pretence, for the assurance of the things to come.

## PSALME LXXVI.

*Anie faithful deuout person meditating Gods benefits, 7. examineth his conscience, that nothing be in his soule, that may offend God. Who is alwayes readie to forgive: 11. and therefore he stil reneweth his purpose to serue God sincerely, 15 particularly remembering the deliuerie of Israel from Aegypt.*

Gods special protection of the Iewes. The 4. key.

1. Vnto the end, for (a) Idithun, a psalme (b) to Asaph.  
(a) For Idithun to sing, or to make tune for it. (b) For the faithful congregation to consider Gods benefits.

Psal.  
137.1.

2. **V**ITH (c) my voice I haue cried to our Lord: with my voice to God (d) and he attended to me.

(c) Having heretofore prayed, (d) I haue obtayned.

3. In the day of my tribulation I sought God, with my hands (e) in the night before him: and I (f) was not deceiued.

(e) Especially being in tribulation, and praying with hart and hands lifted vp, as wel in the night as day: (f) I was not frustrate of my prayer.

My (g) soule refused to be comforted, 4. I (h) was mindful of God and was delighted, and was exercised: and (i) my spirit fainted.

(g) I was sometimes in such anguish that nothing seemed comfortable, (h) but I relied vpon God so firmly, (i) that my spirit came into an extasie or trance.

5. Myne eies (k) preuented the watch: I was (l) troubled & spake not.  
(k) I arose early before the ordinarie time of awaking, (l) my hart being attentive inwardly, I vttered nothing with my tongue.

6. I thought vpon old dayes: and the eternal yeares I had in minde.

7. And I meditated in the night with my hart, and I was exercised, and I (m) swept my spirit.

(m) I diligently examined my conscience.

8. Why, (n) wil God reiect for euer: or wil he not adde to be better pleased as yet?

(n) Assuredly God wil not reiect for euer, but he wil be pleased with his Church.  
9. Or wil he cut off 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 sayd: (o) Now haue I begun; (p) this is the change of the right hand of the Highest.

(o) Whiles I thus thought, I erred greatly, now I see and confesse that God suffereth al calamities for the good of his seruants: (p) and this I knew not by my selfe, but by the inspiration of God, making this change in me by his gracious hand.

12. I haue been mindful of the works of our Lord: because I wil be mindful from the beginning of thy metuelous works.

13. And I wil meditate in al thy works: and in thy inuentions I wil be exercised.

14. O God in the holie is thy way: what God is great as our God?  
15. thou art the God that doest meruelous things.

Thou hast made thy power knowne among peoples: 16. thou hast with thine arme redeemed thy people, the children of (q) Iacob, and Ioseph.

(q) The progenie of Iacob, receiued and nourished in Aegypt for Iosephs sake, as his adopted children.

17. The waters (r) saw thee, o God, the waters saw thee: and they were afraid, and the depths were troubled.

(r) The red sea, and Iordn felt thy diuine power, and obeyed thy wil.

18. A (s) multitude of the sounding of waters: the clouds gaue a voice.

(s) Noise of waters meeting after the Israelites were passed, thunders and lightnings also hapned, to the terrour of the persecutours, though not mentioned in Exodus.

For indeed arrowes doe passe: 19. the voice of thy thunder in a wheele.

Thy lightnings shined to the round world: the earth was moued and troubled.

20. Thy way in the sea, and thy paths in many waters: and thy steps shal not be knowne.

21. Thou hast conducted thy people as sheepe: (t) in the hand of Moyfes and Aaron.

(t) By the ministerie of Moyfes and Aaron.

Exo. 14.

## PSALME LXXVII.

Gods great Benefits bestowed vpon the Iewes, and their ingratitude. The 4. key.

*The Royal Prophet exhorting the people to attend, 5. reciteth manie great benefits of God towards their forefathers (whose ingratitude, often rebellion, and chastisement he stil nooteth) 9. as in their entrance into the land of Chanaan: 12. also before the same in Aegypt, and in the desert. 42. How God plagued the Aegyptians: 52. protected, and conducted his people into the promised land. 56. Where likewise they often offended, were punished: 65. yet were stil conserued: 69. and the tribe of Iuda. exalted in King Dauid.*

I. Vnderstanding (a) to Asaph.

(a) Commended to Asaph a chiefe musitian, that the people might vnderstand and consider Gods benefits.

**M**Y people attend ye to (b) my law: incline your eare vnto the words of my mouth.

(b) Neither the law, nor the people was Dauids, but presenting Gods person, he speaketh in his name or authoritie, with whose inspiration he was replenished. S Greg. Prefat. in Iob. c. 2.

Mat. 13.  
5. 35.

2. I wil open my mouth in (c) parables : I wil speake (d) propositions from the beginning.

(c) Albeit the Prophet reciteth historically things done, yet the same were parables, similitudes, and figures of other things : (d) yea of secret hidden Mysteries, obscurely signified in the old Testament, and revealed in the new.

3. How great things haue we heard and (e) haue knowne them, and (f) our fathers haue told vs.

(e) Which partly we know by written holic Scriptures (f) 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 works which he hath done.

5. And he (g) raised vp a testimonie in Iacob : and (b) made a law in Israel.

(g) God of his mercie without precedent-merite, raised vp a peculiar people of Abraham, Isaac, and Iacob, (b) and gaue them a particular law; first of circumcision, & more largely by Moyfes.

How great things he commanded our fathers, (i) to make the same knowne to their children: 6. that (k) an other generation may know.

(i) So Abraham instructed his children & his house after him, Gen. 18. (k) in like sort others taught their children.

The children that shal be borne, and shal rise vp, and shal tel their children.

7. That they may (l) put their hope in God, and may (m) not forget the works of God: and may (n) seeke after his commandments.

(l) For three causes God gaue his law, that his people may haue confidence in him, he shewing his care to instruct and gouerne them: (m) that they remember his benefits: (n) and keepe his commandments.

8. That they become not as their fathers: (o) a peruerse generation and exasperating.

(o) The Iewish nation very often, and in great numbers murmured, rebelled, and committed other great sinnes, and therefore Dauid exhorted the people of his time, not to doe the like. And this exhortation perteyneth more especially to Christians, as S. Paul teacheth. 1. Cor. 10.

A generation, that hath not directed their hart, their spirit hath not been faithfull toward God.

9. The (p) children of Ephrem bending, and shooting with bow: were turned in the day of bartel.

(p) They first trusting in their owne strength) without Gods commandment (Num. 14.) went forth to baile and were ouerthrowne. 1. Par. 7. v. 21.

10. They kept not the testament of God: and in his law they would not walke.

11. And they forgat his benefits, and his meruelous works, which he shewed them.

12. Before their fathers he did meruelous things in the land of Aegypt, in field (q) of Tanis.

(q) Tanis the principal citie in Aegypt, neere the riuer Nilus, where Moyfes wrought this great miracles.

13. He diuided the sea & brought them through: and he made the waters to stand as in a bottle.

14. And he (r) conducted them in a cloud by day: and al the night by light of fire.

(r) This cloud shadowed them from the heate of the sunne in the day, and the fire shined in the night: al the time that they were in the desert.

15. He strucke the rocke in (s) the desert: and gaue them water to drinke as in a great depth.

(s) In mount Horeb: and there was continual water in al the campe, which occupied neere foure miles in length and breadth.

16. And he brought forth water out of the rocke: and made waters runne downe as riuers.

17. And they added as yet to sinne vnto him: they prouoked the Higheest to wrath in the place (t) without water.

(t) Which naturally wanted water: but by miracle had abundance.

18. And they tempted God in their harts: so that they asked (v) meats for their liues.

(v) Not content with Manna, they demanded to haue flesh.

19. And they spake euil of God, they said: (w) Can God prepare a table in the desert?

(w) Still incredulous, not belieuing Gods omnipotencie, they thought that, albeit he had giuen them manna and water, yet he could not giue them flesh.

20. Because he strucke the rocke and waters ranne, & torrents flowed: Can he also giue (x) bread, or prepare a table for his people?

(x) By bread in general is vnderstood al competent meate vsual for a table.

21. Therefore our Lord heard, and (y) made delay: and (z) fire was kindled in Iacob, and wrath ascended vpon Israel.

(y) For this incredulitie, murmuring, and other sinnes, God kept the children of Israel fourtie yeares in the desert, til al that were of age when they came from Aegypt, were dead, except only Iosue and Caleb. (z) In the meane time amongst other punishments, manie murmurers were burnt to death with strange fire. Num. 11.

22. Because they belieued not in God, nor hoped in his saluation.

23. And he commanded the clouds 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 (a) of Angels did man eate: he sent them victuals in abundance.

(a) Manna made by Angels.

26. He (b) transported the South-wind from heauen: and in his power he brought in the South-west-wind.

(b) God so changed the wind, that it brought abundance of quailles and other birds into their campe. Exo. 16. Nu. 11.

27. And he rayned vpon them flesh as dust: and as the sand of the sea feathered foules.

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.

(c) As yet their meats were in their mouth:

(e) Immediately after a month / for so long they had abundance of these birds, *ibid. v. 20.* they were stricken with a plague, & manie died for their concupiscence.

31. And the wrath of God ascended vpon them.

And he killed their fat ones, and (d) the chosen of Israel he hindred.

(d) The most fresh strong men died, and so were hindred from possessing the promised land of Chanaan.

32. In al these things they sinned as yet: and they belieued not in his meruelous workes.

33. And their daies failed in vanitie: and their years (e) in hast.

(e) In fourtie yeares about six hundred thousand died.

34. When he slew them, they sought him: and they returned, and

(f) early they came to him.

(f) They offered morning sacrifice.

35. And they remembered that God is their helper; and the high God is their redeemer.

36. And they loued him (g) with their mouth, and with their tong they did lie to him.

(g) But were not sincere in their hearts.

37. But their hart was not right with him: neither were they counted faithful in his testament.

38. (h) But he is merciful, and wil be propitious to their sinnes: and he wil not destroy them.

(h) Howsoeuer multitudes of people commit great sinnes, and are seuerely punished, yet Gods mercie preferueth some by his effectual grace, and neuer suffereth the whole Church to faile, nor to be destroyed.

And he abounded to turne away his wrath: and he kindled not al his wrath.

39. Ad he remembered that they are flesh: (i) spirit going, and not returning.

(i) Mans life is like the wind, that stil passeth, and the same returneth not. As Aristotle teacheth. Here the Hebrewes note the middes of the Psalter, in 126 verses, and so manie in the rest.

40. " How (k) often haue they exasperated him in the desert: prouoked him to wrath in the place without water.

(k) The people of Israel murmured so often in the desert, that it was not casie to tel how often. See the Annotation.

41. And (l) they returned, and tempted God: and the holic one of Israel they exasperated.

(l) For eisfoons repenting they offended God againe and againe.

42. They did not remember his hand: in they that he redeemed them from the hand of the afflictor.

43. As he put (m) his signes in Aegypt, and his wonders in the field of Tanis.

(m) The first signe was in turning a rod into a serpent, which was a miracle, but no plague: the other signes were also plagues to the Egyptians.

44. And he turned (n) their riuers into bloud, & their (o) showers that they might not drinke.

(n) The first plague. (o) Pooles, lakes, and al sorts of water, yea showers, or raine water which seldome happeneth in Aegypt.

45. He sent vpon them (p) a \* swarme of flies, and it eate them: and (q) the frog, and it destroyed them.

(p) The fourth plague, in order as they are recited in Exodus. (q) The second plague.

46. And he gaue their fruites to (r) the blast, and their labours to (s) the locust.

(r) This was a lesse plague, not mentioned in Exodus, with the greater. (s) The eighth plague.

47. And he killed their vineyards with (t) haile: and their mulberie trees with (v) hoare-frost.

(t) The seventh plague. (v) This also is omitted in Exodus.

48. And he deliuered (w) their be-ast to haile: and their possession (x) to fire.

(w) Not only al trees, and plants, but also beasts were subiect to the haile, (x) and to fire lightnings.

49. He sent vpon them (y) the wrath of his indignation: indignation, & wrath, and tribulation: immissions (z) by euil Angels.

(y) In these general termes, of wrath, indignation, and tribulation, the Prophet comprehendeth al the other plagues, to wit, the third of scinifes, the fifth or pestilence, the sixth of boyles in men and beasts, the ninth of darknes three dayes together. (z) Al which God sent by the ministerie of diuels, euil Angels.

5. He made a way to the path of his wrath, he spared not their liues from death: and their cattel he shut vp in death.

51. And (a) he struck al the first-borne in the land of Aegypt: the first fruites of al their labours in the tabernacles (b) of Cham.

(a) The tenth and greatest plague, Exod. 11. v. 5. & c. 12. v. 29. (b) Egyptians also cended from Cham, by his sonne Mesraim. Gen 10. v. 6.

52. And he (c) tooke away his people as sheep: and led them as a flock in the desert.

(c) After that Aegypt was thus plagued, God brought Israel out of their seruitude, as a shepherd leadeth his sheepe, and defendeth them.

53. And he brought them forth in hope, and they feared not: and the sea couered their enemies.

54. And he brought them into (d) the mount of his (e) sanctification, the mount, which his right hand purchased.

(d) Iudea a hillie countrie. (e) Into that countrie which God chose, and endowed with manie blessings.

And he cast (f) out the gentils from their face: and by lot he diuided the land of them in a cord of distribution:

55. And he made the tribes of Israel to dwell in their tabernacles.

56. And (g) they tempted, and exasperated God the highest, and they kept not his testimoniies.

(g) After the conquest and quiet possession, the Israelites often fel into grosse sinnes, especially in the time of Iudges.

57. And they turned away themselues, & kept not the couenant: euen as their fathers, they were turned as a (h) crooked bow.

(h) A crooked bow deceiueth the archer, so this people failed to serue God, and deceived themselues.

58. They incited him to wrath in their (i) hills: and in their \* grauens



they prouoked him (k) to emulation.

(i) In their altars erected in hills to Idols. (k) By grauen images of Idols, they prouoked God to indignation.

56. God heard, and contemned: and he brought Israel to nothing (l) exceedingly.

(l) Not absolutely to nothing, but punished them exceedingly, til they repented; and then spared and deliuered them from tribulation, as appeareth in the booke of Iudges.

66. And he reiected the tabernacle (m) of Silo, his tabernacle, (n) where he dwelt among men.

(m) The Arke of God sometime kept in Silo, Iosue 18. in the tribe of Ephraim, was taken by the Philistines. 1. Reg. 4. and neuer returned thither againe. (n) But wherfoeuer the Arke was, there God more especially heard their petitions, and gaue answers.

61. And he deliuered (o) their force into captiuitie: and their beautie into the hands of the enemye.

(o) For their finnes God suffered the Arke to be taken,

62. And he (p) shut vp his people in the sword: and he dispised his inheritance.

(p) And the Israelites to be sore afflicted by their enemies.

63. (q) Fyre deuoured their yong men: and their virgins were not lamented.

(q) The zeale and iust wrath of God suffered these calamities to happen.

64. Their (r) Priests fel by the sword: and their widowes were not wept for.

(r) Ophni and Phinees the sonnes of Heli slaine: and Heli himselfe hearing that the Arke was taken, fel from his stoole and brake his neck. 1. Reg. 4.

65. And (s) our Lord was raised vp as one that sleepech: as a mightie man hauing surffred of wine.

(s) Neuertheles God plagued the infidels, and conserued his Church. 1. Reg. 5.

66. And he strucke his enemies on the hinder parts: an euerlasting reproch he gaue to them.

67. And he reiected the tabernacle (t) of Ioseph: and the tribe of Ephraim he choise not.

(t) As before. v. 60.

68. But he chose the tribe (v) of Iuda, mount Sion which he loued.

(v) After a time the Arke was brought into the tribe of Iuda.

69. And he built (w) his sanctuarie as of vnicornes in the land, which he hath founded for euer.

(w) The Church was firme, and euer preferred in the old testament til Christ, and from Christs time to the end of the world.

70. And (x) he chose Dauid his seruant, and tooke him from the flocks of sheepe: from after the ewes with yong he tooke him.

(x) Gods particular grace in choosing and exalting Dauid, was a special benefite to the Israelites.

71. To (y) feede Iacob his seruant, and Israel his inheritance.

(y) To rule and gouerne the people of Israel.

72. And he fet them in the innocencie of his hart: and in the vnderstandings of (z) his hands he conducted them.

(z) Prudently vsing his power and authoritie.

## AN NOT A T I O N S.

## PSALME LXXVII.

The people of Israel often murmured in the desert. Ten times' more notoriously.

40. *How often haue they exasperated?* Moyses (Deu. 9. v. 7.) repeating what had passed in the desert, chargeth the people that they had still prouoked our Lord to wrath, from the day, that they came out of Aegypt, and alwayes contended against him. And our Lord himselfe expostulating their ingratitude & often murmuring faith (Num. 14. v. 22.) in the beginning of the second yeare, that they had then tempted him ten times; either by this certaine number signifying an vncertaine, or els chiefly ten times: for so often we find recorded that they tempted him, and murmured within that smal tyme more notoriously. First, neere vnto the red sea (Exod. 14. v. 11.) where seeing the Aegyptians pursuing them; they murmured against Moyses; for bringing them out of Aegypt, saying: It had been much better to haue serued the Aegyptians, then to die in the wilderness. Secondly, for want of sweete water, Exo. 15. v. 24. Thirdly, for lack of meate, Exo. 16. v. 3. Fourthly, keeping Manna for the next day, contrarie to Gods commandment. ibid. v. 20. Fifthly, going on the Sabbath day, also contrarie to Gods commandment, to gather Manna. Ibid. v. 27. Sixthly, for want of water in Raphidim. Exod. 17. v. 2. Num. 26. v. 2. Seventhly in Horeb, adoring a calfe & the image thereof. Exo. 32. Eighthly, repynning for their trauels in the wilderness. Num. 11. v. 1. Ninthly, loathing Manna, and burning with desire to eate flesh. Ibid. v. 4. 5. 6. Tenthly, despairing to possesse the promised land of Chanaan, after that the discouerers had reported the difficulties, with the force of the people, and of the cities against which they must fight. Num. 14. v. 1. At which and the rest, saith 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 LXXVIII.

The Prophet, in person of the Church, lamenteth the crueltie of persecutours (both in the old and new testament) 5. prayeth for release, with iust reuenge against Gods enemies, that blaspheme his name, 3. and promisseth to be grateful in diuine praises.

The Church suffereth verie great persecutions. The 6. key.

## I. A Psalme (a) to Asaph.

(a) To be sung by Asaph and his companie, in the behalfe of people vnitd in faith.

God (b) the Gentils are come into thine inheritance, they (c) haue polluted thy holie temple: they haue made Ierusalem (d) as a watch-towre of fruits.

(b) Cruel infidels haue inuaded those things, which pertaine to thy Church: (c) euen possessed & profaned the holie temple of the Iewes, & Churches of Catholike Christians. Fulfilled by Antiochus in Ierusalem, by the Vandals in Africke, by Protestants, and Puritans, in diuers parts of Europe, and wil be more vniuersally by Antichrist in al Christendom: (d) Instead of great and faire Churches, Gods seruants are faine to vse meane houses, yea poore cotages.

2. They haue made (e) the carcases of thy seruants, meates for the foules of the aire: the flesh of thy Saints for the beasts of the land.

(e) Some persecutours suffer not Martyrs bodies to be buried, but hang them on poles and pinnacles, where birds may eate them.

3. They haue poured out their bloud 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.

(f) Christians Gallileans, Catholikes Homousians, and now Papistes, in spite and reproch.

5. How long, o Lord, wilt thou (g) be angrie for euer: shal thy zeale be kindled as a fire?

(g) Sinnes prouoking Gods wrath are one cause why he suffereth his people to be persecuted.

6. Powre out thy wrath vpon the Gentils, (h) that haue not knowne thee: & vpon the Kingdomes, that haue not inuocated thy name.

(h) Though the faithful commit some sinnes, yet in respect that they belieue rightly, haue zeale in Gods cause, and denie not God, they are neerer to grace and fauour.

7. Because they haue deuoured Iacob: and his place they haue made desolate.

8. (i) Remember not our old iniquities, let thy mercies quickly preuent vs: because we are become exceeding (k) poore.

(i) Especially when they repent, and confesse their finnes; then those that neither know nor wil know God, but obstinately impugne and resist the truth. (k) So much afflicted, and despised, that none wil regard the truth which we professe.

9. Help vs, o God our Sauour: and for the glorie of thy name o Lord deliuer vs: and be propitious to our sinnes for thy names sake.

10. Left they say perhaps amongst the Gentils: (l) where in their God? and (m) be notified in the nations before our eyes.

The reuenge of the bloud of thy seruants, which hath been shed: 11. let the groning of the fettered enter in thy sight

(l) Albeit, o Lord, thou suffer vs to be punished, yet suffer not thine enemies to insult, as though thou were not our God; and consequently thou haddest no people at al in the world. (m) Therefore we pray, that the reuenge of thy seruants bloud may be so notified, that it can not be denied, nor doubted of. Which is also here prophecied, that it wil so come to passe in the end.

According to the greatnes of thine arme possesse thou (n) the children of them that are put to death.

(n) Preferue also, o God, the reliques of thy seruants, the successours of thy Martyrs.

12. And (o) render to our neighbours seuenfold in their bosome: their reproch wherewith they haue reproched thee, o Lord.

(o) This also is a propheticie, that God wil most seuerely reuenge the blasphemie of persecutours.

13. But (p) we thy people, and the sheep of thy pasture, wil confesse to thee for euer.

(p) Gods people deliuered from persecution, and perpetually conserued, wil alwayes praise God for the same.

Vnto generation and generation we wil shew forth thy praise.

## PSALME LXXIX.

*The Prophet prayeth for the release of Israel in great tribulation. 15. Foresheweth the coming of Christ to redeeme man from sinne, and from thraldome of the diuel.*

Christ our Redeemer from sinne and captiuitie. The s. key.

1. Vnto (a) the end, for (b) them that shal be changed, testimonie to (c) Asaph, a Psalm.

(a) Perteyning to the new Testament, (b) especially to Gentils that shal be conuerted to Christ. (c) For perpetual memorie to the congregation of faithfull.

2. **T**Hov that rulest Israel, attend: that (d) conductest Ioseph as a sheep.

(d) By Ioseph the Prophet vnderstandeth al Israel; because the first-bir-thright being taken from Ruben was giuen to him, to wit double portion of inheritaunce, two tribes of twelue.

Which sitteth vpon the Cherubs (e) be manifest (f) 3. before Ephraim, Benjamin, and Manasses.

(e) Appere and shew thy mightie hand before thy people: (f) wherof Ephraim, Benjamin, and Manasses following 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.

Raife vp (g) thy might, and come to saue vs.

(g) Thou which alwayes can helpe vs, now vse thy power in deliuering vs from this temporal miserie.

4. O God (h) conuert vs: and shew (i) thy face, & we shal be saued.

(h) Ser vs in a better state. (i) Shew thy benigne countenance and fauour. Mystically, send the promised Messias, Christ, the essential Image of God. 2. Cor. 4. v. 4. Colof. 1. v. 15.

5. O Lord the God of hosts, how long wilt thou be angrie (k) vpon the prayer of thy seruant:

(k) How long wilt thou differre to heare our prayers?

6. Thou wilt feede vs with the bread of teares: and giue vs drinke with teares (l) in measure.

(l) Thou dost iustly punish vs, but thou temperest the same with measure, that it exceed not to our ruine.

7. Thou hast made vs to be a contradiction to our neighbours: and our enemies haue scorned vs.

8. O God of hosts (m) conuert vs: and shew thy face, and we (n) shal be saued.

(m) God first preuenting with his grace, (n) man may cooperate therewith to his iustification and saluation.

9. Thou didst transport (o) the vineyard out of Aegypt: thou didst cast out (p) the Gentils, and plantedst it.

(o) Thy Church and people, (p) the Chananites.

10. Thou wast the guide of the way, (q) in the sight therof: thou didst

plant the roots therof, and it (r) filled the earth.

(q) The cloud and pillar of fire were visible guides. (r) And it multiplied mightily.

11. (f) The shadow of it couered the mountaines: and the boughs of it the ceders of God.

(f) Hyperbolical speech, to signifye the great multiplication of the Israelites.

12. It extended her branches euen to (s) the sea; and her boughes vnto (v) the riuier.

(s) From the mediterranean sea of Palestine, (v) to the riuier Euphrates. Exod. 23. v. 31. Deut. 11. v. 24.

13. Why hast thou destroyed the hedge therof: and al that passe by the way doe pluck it.

14. The (w) boare of the wood hath destroyed it: and (x) the singular wilde beast hath eaten it.

(w) Cruel enemies more like to most cruel beasts then to men. (x) Yet so cruel, as none els in the world are like vnto them.

15. O God of hosts returne: regard (y) from heauen, and see, and visite this vineyard.

(y) The Prophet now prayeth for the coming of Christ, which he saw in spirit.

16. And (z) persite it, which thy right hand hath planted: and vpon (a) the sonne of man whom thou hast confirmed to thee.

(z) The Church of the old testament in her best state wanted the perfection which the Church of Christ hath. (a) Christ our Messias most commonly called by this title: The Sonne of man.

17. (b) Things burnt with fyre, and digged downe at the increpation of thy countenance shal perish.

(b) So thy vineyard can not endure if it be stil afflicted, and trodden downe.

18. Let (c) thy hand be vpon the man of thy right hand: and vpon the sonne of man, whom thou hast confirmed to thee.

(c) Christ working by Gods power redresseth al miseries.

19. And we depart not from thee, thou wilt quicken vs: and we will inuocate thy name.

20. (d) O Lord the God of hosts conuert vs: and shew thy face, and we shal be saued.

(d) The same is the 8. and the 15. verse (with litle alteration) and here repeated the third time. In which we also pray for three things: First to be purged and conuenced from sinne: secondly to be illuminated by Christ, the Image of God: Thirdly, to be sanctified, and saued in eternal glorie, to haue the fruition of the most Blessed Trinitie.

P S A L M E L X X X .

*All men are invited to celebrate festiual dayes, 6. which were instituted in memorie of benefiits received. 9. The deuout shal be protected, and the negligent left in distresse.*

Inaitation to celebrate festiual dayes deuoutly. The 7. Key.

1. Vnto (a) the end, for (b) wine presses, a Psalme to (c) Asaph himselfe.

(a) This Psalme perteyneth not only to the old testament, but also to the new. (b) Gods seruants oppressed with tribulations. (c) To be song by Asaph a chief master of musike.

2. **R** Eioice to God our helper: make Iubilation to the God of Iacob.

3. Take ye Psalme, and (d) giue timbrel: pleasant Psalter with the harpe.

(d) Make readie al these musical instruments.

4. Sound ye with trumpet in (e) the :: new moone, in (f) the :: notable day of your solemnitie.

:: The feast of Neomenia. :: Feast of trumpets.

(e) In the Calendes, or first day of euerie month, in remembrance of Gods prouidence, and perpetual gouernment of al creatures: (f) and most especial solemnitie in the first day of the seventh month, in memorie of Isaac conferred from death, in whom God promised Abraham to mutipic his seede, and to bleficial nations. Gen. 17. v. 21. c. 21. v. 12. c. 22. v. 18.

5. Because it is a precept in Israel, and iudgement to the God of Iacob.

6 He put it for a testimonie in (g) Ioseph, when he came out of the Land of Aegypt: he heard a tongue which he knew not.

(g) The people of Israel signified by Ioseph, as Psal. 79. v. 1.

7. He :: turned away his backe (h) from burdens: his hands serued in baskets.

:: In memorie of this benefiic Pasch was instituted.

(h) God deliuered the same people from their vntolerable bondage of carying burdens in baskets, from gathering straw, making bricks, and other seruitude. Exo. 1. v. 14. c. 5. v. 7.

8. In (i) tribulation thou didest inuocate me, and I heard thee: I heard thee in the secret of the tempest: I (k) proued thee at the water of contradiction.

(i) The admonition of God to the people: (k) yet after so great benefiits thou didst murmure, and contradict me. Exo. 17. Num. 20.

9. Heare, o my people, and I (l) wil contest thee: Israel (m) if thou wilt heare me.

(l) Seriously admonish thee. (m) Man by free wil may choose whether he wil obey or no.

10. There shal be (n) no new God in thee, neither shalt thou adore a strange God.

:: The feast of Pentecost in memorie of the law.

5. They

(n) This was an other great benefiic, to giue an expresse law, for their instruction.

11. For I am the Lord thy God, which brought thee out of the land of Aegypt: (o) dilate thy mouth and I wil fil it.

(o) Obseruing my commandments, aske what thou wilt, and I wil giue it thee.

12. And my People heard not my voice: and Israel attended not to me.

13. And I let them alone, according to the desires of their hart, they shal goe in their owne inuentions.

Rom. 1. v. 24.

14. If my people had heard me, if Israel had walked in my wayes:

15. I had (p) for nothing (q) perhaps humbled their enimies: and had laide my hand vpon those that afflict them.

(p) Very easily, (q) of my freewil and liberalitie, without necessitie or obligation.

16. The enimies of our Lord haue lied to him: and (r) their time shal be for euer.

(r) The wicked that promise to serue God, and doe it not, shal be in eternal torments.

17. And (s) he fed them of the fat of corne: and out of the rock with honie he filled them.

(s) In the meane time God bestowed these benefiits vpon them, for the iust sake.

P S A L M E L X X X I .

Admonition to Magistrats. The 7. key.

*The Prophet declareth, 2. that Gods reprehendeth vniust Iudges and Magistrats: premonisheth them of his seuerer eternal punishment: 8. Wherto the Prophet conforming his wil prayeth for the same.*

It A Psalme to Asaph.

**G** O D stood in the assemblie (a) of Gods, and in the middes he (b) iudgeth Gods.

(a) The words of the Prophet, admonishing al Magistrats, that when they sit in iudgement, or determine anie cause, God who is there and euerie where present, (b) attendeth their proecess: and therefore it behoueth them to be aduised what they doe: euen as if they heard God speaking as here foloweth:

2. (c) How long iudge ye iniquitie: and accept ye the persons of sinners.

(c) The words of God, though not vttered sensibly, yet in effect intimated by his law, according wherto he wil proceed in iudgement against vniust iudges.

3. Iudge ye for the needie and the pupill: iustifie ye the humble, and the poore.

4. Take away the poore: and deliuer the needie from the hand of the sinner.

5. They

5. They (*d*) knew not, neither did they vnderstand, they walke in darknesse: (*e*) al the foundations of the earth shal be moued.

(*d*) Such iudges proceede in grosse ignorance, not caring to vnderstand, but content to walke in darknes. (*e*) Ye are so euil disposed, that you would turne al vp side downe, iustifying the wicked, and conderuning the iust.

6. I said: Yow are (*f*) Gods, and the sonnes of the highest al.

(*f*) For your office which you participate of me, you are certaine Gods vpon earth.

7. (*g*) But you shal die as men: and fal (*h*) as one of the Princes.

(*g*) But when you die you shal find that you are men; subiect to Gods iudgement:

(*h*) yea your punishment wil be grieuous, and importable: for the mightie shal mightily suffer torments.

(*i*) Arise, o God, iudge the earth: (*k*) because thou shalt inherite in al the Gentils.

(*i*) Againe the words of the Prophet praying God, (*k*) that seeing he is Lord of al, he wil iudge al.

PSALME LXXXII.

*The Church impugned by al sorts of enimies 10. prayeth God to confound them, as the bath done diuers the like: 17. whereby some shal be conuerted.*

Persecutors of the Church confounded or conuerted. The 6. key.

1. A Canticle of Psalme to Asaph.

2. O God (*a*) who shal be like to thee? (*b*) hold not thy peace, (*c*) neither be thou appeased, o God:

(*a*) Seeing none is like to thee, o God, (*b*) shew thy power and maiestie, (*c*) be not silent.

3. For behold (*d*) thine enimies haue made a sound: they that hate thee (*e*) haue lifted vp the head.

(*d*) The cruel persecuters are most insolent (*e*) and proud.

4. They haue taken malignant counseil vpon thy people: and they haue deuifed against thy Saints.

5. They haue said: Come, and let vs destroy them out of (*f*) the nation: and let (*g*) the name of Israel be remembred no more.

(*f*) That there be no more anie faithful people, (*g*) anie Catholikes left alie.

6. Because they haue deuifed with one consent: they haue together made a couenant against thee.

7. The tabernacles of (*b*) the Idumcians, and (*i*) the Tsmahelites, (*k*) Moab, and (*l*) the Agarens.

(*b*) The progenie of Esau, (*i*) the seed of Ismael (*k*) descending from the elder sonne of Lot. (*l*) The issue of Abraham by Agar, who falsly cal themseines Saracens, as if they were of Sara.

8. (*m*) Gebal, and (*n*) Ammon, (*o*) Amalec: (*p*) the foreners, with (*q*) the inhabitants of Tyre.

(*m*) People of Gebal a citie of Syria, (*n*) of the other sonne of Lot. (*o*) Those that first oppugned the Israelites, after they were parced from Egypt Exod. 17. (*p*) The Philistians, (*q*) and Tyrians, al neere neighbours, and some of them neere a kine to the Israelites, were their great enimies.

9. Yca and (*r*) Assur also is come with them: they are made an aide to the children of Lot.

(*r*) Others also comming further off, ioyned against Gods people, in figure that al heretikes, and other infidels conspire together against Catholikes.

10. Doe to them as (*s*) to Madian, and (*t*) Sifara: as to (*v*) Iabin in the torrent Ciffon.

(*s*) The Psalmist therefore prayeth (and withal prophecicth) that God wil at last destroy them, as he did Madian. Num. 31. Iudic. 6. & 7. (*t*) Sifara, Captaine general, (*v*) for Iabin King of Asor neere Ciffon. Iudic. 4. v. 7. & 23.

11. They perished (*w*) in Endor: they were made as (*x*) the dung of the earth.

(*w*) Within the territorie of Manasses (Ios. 17.) which they inuaded. (*x*) Slaine and not buried.

12. Put their Princes as (*y*) Oreb, and Zeb, and Zebce, and Salmana.

(*y*) These foure Princes of the Madianites were slaine by Gedeons forces. Iudic. 7. & 8.

Al their Princes: 13. which haue said: Let vs possesse the Sanctuarie of God for an inheritance.

14. My God put them (*z*) as a wheele: and as stubble before the face of the winde.

(*z*) By foure similitudes the Prophet describeth the punishment that shal fal vpon persecuters.

15. Euen as fire that burneth a wood: & as a flame that burneth the mountaines,

16. So shalt thou pursue them in thy tempest: and in thy wrath thou shalt trouble them.

17. Fil their faces with ignominie: and (*a*) they wil seeke thy name, o Lord.

(*a*) God by punishing seeketh the conuersion of sinners, not their eternal death.

18. Let (*b*) them be ashamed, and troubled for euer and euer: and let them be confounded, and perish.

(*b*) But such as be stil obstinate, and finally impenitent doe perish for euer.

19. And let them know that (*c*) Lord is thy name, thou onlie the Highest in al the earth.

(*c*) God only the Creatour of heauen and earth, is properly called LORD. Whose essential and incommunicable name is: WHICH IS. Exo. 3. v. 14. & 6. v. 3.

PSALME LXXXIII.

eternal glorie. The 10. key.

*Deuout persons feruently desire eternal glorie, 6. accounting it in the meane time, a happie state to be in the militant Church, 12. where God first giuing grace, wil gve glorie in the triumphans.*

1. Vnto the end, (*a*) for wine presses, to (*b*) the children of Core, a Psalme.

(*a*) For men afflicted in this vale of miserie. (*b*) By the children of Core not being musicians (but porters in the temple, 1. Par. 26.) S. Augustin here and in other titles of Psalmes, vnderstandeth the faithful Children of Christ.

2. **H**ow beloued are (c) thy tabernacles, o Lord of hosts! 3. my soule coueteth and (d) fainteth vnto the courts of our Lord.

(c) The glorious mansions in heauen, which God hath prepared for the iust.  
(d) Vehement desires doe sometimes deprivue vs of external sense.

My hart and (e) my flesh haue reioyced toward the liuing God.

(e) The mind reioycing in hope, the bodie is also-recreated, releued, and reuiued, which before was dul and heauie.

4. For (f) the sparrow also hath found her an house: and (g) the turtle-doue a nest for herselfe, where she may lay her yong ones.

(f) As sparowes by natural instinct seeking habitations, finde houses to dwell in, (g) and turtles haue nests, wherin to lay their yong ones: so faithful soules seeke to dwell in heauen, and in the meane time to lay vp good workes within the Catholike Church; out of which (sayth Saint Augustin in this place) how good soeuer workes doe seeme (as when pagans and heretikes feede the hungrie, clothe the naked, receiue strangers into their houses, visite the sicke, comfort prisoners) being not laid in the nest, conculcabuntur, & conterentur: non seruabuntur; non custodientur: they shall be trod vnder-foot, they shall be bruised in peeces: they shall not be conserued, they shall not be kept: but (that such workes may be profitable and be conserued) they must be done in true faith, in the Catholike faith, in societie of the vniue o: the Church.

Thine (h) altars, o Lord of hosts: my King, and my God.

(h) Workes are good, and rightly laide vp when they are done in vnicie, and participation of Gods Altars, the most proper places of Diuine seruice, of external Sacrifice in this life, and spiritual sacrifice of perfect praises in eternal glorie; where al Saints without ceasing sing: Holie, holie, holie, Lord God of hosts. Isaie 6. Apoc. 4.

5. Blessed are they that dwell in (i) thy house, o Lord: for euer and euer they shall praise thee.

(i) The Catholike Church.

6. Blessed is the man, whose helpe is from thee: he (k) hath disposed ascensions in his hart, 7. in (l) the vaile of teares, in the place which he hath appointed.

(k) The iust by Gods grace and helpe, may resolute ascend by steps and degrees, from vertue to vertue (v. 8.) euen to heauen, (l) though he be now in this vaile of teares, by reason of mans sinne, who otherwise was before sinne in Paradise, a place of delight.

8. For (m) the Law-giner shall giue (n) blessing, they shall goe (o) from vertue into vertue: (p) the God of Gods shall be seen in Sion.

(m) Christ our Law-giner, (n) giueth aboundance of graces, (o) with continual increase. (p) But our onely omnipotent God, is to be seen by this effect of his grace, in the Church and not els where.

9. Lord God of hosts heare my prayer: receiue with thine eare, o God of Iacob.

10. Behold, o God our protectour: and (q) looke vpon the face of thy Christ.

(q) Agreeably to this the Church maketh al her petitions, concluding al prayers, By Christ our Lord.

11. Because (r) better is one day in thy courts, about thousands.

(r) In respect of the future retribution, which euerie one shall receiue according to their deserts, one day in Gods Church is better then thousands out of it.

I haue chosen to be (s) an abiect in the house of my God: rather then to dwell (t) in the tabernacles of sinnes.

(f) And better to be in the poorest state of Catholike Christians, (t) then in greatest palaces or highest dignities amongst sinners.

12. Because God (v) loueth mercie and truth: our Lord wil giue (w) grace (x) and glorie.

(v) The Diuine wisdom so vseth mercie, and veritie, that neither may preiudice the other: (w) and so giueeth grace in this life, (x) and glorie in the next.

13. He wil not deprive them of good things, that (y) walke in innocencie: o Lord of hosts, blessed is the man that hopeth in thee.

(y) Besides innocencie conserued without sinne, there is also innocencie after remission of sinne, of which the Prophet here speaketh.

PSALME LXXXIV.

Incarnation of Christ.  
The s. key.

With commemoration of Gods former benefits, 5. Christs Incarnation is prophesied, 9. bringing peace and saluation, 11. mercie and iustice concurring together.

1. Vnto the end, to the children of Core, a Psalm.

2. **O** Lord thou (x) hast blessed thy land: thou (b) hast turned away the captiuitie of Iacob.

(a) God bestowed manie great benefits vpon the people of Israel: (b) he brought them out of the bondage of Aegypt.

3. Thou (c) hast torgiuen the iniquitie of thy people: thou (d) hast couered al their sinnes.

(c) Remitted their manifold sinnes: (d) pardoned also a great part of due punishment.

4. Thou hast mitigated al thy wrath: thou hast turned away from the wrath of thine indignation.

5. (e) Conuert vs, o God our Sauour: and (f) auert thy wrath from vs.

(e) As thou hast spared thy peculiar people, so we beseech thee, o God Creatour and general Sauour of al mankind; (f) mitigate thy wrath towards vs al.

6. Wilt thou be wrath with vs for euer? or wilt thou extend thy wrath from generation vnto generation?

7. O God thou (g) being turned shalt quicken vs: and thy people (b) shall reioyce in thee.

(g) Til God first shew his mercie, sinners lye dead in guilt of sinne, but by his grace they are stirred vp, and quickned: (b) and ioyfully returne to God.

8. Shew vs, o Lord, thy mercie and giue vs thy saluation.

9. I wil (i) heare what our Lord God wil speake in me: (k) because he wil speake peace vpon his people.

(i) The words of the Prophet, (k) signifying that God had revealed vnto him the redemption of mankind.

And vpon (l) his saints: and vpon them, that are conuerted to the hart.

(l) Not al men are iustified, and saued, but those that are hartily and sincerely conuerted.

10. But yet his saluation is nigh to them that (m) feare him: that glorie may inhabite in our land.

(m) Though al be not saued (because manie wil not cooperate to Gods grace) yet very manie haue the feare of God, which is the beginning of godlie wisdom, freely accept of Gods mercie, and so the Church is gloriously propagated.

11. (n) Mercie and truth haue met each other: (o) iustice and peace haue kissed.

(n) Whereas Gods mercie would saue al, and his truth or iustice requireth that finnes be duly punished, by Christs Passion and death sufficient satisfaction is offered for al finnes and those that wil be partakers by penance, and conformitie to Gods law, may haue remission: (o) and so iustice is obserued, and peace made between God and his subiects.

12. (p) Truth is risen out of the earth: (q) and iustice hath looked downe from heauen.

(p) Integrity of conscience reigneth in good men, (q) God sending iust meanes from heauen to saue them.

13. For (r) our Lord certes wil giue beniguite: and (s) our land shal giue her fruit.

(r) God giueth grace, (s) and so men yeald fruit.

14. (t) Iustice shal walke before him: and shal set his steps in the way.

(t) Yea they walke in iustice, and right path of Gods law.

PSALME LXXXV.

*In consideration of his owne imperfections, the royal Prophet, or other faithful person prayeth God, according to his mercie and goodness, shewed in conuersion, 3 and in deliuering the supplicant himself from the state of damnation, 16 that he wil stil direct and defend him against al enemies.*

1. A prayer (a) to Dauid himselfe.

(a) A forme of prayer for King Dauid, and for anie faithful person.

**I**NCLINE thine ear, o Lord, & (b) heare me: (c) because I am needie and poore.

(b) There be sundrie iust causes which moue God to heare our prayers: (c) first our necessities requireth Gods helpe.

2. Keepe my soule, because (d) I am holie: haue thy seruant my God, that (e) hopeth in thee.

(d) Secondly, because we professe, and promise to lead a holie life. (e) Thirdly, because we trust and hope in God.

3. Haue mercie on me, o Lord, because I haue cried to thee (f) al the day:

4. make ioyful the soule of thy seruant, because to thee, o Lord, haue I (g) lifed vp my soule.

(f) Fourthly, because we perseuere in prayer. (g) Fifthly, if we pray with attention of mind.

5. Because thou, o Lord, art (h) sweete, and (i) milde: and (k) of much mercie to al that inuocate thee. (l)

(h) Sixty, because God of his owne nature is benigne, readie to bestow benefits. (i) Seuenthy, he is meke to remitte offences. (k) Eightly he is merciful to mitigate the punishment, to those that make recourse vnto him. (l) For these causes we pray as foloweth.

6. Receiue, o Lord, my prayer 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 hast heard me.

8. There is not the like to thee amongst Gods, o Lord: and there is not according to thy works.

9. (m) Al nations what soeuer thou hast made, shal (n) come, and shal adore before thee, o Lord: and they shal (o) glorifie thy name.

(m) Vocation of Gentils. (n) They shal come by faith, (o) and glorifie God by good works. Mat. 5. v. 17.

10. Because thou art great and doing meruelous things: thou onlie art God.

11. Conduct me, o Lord, in thy way, and I wil walke in thy truth: let my hart-reioyce that it may feare thy name.

12. I wil (p) confesse to thee, o Lord my God, with al my hart, and wil glorifie thy name for euer:

(p) Confession of praise.

13. Because thy mercie is great vpon me: & thou hast deliuered my soule out of (q) the lower hel.

(q) From the state of eternal damnation.

14. O God the wicked are risen vp vpon me, and the synagogue of the mightie haue sought my soule: and they haue not set thee in their sight.

15. And thou, o Lord, the God of compassion and merciful, patient, and of much mercie, and (r) true.

(r) In performing al promises.

16. Haue respect to me and haue mercie on me, (s) giue thine empire to thy seruant: and saue the sonne of thy handmaid.

(s) A digression (vsual to Prophets) of Christs Empyre & Kingdom the Church, giuen to him, being the sonne of an Immaculate Virgin, the handmaid of God.

17. Make with me (t) a signe vnto God, that they, may see which hate me, and may be confounded: (v) because thou, o Lord, hast holpen me.

(t) The chief and principal signe of Christs, and his Churches glorie, is his Resurrection, praefigured in Ionas. (v) Whereby al enemies are confounded, either to their conuersion, or to eternal damnation. Sec. S. Angustin.

## PSALME LXXXVI.

The Church of Christ beginning in Ierusalem, 3. is extended to al Nations, 5. glorious, 9. and permanent 7. in holie ioy.

1. To the children of Core, a Psalm of Canticle.

**T**H E foundations thereof in the holie (a) mountaynes: 2. our Lord loueth the gates of Sion aboue al the Tabernacles of Iacob.

(a) Christs Church was first founded in Ierusalem on whitfunday, act. 1. in mount Sion, which hath two tops, in one of which the Temple stood, in the other Dauid towre or palace.

3. Glorious things are said of thee, o citie of God.

4. (b) I will be mindeful of (c) Raab, and Babylon knowing me.

(b) The Prophet in the person of Christ saith he wil commend vnto his Apostles, and other Apostolical men, that they conuert al nations (as our Sauiour gaue expresse commision and commandment. Math. 18. Luc. 24. v. 47. Act. 1. v. 8.) (c) naming here Raab (which is Egypt) and Babylon:

Behold (d) the foreners, and Tyre, & the people of the Aethiopiens, thes (e) were there.

(d) The Philistims, Tyrians, Aethiopiens; (e) & the rest, shal be regenerate in this Church, which for the assured certaintie therof (after the Prophets manner of speaking) is affirmed in the preterence, as if it were then done.

5. Shal it not be said of Sion: (f) Man, and man is borne in her; and (g) the Highest himselfe founded her?

(f) 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. (g) God himselfe; Christ God and Man, founded this Church.

6. Our Lord wil declare (h) in scriptures of peoples, and (i) of Princes: of those that haue been in her.

(h) The multitude of the elect is so great, that only God knoweth the number, (i) and the qualities of al sortes, of Princes, Prelats, and Peoples.

7. The (k) habitation in thee, is as it were of al reioicing.

(k) Great spiritual ioy with peace of conscience, is in true Christian Catholikes in the militant Chnrch; but the blessed haue the most absolute & secure ioy of al, in the Church triumphant.

The Catho-  
like Church  
glorious.  
The 6. key.

A prayer in  
long affliction.  
The 7. key.

## PSALME LXXXVII.

A faithful person sore and long afflicted, lamentably complaineth, praying God, 15. not stil to repel him, being left desolate 19. without al consolation of freinds.

1. A Canticle of a Psalm, to the children of Core, vnto the end, for (a) Maheith (b) to answer, (c) of vnderstanding to Eman the Ezrahite.

(a) An instrument of musike apt for lamentable songs. Not expressed in the title of anie other Psalm. Perhaps because this Psalm excludeth not anie consolation with mourning, as other Psalmes doe, which are also prayers in affliction. As the 30. 53. 61. 73 (b) Neither is this word in anie other title. It is adde here to admonish vs, that as this Psalm and some others were song by two queres, 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 brethren) For Christ (saith S. Augustin) vouchsafeth to make them his brethren, which vnderstand the mysterie of his Crosse, and not only are not ashamed therof, but also faithfully glorie therein.

2. **O** Lord the God of my saluation: (d) in the day haue I cried, and in the night before thee.

(d) I haue cried to thee very often both by day and by night.

3. Let my prayer enter in thy sight: incline thine care to my petition.

4. Because my soule is replenished with euils: & (e) my life hath approached to hel.

(e) I am almost dead.

5. I (f) am accounted with them that descend into the lake.

(f) Accounted as dead, and readie to be buried.

I am become as a man without helpe, 6. (g) free among the dead, as the wounded sleeping in the sepulchres, of whom thou art mindful no more: and they are cast off from thy hand.

(g) If I were dead, I should be free from these afflictions. Especially it agreeth to Christ, who was free, yea of infinite power among the dead.

7. They haue put me in (h) the lower lake: in the darke places, and in the shadow of death.

(h) Myne enemies haue endeauoured not only to bereaue me of temporal life, wherby I should goe into limbus, but also to kil my soule spiritually, wherby I should descend into the lower hel of the damned.

8. Thy (i) furie is confirmed vpon me: and al thy waues thou hast brought in vpon me.

(i) Thy iust wrath also, o God, hath exceedingly afflicted me.

9. Thou hast made my familiars far from me: they haue put me abomination to themselues.

I was deliuered and came not forth: 10. myne eies languished for pouertie.

I cried



I cried to thee o Lord al the day: I stretched out my hands to thee.  
11. Wilt thou (k) doe meruels to the dead: or shal phisicians raise to life, and they confesse to thee?

(k) O God deliuer me whiles I am yet liuing, for I may not looke for extraordinarie and miraculouſ heipe, as to be raised againe after death.

12. Shal any (l) in the sepulchre declare thy mercie, and thy truth in perdition?

(l) When I shal be dead & buried, I can not denounce thy praises, as now I can, to mortal men.

13. Shal thy meruelous works be knowne (m) in darkenes: and thy iustice in the land of obliuion.

(m) Much lesse shal the damned praise thee in eternal perdition.

14. And I o Lord haue cried to thee: and in the morning shal my prayer preuent thee.

15. Why doest thou, o Lord, reiect my prayer: turnest away thy face from me?

16. I am poore, and in labours (n) from my youth: and being (o) exalted, humbled, and troubled.

(n) As wel yong (o) as waxing elder I haue been stil afflicted.

17. Thy wrathes haue passed vpon me: and thy terrours haue troubled me.

18. They haue compassed me as water al the day: they compassed me together.

19. Thou (p) hast made freind, and neighbour far from me and my familiars because of miſeric.

(p) My miserable estate hath alienated al freinds, neighbours, & acquaintances from me.

## PSALME LXXXVIII.

*Gods mercie and truth, with his great promises to Dauid, & his power in the whole world, and iust iudgements, are the true ioy of his seruants. 20. Christs kingdom shal remaine for euer: 31. yea manie offending yet al shal not perisb, 39. but after great affliction, 47. God wil respect mans inirmisic. 50. his owne promise, and the enimies reproching his seruants and himselfe: 53. who is blessed for euer.*

The Church of Christ neuer faileth. The. 6, key.

1. Of vnderstanding (a) to Ethan the Ezrahite.

(a) Oterwise 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 assured hope of Christs promises, notwithstanding it cometh sometime to the weake, that his promises are not performed.

2. THE mercies of our Lord I wil sing for euer.

In generation (b) and generation I wil shew 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.

(c) The heauens shal rather fal, then Gods truth faile. Mystically, in the Apostles, and by their teaching, the Church of Christ is built for euer.

4. I haue ordained a testament with mine elect, I haue sworne to Dauid my seruant: 5. (d) for euer wil I prepare thy seede, And I wil build thy seat vnto generation and generation.

(d) Dauids seede conserued til Christ was borne of his Virgin Mother: and in his spiritual seede, his kingdom the Church is for euer conserued. Otherwise not verified of Dauids temporal kingdom, which decayed in the captiuitie of Babylon, and is now wholly destroyed.

6. The heauens shal confesse thy meruelous works, o Lord: yea and thy truth in the Church of Saints.

7. For who in the clouds shal be equal to our Lord: shal be like to God among (e) the sonnes of God?

(e) The Angels.

8. God who is glorified in the counsel of Saints, great and terrible ouer al that are round about him.

9. O Lord God of hosts, who is like to thee: thou art mightie, o Lord, and thy truth round about thee.

10. Thou rulest ouer the power of the sea; and the mouing of the waues therof thou doest mitigate.

11. Thou (f) humbledst the proud one, as one wounded: in the arme of thy strength thou hast dispersed thine enimies.

(f) The Prophet aludeth to the plagues and miracles in Ægypt, and in other enimies.

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 sea thou hast created.

(g) Thabor and Hermon shal reioyce in thy name: 14. thy arme is with might

(g) Conuersion of Gentils.

Let (b) thy hand be confirmed, and thy (i) right hand exalted: 15. iustice and iudgement is the preparation of thy seat.

(b) Whether God punish, as with the left hand, (i) or bestow benefits, as with the right hand, al is to his glorie, and according to mercie and truth.

Mercie and truth shal goe before thy face: 16. (k) blessed is the people that knoweth iubilation.

(k) They are spiritually happie, that doe thus consider of Gods meruelous proceedings, praise the same, and reioyce therein.

Lord they shal walke in the light of thy countnance, 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 pleasure shal our (l) horne be exalted.

(l) Power, and kingdom.

19. Because our protection is of our Lord: and of the holie one of Israel our King.

20. Then didst thou speake in vision to thy Saints, and saidst: I haue put helpe

Thus God promised to establish the Kingdom of

helpe on the mightie one: & 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 sonne of iniquitie shal not adde to hurt him.

24. And I wil cut downe his enemies 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 exal-ed.

26. And I wil put his hand in the sea: and his right hand in the riuers.

27. He shal inuocate me: Thou art my Father: my God, and the protectour of my saluation.

28. And I wil put him the first-begotten, high-aboue the Kings of the earth.

29. I Wil keepe my mercie vnto him for euer: and my testamēt faithful to him.

30. I wil put his seed for euer and euer: and his throne as the daies of heauen.

31. But if his children shal forsake my law: and wil not walke in my Iudgements.

32. If they shal profane my iustices: and not keepe my commandments

33. I wil visite their iniquities with a rod: and their sinnes with stripes.

34. But my mercie I wil not take away from him: neither wil I hurt in my truth.

35. Neither wil I profane my testamēt: and the words that proceede from my mouth I wil not make frustrate.

36. Once I haue sworne in my holie, \* if I lie to Dauid: 37. his seede shal continue for euer.

38. And (m) his throne as the Sunne in my sight, and as the Moone perfect for euer: and a faithful witness in heauen.

(m) Christian iust soules as the sunne, (n) and as the perfect, or full moone, See the first Tome, page. 716. S. Augustin also expoundeth this verse in the Anagogical sense, of the iust after the Resurrection in glorie, where the soule shal be like the sunne, and the bodie, which now is mutable, shal be like the moone, not as now alwayes changing, but as the full moone, alwayes perfect.

39. "But thou hast repelled and despised: thou (o) hast differred thy Christ.

(o) Amongst manie pensue things, this one word doth comfort vs, Thy promise remaineth, thou hast not denied to send Christ, but differred him.

40. Thou hast ouerthrowne the testamēt of thy seruant: thou hast profaned his sanctuarie on the earth.

41. Thou hast destroyed al the hedges therof: thou hast made the firmament therof feare.

42. Al that passe by the way haue spoiled him: he is become a reproch to his neighbours.

the Iewes in Dauid and his familie. 1. Reg. 16. 1. Reg. 5. and other places. Which was performed as in: figure, but more fully in Christ. Act. 13. v. 22.

oppressed by the Assirians, Babylonians, Persians, Grecians, and Romanes: as in the Church impugned by innumerable sorts of Heretikes and other Infidels.

The Psalmist prayeth and prophecieth that God wil respect the weaknes of man, maintaine his Church in manie nations, & saue manie soules.

God hauing promised al the aforesaid, the Prophet in the person of the weakke, lamenteth that the contrarie shal happen as wel in the temporal Kingdom

43. Thou hast exalted the right hand of them that oppresse him: thou hast made al his enemies ioyful.

43. Thou hast turned away the helpe of his sword: and hast not holpen him in battel.

45. Thou hast destroyed him from (p) emundation: and his seat thou hast broken downe to the ground.

(p) From the vse of Sacrifice and Sacraments, wherby sinners were wont to be cleansed.

46. Thou hast lessened the daies of his time: thou hast ouerwhelmed him with confusion.

47. How long, o Lord, doest thou turne away for euer: shal thy wrath burne as a fire?

48. Remember what my substance is: for hast thou made al the children of men in vaine?

49. Who is the man that shal liue, and shal not see death: shal deliuer his soule from the hand of hel?

50. Where are thyne old mercies, o Lord, as thou swarest to Dauid in thy truth?

51. Be mindful, o Lord, of the reproch of thy seruants (which I haue held in my bosome) of manie nations.

52. Which thine enimies haue reproched, o Lord, which they haue reproched (q) the commutation of thy Christ.

(q) As though Christ were changed and turned from vs.

53. Blessed be our Lord for euer: (r) Be it, be it.

(r) So we wish and pray that al may blesse and praise thee. Amen.

ANNOTATIONS.

PSALME LXXXVIII.

Though Christians doe sinne, yet Christ loseth not his Church.

Hard places explicated by the cleare.

Gods promises to Dauid were not fulfilled in Salomon, but in Christ.

34. My mercie I wil not take away from him.) Although Christians, figured by the children or successours of Dauid, sinne most grieuouly, yea suppose they wil sinne with desperation (saith Saint Augustin) and obstinately persist in sinne, that they offend the eyes of their Father, & deserue to be disinherited &c. Yet for these Christ shal not remaine without inheritance, the corne shal not also perish for the chare, some fishes shal be gathered out of the nette into vessels, notwithstanding the euil fishes are cast away. And a litle after the same Doctour discoursing of eternal glorie both in bodie and soule, of those that dye in Gods fauour, sayth: These things are promised concerning Christ, very certaine, very plaine, and vndoubted. For albeit some things are couered 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.) Againe Saint Augustin addeth vpon the next verses following: God pertemred not these promises in Dauid, that when thou seest they were not fulfilled in Dauid, which necessarily must be fulfilled, thou maist seeke an other, in whom it may be shewed that they were fulfilled. God promised some thing

(a Kingdom)

(a Kingdom) for euer of Dauids seed: and Salomon was borne: and became of fo great wisdom, and fo great prudence, that Gods promise concerning Dauids seed seemed to be fulfilled in him. But Salomon fel, and gaue place of expecting Christ; that because God neither can be deceiued, nor deceiue, he put not his promise in him, whom he knew would fal; but thou shouldst relie vpon God, and exact his promise. A litle after: Thou seekest the Kingdō 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. Wherepon he concludeth: Al these defects came to the Iewes: yet was not Christ taken from them, but differred. Some Iewes believed in him, and manie Gentils. As the Psalmist prophecieth from the 47. verse to the end of this Psalme.

Defects in the Iewes supplied in the Gentils.

PSALME LXXXIX.

*Under the forme of the prayer, the Psalmist describeth the shortnes of mans life & other calamitie: Gods strict iudgement, 13. but first his comfortable mercie, 16. and perpetual regard of his owne worke.*

Man rightly created rel by sinne into miseries. The 6. key.

1. A prayer (a) of Moyfes the man of God.

(a) Some Expositours thinke Moyfes was the authour of this Psalme, and of the tenne next following. But others hold that Dauid was Authour of al, and that Moyfes his name is here put in the title by Esdras, because this Psalme is like to the prayer of Moyfes, when the people prouoked Gods wrath by their sinnes in the desert. And because mans creation, fall, punishment, and Gods mercie towards him, are here described: which Moyfes first writte, as going before the written law. And that Moyfes made not this Psalme is probably gathered by the 10. verse, where the ordinarie age of men is described to be (in strength and vigour) seuentie yeares, or of some fourscore: and the greater part (of the one or the other) is in labour and sorow. And it is euidēt (Deut. 34.) that Moyfes liued in al an hundred and twentie yeares, and his eye was not dimme, neither were his teeth moued. So Aaron, Iosue, and others commonly liued longer then is here mentioned. But Dauid was old and impotent at seuentie yeares. 3. Reg. 1. Saint Hilarion, liuing neere seuentie yeares in his hermitage, S. Remigius governing the Church of Rheims seuentie yeares, and the like are accounted to haue been full of dayes, and such as liued longer are reputed extraordinarie. Againē it is more euidētly proued that Moyfes was not authour of the 94. and 95. Psalmes.

**L**ord, thou art made a refuge for vs: (b) from generation vnto generation.

(b) Alwayes from the beginning of the world to the end.

2. Before (c) the mountaines were made, or the earth and the world formed, (d) from euerlasting euen vnto euerlasting thou art God.

(c) The Prophet sheweth that the world was created in and with time, not eternal. (d) And that only Grd is eternal.

3. Turne not away man into humilication: thou saidst: Be conuerted ye children of men.

(e) God hath often saide, that he would not the death of sinners, but rather that they be conuerted and liue for euer.

4. Because (f) a thousand yeares before thine eies, are as yesterday that is past.

(f) Though some liued long (none for al that did reach to a thousand yeares) yet it is nothing before God, and in respect of eternitie.

And as a watch in the night, 5. things that are counted. nothing shall their yares be.

6. In (g) the morning as an herbe he shal passe, in the morning he shal flourish, and passe: in (h) the euening he shal fal, be hardned, and withered.

(g) The youth of man quickly passeth: (h) old age can not last long: wherof cometh our English prouerb: A young man may dye soone, an old man can not liue long.

7. Because we haue faynted in thy wrath, and in thy furie we are troubled.

8. Thou hast put (i) our iniquities in thy sight: our \* age in the light of thy countenance.

\* Secu. lum.

(i) Sinne the cause of shortnes of mans life.

9. Because al our daies haue failed, and in thy wrath we haue failed.

Our yeares shal be considered (k) as a spyder: 10. the dayes of our yeares in them are (l) seuentie yeares.

(k) Mans life as bricke as a spiders web: or mans life wasteth continually, as a spider wasteth her self by spinning, and consuming her owne substance.

And if in strong ones (m) eightie yeares: and the more of them, labour & sorrow.

(m) These numbers literarily shew the shortnes of the longer sort of mens liues. Mystically, seuen signifie the rest after labours of this world, and pertyne to the old testament: eight signifie the reward in the resurrection, pertyning to the new testament. Which multiplied by tenne, a perfect number, make seuentie and eightie. Which ioyned together make an hundred and fittie. The number of al these Psalmes.

Because (n) mildnes is come vpon vs: and we shal be chastised.

(n) It is of Gods milde prouidence, that mans life is short, for that manie if they were sure, or had probabilitee to liue long, would presume to sinne more.

11. (o) Who knoweth the power of thy wrath: and for feare 12. to number thy wrath?

(o) Seeing God of his iustice punished al mankind for one sinne of our first parent, his wrath must needs be very great to euerie sinner, for his owne proper sinnes.

So make thy right hand knowne: and men learned in hart, in wisdom.

13. Turne, o Lord, how long? and be intreated for thy seruants.

14. We are replenished in the morning with thy mercie: and we haue reioyced, and are delighted al our daies.

(p) The hope of glorious resurrection turneth our calamities into spiritual ioy.

15. (q) We haue reioyced for the daies wherein thou hast humbled vs: the yeares, wherein we haue seen euils.

(q) Yea the more we suffer in this life for the truth, the greater is our comfort in hope of reward.

16. Looke vpon (r) thy seruants, and vpon thy workes: and (s) direct their children.

(r) Not only in that we are thy creatures, but also in that we are thy seruants, we are thy proper worke: therefore in both these respects, O God, looke vpon vs with clemencie. (s) Lead also our posteritie into the right way, and make them thy seruants.

17. And (t) let the brightnes of our Lord God be vpon vs, and (v) direct thou the workes of our hands ouer vs: and (w) the worke of our hands doe thou direct.

(t) O God illuminate our vnderstanding, (v) make our actions by thy grace profitable to vs: (w) & 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 (sayth S. Augustin) when they are directed to this one end.

## PSALME XC.

*Who soeuer faithfully and firmly trusteth in Gods providence, is secure from al dangers of secret, suite, 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. God himself assures him of his protection, and of eternal saluation.*

(a) Prayse of a. (b) Canticle to Dauid.

(a) Praise of Gods providence, with thanks, (b) which Dauid song with voice.

1. HE (c) that dwelleth in the helpe of the Highest, shal abide in the protection of the God of heauen.

(c) He that firmly relieth and resteth vpon Gods providence, is assuredly protected by him.

2. He shal say 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.

(d) Al secret and fittle machinations: (e) and from al crueltie of tyrants.

4. With his shoulders shal he ouershadow thee: and vnder his wings thou shalt hope.

5. With shield shal his truth compasse thee: thou shalt not be afraid (f) of the feare in the night.

(f) Terrours obscurely suggested by euil men or spirits, with erroneous conceit that men are not bound in time of temporal dangers to confesse the truth.

6. Of (g) the arrow flying in the day, (h) of busines walking in darknes: (i) of inuasion, and the midday diuel.

(g) Open

(g) Open persecution threatening present death, except men denie the truth which they know, (h) circumuention of craftie enemies by suite arguing, and drawing men into error, and so to decline from Catholike Religion, (i) long torments, euen to death, except Gods seruants wil relent, and denie the truth, which they assuredly belieue, and know in their conscience, that they are bound to professe it.

7. A (k) thousand shal fal on thy syde, & (l) ten thousand on thy right hand: but to thee it shal not approach.

(k) On thy left side, in aduersitie manie fal from God, (l) & on thy right side, in prosperitie manie more forget and forsake God.

8. But thou shalt consider with thine eyes: and shalt see the retribution of sinners.

9. Because (m) thou O Lord art my hope: thou hast made the Highest thy refuge.

(m) In sincerely saying Thou art my hope thou makest God thy refuge.

10. There shal no euil come to thee: and scourge shal not approach to thy tabernacle.

11. Because he hath giuen (n) his Angels charge of thee: (o) that they keepe thee in al thy wayes.

(n) Angels haue protection of men by Gods ordinance. (o) The diuel corruptly alleadge this scripture (Mat. 4.) omitting the latter part of this verse; which sheweth when Angels protect iust men, to wit, when they walke in a right path, obseruing ordinarie course in their actions, not in geuing themselves headlong into needles danger, as the same diuel proposed to our Sauour, to cast himself downe from the pinnacle of the temple. Such falling is not the way of the iust, but of Lucifer, that fell from heauen. So S. Bernard north Ser. 15. in hunc Psal.

12. In their hands they shal beare thee: lest perhaps thou knock thy foote against a stone.

13. Vpon the aspe and the basiliscus thou shal walke: & thou shalt tread vpon the lion, and the dragon.

14. (p) Because he hath hoped in me, I wil deliuer him: I wil protect him, because he hath knowne my name.

(p) God speaketh the rest that foloweth in this Psalme.

15. He shal crie to me, and I wil heare him: with him I am in tribulation: I wil deliuer him, and (q) wil glorifie him.

(q) In eternal saluation.

16. With length of dayes I wil replenish him: and I wil shew him my saluation.

## ANNOTATIONS.

## PSALME XC.

5. *Thou shalt not be afraid.* S. Augustine here obserueth foure manners of tempting the faithful to fall from true Religion. Sometimes with temptation 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 eternal damnation; by flying from worldlie, or bodilie calamities. Sometimes the temptation threatneth present death to them that are well instructed in the truth, and know that they must confesse it euen to death, which the Prophet calleth an arrow flying in the day: when the faithful cleerly see the what danger hangeth ouer him, to wit present death, if he stand constant, and damnation if he denie his faith. Sometimes the temptation is more vehement, but yet obscure, which he calleth busines walking in darknes: when by fittle endeauours, framing arguments in excuse of sinne, men are perswaded that they may lawfully take some oath, or doe some other thing, which indeed is not lawful: and so by earnest and fittle perswasions they ignorantly decline from Catholike Religion, or commit other grieuous sinnes. But the greatest and manifest temptation is called inuasion & midday diuel: when persecuters seeing neither more easie perswasions can deceiue Gods seruants, nor present death force them to denie the truth, they then assault them more vehemently, and more dangerously, with long and continual afflictions, not remitting their crueltie til the afflicted either yeald to their wil, or dye in long torments. And by these two latter kinds of persecution manie are overthrowne, which were constant in the former. For while tyrants propos d dangers to simple people, and deceiued some, yet threatning present death to others, that were better instructed, and confirmed in Religion, innumerable persecuted, & gloriously died in confession of Christian Catholike faith. But by fittle arguing of hard points of Christian doctrine or practise; and by long torments manie haue been seduced, blindly falling into errors, and manie wittingly haue denied the truth, which they cleerly believed in their hearts, to auoide this midday diuel, the extreme of long, manifest, and grieuous afflictions. Neuertheles in al these temptations God protecteth them that firmly trust in him. Those (saith this holie Father) haue failed, which presumed of themselves, which dwelt not in the helpe of the Highest, and in protection of the God of heauen: which said not to our Lord: Thou art my Protector, and my refuge, which trusted not vnder the shadow of his wings, but relied, or attributed much to their owne strength.

Foure sorts of persecution for the Catholike faith.

God leaueth none but those that first leaue him.

## PSALME XCI.

God is by al manner of voices and instruments to be praised in his admirable works: 7. which the foolish not doing are punished; 11. & the wise are rewarded

The works of God admirable.

The 2. key.

1. A Psalme (a) of Canticke, (b) in the sabbath day.

(a) Voices beginning instruments prosecute this song: (b) when we rest from worke, then especially we ought to thinke vpon Gods works, praise and thanke him for the same.

2. It is good (c) to confesse to our Lord: and to sing to thy name, o Highest.

3. To shew forth thy mercie in (d) the morning: and thy truth in (e) the night.

(d) In prosperitie. (e) in aduersitie.

4. In (f) the instrument of ten strings, in (g) Psalter: with Canticke, on (h) the Harpe.

(f) On euerie instrument of tenne strings, signifying the obseruation of the tenne commandments: (g) namely on the Psalter (h) also on the harpe, which signifieth mortification.

5. Because thou hast delighted me, o Lord, in thy workmanship: and in the works of thy hands I wil reioyce.

6. How are thy works magnified, o Lord! thy cogitations are made very profound.

7. The (i) vnwise man wil not know; and the (k) foole wil not vnderstand these things.

(i) Carnal and sensual man, (k) he that thinketh only of present things, not of future.

8. When sinners shal spring vp as grasse: and al that worke iniquitie shal appeare.

That they may perish for euer: 9. but thou the Highest for euer, o Lord.

10. Because loe thine enemies, o Lord, because loe thine enemies shal perish: and al that worke iniquitie shal be disperfed.

11. And (l) my horne shal be exalted, as the vnicorns: (m) and my old age in plentiful mercie.

(l) The iust in confidence of a good conscience expect exaltation of their power: (m) and great consolation in the end of their life.

12. And (n) mine eie hath looked vpon mine enemies: and the malignant ryng vp against me, mine eares shal heare.

(n) Then shal the iustice their enemies depressed: and themselues flourish, like the palme and cedar trees as foloweth:

13. The iust shal flourish as a palme tree: as the cedar of Libanus shal he be multiplied.

14. They that are planted in (o) the house of our Lord, shal flourish in (p) the courts of the house of our God.

(o) Militant Church: (p) triumphant.

15. As yet shal they be multiplied in plentiful old age: and they shal be wel affected, 16. that they (q) may shew forth:

(q) Pablikely professe Gods praises, as in the words following:  
That the Lord our God is righteous, and there is no iniquitie in him.

## PSALME XCII.

Christ reigneth for euer in his Church: 3. notwithstanding manie and great persecutions against the faithfull.

Perpetuities  
of the Church.  
The 6. key.

Prayfe (a) of Canticke (b) to Dauid himfelfe, in (c) the day before the sabbath, (d) when the earth was founded.

(a) Praife to be fong with voice: (b) composed by Dauid: (c) the sixth day of the weeke, which is our friday, (d) in which day the Church of Christ was founded by his bloud shed on the crosse.

I. **O** V R Lord (e) hath reigned, he (f) hath put on beautie: our Lord hath (g) put on strength, and hath girded himfelfe.

Our Sauour founding his Church by his death began then to reigne therein (f) gloriously descending in soule into limbus, and in bodie to his graue: (g) he then put on al armour of strength to reforme the world, and to enlarge his Kingdome, according to his owne prediction where he said: If I be exalted from the earth, I will draw al things vnto my selfe. Ioan. 12. v. 31.

For he hath establiued (b) the round world, which (i) shal not be moued.

(b) Not only Ierusalem and Samaria, but the whole earth: (i) and the same Church shal not be destroyed.

2. Thy seat is prepared from that time: thou (k) art from euerlasting.

(k) Christ being eternal, hath an euerlasting Church.

3. The (l) riuers o Lord haue lifted vp: the riuers haue lifted vp their voice.

(l) Al sorts of persecuters, the High priests (who sometimes watered the spiri- tual land, like riuers) with Scribes, Pharisees, and other incredulous Iewes, also Pagans, Turkes, and Heretikes haue oppugned the Church.

The riuers haue lifted vp their waues, 4. (m) about the voices of manie waters.

(m) With more force then anie persecutions in the old Testament.

The surges of the sea are meruelous, (n) meruelous is our Lord on high.

(n) But though al these assaults be great and meruelous, yet Christ in protecting his Church, is more meruelous.

5. Thy testimonies are made (o) credible exceedingly: (p) holines becommeth thy house, o Lord (q) for length of daies.

(o) Articles of faith are not euidently apparent to knowledge, but euident to credibilitie, to those that are disposed by Gods grace, illuminating their vnderstanding, and mouing their free wil, to giue consent of beleefe if they wil. (p) It becometh therefore al members of the Church to conuerse piously, and religiously in this life, seeing she hath so excellent a spouse, protectour, and instructour, (q) euen to the end of the world.

## PSALME XCIII.

Eternal salu-  
ation and dam-  
nation.  
The 10. key.

The faithful seruant of God assuredly professeth, that al the pride, 5. crueltie, 7. foolish imaginations, and secret thoughts of the wicked, are manifest to God. 12. Acknowledgeth himselfe happy, that he is better instructed of God: whereas he had otherwise been damned. 20. Sharply reprehendeth those that consider not of Gods iudgements: concluding that the iust shal be glorified, and the wicked damned.

To (a) Dauid himfelfe, in (b) the fourth of the sabbath.

(a) The Hebrew letter Lamed, which ordinarily is prefixed to the datiu case, or signifieth to, being set before proper names is a signe of the genetiue case. Get the Septuagint expresse it by the datiu, and so doth the latin, ipsi Dauid, and consequently our English hath, to Dauid himfelfe; to shew a difference between sacred and profane writers. For in humane books the writer and authour is al one; but in diuine, the Holie Ghost is the proper authour, and a man is the writer. To signifie therefore the principal authour, Dauid is sometimes named as the instrumental cause, to whom the Holie Ghost inspired this and other Psalmes, and by whom they were written. And when the titles expresse otherwise: A Psalm of Dauid, yet it is so to be vnderstood, that the Holie Ghost is alwayes the principal authour, and Dauid the instrumental, ministerial, or secundarie authour. But when other names are expressed, either in the genetiue or datiu case, or howsoeuer, it proueth not that those men were the writers of the same Psalmes, but importeth some other thing, as by S. Augustins iudgement we noted in the preomial Annotations, page 3. & 4. Whereby is proued that this Psalm was not written, nor composed by Moyses, as Hebrew Rabbins suppose, but by the Royal Psalmist Dauid. (b) Made and ordinarily fong in the fourth day of the weeke, our wenesday, in which day Iudas the traitour sold our Sauour Christ to his enemies. The reuenge of which wickednes, and of al other sinnes, is here prophesied.

I. **O** V R Lord God (e) of reuenges: the God of reuenges hath done (d) freely.

(e) God more commonly called the God of mercie (which vertue in him is aboue al his workes, Psal. 144.) is also the God of reuenges, according to his iustice. (d) He proceedeth in iudgement resolutely, not depending, nor fearing, nor respecting anie person, power, dignitie, wisdom or other like qualitie, but their iust merites.

A prayer of  
iust zeale.

2. Be :: exalted thou that iudgeth the earth: render retribution to the proud.

3. How long shal sinners, o Lord: how long shal sinners glorie?

4. Shal they vtter, and speake iniquitie? shal al they speake (e) that worke iniustice?

(e) Shal most wicked men stil be suffered to speake so insolently?

A descrip-  
tion of heath-  
nish and here-  
tical crueltie.

5. Thy :: people, o Lord, they haue humbled: and thine inheritance they haue vexed.

6. The widow, and the stranger they haue slaine: and the pupils they haue killed.

7. And: they haue said: The Lord shal not see, neither shal the God of Iacob vnderstand.

8. Vnderstand ye foolish in the people: and ye fooles be wise at some time.

9. He that planted the eare, shal he not heare? Or he that made the eie deade: shal he not consider?

10. He that chastiseth nations, shal he not rebuke: he that teacheth man knowledge:

11. Our Lord knoweth (f) the cogitations of men: that they be vaine.

(f) So vnpossible is it that God should be ignorant, or careles what men doe, that he also knoweth and obserueth most secret thoughts.

12. Blessed is the man whom thou shalt instruct, o Lord, and shalt teach out of thy law.

13. That thou maist (g) giue him quietnes from the euil dayes: til a pitte be digged for the sinner.

(g) Mitigate and temper his afflictions, that by patience and fortitude the iust may perseuere, and not be ouerwhelmed.

14. Because our Lord (h) wil not reiect his people: and his inheritance he wil not forsake.

(h) The whole Church shal neuer be reiected, nor forsaken.

15. \ntil iustice (i) be turned into iudgement: and (k) they who are nere it, are al that are right of hart.

(i) Iustice is conuerted into iudgement, when iust meaning is put in worke and practise, that it may appeare in iudgement. Also God who doth & suffereth al iustly, wil conferre his inheritance the Church, euen vnto the day of iudgement. (k) The sense is easie by transposing the words: al that are right of hart, are nere it, that is, shal like and approue Gods iustice, when the wicked shal repine, and blaspheme it.

16. Who shal rise 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 soule had dwelt in hel.

18. If I said: (l) My foote is moued: thy mercie, o Lord, did help me.

(l) When I felt and complained that I was in danger, thou didst asist me.

19. According to the multitude of my sorrowes in my hart: thy consolations haue made my soule ioyful.

20. Doth the seat of iniquitie cleaue to thee: which makest (m) labour in precept?

(m) Onlie faith sufficeeth not, but careful labour, in keeping Gods commandments is required.

21. They wil hunt after the soule of the iust: and wil condemne innocent blood.

22. And our Lord became my refuge: and my God the helpe (n) of my hope.

(n) The iust doe hope for eternal saluation, to which God wil bring them.

23. And he (o) wil repay them their iniquitie: and in their malice he wil destroy them: the Lord our God wil destroy them.

(o) And God, the reuenger of wrongs, wil at last cast the wicked into eternal torment.

Scarce anie Atheistes are so blind as thus to think e, but manie sinners so bebaue themselves, as if God saw not, knew not, or at least cared not what they doe.

Christ our Lord and King. The s. key.

This imitation is most fitly ordaind by the Church for the proeme or beginning of Martins.

## PSALME XCIII.

*Imitation to serue and adore Christ our Lord and Messias, 3. as wel for the benefits of creating al things, 7. as for his Incarnation, and not to harden our hearts as the Iewes did.*

Praise (a) of Canticle, (b) to Dauid himselfe.

(a) Praise song with voices: (b) inspired to Dauid, & written by him.

1. **C**OME, let vs (c) reioyce to our Lord: let vs make iubilation to God (d) our sauour.

(c) With great and solemne exultation: (d) God our Creatour, is also our Protectour. & Sauour.

2. Let vs (e) preuent his face in confession: and (f) in Psalmes let vs make iubilation to him.

(e) Let vs be more diligent, and preuent our accustomed time. For no man can preuent Gods grace with anie good worke, who first preuenteth vs, els we can neither doe, nor thinke anie good thing. (f) Not only in singing his praise with voice, but also with musical instruments.

3. Because our Lord is a great God: and a great King about al Gods.

4. Because in his hand are the ends of the earth: and the heights of the mountaines be his.

5. Because the sea is his, and he made it: and his hands formed the drie land.

6. Come let vs adore, (g) and fal downe: and weepe before our Lord, that made vs.

(g) So also Ilias (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.

7. Because he is the Lord (h) our God; and we the people of his pasture, and the sheepe (i) of his hand.

(h) It is most iust and necessarie that we adore God, because he made vs, and al this world for vs, hath also redeemed vs, and made vs his people, as sheepe of his pasture, and as a Pastour feedeth and gouerneth vs. (i) O: his making.

8. (k) To day if ye thal heare his voice, "harden not your harts,

(k) Though some haue often repelled, and resisted Gods grace, yet if they receive it being offered againe, it wil auaille them to remission of finnes.

9. As in the prouocation according to the day (l) of the tentation in the desert: where your fathers tempted me, proued me, and saw my workes.

(l) The Israelites in the desert tempted God, by desiring water, and flesh, of voluptuous concupiscence without necessitie. For Manna did both extinguish their thirst, and tasted vnto them whatsoeuer they desired: Exod. 16. That also which was left vngathered when the sunne waxed hot, melted. (v. 11.) and serued their catel for drinke. So this tentation was a figure of those, which require to communicate vnder both kinds, as if one did not containe as much as both.

10. (m) Fourtie, yeares was I (n) offended with that generation, and said: These alwaies erre in hart.

(n) By this mention of the offence of fourtie yeares, as long before passed, is conuincd that Moyfes writ not this I psalme, who died in the very fourth yeare of their abode in the desert. And Saint Paul citing the words of this Psalme (Heb. 4.) manifestly acknowledgeth Dauid the writer thereof, and that it was written long after Moyfes time in these words: (v. 7.) Again he limiteth a certaine day: To day, in Dauid saying after so long time, as is aboue said. To day if you shal heare his voice, doe not obdurate your harts. For if Iesus (that is Iosue) had giuen them rest, he would neuer speake of an other day after ward.

(n) Being greatly offended, I approached neere vnto them, in punishing the offenders.

11. And these haue not knowen my waies: as I sware in my wrath: (o) if they shal enter into my rest.

(o) Those that murmured died in the desert, and entred not into the promised land, euen so those that finally offend Christ, shal not enter into euerlasting rest. Heb. 3. & 4.

ANNOTATIONS.

PSALME XCIII.

8. *Harden not your hearts.* Whatsoeuer God proposeth by preaching or inspiration to a sinner, it resteth stil in the power of his freewill, to harden his hart, 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 resisting, when deliberating thereupon he could resist, he disposeth himselfe and cooperateth to first iustification. And therefore the Royal Prophet here admonisheth, and earnestly exhorteth al men, to doe this which God hath put in our power, not to harden our owne harts, when we heare his voice, by resisting and reiecting his grace freely offered, without al merite of our part.

It is in mans freewill to resist good motions.

PSALME XVC.

Christis diuine power. The 5. key.

A peoples & nations are inuited to praise the blessed Trinitie, 3. for Christis Incarnation, and spiritual kingdom in al the world, 10. euen senseles creatures acknowledging his maiestie, 13. and iudicial power.

1. A Canticle (a) to Dauid \*himselſe, (b) when the house was built after the captiuitie.

\* 1. Par. 16. v. 13.

(a) Inspired to Dauid; and written by him: (b) prophesying the restauration of the temple, after the future captiuitie. And that in figure of the vniuersal redemption of mankind by Christ, from the captiuitie of the diuel.

SING ye to our Lord (c) a new song: sing to our Lord al the earth, (e) For a new benefite, farre greater then the deliuerie of Israel from Aegypt. 2. d) Sing ye to our Lord, and blesse his name: shew forth his saluation from day to day.

(d) The same wordes (Sing to our Lord) thrise repeated, signifie the Blessed Trinitie, as some Fathers note. Likewise v. 7. & 8. Bring ye to our Lord &c. in both places concluding in the singular number, blesse his name, bring to his name, importing one God.

3. Shew forth his glorie among the Gentils, his meruelous workes in al peoples.

4. Because our Lord is great, and exceeding laudable: he is terrible aboue al Gods.

5. Because al the Gods of the Gentils are (e) diuels, but our Lord (f) made the heauens.

(e) What creatures soeuer spiritual or corporal, visible or inuisible the Pagans serue for Gods, stil they be diuels that deceiue them, and diuers wayes vsurpe diuine honour, making such idolaters to thinke, that there is diuine power, where none is.

(f) He only is true God, who is Creatour of heauen, and of al creatures. For no creature can create anie thing at al, that is, make anie thing of nothing, but only God. 6. Confession and beauty in his sight: holinesse and magnificence in his sanctification.

7. Bring to our Lord ye families of Gentils, bring ye to our Lord glorie and honour: 8. bring to our Lord glorie vnto his name.

Take vp hosts, and enter into his courts: 9. adore ye our Lord in his holie court.

Let al the earth be moued before his face: 10. Say ye among the Gentils that our Lord (g) hath reigned.

(g) Diuers ancient Doctours read more in this place: Our Lord hath reigned from the wood, to wit, Christ by his death on the cross: conquered the diuel, sinne; and death, and thence began to reigne. S. Iustinus Martyr, dialogo aduers. Triphonem, Tertullian li. aduers. Iudæos. c. 9. & 13. & aduers. Marcionem li. 3. c. 19. & 27. S. Augustin in this place, according to the old Roman Psalter. Before him Arnobius,



For he hath corrected the round world, which shal not be moued: he wil iudge peoples in equitie.

11. (b) Let the heauens be glad, and the earth reioyce, the sea be moued, and the fulnesse therof: 12. the fieldes shal be glad, and al things that are in them.

(b) The Psalmist in abundance of spirit inuited al creatures to praise God, as Daniel in his Canticle. c. 3.

Then shal the trees of the woods reioyce 13. before the face of our Lord, because he commeth: because he commeth to iudge the earth.

He (i) wil iudge the round world in equitie, and peoples in his truth.

(i) Christ iudgeth now in the world by his ministers, discerning and deciding causes, rewarding and punishing, but especially he wil iudge al in the last day.

PSALME XCVI.

*At the earth is inuited to reioyce in Christs Kingdom, 3. with description of the signes comming before the day of Iudgement. 7. Idolaters shal be confounded. 8. Holie Angels and iust men shal adore Christ, and reioyce.*

The last iudgement.  
The 9. key.

1. To (a) this Dauid, (b) when his land was restored againe to him.

(a) In figure of Christ, (b) whose bodie rose the third day after his death: to whom manie returned believing in him after his resurrection, which fel from him in his passion: and to whom al things shal be subdued, as to their true Lord, in the day of iudgement.

**O**UR Lord hath reigned, let the earth reioyce: let (c) manie Ilands be glad.

(c) Holie Dauid and other Prophets hauing great ioy to see long before in spirit only Christs Kingdom extended in the whole earth, yea to the Ilands, we Ilanders haue great cause to be glad, that God hath not only so blessed vs long since, but as yet conserueth feede, wherby we trust the whole Iland shal be againe restored vnto him.

2. (d) Cloud and mist round about him: iustice and iudgement (e) the correction of his fear.

(d) As in a cloud with terrour God gaue his law to the Iewes: so in a cloud with greater terrour and maiestie, he wil iudge the world: (e) not as manie corrupted seats of iudgement in this world, but as corrected tribunal, where iustice and right iudgement shal be practised.

3. Fire in al goe before him, and shal inflame his enemies round about.

4. His lightnings: shined to the round world, the earth say: 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 iustice: and al peoples haue seen his glorie.

7. Let them al be confounded, that adore (f) sculptsils: and that glorie in their idols.

These things are denounced as if they were already done, for the assured certaintie therof.

(f) As wel the worshippers of grauen or painted images of Iupiter, Mars, Bacchus & the like, as the worshippers of the same imagined false Gods shal be confounded. Adore him al ye his Angels: 8. (g) Sion heard, and was glad.

(g) The Catholike Church.

And (b) the daughters of Iuda reioyced, because of thy iudgements, o Lord.

(b) And al particular Churches, members of the vniuersal.

9. Because thou Lord most high ouer al the earth: thou art exalted exceedingly about al Gods.

10. You that loue our Lord, hate ye euil, our Lord keepeth the soules of his saints, out of the hand of the sinner he wil deliuer them.

11. Light is risen to the iust, and ioy to the right of hart.

12. Be glad ye iust in our Lord: and confesse ye to the memorie (i) of his sanctification.

(i) Praise our Lord Christ, who is sanctitie it-selfe, and sanctifieth others.

SALME XCVII.

*Al men are againe inuited ioyfully to celebrate the meruelous conquest of Christ in al nations, 4. with hart, voice, and instruments: 8. al creatures acknowledging his comming to iudge the world.*

The Church in al nations.  
The 6. key.

1. A Psalme (a) to Dauid himselfe.

(a) Prefiguring Christ, who hath made his saluation known in al nations.

**S**ING ye to our Lord (b) a new-song: because he hath done meruelous things.

(b) A new benefite of grace, making men new in spise, requireth a new-song of gratitude.

His right hand hath wrought saluation (c) to himselfe: and his arme is holie.

(c) Raised vp himselfe from death.

2. Our Lord hath (d) made knowne his saluation: in the sight of the Gentils he hath reuealed his iustice.

(d) Made his grace effectually known by raising men from sinne, and deliuering them from the power of the diuel.

3. He hath remembered his mercie, and his truth to (e) the house of Israel.

(e) Some of the Iewes, conuerted to Christianitie. Rom. 11.

Al the ends of the earth haue seen the saluation of our God.

4. Make ye iubilation to God al the earth: (f) chant, and (g) reioyce, and (b) sing.

(f) In voice. (g) In hart. (b) In instruments.

5. Sing to our Lord on harpe, on harp and voice of Psalme: 6. on long drawn trumpets, and voice of cornet of horne.

Make iubilation in the sight of the King our Lord: 7. let the sea be

Cantate, exultate, psallite.

moued, and the fulnes thereof: the round world, and they that dwell therein.  
 8. The riuers shall clap with hand: the mountaynes together shall reioyce  
 9. at the sight of our Lord: (i) because he commeth to iudge the earth.  
 (i) Christ directeth and disposeth all things rightly in this world.  
 (k) He will iudge the round earth in iustice, and the peoples in equitie.  
 (k) And will accordingly giue iust sentence in the end.

## P S A L M E XCVIII.

*Christ reigneth, notwithstanding his enemies repine, is adored (5. also his foot-stoole)  
 6. whom ancient Prophets did inuocate.*

Christ our  
 Messias.  
 The 5. key.

1. Psalme to Dauid himselfe.

**O**UR Lord hath reigned, (a) let peoples be angrie: he that sitteth vpon  
 the Cherubs, let (b) the earth be moued.

(a) Though manie enemies doe rage and impugne Christ: (b) though the whole  
 earth be troubled therewith, yet Christ who sitteth Lord ouer the highest Angels,  
 Cherubins and Seraphims, obtayneth the victories, reigneth, and doeth his will in the  
 earth.

2. Our Lord great in Sion: and high about all peoples.

3. Let them confesse to thy great name: because it is terrible and holie.

4. And the honour of the King (c) loueth iudgement.

Thou hast prepared directions: thou hast done iudgement and iustice  
 (d) in Iacob.

5. Exalt ye the Lord our God, and adore (e) his foot-stoole: because it  
 is holie.

(e) Hebrew Doctors expound this of the Arke in the old testament, but the Do-  
 ctours of the Church vnderstand Christs humanitie, in the holie Eucharist.

6. Moyse and Aaron in his (f) Priests: and Samuei among them that in-  
 uocate his name:

(f) Here it is euident (and S. Augustin sayth this place taketh away all doubt)  
 that Moyse was a Priest, against those that for maintaining the heresie of Lay-head-  
 ship, denie it.

They inuocated our Lord (g) and he heard them: 7. in a pillar of a  
 cloud he spake to them.

(g) By example of their praying and obtaining; the Psalmist confirmeth his pro-  
 phetic, that Priests of the new Testament shall pray, and obtaine mercie of Christ  
 for the Church.

They kept his testimonies, & the precept which he gaue them. 8. O  
 Lord our God thou heardest them: God thou wast propitious to them,  
 and taking vengeance vpon all (h) their inuentions.

(h) God reuenged the machinations made against them, punishing the rebellion  
 of Chore, Dathan, and Abiron. Num. 16.

Exalt ye the Lord our God, and adore ye in his holie mount: because  
 the Lord our God is holie.

## A N N O T A T I O N S.

## P S A L M E XCVIII.

Christs huma-  
 nitie is his  
 foot-stoole,  
 adored in the  
 Eucharist.

S. Ambrose.

S. Augustin.

The receiuers  
 of the B. Sacra-  
 ment doe sin-  
 ne if they doe  
 not adore it.

5. *Adore his foot-stoole.*) For so much as all Expositours, also the Hebrew Rabbins,  
 affirme that the Psalmist here prophesieth of Christ the promised Messias, that  
 should redeeme mankind, and seeing the Arke of covenant perteyneth not to the ser-  
 uice of Christ, but was only a figure of him, the foot-stoole of the Messias here men-  
 tioned must needs be something perteyning to him: and therefore most ancient Fa-  
 thers expound it of Christs humanitie. And because the Prophet speaketh of perpet-  
 ual adoration, not only of the shorte time he conuersed with men in this life, when  
 very few adored him, the same fathers vnderstand here the adoration of Christ in  
 the Blessed Sacrament of the Eucharist. Which S. Ambrose teacheth (lib. 3. de Spi-  
 ritu Sancto c. 12.) in these plaine words: By the foot-stoole must be vnderstood the  
 earth, by the earth the flesh of Christ which we also at this day adore in the Myste-  
 ries, and which the Apostles adored in our Lord Iesus. S. Augustin more largely  
 vpon this Psalme: I am made doubtrif (saith he) I feare to adore the earth, lest he  
 condemne me that made heauen & earth. Againe, I feare not to adore the foot-stoole  
 of my Lord, because the Psalme saith to me: Adore his foot-stoole: I seeke what is  
 his foot-stoole, and the Scripture (Isaie 66.) telleth me, the earth is foot-stoole.  
 Doubtrif I turne myself vnto Christ, because I seeke him here, & I finde how with-  
 out impietie the earth may be adored, without impietie his foot-stoole may be a-  
 dored. For he tooke earth of earth, because flesh is of earth, and he tooke flesh of the  
 flesh of (the B. Virgin) Marie. And because he walked here in the same flesh, and  
 gaue the very flesh to vs to eate, vnto saluation, & no man eateth that flesh, vnles he  
 first adore it: it is found how such a foot-stoole of our Lord may be adored: and not  
 only we doe not sinne in adoring, but we should sinne in not adoring. Thus farre S.  
 Augustin. Further instructing, not to conceiue of Christs flesh, as the Capharnaies  
 did, that he would cute it in peeces from his bodie, & giue them portions thereof. His  
 very flesh is giuen and eaten, not in fleshlie manner, but in sacramental. See Anno-  
 tations, Ioan. 6.

## P S A L M E XCIX.

*All are inuited to reioyce in God, Creatour of all.*

1. A Psalme (a) in confession.

(a) of praise.

2. **M**AKE ye iubilation to God (b) all the earth: serue ye our Lord in  
 gladnesse.

(b) Not only Iewes, but also all Gentils.

Enter ye in (c) before his sight, in exultation.

(c) God euery where present, yet more peculiarly heareth his suppliants, praying  
 in the temple, or places dedicated to his seruice.

3. Know ye that our Lord (d) he is God: he made vs, & not we our selues.

(d) He only whom we serue as our Lord, is the only God, and there is no other.

His people, and the sheep of his pasture: 4. enter ye into (e) his gates in confession, his courts in hymnes, confesse ye to him.

(e) Peculiar dedicated place, as v. 2

Praise ye his name: 5. because our Lord is sweete, his (f) mercie for euer, and (g) his truth euen vnto generation and generation.

(f) As God is alwayes merciful in giuing and promising: (g) so he is euer faithful in performing.

## P S A L M E C.

King Dauid gratefully celebrateth the two general diuine Vertues, Mercie and Justice: 2. by his owne example exhorteth al, especially Superiours, to direct their wayes in sincerity, 4. and to separate the wicked from conuersation of the good.

Instruction  
to gouerne.  
The 7. key.

A Psalm to Dauid himselfe.

1. **M**ERCIE (a) and iudgement I wil sing to thee, o Lord: I wil sing, 2. and I (b) shal vnderstand in the immaculate way, (c) when thou shalt come to me.

(a) These two capital diuine vertues are euer ioyned in al Gods works, for both which experienced towards himselfe, the Psalmist rendereth thanks and praises.

(b) I wil doe myne endeauour to know the immaculate way, (c) which I can not doe, but by thy grace comming vnto me. For by helpe therof I did as foloweth:

I walked through in the innocencie of my hart, in the middes of my house.

3. I did not propose before mine eyes any vniust thing: I hated them that doe preuarication.

4. A peruerse hart hath not cleaued to me: the malignant declining from me I knew not.

5. (d) One secretly detracting from his neighbour, him did I persecute. One of a proud eye, and vnsatiable hart, with him I did not eate.

(d) That is, al and euerie one thus wickedly disposed I abhorred.

6. Mine eyes are towards the faithful of the earth that they may sit with me. A man that walketh in the immaculate way (e) he did minister to me.

(e) I kept such vnder, as a seruant or slaue.

7. He that doth proudly shal not dwel in the middes of my house: he that speaketh vniust things, hath (f) not directed in the sight of mine eyes.

(f) Prospered not, got no benefite by me.

8. In (g) the morning did I kil al the sinners of the earth: that I might destroy (h) out of the citie of our Lord al those that worke iniquite.

(g) Speedily and without delay I cut off al disordered people: (h) that others might not be corrupted by them.

## P S A L M E C I.

The fift peni-  
tential Psalm.  
The 7. key.

A sinner in affliction of mind prayeth God to deliuer him, 10. desolate of al other helpe. 13. Conceiueh comfort in Gods eternal goodnes, and singular mercie, in redeeming mankind, and propagating the Church. 24. Prayeth to be made maure in vertue before he dye. that he may liue with God: 26. Who only and wholly being immuable, establissheth his seruants for euer.

1. The prayer of the poore, when he shal be anxious, and shal make his petition before our Lord.

2. **L**O R D heare my (a) prayer: and let my (b) crie come to thee.

(a) Euerie petition is a prayer, (b) and that which proceedeth from more feruent affection, is called a crie, though it burst not out into clamour, nor perhaps into anie voice at al. For God said to Moyses, praying in meere silence, but with vehemencie of spirit (Exod. 34.) Why criest thou to me?

3. Turne (c) not away thy face from me: in what day soeuer I am in tribulation, incline thine care to me.

(c) Though sinne prouoke Gods wrath, because we by sinning turne from him, and not be first from vs: yet we pray God not so to leaue vs, but to giue vs new grace, that by humilitie, and penance we may returne to him, and not die in sinne.

In what day soeuer I shal inuocate thee, heare me speedily.

4. Because my dayes haue vanished as (d) smoke: and my (e) bones are withered as (f) a drie burnt firebrand.

(d) Mans dayes, and al his workes are nothing worth. but vanish like smoke, so long as he is in mortal sinne: (e) yea his best workes, as if he giue almes, fast, pray, and dye for the truth, yet al those auaille nothing. 1. Cor. 13. but are (f) like dried stickes, or chips, fit to kindle the fire.

5. I (g) am strucken as grasse, and my hart is withered: because (h) I haue forgotten to eate my bread.

(g) My soule separated by sinne from God, withereth as grasse that is cut from the roote: (h) because I haue lost al sauour and appetite to spiritual meate.

6. For (i) the voyce of my groning, my (k) bone hath cleaued to my flesh.

(i) In this miserable state (k) I am as bones and flesh cleauing together without moysture, or radical humour.

7. I am become like (l) a pellicane of the wilderness: I am become as (m) a night crow in the house.

(l) I fled from conuersation of men for sorrow and shame of my sinnes: (m) as a crow that only flieth by night: or as an owle or batte.

8. I haue watched, and am become as (n) a sparow solitarie in the house-top.

(n) Also as a sparow having lost her mate, remaineth mourning, and solitarie in the accustomed nest, or neere vnto it.

9. Al the day did mine enemies vpbrayd me: and they (o) that praysed me, sware against me.

(o) Those that were wont to praise or flatter me, now are as sworne enemies against me.

20. Because I did (p) eate ashes as bread, & mingled (q) my drinke with weeping.

(p) Bread faoured to me no better then ashes. (q) And drinke gaue me no comfort, but stil I wept.

21. At (r) the face of thy wrath and indignation : because (f) lifting me vp thou hast throwne me downe.

(r) I am most especially afflicted, because thou art angric. (f) In that thou didst sometime aduance me in prosperitie, (t) my fal is so much greater, and more grieuous.

22. My daies haue declined (v) as a shadow : and I am withered (w) as grasse.

(v) As a shadow declineth to nothing, & al becommeth darknes, when the sunne, and other light departed, euen so I, that am but a shadow, decline to meere darknes when thy rauour parteth from me: (w) and I lose my beautie, as grasse cut from the ground withereth.

23. (x) But thou o Lord endurest for euer : and (y) thy memorial in generation and generation.

(x) But I am meruelously comforted, considering that thou our Messias, the Sonne of God, art immutable for euer (y) and thy memorable promise of redeeming mankind, wil haue effect in al generations.

24. Thou (z) rising vp shal haue mercie on Sion : because it is (a) time to haue mercie on it, because (b) the time commeth.

(z) Thou rising to help, who seemedst to haue forgot, wilt protect the Church, and euerie faithful soule. (a) Because thou hast differred long : (b) and because the time by thee designed seemeth to approach.

25. Because (c) the siones therof haue pleased thy seruants: and they shal haue pittie on (d) the earth (e) therof.

(c) Men that shal heare thye Apostles preach, shal proue good and fitte matter, for the building of thy Church: (d) and the simplest poore people, as it were the earth or dust, (e) shal participate of this mercie.

26. And (f) the Gentils shal teare thy name o Lord, and al (g) the Kings of the earth thy glorie.

(f) Besides those Iewes that shal belieue in Christ, much more the Gentils shal feare and serue him. (g) His glorie is so euident that al Kings know it, though al be not conuerted.

27. Because our Lord hath built Sion : and he shal be seen in his glorie.

28. He hath had respect to the prayer (h) of the humble : and he hath not despised their petition.

(h) O holie Patriarches, Priests, Prophets, and of al true penitents.

29. Let these things be written vnto an other generation : and the people that shal (i) be created shal praise our Lord.

(i) That shal be made a new creature in Christ.

20. Because 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 loose the children of them that are slayne:

22. That they may (k) shew forth the name of our Lord in Sion : and his praitie Ierusalem.

(k) The faithful people of the Church, according to their habitie endeauour to serue Christ.

23. In the assembling of the people together in one, and Kings to serue our Lord.

24. He answered him in the way of his strength: Shew me the fewnes of my daies.

25. Cal me not backe (l) in the halfe of my daies: thy yeares are vnto generation and generation.

(l) Grant me time and ineanes to be mature in vertue in this life.

26. In the beginning, o Lord, thou didst found the earth: and the heauens are the workes of thy hands.

27. They (m) shal perish, but thou are permanent : and they shal al waxe old as a garment.

(m) Be changed in qualitie.

And as a vesture thou shalt change them, and they shal be changed: 28. but thou art the selfe-same, and thy yeares shal not faile.

29. The children of thy seruants shal inhabite: and (n) their seele shal be directed for euer.

(n) The Church of Christ perpetual.

Heb. 1.

PSALME CII.

Gratitude for Gods benefits. The 7. key.

Thankes to God for priuate 6. and publike benefits. 17. His mercie, iustice, and other proprieties are immuable. 20. Angels and al other creatures are inuited to praise him.

1. To (a) Dauid himself.

(a) Inspired to Dauid, and written by him.

**M**Y soule (b) bleffe thou our Lord: and (c) al things, that are within me, his holie name.

(b) Shew forth praises and thankes: (c) al my cogitations, affections, senses, and powers.

2. My soule bleffe thou our Lord: and forget not al his retributions.

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

(d) The first benefit of grace is remission of sinnes: (e) the second, is curing euil habites, or dispositions.

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

(f) The third, to conserue from falling againe: (g) the fourth, to giue victorie and reward in abundant measure.

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

(h) The fifth, to grant al lawful petitions temporal and spiritual, which are good for the soule, (i) the sixth, resurrection of flesh in glorie.

6. Our Lord (*k*) doth mercies: and (*l*) iudgement to al that suffer wron g.

(*k*) Our Lord, whose special propertie is to shew mercie, (*l*) when the same is neglected; he reuengeth the wrongs, deliuering the oppressed, and punishing the oppressours.

7. He made his waies (*m*) knowne to Moyse. his his wils to the children of Israel.

(*m*) By giuing them a written law.

8. Our Lord is (*n*) pitieful, and (*o*) merciful: (*p*) long suffering, and very merciful.

(*n*) God is naturally pittiful to relieue the afflicted. (*o*) Merciful towards sinners.

(*p*) Loath to be angrie, or to punish.

9. He wil (*q*) not be angrie alwayes: neither wil he threaten for euer.

(*q*) God punisheth not penitents with eternal paine, but with temporal: for though (as in the next verse) our finnes of their owne nature deserue eternal punishment, yet Christ paying or ranfome, true penitents are only punished temporally.

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 strenghtned his mercie vpon them that feare him.

12. As far (*r*) as the East is distant from the West: hath he made our iniquities far from vs.

(*r*) See here the perfect washing away, and separation of finnes.

13. As a father hath compassion of his children, so hath our Lord compassion on them that feare him: 14. becaue he hath knowen (*s*) our making.

(*s*) In regard of our frailtie he hath compassion: yet his mercie only auaileth to them that feare him: as in the next words before, and v. 17.

He remembred that we are dust: 15. man, his daies are as grasse, as the flour of the field, so shal he flourish.

16. Because the spirit shal passe in him, and he shal not stand: and he shal know his place no more.

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

And his iustice is vpon the childrens children, to them that keepe his testament.

18. And are mindful of his commandments to (*t*) doe them.

(*t*) A iust man not only knoweth, & remembreth, but also doth the commandments.

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

20. Blesse our Lord al ye his Angels: mightie in power, doing his word, that feare the voice of his words.

21. Blesse our Lord al ye his holts: you his ministers, that doe his wil.

22. Blesse ye our Lord (*v*) al his workes: in euerie place (*w*) of his dominion, my soule blesse thou our Lord.

(*v*) Al creatures, though naturally senseles, yet praise God, because they are his worke, (*w*) and becaue they are in his dominion.

A N N O T A T I O N S.

P S A L M E C I I.

An Eagle fresh in old age as in youth.

5. *Thy youth shal be reueryed, as the Eagles.* ) Aristotle and Plinie write, that an Eagle decayeth not, nor euer dieth by old age, but the vpper part of her beake still growing, at last hindereth her from eating, and so she dieth of famine. Saadias, and other Hebrew Rabbins report, that an Eagle Euerie tenne yeares washeth her selfe in the sea as in a bath, & then flying very high burneth her fethers in the elemental fire, & new fethers growing she becommeth fresh, as in her first youth, til at last about an hundred yeares old, she is not able to rise from the water, and so is drowned. Saint Augustin more probably affirmeth, that in long time her beake growing long, and stopping her mouth that she can not eate, she breaketh the vpper hooked part therof against a bone, and so receiueh meate and recouereth strength, as in her youth. But whatfoeuer is the natural propertie of this kindlie bird, the Royal Prophet here instructeth vs by the similitude of her long life, or by the renouation of her strength, that iust men, Gods seruants, are spiritually renouated in Christ, the principal rocke, on whom the Church, & al the faithful are built, either by receiuing new strength by his grace in their soules, after they are weakened by sinne, as Saint Ierom and Euthymius expound this place: or by restoration of their bodies glorified in the resurrection, as Saint Augustin teacheth: or by both, as most Catholike Doctours vnderstand it. For one sense of holie Scripture excludeth not an other, Especially when is subordinate to the other. As here these two senses doe very wel concur. seeing the state of the bodie aiter the resurrection, dependeth vpon the state of the soule, at the time of death.

Renouation of a sinner by grace.

Diuerse senses of the same Scripture.

Origens heresie, that al shal be faued.

The damned can neuer repent.

9. *He will not be angrie alwayes.* ) Origen misvnderstood this place, and some other like, holding an erroneous opinion, that al, euen the most wicked sinners, both men and diuels, shal at last be faued, and not eternally damned: which is a condemned heresie, contrarie to euident places of holie Scriptures. Psal. 9. v. 6. The impious hath perished: their name thou hast destroyed for euer, & for euer & euer. Mat. 25. The wicketh shal goe into fire euerlasting, into euerlasting punishment. Apoc. 20. The beast and the false Prophet (and the same reason is for al the wicked) shal be tormented day and night, for euer and euer. Neither are these words ( God wil not be angrie alwayes ) spoken vniuersally, touching al sinners whofoeuer, but are limited, v. 13. & 17. to those that feare him, and keepe his testament: wheras al those that dye in mortal sinne, are still obstinate in malice, and can neuer rightly repent, nor rightly feare God, nor keepe his commandments.

## PSALME CIII.

The Psalmist inuiceth himself and others to praise God, for his meruelous workes in the beauent, 5. the earth, and water, 9. limiting their bonds, producing al things necessarie for al liuing creatures, in conuenient seasons. 27. With continual providence of al.

Gods workes  
meruelous.  
The .x. key.

1. To Dauid himself.

**M**Y soule bleffe thou our Lord: o Lord my God thou art magnified exceedingly.

2. Thou hast pur on *(a)* confession and beautie: being clothed with light as with a garment.

*(a)* Thou possessest al maiestie, and matter of praise. Stretching out the heauen as a skinne: 3. which couerest the higher parts therof *(b)* with waters.

*(b)* Thou hast compassed the sphere of the fixed starres with a sphere of cristalline substance; which is as water congeled.

Which *(c)* makest the cloud for thee to ascend on: which walkest vpon the wings of winds.

*(c)* According to our capacitie the Prophet describeth the speedie comming, or working of God, as if he came in a swift cloud, or with wings of the wind, to signifie that he worketh what and when he pleaseth without delay: He said, and things were made: he commanded and they were creted, Psal. 32.

4. Which makest spirits thine *(d)* Angels: and thy *(e)* ministers a burning fyre.

*(d)* Thy messengers to execute thy wil: *(e)* & the same Angels are as a burning fyre in operation, yea they dispatch more easly, and more speedily then we can conceiue.

5. Which hast founded the earth vpon *(f)* the stabilitie therof: it shal not be inclined for euer and euer.

*(f)* Most firmly established by natural weight, in the center of the world. 6. The *(g)* depth *(b)* as a garment is his clothing: vpon the mountaines shal waters stand.

*(g)* The water *(b)* should naturally couer al the earth. 7. At *(i)* thy reprehention they shal fyre: at the voice of thy thunder they shal feare.

*(i)* But by thy commandment the waters are comeyned in their limited places. 8. The *(k)* mounraines ascend: and the plaine fields descend into the place, which thou hast founded for them.

*(k)* The waters being conteyned in their appointed chanel, both hills and fields appeare, which otherwise would be couered.

9. Thou hast set a bound, which *(l)* they shal not passe ouer: neither shal they returne to couer the earth.

*(l)* The waters.

10. Which sendest forth fountaines in the valleyes: betwen the middest of mountaines shal waters passe.

11. Al the beasts of the field shal drinke: the wilde asses shal *(m)* expect in their thirst.

*(m)* Hope for and receiue.

12. Ouer them shal the foules of the ayre inhabite: out of the middes of rockes they shal giue forth voices.

13. Watering the mountaines from his higher places: of the fruit of thy worke shal the earth be filled.

14. Bringing forth grasse for beasts, and herbe for the seruice of men. That thou mayst bring forth *(n)* bread out of the earth: 15. & *(o)* wine may make the hart of man ioyful.

That he may make the face cheereful with *(p)* oyle: and bread may confirme the hart of man.

*(n o p)* By these three principal kinds of foode, breade, wine, and oyle, al sorts of nutriment are vnderstood.

16. The trees of the field shal be filled, and the ceders of Libanus, which he hath planted: 17. there sparowes shal make their nest.

The house of the hearne is the leader of them: 18. the high mountaines for horts: the rocke a refuge for the Irchins.

19. He made the moone for seasons: the sunne knoweth his going downe.

20. Thou didst appoint darkenes, and night was made: in it shal al the beasts of the wood passe.

21. The whelps of lions roaring, to rauen, and to seeke of God meate for themselves.

22. The sunne is risen, & they are gathered together: and in their couches they shal be placed.

23. Man shal goe forth to his worke: and to his working vntil euening.

24. How magnified are thy workes, o Lord! thou hast made al things in wisdom: the earth is filled with *(q)* thy possession.

*(q)* With thy creatures.

25. This great sea, and very large, there are *(r)* creeping beasts, wherof *(f)* there is no number.

*(r)* Fishes, serpents, wormes, and al liuing creatures that lacke feete. *(f)* No kind of liuing creatures multiplieth so much as fishes. Aristotel li. 9. Animal. c. 17.

Little beasts with great: 26. there ships shal passe.

This *(t)* dragon, whom thou madest to *(r)* delude: 27. al expect of thee that thou giue them meate in season.

*(t)* A most huge fish called Leuiathan. Job. 40. v. 20. *(v)* Albet in the water he passeth mans strength; yet deprivied of water he is not able to defend himselfe. v. 29.

28. Thou giuing 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 spirite, and they shal faile, and shal returne into their dust.

30. Thou shalt send forth thy spirit, and they shal be created: and thou shalt renew 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 smoke.  
 33. I wil chant to our Lord in my life: I wil sing to my God as long as I am.  
 34. Let my speech be acceptable to him: but I wil take delight in our Lord.  
 35. (w) Let sinners faile from the earth, and the vniust, so that they be not: my soule blesse thou our Lord.  
 (w) A prediction that impenitent sinners shal be damned, wherin the Prophet conforming his wil to Gods, uttereth it in forme of a prayer.

PSALME CIIII.

*The Israelites are exhorted to sing praises to God, 5. for his meruelous benefits towards Abraham, Isaac, and Iacob. 11. Whose particular familie, being then smal, went from Chanaan into Aegypt. (17. Whither Ioseph by Gods providence was caried before) there increased in number was persecuted, 26. deliuered by Moyses and Aaron, working manie great miracles, 36. protected, and fed in the deser: 47. and finally possessed Chanaan.*

Gods special benefits towards the Iewes. The 4. key.

(4) Alleluia.

(4) Alleluia signifieth more then Laudate Dominum, Praise ye our Lord. For by these two hebrew words, Alleluia, the Prophet inuiceth al men to praise God, with gladnes, and iubilation, with hart, voice, and gesture, with instruments, and howsoeuer we are able. And therefore S. Ierom, S. Augustin, and al Catholike writers keepe the same words, and translate it not; neither in the titles of Psalmes, nor ordinarily in anie place or holie Scripture. This is the first Psalme thus titled, and is the same Psalme in sense, and in good part of the words, which the Royal Prophet made, and caused to be sung, when brought the Arke of God from the house of Obededom into his owne house. 1. Par. 16. v. 8.

- I. CONFESSE ye to our Lord, and inuocate his name (b) shew forth his workes among the Gentils.  
 (b) How much grateful is it now to God, that we celebrate the greater mysteries of the new Testament.  
 2. Chaunt to him, and sing to him: tel ye al his meruelous workes.  
 3. Prayse ye him in his holie name: let the hart of them reioice that seeke our Lord.  
 4. Seeke ye our Lord, and be confirmed: seeke (c) his face alwayes.  
 (c) His present helpe.  
 5. Remember ye his meruelous workes, which he hath done: his wonders, and the iudgements of his mouth.

For an exposition of this Psalme read the places quoted in the inner margin.

6. The seede of Abraham his seruants: the children of Iacob his elect.  
 7. He is the Lord our God: in (d) al the earth are his iudgements.  
 (d) Not only in Israel, but in al the world.  
 8. He hath been mindful for euer of his testament; of the word which he commanded (e) vnto a thousand generations.  
 (e) For euer, to the end of the world.  
 9. Which he disposed to Abraham: and of his oath to Isaac.  
 10. And he appointed it to Iacob for a precept: and to Israel for an eternal testament.  
 11. Saying: To thee wil I giue the land of Chanaan, the corde of your inheritance.  
 12. When they were (f) of smal number, very few and seiourners therof:  
 (f) But 70. persons.  
 13. And they passed from nation into nation, & from Kingdom to an other people.  
 14. He left not a man to hurt them: and he rebuked Kings for their sake:  
 15. Touch not my annoined, and toward my Prophets be not malignant.  
 16. And (g) he called a famine vpon the land: and he destroyed al the strength of bread.  
 (g) By his prouidence suffered.  
 17. He sent a man before them: Ioseph was sold to be a seruant.  
 18. They humbled his feete in fetters, yron passed though his soule, 19. vntil his word came.  
 The word of our Lord inflamed him: 20. the King sent, and loosed him; the Prince of of the people, and released him.  
 21. He appointed him Lord of his house: and Prince of al his possession.  
 22. That he might instruct his Princes as himselfe: and might teach his ancients wisdom;  
 23. And Israel entred into Aegypt, and Iacob was a seiourner in the land (b) of Cham.  
 (b) Aegypt, possessed by Mesraim Chams second sonne. Gen. 10. v. 13.  
 24. And he increased his people exceedingly: and strengthened them ouer their enemies.  
 25. He (i) turned their hart that they hated his people: and to worke guile toward his seruants.  
 (i) May it be vnderstood, or believed (saith S. Augustin) that God turneth the hart of man to committe sinnes? Or is it no sinne, or is it a smal sinne, to hate the people of God? Or to worke guile towards his seruants? Who wil say this? What then, is God authour of these so grieuous sinnes, who is not to be supposed the authour of a most smal sinne? This learned Father therefore answereth, that God peruerced not a right hart, but turned that was of it-selfe peruerse, to the hatred of his people, where he might vse that euil wel, not by making them euil, but by bestowing vpon his owne people good things, which the euil might easily enuie. Which hatred of theirs how God vsed both to the exercise of his people (which is profitable to vs) & to the glorie of his owne name, the things that follow doe teach vs; which are here rememored to his praise.  
 26. He sent Moyses his seruant: Aaron (k) himselfe whom he chofe.

Gen. 12. v. 7.  
 Gen. 17. v. 4.  
 Gen. 16. v. 3.  
 Gen. 28. v. 13.  
 Gen. 46. v. 26. 27.

Gen. 41. v. 54.

Gen. 37. v. 28.  
 Gen. 39. v. 19.

Gen. 46.

Exo. 1. v. 7.

Exo. 3. 4. 7. 8. 9. 10. 12.

(k) In whom God established the Priesthood of Moyses law.  
 27. He did put in them the words of his signes, and of his wonders in the Land of Cham.  
 28. He sent (l) darkenes, and obscured: and did (m) not exasperate his words.  
 (l) The ninth plague of the Aegyptians. (m) God willingly, not as one loath or vnwilling, performed al that he threatned.  
 29. He turned their (n) waters into bloud: and killed their fishes.  
 (u) The first plague.  
 30. Their land brought forth (o) Frogs in :: the inner chambers of their Kings.  
 (o) The second plague.  
 31. He sayd, and (p) the \* cænomia came: and the (q) cinifes in al their coasts.  
 (p) The fourth plague. (q) The third plague.  
 32. He made theyr raynes (r) haile: fire burning in their land.  
 (r) The seventh plague.  
 33. And he struck their vine s, and their fig-trees: and he destroyed the wood of their coasts.  
 34. He said, & (s) the locust came, & the (t) bruchus wherof there was no number.  
 (s) The eight plague. (t) A worme that spoyleth come, grasse, and fruit.  
 35. And it did eate al the grasse in their land: and it did eate al the fruit of their land.  
 36. And he struck euerie (v) first begotten in their land: the first fruits of al their labour.  
 (v) The tenth plague. The fish & sixt of pestilence and boyles are omitted.  
 37. And he brought them forth with gold and siluer, and there was not in their ribes a feeble person.  
 38. Aegypt was glad at their departure: because the feare of them lay vpon them.  
 39. He spred a cloud for their protection, and fire to shine vnto them by night.  
 40. They made petition, and the quaile came: and he filled them with the bread of heauen.  
 41. He diuided the rock, and waters flowed: riuers ranne in the drie ground.  
 42. Because he was mindful of his holie word, which he had vttered to Abraham his seruant.  
 43. And he brought forth his people in exultation, and his elect in ioy.  
 44. And he gaued them the countries of the Nations: and they possessed the labours of peoples.  
 45. That they might keepe his iustifications, and seeke after his law.

∴ Dauid knew this by reuelation, or by tradition, for it is not in Exodus.

PSALME CV.

The Israelites often sinned; and were mercifully punished.  
 The 4. key.

The Prophet exhorteth the people to render thanks and praises to God, 6. for remitting their manifold sinnes, in the desert. 3 4. and in the conquered land: 38. foreshewing like sinnes to come, Gods wrath and punishment for the same. 44. & that he wil giue grace of repentance to some 47. for which he prayeth and praiseth God.

Alleluia.

CONFESSE ye to our Lord (a) because he is good: because his mercie is for euer.

Indish 13.v. 21.

(a) God is of himselfe and essentially good. Al other goodnes is participated of him.  
 2. (b) Who shal speake the powers of our Lord, shal make al his prayes to be heard:

(b) No creature can fully expresse Gods perfections.  
 3. (c) Blessed are they, that keepe iudgement, & (d) doe iustice at al time.

(c) It is a happie state in this life, either to keepe Gods law: (d) or to repent and doe worthie penance for transgressing.

4. Remember vs, o Lord (e) in the good pleasure of thy people: visite vs in thy saluation:

(e) According to they wonted beneuolence, promised to thy people.  
 5. To (f) see in the goodnes of thyne elect, to reioyce in the ioy of thy nation: that thou maist be prayed with thine inheritance.

(f) That we may see and enioy the benefits promised to thyne elect.  
 6. We haue (g) sinned with our fathers: we haue (h) dealt vniustly, we haue (i) done iniquitie.

(g) We haue erred and hurt our selues: (h) we haue wronged our neighbours: (i) we haue offended against God.

7. Our fathers in Aegypt did not vnderstand thy merueous workes: thy were not mindful of the multitude of thy mercie.

And they prouoked thee to wrath going vp vnto the sea, the Red sea.  
 8. And he saued them (k) for his name sake; that he might make his power knowne.

Exod. 14.v. 11.

(k) Albeit the people by their murmuring deserued more punishment, yet God for the glorie of his owne name saued them from vtter destruction.

9. And he rebuked the Red sea, and it was made drie: and he led them in the depths as in a desert.

10. And he saued them from the hand of them that hated them: and he redeemed them out of the hand of the enemy.

11. And water ouerwhelmed those that afflicted them: there did not one of them remaine.

12. And they believed his words: and they sang his praises.



13. They had (*D*) quickly done, they forgot his workes: and they (*m*) expected not his counsel.

(*D*) They persevered not long in their dutie towards God, seeing his omnipotent power by his meruelous workes: (*m*) nor were content with his providence, but carnally coveted things not necessarie.

Exo. 16. 17. 14. And they coveted concupiscence in the desert: and tempted God in the place without water.

15. He gaue them their petition: and sent saturitie into their (*n*) foules.

(*n*) According to their carnal desires.

Num. 16. 16. And they prouoked Moyſes in the campe: Aaron the (*o*) holie of our Lord.

(*o*) Holie by his function.

17. The earth was opened, and ſwalowed Dathan, and ouerwhelmed the congregation of Abiron.

18. And a fire flamed vp in their ſinagogue: the flame burnt the ſinners.

Exo. 23. 19. And they made a calfe in Horeb: and they adored (*p*) the ſculptil.

(*p*) They adored the image that represented a calf, not God.

20. And they (*q*) changed their glorie into the ſimilitude of a calfe that eateth graſſe.

(*q*) God being their true glorie, they changed him for a falſe God of the Egyptians (who eſpecially honoured a calfe called Apis) making and image thereof, and attributed their deliuerie from Egypt to this imagined God. Exo. 32. v. 4. 8. Of which and the like fooliſh and abominable idolatrie S. Paul writeth, Rom. 1. v. 23. They changed the glorie of the incorruptible God into a ſimilitude of the image of a corruptible man, and of foules, and of foure footed beaſts, and of them that creepe. Where we ſee what manner of images holie Scriptures condemne, and not the images of Chriſt and his Saints.

21. They forgot God, which ſaued them, which did great things in Aegypt, 22. meruelous things in the land of Cham, terrible things in the Red ſea.

Exo. 32. 23. And (*r*) he ſayd to deſtroy them: if Moyſes his elect had not ſtood in the way before him.

Num. 14. To turne away his wrath that he ſhould not deſtroy them: 24. and they eſteemed for naught the land that was to be deſired.

25. They did not belieue his word, 25. and they murmured in their tabernacles: they heard not the voice of our Lord.

Num. 26. 26. And he liſted vp his hand ouer them: to overthrow them in the deſert:

27. And to caſt downe their ſeede among the Nations: & to diſperſe them in the countries.

Num. 25. 28. And they were professed to (*s*) Beelphegor: and they did eate the ſacrifices (*t*) of the dead.

(*s*) The Idol of Moabites, and Madianites. (*t*) As God is indeede the liuing God, that liueth of himſelfe, and giueth liue to others: ſo falſe Gods are called dead Gods, that can not giue liue to anie, but doe kill al that ſerue them; at leaſt ſpiritually, and often corporally.

29. And they prouoked him in their inuentions: & rume was multiplied on them.

30. And Phinees ſtood, and (*v*) pacified: and the ſlaughter ceaſed.

(*v*) Phinees moued by the zeale of God (as the holie text witneſſeth, Num. 25. v. 11.) in killing the adulterers pleaſed God, and merited reward.

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 (*w*) Moyſes was vexed for them: 33. becauſe they exaſperated his ſpirit.

(*w*) Moyſes afflicted in ſpirit, by the enormous murmuring of the people, doubted whether God would giue them water out of the rock or no: not doubting of his his power, but of his wil: and ſo when he ſhould haue ſpoken to the rock, 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.

And he playnely affirmed in his lips: 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.

37. And they immolated their ſonnes, and their daughters to diuels.

38. And (*x*) they ſhed innocent blood: the blood of their ſonnes and of their daughters, which they ſacrificed to the ſculptils of Chanaan.

(*x*) 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 Gods. Iud. 2. v. 12. c. 3. v. 6. But it is more expreſſe after Dauids time, where he here prophecieth, and was verified by Achaſ. 4. Reg. 16. v. 3. and by Manafies. 4. Reg. 21. v. 6. Which with other idolatrie King Iofias deſtroyed. 4. Reg. 23. v. 1.

And the land was infected with blood, 39. & was contaminated in their workes: and they did fornicate in their inuentions.

40. And our Lord was wrath with turie vpon his people: and he abhorred his inheritance.

41. And he deliuered them into the hands of the nations: and they that hated them had the dominion of them.

42. And their enemies afflicted them, and they were humbled vnder their hands: 43. he did often deliuer them.

But they exaſperated him in their counſel: and they were humbled in their iniquities.

44. And he (*y*) ſaw when they were afflicted: and he heard their prayer.

(*y*) God reſpected them with his merciful eye, and gaue them grace to repent.

45. And he was mindful of his teſtament: and it repented him according to the multitude of his mercie.

46. And he gaue them into mercies in the ſight of al, that had taken them. (*z*)

(*z*) Here the Pſalmiſt concludeth both the hitorie and prophecie of this Pſalme, with prayer and praife, as foloweth.

47. :: Saue vs, o Lord our God: and gather vs out of the Nations.

That we may confeſſe to thy holie name: & may glorie in thy prayſe.

48. Blessed be our Lord the God of Iſrael from euerlaſting vnto euerlaſting: and al the people ſhal ſay: Beit, be it.

11: A verie fit prayer in time of ſchiſme.

ANNOTATIONS.

PSALME CV.

10. *He redeemed them.* ) What price (or ransom) saith S. Augustin, was giuen in this redemption? Or is it a propheticke, that this was done in figure of Baptisme, where we are redeemed from the hand of the diuel by a great price, which is the blood of Christ? Whereupon it was more conueniently figured, not by what sea fouer, but by the red sea: For blood hath red colour. And touching the effect of Baptisme destroying al former sinnes, he teacheth in the exposition of the next Psalme (and either the same holie father, or some other good authour, Ser. 42. de temp.) that as the Israelites passed safely through the red sea, and al the Egyptians going in with them were drowned: so the baptised are saued in the water of Baptisme, and al their sinnes are destroyed.

The red sea a figure of Baptisme.

Al former sinnes destroyed in Baptisme.

PSALME CVI.

*Againe the Psalmist inuited al men to render thanks to God for their deliuerie from dangers, or euils in general: 4. particularly from dangers in iourney, 10. in prijon, or captiuitie, 17. in sic'nes spiritual and corporal, 23. in nauigation, 33. describing the changeable course of things in this world, 38. especially of mens states; 42. for al which the iust wil praise God.*

Gods perpetual prouidence towards al men.

Alleluia.

1. **C**ONFESSE (a) ye to our Lord, because he is good: because his mercie is for euer.  
 (a) Praise God by confessing his mercie, prouidence, and goodnes.  
 2. Let them say that are (b) redeemed of our Lord, whom he redeemed out of the hand of the enimie: and out of the countries he gathered them:  
 (b) God of his mercie promised the Redeemer of mankind straight after Adams fall:  
 3. From (c) the rising of the sunne, and the going downe: from the north, and the sea.  
 (c) Which redemption was intended for al, & faileth not of Gods part in anie, but of mans owne wilful refusing to be duly penitent, and to keep Gods precepts.  
 4. They (d) wandered in the wilderness, in a place without water: the way of citie for habitation they found not.  
 (d) Literally of such as wander in this world, hauing no settled place to dwell in: spiritually of al mankind after his fall.  
 5. Hungrie and thirly: their soule fainted in them.  
 6. And (e) they cried to our Lord when they were in tribulation: and he

deliuered them out of their necessities.

(c) Whensoeuer they cal vpon God, he helpeth them, as is best for their spiritual health.

7. And he conducted them into 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.

(f) Al Gods benefites, which are of his mercie, not of mans desert, are iust matter of praising God.

9. Because he hath filled the emptie soule: and the hungrie soule he hath filled with good things.

10. Them that sate in darknes, and in the shadow of death: bound in needines, and yron.

11. Because they (g) exasperated the words of God: and they prouoked the counsel of the Highest.

(g) Calamities in this world are commonly inflicted for sinnes.

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 necessities.

14. And he brought them out of darknes, and the shadow of death: and brake their bonds asunder.

15. Let the mercies of our Lord confesse to him: & his meruelous workes to the children of men.

16. Because he hath destroyed the gates of brass: 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 iniustices.

18. Their soule did abhorre al meate: & they approached 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 necessities.

20. He sent his word, and healed them: and deliuered them out of their destructions.

21. Let the mercies of our Lord confesse to him: & his meruelous workes to the children of men.

22. And let them sacrifice the sacrifice of praise: & shew forth his workes in exulation.

33. They that goe downe into the sea in ships, making trafike in the great waters.

24. They haue seen the workes of our Lord, and his meruelous things in the depth.

25. He sayd, and the blast of the storme stood: and the waues therof were exalted.

26. They ascend euen to the heauens, and they descend euen to the depths: their soule pyned away in euils.

27. They were troubled, and were moued as a drunken man: and al their wisdom was deuoured.

28. And (b) they cried to our Lord when they were in tribulation, and he brought them out of their necessities,

(b) As before in the 6. 13. and 19. verses.

29. And he turned his storme into calme: & the waues therof were quiet.

30. And they reioyced because they were quiet: and he conducted them into the haue of their wil.

31. Let (i) the mercies of our Lord confesse to him: and his meruelous workes to the children of men.

(i) This verse also is foure times in this Psalme. v. 8. r 5. 27. and 31. to admonish vs, that as there is one meanes to escape from al dangers by crying to God, as v. 6. 13. 19. and 28. with mourning and penance: so there is one cause of praise and thanks for our deliuerie, which is Gods mercie and grace.

32. And let them exalt him in the Church of the people: and the chayre of the ancients let them praise him.

33. (k) He turned (l) the riuers into a desert: and the issues of waters into drinesse.

(k) God to shew sometimes his power, also to benefit some, and to punish others, changeth the accustomed course of things, and states of men, at his diuine pleasure, as here the Royal Prophet reciteth some examples. And some others are recorded in diuers times and places. (l) No doubt much change was made in the earth by Noes flood. And manie thinke that the land of Chanaan was made more fruitful in the time of the Iewes inhabiting, and now is more barran againe.

34. The (m) fruitful land into a salt ground, for the malice of them that inhabite it.

(m) He alludeth to the countrie about Sodome and Gomorre, which was most fruitful, and most pleasant, Gen. 13. v. 10. but shortly after was burnt with fire and brimston, Gen 19. v. 14. subuerted, and turned into a dead and salt sea.

35. He turned the desert into pools of waters: and the land without water into issues of waters.

36. And he placed the hungrie there, and they built a citie of habitation.

37. And they sowed fields and planted vineyards: and they made fruit (n) of natiuitie.

(n) Made abundance of fruit to grow.

38. And he blessed them, and they were multiplied exceedingly: and their beafts he lessened not.

39. And (o) they were made few: and were vexed by the tribulation of euils, and with sorow.

(o) Againe some countries punished for sinnes.

40. Contempt was powred out vpon Princes: and he made them wander where was no way, and not in the way.

41. And he (p) did helpe the poore out of pouertie: and made families as sheep.

(p) An other change in releeuing the poore being humbled.

42. The iust shal see, and shal reioyce: & al iniquitie shal stop her mouth.

43. Who is wise and wil keep these things: and wil vnderstand the mercies of our Lord?

PSALME CVII.

Dauid singeth  
prayses for  
benefits re-  
ceiued.  
The 8. key.

The royal Prophet promisseth, 5. and rendereth praises to God, 7. for his deliuerie from troubles, and advancement in the kingdom, 13. praying God stil to helpe mans infirmitie.

A Canticle (a) of Psalme; to Dauid himselfe.

(a) This Psalme was song with instruments beginning the musike and voices folowing.

The former  
part of this  
Psalme to the  
7. verse, is the  
same in sense,  
and almost in  
words, with  
the latter part  
of the 56. from  
the 8. verse.

MY HART is readie, o God, my hart is readie: I wil chaunt and wil sing in my glorie.

Psa. 56. v. 8.

3. Arise my glorie, arise psalter and harpe: I wil arise early.

4. I (b) wil confesse to thee in peoples, o Lord: and I wil sing to thee (c) in the Naions.

(b) King Dauid subdued not only some parts of Chanaan, not subiect to the Iewes before (2. Reg. 5. 1. Par. 11.) but also brought the Philistijms, Moabites, Ammonites, Idumeans, Amalechites, the Kings of Soba, Syria, & Emath, to pay tribute. 1. Reg. 8. 1. Par. 18. (c) Yet al these victories & conquests were but a figure of Christs power and dominion in al nations. And therefore the rest of this Psalme, by S. Augustin & other fathers iudgement, was rather prophetically vttered by Dauid, in the person of Christ, & more perfectly performed by Christ in his Church, then historically auerred of Dauid himselfe.

5. Because thy mercie is great about the heauens: & thy truth euen to the clouds.

6. Be exalted about the heauens o God, and thy glorie ouer al the earth:

Psa. 59. v. 7.

7. that thy beloued may be deliuered.

Saue with thy right hand, and heare me: 8. God spake in his holie:

I wil reioyce, and wil diuide Sichem, and I wil measure the vale of tabernacles.

9. Galaad is mine, and Manasses is mine: and Ephraim the protection of my head.

Iuda is my King: 10. Moab the pot of my hope.

Vpon Idumea I wil extend my shoe: the strangers are made my freinds.

11. Who wil conduct me into a fenced citie? who wil conduct me into Idumea?

12. Wilt not thou, o God, which hast repelled vs, and wilt not thou goe forth, o God, in our hosts?

13. Giue vs helpe out of tribulation: because mans saluation is wayne.

14. In God we shal doe strength; and he wil bring our enemies to nothing.

## PSALME CVIII.

*Christ (by the mouth of Dauid) requesteth of God to be iustly declared innocent, and his enemies punished, 6. particularly describing Iudas the traitours malice, 21. and his owne temporal afflictions: 26. prayeth, 30. and praiseth God for his deliuerie.*

Christ persecuted & his enemies punished.  
The 5. key.

1. Vnto the end, a Psalm of Dauid.

2. **O** (a) God conceale not my prayse: because the mouth of the sinner, and the mouth of (b) the deceitful man is open vpon me.

(a) The words of Christ. (b) The Pharisees and Herodians (Mat. 22.) with their mouth acknowledged Christ a true speaker, & a teacher of the way of God in truth, therby to draw him into danger, and to shed his blood.

3. They (c) haue spoken against me with deceitful tongue, and with words of hatred they haue compassed me: and they haue impugned me without cause.

(c) At other times they accused him of great crimes, lastly of treason against Cesar.

4. For that they should loue me, they backbited me: but I prayed.

5. And they set against me euil things for good: and hatred for my loue.

6. Appoint (d) a sinner ouer him: and (e) let the diuel stand on his right hand.

(d) A prediction that Iudas would not make recourse to anie good counsellor, but complaine of his miserable tormented conscience to the wicked, who gaue him no comfort at all, (e) and so despairing, the diuel perswaded him to hang himselfe.

7. When he is iudged, let him come forth condemned: and let his prayer be turned into sinne.

8. Let his dayes be made few: and let an other take his (f) bishopricke.

(f) The office of Apostleship.

9. Let (g) his children be made orphans: and his wife a widow.

(g) The posteritie or successours of wicked persecuters prosper not long in this world.

10. Let his children be transported wandering, and let them beg: and let them be cast out of their habitations.

11. Let the vsurer search al his substance: and let strangers spoile his labours.

12. Let there be none to helpe him: neither let there be anie to haue pittie on his pupils.

13. Let

13. Let his children come to destruction: in (b) one geueration let his name be cleane put out.

(b) Arch-heretikes that deuiſe new opinions, are shortly forsaken, their followers stil coining new heresies of their owne, differing from their false master.

14. Let the iniquitie of his fathers returne to memorie in the sight of our Lord: and let not the sinne of his mother be blotted out.

15. Let them be before our Lord alwayes, and let the memorie of them perish out of the earth: 16. For that he remembered not to doe mercie.

17. And he persecuted the poore, and needie man, and the compunct in hart to kil him.

18. And he (i) loued cursing; and it shal come to him: and he would not blessing, and it shal be far from him.

(i) Let them obſeue this, that vs more swearing and blaspheming, then praying or meditating.

And he put on cursing as a garnient, and it entred as water into his inner parts, and as oile in his bones.

19. Be it to him as a garment, wherwith he is couered: and as a girdle, wherwith he is alwayes girded.

20. This is the worke of them that detract from me before our Lord: and that speake euils against my soule.

21. And thou Lord, Lord, doe with me for thy names sake: because thy mercie is sweete.

Deliuere me 22. because I am needie and poore: and (k) my hart is troubled within me.

(k) Christs soule was pensue when he prayed in the garden, and he did workes of penance for our finnes al his life.

23. As a shadow when it declineth, am I taken away: and I am shaken as locusts.

24. My knees are weakened with fasting: and my flesh is changed by reason of oile.

25. And I am made a reproch to them: they saw me, and wagged their heads.

26. Helpe me, o Lord my God: (l) saue me according to thy mercie.

(l) He prayed also for his resurrection, and glorification.

27. And let them know that this is thy hand: & thou, o Lord, hast done it.

28. They wil curse, and thou shalt blesse: let them that rise vp against me be confounded: but thy seruant shal reioyce.

29. Let them that detract from me, be clothed with shame: and let them be couered with their confusion, as with a (m) double patched cloke.

(m) with al possible confusion.

30. I wil confesse to our Lord exceedingly with my mouth: and in the middes of manie I wil praise him.

31. Because he hath stood on the right hand of the poore, that he might laue my soule from the persecutours.

SALME CIX.

*Christ rising and ascending into heauen sitteth on the right hand of God: 2 beginning in Ierusalem reigneth in the Church of the whole earth: 4. Vseth the Priesthood of Melchisedec's order to the end of the world. 6. And shal iudge the world.*

Christ's exaltation.  
The s. key.

1. A Psalme of Dauid.

**O**VR (a) Lord sayd (b) to my Lord: Sit on my right hand: (c) til I make thine enemies, the foot-stole of thy feete.  
(a) God the Father. (b) To God the Sonne, the Lord of Dauid, and of al mankind, yet the sonne of Dauid, according to his humanitie. (c) He limiteth not the time, but excludeth al time, wherin the enimie might imagine, that Christs kingdom should cease: signifying that Christ shal reigne, til al his enimies be subdued, much more afterwards in al eternitie.

2. Our Lord wil send forth the rod of thy strength (d) from Sion: rule thou in the middes of thine enemies,  
(d) The Church of Christ beginning in Ierusalem on whitunday, the fifti: h day from his Resurrection, continueth euer more.

3. With thee (e) the beginning in the day (f) of thy strength: in (g) the brightnes of holie things: from the wombe (h) before the day thatre I begat thee.  
(e) Thou shal haue principallitie, (f) in the day of thy powerfull conquest, and issing from death. (g) In excellencie of holie spiritual mysteries and graces: (h) because I God the Father, of my substance begat thee God the Sonne in eternitie. The same which Micheas saith (c. 5. v. 2.) His comming forth from the beginning, from the dayes of eternitie.

4. Our Lord (i) sware, and it shal not repent him: Thou art " a Paieist (k) for euer " according to (l) the order of Melchisedech.  
(i) God most firmly, and vnchangeably affirmed: that thou (Christ our Messias) art not only a King, but also a Priest: (k) not for a time, as Aaron was, but for euer, (l) neither of Aarons order, but according to the order of Melchisedech.

5. Our Lord on thy righthand (m) hath broken Kings in the day of his wrath.  
(m) Kings that sometimes persecute Christians, are subdued with other people to Christ.

6. He (n) shal iudge in nations, he (o) shal fil ruines, he (p) shal crush the heads in the land of manie.  
(n) He shal iudge and punish the incredulous people, (o) make great slaughters amongst those that resist: (p) and bring princes with their populous kingdoms to nothing.

7. (q) Of the torrent in the way he shal drinke: (r) therefore shal he exalt the head.  
(q) He shal in the meane time (and also his best seruants) suffer much tribulation in this life (r) and for the same be highly exalted in life euerlasting.

8. (s) He shal drinke of the torrent in the way: (t) therefore shal he exalt the head.  
(s) He shal drinke of the torrent in the way: (t) therefore shal he exalt the head.

9. (u) He shal drinke of the torrent in the way: (v) therefore shal he exalt the head.  
(u) He shal drinke of the torrent in the way: (v) therefore shal he exalt the head.

10. (w) He shal drinke of the torrent in the way: (x) therefore shal he exalt the head.  
(w) He shal drinke of the torrent in the way: (x) therefore shal he exalt the head.

11. (y) He shal drinke of the torrent in the way: (z) therefore shal he exalt the head.  
(y) He shal drinke of the torrent in the way: (z) therefore shal he exalt the head.

12. (aa) He shal drinke of the torrent in the way: (ab) therefore shal he exalt the head.  
(aa) He shal drinke of the torrent in the way: (ab) therefore shal he exalt the head.

ANNOTATIONS.

PSALME CIX.

Christ's Priesthood for euer both in function and in effect.

4. *A Priest for euer* Int wo respects Christ 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 Priests are his ministerial Vicars, not successours. So that al Priestlie functions, which they doe, he by them doth the same, as the principal Priest. Whereupon saith S. Paul (1. Cor. 4.) So let a man thinke of vs as of the ministers of Christ, and dispensers of the mysteries of God. Secondly; Christ daily offering Sacrifice by the hands of his Priests, doth continually pacifie Gods wrath, in behalf of those sinners, for whom it is duly applied, euen to the end of the world. Whereas the Priesthood of Aaron, and of al others in the old Testament, ceased by their deaths, both in the office, and in the effect.

Therefore of Christ's and Melchisedech's Priesthood.

4. *According to the order of Melchisedech* As Melchisedech, King of peace and iustice, without father, mother, or genealogie expressed in holie Scriptures, or otherwise known to the world, was Priest of the Highest, offered bread & wine, an vnbloudie sacrifice, communicating with both Chananeites and Hebrews, blessed Abraham, and tooke tithes of him & his subiects: so 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 Grosse, but also) vnbloudie in the formes of bread and wine, continueth the same by the ministerie of other Priests, maketh al nations partakers thereof, blesteth them and receiuech of them al dutiful & religious seruiceas of his subiects.

PSALME CX.

Graces giuen to the Church. The 6. Key.

*Praise of God for benefites, 4. especially for the B. Sacrament of the Eucharist, 6. with other graces imparted to the Catholike Church.*

Alleluia.

This Psalme in the Hebrew is composed with euerie verse and mid die of verse, beginning with a distinct letter, in order of the Alphabet.

1. I Wil confesse to thee, o Lord, with al my hart: in (a) the counsel of the iust, and (b) the congregation.

(a) I wil praise God both in secret for discharge of myne owne conscience, (b) and in publike for edification of others.

2. The workes of our Lord are great: exquisite according (c) to al his wils.

(c) Gods wil is the whole cause of al his workes.

3. (d) Confession and magnificence his worke: and his iustice continueth for euer and euer.

(d) Euerie worke of his is praise-worthie and magnificent.

4. He hath made (e) a memorie of his meruelous workes; a merciful & pittiful Lord: s. he hath giuen (f) meate to them that feare him.

(e) God hath left one most special and beneficial memorie of al other benefites, his owne bodie and blond, in memorie o: his Passion, and our redemption, (f) the spiritual food and sustinance of al the soules that rightly feare him.

He wil be mindful for euer (g) of his testament: 6. (b) the force of his workes he wil shew forth to his peoples:

(g) Of his promise to conferre his Church perpetually. (h) The powrable operation of his death, and of al his mysteries.

7. To give them the inheritance of the gentils: the workes of his hands truth and iudgement.

8. Al his commandments (i) are faithful: confirmed for euer and euer, made in truth and equitie.

(i) Gods commandments doe iustifie al that keepe them.

9. He sent (k) redemption to his people: he commanded his testament for euer.

(k) He also of his mercie redeemed man, that he might be able to keepe his precepts.

Holie and terrible is his name: 10. (l) the feare of our Lord is the beginning of wisdom.

(l) Beginning with feare of God, bringeth at last by other degrees to true wisdom, which two are the first and last o: the seuen gifts of the Holie Ghost.

11. Vnderstanding is good to al that doe it: his prayse remaineth for euer and euer.

PSALME CXI.

*True happines consisteth in feearing God keeping his commandments, 5. and in doing workes of mercie. 10. The contrarie bringeth to miserie.*

Alleluia, (a) Of the returne of Aggeus and Zacharie.

(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 learne, that their sinnes were the cause of their captiuitie, and of al their miseries: and if they desired temporal or spiritual prosperitie, they must obserue the meanes here prescribed to obtayne the same.

1. **BLESSED** is the man that feareth our Lord: (b) he shal haue great delight in his commandments.

(b) He that sincerely feareth God, wil take great delight in keeping his commandments.

2. (c) His seed shal be mightie in the earth: the generatiō of the righteous shal be blessed.

(c) So doing he and his shal prosper.

3. Glorie and riches in his house: and (d) his iustice abideth for euer and euer.

(d) The iust shal not only prosper in this world but also in the next.

4. (e) Light is risen vp in darkenes to the righteous: he is merciful, and pitiful, and iust.

(e) God wil also comfort the iust in tribulations.

Psal. 1.

The meanes to be happye The 7. key.

This Psalme is also composed by the Alphabet, as the next before.

5. Acceptable is the man, that is merciful and lendeth, that (f) shal disclose his words in iudgement: 6. Because he shal not be moued for euer.

(f) That shal giue discrete and wholsome counsel to the afflicted.

7. The iust 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 distributed, he gaue to the poore: (g) his iustice remaineth for euer and euer, (h) his horne shal be exalted in glorie.

(g) Workes of mercie are also called iustice, because they concurre to mans iustification, (h) and to his saluation.

11. The sinner shal see, and wil be angrie, he shal gnash his teeth and pine away: the desire of sinners shal perish.

2. Cor. 9.

PSALME CXII.

*God is to be praised, who being high, regardeth and provideth for the needie in this world.*

Gods providence. The 3. key.

Alleluia.

1. **P**RAYSE our Lord ye (a) children: praise ye the name of our Lord.

(a) Al Gods seruants.

2. Be the name of our Lord blessed, from henceforth now and for euer, 3. From the rising of the sunne 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 things (b) in heauen and in earth:

(b) In respect of God al creatures are low, though they be in heauen.

7. Raising vp the needie from the earth, and liting vp the poore out of the dung:

8. (c) To place him with Princes, with the Princes of his people.

9. Who maketh the (d) barren woman to dwel in a house, a ioyful mother of children.

(c) See the example of Ioseph so aduanced. (d) of Sara, Rebecca, Rachael, and other women made fruitful.

PSALME CXIII.

For the meruelous passage of Israel out of Aegypt, 3. the red sea, the riuer of Iordan, 7. and the hills giuing them place, 8. the rocks yealding them water, 9. God, not themselues, is to be praised. 12. Idols and Idolaters are vaine, and shal be confounded. 17. The faithfull trust in God. 20. are blessed, and for euer praise God.

The meruelous passage of Israel from Aegypt. The 4. key.

Alleluia.

1. **I**N the coming forth of Israel out Aegypt: of the house of Iacob from (a) the barbarous people.

(a) People of false religion counted barbarous, especially such as also persecute the true Religion; for otherwise the Aegyptians were both ciuil in manners, and learned in manie sciences.

2. (b) Iewrie was made his sanctification, Israel his dominion.

(b) The people of Iewes were more notoriously renowned in the world from the time of their deliuerie out of Aegypt, for the peculiar people, whom God sanctified, & in whom, as in his elected inheritance or dominion, he dwelled and reigned.

3. The (c) sea saw, and (d) fled: Iordan (e) was turned backward.

(c) The Psalmist writing in verse doth often describe things in poetical manner, (d) when the Israelites went forth of Aegypt, (e) when they entered into Chanaan, but more truly then prophane poets: for that in very deed al creatures, otherwise senseless, as the sea, doe in a sort feele the power of their Creatour, & obey his wil.

4. (f) The mountains leaped as rammes: and the litle hills as the lambes of sheepe.

(f) Either there was an earthquake, or some other mouing of hills, not mentioned by Moyse, or els the Psalmist speaketh of the rocks of the torrents, which bowed, that the Israelites might rest in Ar, and lie in the borders of the Moabites, Num. 21. v. 15.

5. (g) What ayleth thee o sea that thou didst fyre: and thou o Iordan, that thou wast turned backward.

(g) By the figure Apostrophe he speaketh to the sea, riuer, and hills: vsing also Prosopopœia, as if senseless things vnderstood, and should answer.

6. Ye mountaines leaped as rammes, and yelittle hills as the lambes of sheepe.

7. At the face of our Lord was the earth moued, at the face of the God of Iacob.

8. Who turned (b) the rocke into pooles of waters, and stonie hil into fountaines of waters.

(b) An other miraculous benefite, that rocke yealded them water in their necessitie.

\* NOT TO VS O LORD, NOT TO VS: but to thy name giue the glorie.

10. For (i) thy mercie, and (k) thy truth: lest at any time (l) the Gentils say: Where is their God?

\* Here some Hebrew Rabbins beginne another Psalme, but

by the coherence of the matter Saint Augustine proueth that it is but one Psalme, where is shewed that the true inuisible God is known by such workes as are here recited: and contrariwise, that the gentils idols are not Gods, because they are made of siluer, gold, or other matter, by mens hands: hauing resemblance of liuing things altogether senseless.

(i) Thou didst al this, o God, of meere mercie towards thy people: (k) for thy truths sake, seeing thou didst promise to protect them: (l) that the Gentils should not take occasion to blaspheme.

11. But our God is in heauen: he hath done al things what soeuer he would.

12. " The idols of the gentils are siluer, and gold, the workes of mens hands.

13. They haue mouth, and shal not speake: they haue eies, and shal not see.

14. They haue eares, and shal not heare: they haue nostrils and shal not smel.

15. They haue hands, and shal not handle: they haue feete, and shal not walke: they shal not crie in their throte.

16. (m) Let them that make them become like to them; and al that haue confidence in them.

(m) This is a iust prayer of the zelous, conforming their desires to Gods wil. But if God giue idolaters grace to amend, then al the iust wil also reioice in their conuersion.

17. (n) The house of Israel hath hoped in our Lord: he is their helper and their protectour.

(n) Though manie Iewes fel to idolatrie, yet there alwayes remained so manie in Gods true seruice, that it might stil be truly said: The house of Israel hath hoped in our Lord, as is here auerred.

18. The house of Aaron hath hoped in our Lord: he is their helper and their protectour.

19. They that feare our Lord haue hoped in our Lord: he is their helper and their protectour.

20. Our Lord hath been mindful of vs: and hath blessed vs.

He hath blessed the house of Israel: he hath blessed the house of Aaron.

21. He hath blessed al that feare our Lord, the litle with the great.

22. Our Lord adde vpon you: vpon you, & vpon your children.

23. Blessed be you of our Lord, which made heauen and earth.

24. (o) The heauen of heauen is to our Lord: but (p) the earth he hath giuen to the children of men.

(o) This in effect al worldlie politikes say in their harts: as it were quitting their interest of heauen to God, (p) and contenting themselues with earthlie possessions.

25. (q) The dead shal not prayse thee, o Lord: nor al they (r) that goe downe into hel:

(q) But when such prophane men are dead, they make no shew at al of praising God: (r) for parting from the earth, they descend into hel, and there eternally blaspheme God.

26. but we (s) that liue doe blesse our Lord, from this time, and for euer.

(s) Contrariwise the iust, aspiring to heauen, which is the proper King dom of God, & vsing this world as they ought to doe, for a meanes to ascend into heauen, shal blesse and praise God for euermore.

## ANNOTATIONS.

## PSALME CXIII.

12. *The Idols of the Gentils are silver and gold.* ) Al Catholike Diuines agree in this authentical definition of Idolatrie, that is diuine honour giuen to anie creature, as to God. Of the diuers sorts also of Idolatrie the ancient learned Doctours haue written much. Namely Iustinus Martyr in his Orations against the Gentils, Tertullian in Apologetico, Amobius Orat. ad Gentes. Lafrantius, lib. 2. c. 17. Diuinar. Iustit. and manie others. But most copiously and profoundly Saint Augustin, especially in his ten first books de Ciuitate Dei. Into which error & crime the Platonists fel, holding that spiriual inuisible created substances, to wit, Angels good and euil, whom they called Intelligentias separatas, had diuine power, & so gaue to them diuine honour. Others honour dead men, and some before their death, as Gods, for their notable aetes archiued in this life, as Saturne, Iuppiter, Hercules, and the like. Some yeald diuine honour to meere corporal creatures, liuing or without life, as to beasts, and serpents, the sunne, the moone, fire, water, earth, the whole machine of the world, as if it were animate, and that with diuine spirit or soule. Againe al these haue been worshipped as Gods. not only in themselves but also in their images. But to omite other diuersities, the most grosse sorte of al, is the Idolatrie which the Psalmist here describeth, when Images made by mens hands are immediately honoured as Gods in themselves. For such Gods the Gentils had, and of them the Prophet here speaketh. Comparing these visible senses imagined Gods, with the one eternal inuisible God, who is made notorious by his diuine conspicuous workes, whereas these idols, by how much they are more visible, so much more they are contemptible: because being fashioned with mouth, eyes, eares, nose, hands, feete, throte, and other members, they are altogether senseles, not able to speake with their mouth, and therein more base in nature then the men that made them; nor able to see, heare, smel, taist, feele, to walke, to moue, nor to crie, al which beasts can doe. And therefore those that make them, or haue confidence in them ( as the Prophet here signifieth that some haue, v. 16. ) are most absurde: becomming like to the same idols, in their vnderstanding and internal cogitations, as these idols are void of external sense. And al Idolaters are most wicked, giuing diuine honour to anie creature, & are therein seruants of diuels: Whether they immediately honour diuels, as when forcerers and witches, making pact with the diuel, adore him, and he for the same doth some thing which they demand: or that they honour some other creature, wherein by the diuels false persuasion, they thinke there is diuine power. Both which waies diuels vsurpe Gods honour: and therefore the same Prophet said in an other Psalme: Al the Gods of Gentils are diuels.

The definition of Idolatrie.

Diuers sorts of Idolatrie.

Angels honoured as Gods.

Men liuing or dead.

Corporal creatures sensible and without sense.

Images of false Gods.

Images themselves reputed Gods.

Idolaters are void of reason.

And seruants of diuels.

## PSALME CXIII.

A prayer, with praise of God. The 7. key.

The prayer of a iust man in tribulation, with confidence and gratitude towards God.

Alleluia.

1. **I** (a) haue loued, because our Lord (b) will heare the voice of my prayer.  
(a) I am induc'd to loue God, (b) because he alwayes heareth my prayers.
2. Because he hath inclined his eare to me: and (c) in my daies I will inuocate.  
(c) So long as I shal liue.
3. The sorowes (d) of death haue compassed me: and (e) the perils of hel haue found me.  
(d) When I erre: I like a stray sheep from thee, the paines of death, (e) and the danger of hel torment, both due for sinne, inuironed me, and I was not ware thereof.
- (f) I haue found tribulation and sorow: 4. and I (g) inuocated the name of our Lord.  
(f) But by tribulation falling vpon me, I came to know my dangerous estate: (g) turned to thee and prayed as foloweth:  
O Lord deliuer my soule: 5. our Lord is merciful, and iust, and our God doth mercie.
6. Our Lord keepeth litle ones: (h) I was humbled, and he hath deliuered me.  
(h) Afflicted with tribulations.
7. Turne o my soule into thy rest: because our Lord hath done good to thee.
8. Because he hath deliuered my soule from death: mine eies from teares, my feete from sliding.
9. I (i) will please our Lord in the countrie of the liuing.  
(i) I will endeavour to please God, in the congregation of those that liue here in grace, and in heauen in glorie.



## PSALME CXV.

*A iust man acknowledging that spiritual life beginneth by faith, and by publike profession thereof, 4. gratefully accepteth of Christs Redemption, 5. dedicateth his life and al he hath to Gods seruice.*

Alleluia.

1. **I** (a) believed, (b) for which cause I spake: but I (c) was humbled exceedingly.

(a) I believed that God would helpe me: (b) therefore I freely professed that I trusted in him. For then indeed faith is perfect, when we confesse with mouth, that which we belieue in hart. (c) I was vehemently afflicted in tribulations.

2. I said (d) in mine excelle: Euerie man is a lyer.

(d) In the middes of my great affliction I professed, that al mans helpe is vaine, false, deceitful, and defectiue, and therefore our trust must be in God only.

3. What (e) ihal I render to our Lord, for al-things that he (f) hath rendred to me?

(e f) Considering that God hath not only giuen, and bestowed manie great benefites vpon me, and al mankind, but also hath rendred good for euil, mercie for our finnes, we hauing rendred euil for good: what now shal I render, sayth a true penitent, for al that he hath thus rendred to me, deseruing soe l?

4. I (g) wil take the chalice of saluation: and (h) I wil inuocate the name of our Lord.

(g) Seeing I am not able to render anie thing worthe of Gods fauour to me, yet I wil doe that I can: I wil gratefully accept his great benefit, the cup of Christs passion, which he dranke for mankind, (h) and wil praise, and cal vpon his name.

5. I wil (i) render my vowes to our Lord (k) before al his people:

6. (l) precious in the sight of our Lord is the death of his Saints.

(i) I wil pay voluntarie vowes, (k) for Gods glorie, and edification of others: (l) yea I wil offer my life, and suffer death, when Gods glorie shal require it, in whose sight the death of Saints is precious, and most highly esteemed:

7. O Lord because (m) I am thy seruant: I am thy seruant, and (n) the sonne of thy handmaid.

(m) Alwayes vnderstood, that such as suffer persecution, be in good state of their souls, the true seruants of God, (n) the children of the Church his handmaid.

Thou hast (o) broken my bonds: 8. I wil sacrifice to thee the host of praise, and I wil inuocate the name of our Lord.

(o) Delivered me from captiuitie of sinne:

9. I wil render my vowes to our Lord in the sight of al his people: 10. in the courts of the house of our Lord, in the middes of (p) thee, o Ierusalem.

(p) In the Church of the faithful.

Thankes-  
giuing for our  
Redeemer.  
The 5. key.

This in the  
Hebrew is  
ioyned to the  
next Psalme  
before.

Christ benefi-  
cial Myste-  
ries are cele-  
brated by his  
Church.  
The 6. key.

## PSALME CXVI.

*Gods mercie is largely extended to al Gentils by Christ, and his promise wishal is performed to the Iewes.*

Alleluia.

1. **P**RAISE our Lord (a) al ye Gentils: prayse him (b) al ye peoples.

(a) Not only some, but al nations of the Gentils: (b) and al Iewes (Christs Redemption being abundantly sufficient for al) are inuited to praise God.

2. Because (c) his mercie is confirmed, vpon vs: and his (d) truth remaineth for euer.

(c) Because he hath multiplid his mercie to vs Gentils, to whom he made no promise: (d) and most truly performed his promise made to the Iewes.

## SALME CXVII.

*Faithful people collected in the Church of Christ, exhorte each other to render thanks to God, for their deliuerie from spiritual and temporal tribulations. 16. The Laitie demand participation of Christs Mysteries, promising to serue him duly: 25. Which the Pastours freely impart, and together with the people, solemnly celebrate Gods praise.*

Alleluia.

**C**ONFESSE ye to our Lord because he is (a) good: because (b) his mercie is for euer.

(a) Let vs prayse God, for his goodnes, in making vs of nothing, giuing vs manie benefites, (b) and remitting our finnes.

2. Let Israel (c) now say that he is good: that his mercie is for euer.

(c) Let the Church of the new testament especially confesse his goodnes, which hath receiued more mercie and grace.

3. Let the house of Aaron (d) now say: that his mercie is for euer.

(d) Let al the Clergie praise God now in the time of more grace, and of greater spiritual functions.

4. Let them now say (e) which feare our Lord: that his mercie is for euer.

(e) Yea let the whole bodie of the Church, al that feare and serue God, praise his mercie.

5. From (f) tribulation I inuocated our Lord: and our Lord heard me in largenes.

(f) As wel spiritual as temporal.

6. Our Lord is my helper: I wil not feare what man can doe to me.

Rom. 15.  
v. 11.

Psal.  
105.  
106.  
135.

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.  
 10. (g) All nations haue compassed me: and in the name of our Lord am I (h) reuenged on them.

(g) Though innumerable oppose, and endeauour to hurt me (saith the Church, or anie iust person) (h) yet by Gods power, not by myne owne, I am defended, and they punished, and so the iust hath the victorie, and triumpheth.

11. Compassing they haue compassed me: and in the name of our Lord I was reuenged on them.

12. They compassed me as (i) bees, and were inflamed as (k) fyre in thornes: and in the name of our Lord I was reuenged on them.

(i) In great troups, and furie, (k) with sharp though short force, and with special noise, to terrifie me, but in God I ouercame al.

13. Being thrust (l) I was ouerturned to fal: and our Lord (m) receiued me.

(l) I was sometimes by vehemencie of temptation declining to sinne: (m) but Gods grace assisted and strengthened me.

14. Our Lord is my strength, and my prayse: and he is made my saluation.

15. The voice of exultation, and of saluation in the tabernacles of the iust.

16. The right hand of our Lord hath wrought strength: the right hand of our Lord hath exalted me, (n) the right hand of our Lord hath wrought strength.

(n) The same word (right hand) thrise mentioned, signifieth the B. Trinitie. Also (Our Lord) signifying Christ in his humanitie, the chief instrument of God, is here often repeated, to signifie the singular efficacie, therof.

17. I shal not die, but shal liue: and I wil tel the workes of our Lord.

18. Our Lord (o) chastising hath chastised me: and (p) to death he hath not deliuered me.

(o) God chastiseth his children, (p) because he would not that they should dye eternally. So he punisheth as a father, not as an enimie.

19. (q) Open ye the gates of iustice to me, being entred into them I wil confesse to our Lord: 20. this is the gate of our Lord, the iust shal enter into it.

(q) The Prophet now speaketh in the person of iust soules, requiring spiritual doctrine, and food, (r) and promising to serue God.

21. I wil confesse to thee because thou hast heard me: and art become my saluation.

22. (s) The stone, which the builders reiected: the same is made into the head of the corner.

(s) An euident Prophecie of Christ uttered by the Royal Psalmist, and now confessed by euerie Christian, that our sauour reiected by the Iewes, is neuertheles the builder of his Church, by ioyning the two peoples of Iewes and Gentils, as two wals into one house.

23. This was done by our Lord: and it is meruelous in our eies.

24. This (t) is the day, which our Lord made: let vs reioice, and be glad therein.

(t) God ordayned this acceptable time of grace.

25. (r) O Lord saue me, o Lord giue good successe: Blessed be he that commeth in the name of our Lord.

(r) The song of the Hebrew children, when Christ entred Ierusalem with palmes of triumph, and acclamations.

26. (w) We haue blessed you of the house of our Lord: 27. our Lord is God, and he hath giuen light to vs.

(w) The voice of Christ, and his Apostles, and other Clergie blessing the people as they desire.

- Appoint a solemne day with (x) thicke bowes, euen to (y) the horne of the altar.

(x) This was fulfilled when Christ was brought with bowes of palme, and other signes of triumph, from Bethania, (y) through the whole citie, euen into the Temple and vnto the Altar. Mat. 21.

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 because thou hast heard me: and art become my saluation.

29. (z) Confesse ye to our Lord because he is good: because his mercie is for euer.

(z) Our first, chiefe, and final dutie is to praise God. v. 1. & vlt.

## PSALME CXVIII.

Perfect iustice  
is in keeping  
Gops law.  
The 7. key

*A perpetual recommendation of the singular excellencie, absolute necessitie, and eternal heauenlie profite of Gods law: with frequent aspirations to perfection, hatred of sinne, loue of vertue, and seruent desire to rest in God.*

GENERAL ANNOTATIONS  
V P O N T H I S C X V I I I . P S A L M E .

The obscuritie  
of this pro-  
found Psalme  
appeareth not  
to the vulgar  
reader.

S. Augustin  
differed the  
explication of  
this Psalme.  
Omitted to  
difficaultie one  
difficaultie.

**A**S this Psalme is the longest in the whole Psalter, so it seemeth to the ancient Fathers most profound in sense. And so much the harder to be vnderstood, because also the very hardnes therof lieth hidden, in diuers other Psalmes and parts of holie Scripture, easily appeareth to the reader. But here the words being cleere, and the sense also plaine and easie in some points 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 manner obserued in composing it, and the frequent repetition of the same or like words. Al which maturely considered caused that great Clerke, and light of the Church Saint 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 manner of composing it, not only by order of the Hebrew Alphabet, as diuers more Psalmes, and some other parts 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. O: which omision he yealdeth this only reason, because he found

nothing

Mat. 21  
Lu. 20.  
Act. 4  
Rom. 9.  
1. Pet. 2.

nothing (as he humbly affirmeth) that might properly petteyne therunto. Confessing also expressly, that whensoever he applied his cogitations to expound the text it self, it alwayes exceeded his habilitie. But finally to satisfie the oiten and earnest request of his brethren and freinds, trusting (as alwayes in Gods special helpe, he largely expoundeth it, in thirtie two distinct Sermons.

S. Ambrose also moued with like pietie, made two and tuentie 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 sweete, yet most delighteth the eares, and gently toucheth the minde, being vttered, as here it is, with pleasantnes of verse, and sweetnes of song. Againe whereas this Royal Prophet in manie places of this book powerth out sentences of moral Psalmes or songs, as bright starres, that shine and glister to al the world, here most excellently he produceth a more singular mirror, as the sunne, of ful light, burning with meridian heate. And for the profit of al, the better to draw our attentions, to learne that we may, though we can not attaine to al that we would, he disposed this Psalme through al the Alphabet: that as children beginning with the first letters, make entrance to further knowledge; so by the same beginnings we should lay the first foundation, and therupon proceede in our spiritual building, towards perfection in good life, the true seruice of God. Which is yet further insinuated (as the same Doctour teacheth) by the eight verses continually beginning with the same letter, and so other eight in order through the whole Alphabet, to signifie that after seuen daues trauel in this temporal life, we may come to that vnitie, which we expected in the eight day of resurrection, when we hope to rise reuiued in our Lord Iesus, in rewnes of eternal life.

Lidkew ife Saint Basil in the Argument of this Psalme admonisheth, that whereas holie Dauid, according to diuers states, which he passed, write diuers Psalmes: as when he fled from his enimies, when he lamented his distresses, mourned in pensiuenes, enjoyed peace and comfort; ranne a right course of vertue, fel from God by sinne, & againe returning obserued Gods lawes; in this one Psalme he comprehendeth al his prayers made to God at sundrie times, & here proposeth the same, a certaine profitable moral doctrine, to al forts and states of men. Neither doth he pretermite doctrinal points of faith, but interposeth them also with moral documents, in such sorte, that this one Psalme may suffice to teach the wel disposed, how to attaine to perfection in vertue, to stirre vp the slouthful vnto diligent care of their soules, to recreate the desolate with spiritual consolations, & briefly it administrerth al kind of medicine to the diuers passions of mortal men.

For the like iudgements of other Fathers we remitte the learned reader, to Saint Hilarie, Theodore, Prosper, Arnobius, Casiodorus, Beda, Euthymius, and others. but can not wel omitte a brief instruction of S. Ierom. Who in his Epistle to Paula Urbica: not only sheweth the interpretation of the two and tventie letters: but also explicateth their sense in this place, by connecting them into certaine short sentences, in this manner:

Aleph	Beth	Gimel	Daleth,
Doctrina	Domus	Plenitudo	Tabularum,
Doctrinae.	Of the house	Fulnesse	Or tables

Which is the first connexion, signifying that the doctrine of the house, that is the Church of God, is found in the fulnes of diuine books.

The second connexion is:

He	Vau	Zain	Heth.
Ista	Et	Hæc	Vita.
This thing	And	This	Life.

For what other life can there be without knowledge of Scriptures? whereby also Christ is knowen, who is the life of them that belieue in him.

At last made 32. sermons in explanation thereof.

S. Ambrose writte 22. sermons vpon this Psalme. King Dauid a great master of moral doctrine.

Why this Psalme was composed in order of the Alphabet.

Why eight verses are begun with euerie letter.

Saint Basils iudgement that this Psalme containeth the argument of manie Psalmes.

Other expositours of this Psalme.

S. Ieroms interpretation, and explanation of the Hebrew Alphabet.

The third connexion is:

Teth	Iod
Bonum	Principium
Good	Beginning

Albeit we now could know al things which are written, yet we know but in part, and in part we prophetic: for we see now by a glasse, in a darke fort, but when we shal be worthie to be with Christ, and shal be like to Angels, then doctrine of books shal cease, & then we shal see face to face: the Good Beginning, euē as he is.

The fourth connexion is:

Caph	Lamed
Manus	Disciplina, siue cordis
The hand	Of discipline, or of hart

The hands are vnderstood in worke, hart and discipline are vnderstood in sense or meaning, because we can not rightly doe anie thing, vnles we first know what things are to be done.

The fift connexion is:

Mem	Nun	Samech
Ex ipsiis,	Sempiternum	Adiutorium
Orthem	Euerlasting	Helpe

This needeth not explication, for it is manifest as the light, that from Scriptures are eternal helps.

The sixt connexion is:

Ain	Phe	Sade
Fons, siue Oculus,	Oris	Institiæ
Fountaine, or Eye	Of the mouth	Of iustice

According to that which we haue expounded in the fourth connexion: that deeds & intention must concurre.

The seuenth connexion which is last, in which number of seuen is also mystical vnderstanding:

Coph	Res	Shin	Thau
Vocatio,	Capitis,	Dentium	Signa
Vocation	Of the head,	Or teeth	Signes

Distinct voice is produced by the teeth, & in these signes we come to the Head of al which is Christ, by whom we haue access to the euerlasting Kingdom.

Or thus (not transposing the wordes) By vocation of Christ the Head, through distinct voice of signes (for wordes are signes shewing the mind) we are conducted to the eternal Kingdom, the happines which al men desire.

What I pray thee (saith this holie Doctour) is more sacred then this mysterie, what more pleasant then this delight? What meate, & what honey are sweeter, then to know Gods wisdom; to enter into his secret cloister; to behold the sense of our Creator; and to teach the wordes of thy Lord God, ful of spiritual wisdom, which are derided by the wife of this world.

We must also aduertise the reader of the like discourses of ancient Fathers (ouer long to be here recited) concerning the manifold high praises of God: Law, contained in this Psalme, with frequent repetition of certaine Synonyma words signifying the same thing, in al fourteen, to wit: The Law of God, his Wayes, Testimonies, Commandments, Precepts, Statutes, Iustifications, Iudgements, Iustice, Equitie, Veritie Wordes, Speeches, & Sermons: of which there is commonly one, in euerie verse, & sometimes two 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 WORDS only, adding in the margen, Eloquia, and Sermones, when they occurre.

Leauing therefore larger commentaries to others; we shal prosecute our wonted manner of briefe glosses. Only here premonishing the diligent readers, especially Clergymen (our selues and our brethren) who euerie day sing or read this whole

Idem Proem. lamen.

1. Co. 13.

God in himself.

Pfisme in the Canonical houres, to obserue two particular points of Christian doctrine, evidently proued by manie places of this Psalme. The one against the Pelagians heresie, denying the necessitie of Gods special grace in meritorious workes. For the Psalmist often here inculcath mans insufficiencie, that of himselfe, and by natural forces, he can not keepe the commandments of God, but needeth alwayes the particular grace of God, as wel to belieue in him, to repent for sinnes, and to begin good workes; as to proceede, and perseuere in good state to the end. The other against the heresie of our time, denying merite by grace & freewil. For here it is also manifest, that Gods grace maketh man able, to keepe his commandments, and by keeping them to become iust in this life, and so to merite eternal glorie. Sundrie other principal Articles of Christian Catholike Religion are likewise comprised in this one Psalme: but especially Moral doctrine.

Alleluja.

Aleph. Doctrine.

I. **B**LESSED (a) are (b) the immaculate in the way: which (c) walke in the law of our Lord.

(a) Whereas al without exception, desire to be happie and blessed: (b) they are indeed happie (according to the perfectest happines of this life) that are immaculate: (c) and they are immaculate, that walke in the law of God. Where the holie Psalmist presupposeth, that some can and doe keepe the law of God, and so are immaculate, and blessed in the way of this life.

2. Blessed are they (d) that search his testimonies: that (e) seeke after him with al their hart.

(d) Those that are immaculate, are againe blessed, by searching Gods testimonies, that is, his law, testifying that the good shal be rewarded, and the wicked punished: but searching these testimonies, whiles one is contaminate with sinnes against Gods law, maketh not blessed: (e) neither doth euerie superficial careles search bring this blessing, but searching with true affection of the hart.

3. For (f) they that worke iniquitie, haue not walked in his (g) wayes.

(f) Contrariwise they that worke iniquitie are not blessed; (g) because they haue not walked in the wayes of God, to wit, not kept his commandments and law, which are the way to happines.

4. Thou hast (h) very much commanded thy commandments to be kept.

(h) For mans owne good, that he may come to true happines, God hath most seriously commanded vs to keep his commandments, that is, to obserue his Law commaunded by most soueraine diuine authoritie.

5. Would God my waies (i) might be directed, to keep thy (k) iustifications.

(i) Therefore the faithful seruant of God, knowing his owne insufficiencie, desireth that God by his grace wil direct and strengthen him, (k) to keep his law, called Iustifications, because thereby man is made iust.

6. Then shal I (l) not be confounded, when I shal looke throughly in al thy commandments.

(l) They shal be safe from eternal confusion, when they shal keep not only part, but al thy commandments: because breach of anie bringeth confusion.

(m) I wil

Gods grace  
necessarie in  
euerie good  
worke.

It enableth  
freewil to  
merite.

This title was  
added by the  
Septuagint, to  
admonish vs  
that this Psal-  
me conteyneth  
that singular  
manner of  
praising God,  
signified by the  
two Hebrew  
words Alleluia,  
as before Psal.  
104.

7. (m) I wil confesse to thee (n) in direction of hart: in that I haue learned the (o) iudgements of thy iustice.

(m) So shal I praise thee, and render thanks, (n) with sincere not fayned affection, (o) for this great benefite, that I haue learned, that thy law is according to most iust iudgement.

8. (p) I wil keepe thy iustifications: (q) forsake me not wholly.

(p) I haue therefore a firme purpose, & doe faithfully promise to keepe thy law, which maketh the keeper thereof iust. (q) Albeit thou suffer me sometimes to be in tribulation, or in tentation, yet forsake me not wholly. The Psalmist knew wel (saith S. Gregorie) that he might be profitably leaue a while, who prayed, that he should not be wholly forsaken.

Beth. House.

9. Wherein (a) doth a yong man correct his way? (b) in keeping thy \* words.

(a) In this second octonarie, as also in al the rest, the Holie Ghost by the Prophets penne reacheth the meanes how to come to perfection & happines. Here by way of interrogation, as it were demanding how a yong man, that is euerie man prone to wordlie pleasure, & slow in Gods seruice, shal begin to correct his course? (b) Wherto the same Holie Ghost answereth, that he must Gods law, called here his words. For al the words which God vttereth, are lawes to his seruants.

10. (c) With my whole hart I haue sought after thee: (d) repel me not from thy commandments.

(c) The Psalmist now speaketh in the person of perfect iust men, or of the whole Church in general. Whose common spirit seeketh God intirely. (d) And considering that this perfect good wil is the giuft of God, prayeth that he wil conserue the same, and not suffer it to be altered, or to erre from his commandments.

11. (e) In my hart I haue did thy \* words: that I may not sinne to thee.

(e) An other sincere profession of a resolute good purpose not to sinne.

12. (f) Blessed art thou, o Lord: (g) teach me thy iustifications.

(f) A grateful aspiration praising God. (g) Againe the iust prayeth to be more and more instructed in iustifications: that which S. Iohn exhorteth vnto: He that is iust, let him yet be iustified. Apoc. 22.

13. In my lips I haue pronounced al the (h) iudgements of thy mouth.

(h) Gods law is also called his iudgements, because fixing in iudgement he giueth sentence according to his Law.

14. I am (i) delighted in the way of thy testimonies, as in al riches.

(i) As the iust professeth by mouth, so he delighteth in hart.

15. I (k) wil be exercised in thy commandments: and I wil consider thy waies.

(k) Practiseth in worke.

16. I (l) wil meditate in thy iustifications: I wil not forget thy \* words.

(l) And diligently meditateth Gods Law.

Gimel. Fulnes.

17. Render (a) to thy seruant, (b) quicken me: (c) and I shal keepe thy \* words.

(a) O Lord liberally giue me that which I here craue, (b) quicken me with spiritual life, thy grace. (c) so I shal keepe thy law, which other wise I can not.

18. (d) Reueale mine eyes: (e) and I shal consider the meruelous things of thy law.

(d) Illumi-

li. 20. c.  
1. Mor

\* sermo-  
nes.

\* clo-  
quia.

\* sermo-  
nes.

\* sermo-  
nes.

(d) Illuminate myne vnderstanding by thy grace, (e) that I may be able to see the meruelous great and iust reasons of thy law, instructingal, threarning the peruerse, encouraging the wel disposed, punishing the wicked, rewarding the good, doing right to al.

19. (f) I am a seiourner in the land, (g) hide not thy commandments from me.

(f) I that haue but a smal time in this world, (g) desire to be instructed in thy law, what is therein commanded.

20. My soule hath coueted to desire thy iustifications, at all time.

21. Thou hast (h) rebuked the proud: (i) cursed are they that decline from thy commandments.

(h) I consider that thou, o God, dost sharply reprove the proud contentners of thy commandments: (i) laying curses vpon them for declining from thyne obedience.

22. Take from me reproch, and contempt: because I haue fought after thy testimonies.

23. For (k) Princes fate, and they spake against me: but (l) thy seruant was exercised in thy iustifications.

(k) Though persecutors were very potent, (l) yet the faithful seruant of God persevered in his seruice.

24. For both (m) thy testimonies are my meditation: and (n) thy iustifications my counel.

(m) In time of persecution and tentation we must thinke and meditate, that Gods law testifieth eternal reward or punishment, (n) and in our deliberation or consultation, we must consider that keeping Gods law maketh iust: & consequently meriteth reward.

Daleth.

Of Tables.

25. My soule (a) hath cleaued to the pauement: (b) quicken me according to thy word.

(a) This also is vttered in the person of the iust, who is often brought to great distresse: as it were, euen neere to death, (b) in which case he confidently prayeth to be relieved, according to Gods word, law, and promise.

26. I haue vttered my wayes, and thou hast heard me: teach me thy iustifications.

27. Instruct me the way of thy iustifications: and I shal be exercised in thy meruelous workes.

28. My soule (c) hath slumbered for tediousnes: (d) confirme me in thy words.

(c) Being in so great anxietie that my minde is almost distracted or overcome, (d) I cal to thee God, that thou wilt conserue me, that I stil keepe thy law, vttered by thy words.

29. (e) Reinoue from me the way of iniquitie: and according to thy law, (f) haue mercie on me.

(e) Protect me that I fal not to iniquitie. (f) And of thy mercie conserue me in state of grace

30. I haue chosē the way of truth: I haue not forgotten thy iudgements.

31. I haue cleaued to thy testimonies, o Lord: (g) doe not confound me.

(g) Suffer me not to be confounded.

(b) I ranne the way of thy commandments: (i) when thou didst dilate my hart.

(b) Man is able, and doth runne in the right way of Gods commandments, (i) yet not of himselfe, but when God repleniseth his hart with grace.

He. This thing.

33. (a) Set me a law, o Lord, the way of thy iustifications: and I wil seeke after it alwayes.

(a) Impresse, o God, thy law in myne affection, make me to loue it, and to desire to be iustified, (b) so shal I hartily and alwayes seeke it.

34. (c) Giue me vnderstanding, (d) and I wil search thy law: and I wil keepe it with my whole hart.

(c) After thou hast giuen me a desire to keepe thy law, giue me also vnderstanding, (d) then shal I fruitfully search it. For this is the right order (as before in the first, and second verses) first to loue Gods law, to be iustified, and to become immaculate, and then to search to know the law, and so it is more easily learned.

35. (e) Conduct me into the path of thy commandments: (f) because I would it.

(e) Gods grace first draweth and leaerth, (f) then freewil inflamed with desire effectually concurrerth.

36. (g) Incline my hart into thy testimonies: and (h) not into auarice.

(g) Stil the Prophet inculcaterth the necessitie of Gods grace, as wel to make vs desire that is good; (h) as to fly from euil.

37. (i) Turne away myne eyes that they see not vanitie: (k) in thy way ken me.

(i) It is necessarie also to pray that God wil take away occasions, which might moue to sinne: (k) and stil to grant his helping grace in progresse of vertue.

38. (l) Establish thy \* word to thy seruant, in thy feare.

(l) Againe the iust prayeth for confirmation in grace, to be established in the feare of God.

39. (m) Take away my reproch, which I haue feared: (n) because thy iudgements are pleasant.

(m) To be deliuered also from al the effects of former sinnes, (n) for sinne is therefore reprochful and odious, because it is contrarie to Gods law, & true iudgements, which are most pleasant.

40. Beh:ld I haue coueted thy commandments: in thine equitie (o) quicken me.

(o) Being thus affected with desire to keepe the commandments, the soule prayeth to be stil quickned, more and more with good spirite, and so to perseuere to the end.

Vau.

And.

41. And (a) let thy mercie come vpon me, o Lord: (b) thy saluation according to thy \* word.

(a) Againe considering that without Gods grace preuenting, man can not doe anie good thing, the Prophet reneweth his prayer, requesting Gods mercie, (b) and his helpe freely promised to al that aske it.

42. And (c) I shal answer a word to them that vpbayde me: (d) because I haue hoped in thy \* words.

(c) Wherwith being assisted and strengthened, he that before was weakē wil boldly answer al calumniators, that reprochfully say: God wil not helpe him: (d) that indeed he hath not in vaine trusted in Gods promised helpe.

\* elo-  
quium.

\* elo-  
quium.

\* sermo-  
nious.

43. And (e) take not away out of my mouth the word of truth vtterly: (f) because I haue much hoped in thy iudgements.

(e) He also prayeth, though he be sometimes fearful, that God wil not suffer him wholly to omitt manifest profession of faith and true religion, (f) seeing by thy former grace I haue already reposed my trust in thy promises, made to them that are resolu'd to keepe thy law.

44. And (g) I wil keepe thy law alwayes: for euer, and for euer and euer.

(g) I For doe firmly purpose euer and alwayes to keepe thy law.

45. And (b) I walked in largeness: (i) because I haue fought after thy commandments.

(b) In this I haue had great ioy and comfort of mind: (i) because I did indeed 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:

46. And (k) I spake of thy testimonies in the sight of Kings: and was not confounded.

(k) Who boldly in time of persecution, euen before persecuting Kings and Emperours, professe Christs true Religion. Vervied in innumerable glorious Martyrs, yea also of the fraile sexe, in S. Catharin, S. Cecillie, S. Lucie, S. Margaret, S. Wenefrede, S. Ursula, and her selowes, and manie more, most constantly answering al words of reproch objected, as if it were a base or contemptible thing to be Christs, to be Catholikes, to be Papistes. No, al these & the like, are honourable & glorious titles: importing the true seruice of Christ, in vnitie of the Catholike Church: and spiritual participation with the visible head thereof, Christs Vicar in earth.

47. And (l) I meditated in thy commandments, which I loued.

(l) Such confessours as yet mortal, reioyce in that they haue meditated in Gods commandments, which they haue feruently loued.

48. And (m) I haue lifted vp my hands to thy commandments, which I loued: and (n) I was exercis'd in thy iustifications.

(m) Also shewed the same in external worke, not dissembling by silence, by word, nor fact. (n) euerie way exercising Gods law, which maketh the obseruers iust.

Zain. This.

49. Be (a) mindeful of thy word to thy seruant, wherein thou hast giuen me hope.

(a) That which God hath decreed and promised, being in it-selfe most certaine and assured, yet includeth the meanes, wherby it shal be put in execution: and therefore the iust, his elect, doe pray for the performance of his wil.

50. This hath comforted me in my humiliation: because (b) thy word hath quickened me.

(b) Expectation of thy promise hath ginen me courage.

51. The (c) proud did vniustly exceedingly: (d) but I declined not from thy law.

(c) Proud contemners of Gods law, haue euerie way molested me, by detracting, deriding, calumniating, and violently persecuting me. (d) Al which I haue borne patiently, and not declined from thy law.

52. I (e) haue been mindful of thy iudgements from (f) euertlasting, o Lord: (g) and was comforted.

(e) I remembred and considered thy iust punishments inflicted vpon the impious, (f) euen from the beginning of the world (both vpon the diuels and wicked

me) and that thou wilt exercise the like hereafter, (g) which consideration of thy iustice comforted me.

53. (b) Fainting possessed me, because of sinners forsaking thy Law.

(b) Otherwise if I had not seen thy iustice, my zeale against contemners of thy law would haue killed me.

54. (i) Thy iustifications were song by me, in the place of my peregrination.

(i) In this place of my peregrination from heauen, I am comforted by remembering, celebrating, and singing thy iust commandments and lawes, which make thy seruants iust.

55. I haue been mindful in (k) the night of thy name, o Lord: and haue kept thy law.

(k) In persecution, and in al tribulation, I kept thy law, because I would not dishonour thy name:

56. This was done to me: (l) because I fought after thy iustifications.

(l) And my tribulation especially fel vpon me, because I fought to be iustified by keeping thy law.

Heth. Life.

57. My (a) portion, o Lord, I sayd to keep thy law.

(a) The Prophet proceedeth speaking in the person of the iust tending to perfection, and saying: This is my happie choise, that I desire no other inheritance, nor possession, but to keepe Gods Law.

58. (b) I besought thy face, with al my hart: haue mercie on me according to thy word.

(b) And seeing this exceedeth my proper strength, I prayed God of his mercie to make able to keepe it. \* elo-  
quium.

59. I (c) thought vpon my wayes: and conuerted my feete vnto thy testimonies.

(c) Pondering my former actions, I turned my pathes to obserue more perfectly the Law, which God hath testified to be the right way.

60. I (d) am prepared, and am not troubled: to keep thy commandments.

(d) With promptnes of mind, and without hesitation I resolu'd to keepe the commandments.

61. The (e) cords of sinners haue wrapped me round about: and (f) I haue not forgotten thy law.

(e) The wicked laid cords, nets, or snares, to intrap and hinder me, (f) but I kept thy law fresh in memorie.

62. At (g) mid-nigh I rose to confesse to thee, for the iudgements of thy iustification.

(g) That this is not vnderstood only mystically in time of affliction, but also literally and prophetically, that some special seruants of God should obserue a godlie profesion of praying at mid-night, the word (I rose) maketh it probable.

Saint Paul & Silas, either of a holie custome, or at least vpon special occasion (and such occasions were to them, and others frequent) prayed, and praised God at mid-night. And now in the Church of Christ some religious men pray, and praise God continually at mid-night; besides other houres, mentioned more distinctly v. 104. A. B. 16

63. (b) I am partaker of al that feare thee: and that keepethy commandments.

(b) A great benefit, and a singular consolation, that al true liuing members of Christ, are partakers of al the prayers, good workes, and merits, of the whole Church militant and triumphant. Which in our Creede is called, The Communion of Saints.

64. The (i) earth, o Lord, is ful of thy mercie: (k) teach my thy iustifications.

(i) So great is the mercie of God, extended, communicated, and multiplied in the whole earth. (k) Instruct me, and direct me therefore, o God, that y may learne and obserue thy law, and so be iustified, and made participant of so great mercie.

Teth. Good.

65. Thou hast (\*) done bountie with thy seruant, o Lord: (b) according to thy word.

(\*) Dealt very bountifully (b) as thou dist promise.

66. Teach me goodnesse, (d) and discipline, and (e) knowledge: (f) because I haue beleued thy commandments.

(e) He that hath bountifully receiued grace at Gods hand, prayeth for more grace, that he may be beneficial to others in relieuing the needie, (d) in instructing the ignorant, (e) in perswading to keep the law of God: (f) because he hath learned and beleueth the commandments, by which he is bound to loue, and haue care of his neighbour.

67. Before I (g) was humbled I offended: (b) therefore haue I kept thy \* word.

(g) Before I was afflicted, I often fel into sinne: (b) but vexation gaue me vnderstanding, therefore now I keep thy law.

68. Thou art good: and in thy goodnesse teach me thy iustifications.

69. The iniquitie of (i) the proud is multiplied vpon me: (k) but I in al my hart wil teach thy commandments.

(i) Contemners of thy law haue endeauoured to intangle me, (k) but I persist in keeping thy commandments. As before. v. 51 61.

70. Their hart is (l) curded together as milke: (m) but I haue meditated thy law.

(l) Though the wicked combine themselues together against me, (m) yet I consider, that it is necessaric to perseuer in thy law.

71. It is good for me that thou hast humbled me: that I may learne thy iustifications.

72. The law of thy mouth is (n) good vnto me, about thousands of gold and siluer.

(n) A cleere-comparison, that it is better to keep Gods law, which bringeth life euerlasting, then to haue al the riches & Kingdoms of this world.

Iod. Beginning.

73. Thy hands haue made me, and formed me: (a) giue me vnderstanding, and I wil learne thy commandments.

(a) God being our Creatour, we may with confidence pray him to illuminate our minds, that we may learne what is his pleasure, and so endeauour to fulfil it.

74. They that feare thee (b) shal see me, & shal reioyce: because I haue much hoped in thy words.

(b) Other; that loue God wil be glad to see me also seruehim.

75. (c) I know, o Lord, that thy iudgements are equitie: and in thy truth thou hast humbled me. (d)

(c) The iust being afflicted, and not seeing the particular cause thereof, yet knoweth and confesseth, that God doth it for most iust cause. (d) And therefore with patience prayeth for comfort, as foloweth:

76. Let thy mercie be done to comfort me, according to thy \* word vnto thy seruant.

\* elo-  
quium.

77. Let thy commiserations come to me, and I (e) shal liue: because thy law is my meditation.

(e) Who am almost dead in tribulation.

78. Let the proud (f) be confounded, because they haue done vniustly toward me: but I wil be exercised in thy commandments.

(f) The iust also prayeth that the wicked may be ashamed, and conuerted, for so the Hebrew word here signifieth, though it is also lawfull to desire the iust punishment of obstinate sinners.

79. Let them (g) be conuerted to me that feare thee: and that know thy testimonies.

(g) He prayeth againe for conuersion of the wicked, and to haue peace with them.

80. Let my hart be made immaculate in thy iustifications, that I be not confounded.

Caph. Hand, or Palme of the hand.

81. My soule hath fainted for (a) thy saluation: and I haue much hoped in thy word.

(a) Manie iust of the old testament most feruently desired the comming of Christ our Sauour, as our Lord himselte testifieth, Mat. 13. v. 17. And now the iust desire his comming in glorie. 2. Tim. 4. v. 8.

82. Myne eies haue fayled for thy \* word, saying: (b) When wilt thou comfort me?

\* elo-  
quium.

(b) Delayed hope afflicteth.

83. Because I am made (c) as a bottel in the hoare frost: I haue not forgotten thy iustifications.

(c) As a leather bottel made of a beafts skine, congealed with the frost, and after parched in smoke, so is the bodie of the iust mortified by diuers sorts of afflictions, made a new bottel fitte to receiue new wine, that is perfect doctrine of Christian life, as of fasting, and other austeritie, wherof our Sauour speaketh. Mat. 9. v. 17.

84. How manie are (d) the daies of thy seruant: when wilt thou doe iudgement on them that persecute me?

(d) Such is mans infirmitie, yea of the iust, that he apprehendeth tribulations to be very long, and therefore desireth consummation; and that without sinne, so he stil submit his wil to Gods wils.

85. The vniust haue told me (e) fables: but not as thy law.

(e) Frieulous idle tales, which are not according to Gods law. (help me.)

86. Al thy commandments are truth: they haue vniustly persecuted me,

87. They haue wel-neere (f) made end of me in the earth: but I haue not forsaken thy commandments.

(f) I was in great danger, but am not ouerthrowne.

88. According to (g) thy mercie quicken me: and I shal keep the testimonies of thy mouth.

(g) And by thy merciful grace shal persist.

Lamed. Discipline.

89. For euer Lord (a) thy word is permanent in heaven.

(a) The praise of Gods workes, which are firme and permanent in the order, wherin he set them.

90. Thy truth in generation and generation: thou hast founded the earth, and it is permanent.

91. By thy ordinance the day continueth: because (b) al things serue thee.

(b) Al things of this world, man excepted, doe Gods wil.

92. (c) But that thy law is my meditation: I had then (d) perhaps perished in my humiliation.

(c) Man, except he meditate Gods law, and therby be holden vp, is in danger, (d) perhaps in euerie tentation to perish eternally. For he can neuer rise out of mortal sinne, by his owne power, and al should perish if Gods mercie did not spare some, and giue them new effectual grace to repent.

93. I wil not forget thy iustifications for euer: because in them thou hast quickned me.

94. I am thine, saue me: because (e) I haue fought out thy iustifications.

(e) Alwayes vnderstood, that Gods grace preuented, els no man can seeke to obserue the commandments.

95. Sinners haue expected me to destroy me: I vnderstood thy testimonies.

96. (f) Of al consummation I haue seen the end: (g) thy commandment is exceeding large.

(f) Al worldlie things haue their consummation and end: (g) Gods commandment continueth euer. For we are perpetually bound to loue and serue God: to loue our neighbours, yea and enemies. The reward also for keeping Gods commandments, & punishment for breaking them, are eternal without end.

Mem. Of them.

97. (a) How haue I loued thy law, o Lord! al the day it is my meditation.

(a) It is meruel to a perfect iust man, that he hath so much loued and obserued Gods law. By acknowledging wherof, he yealdeth praise and thanks to God, whose gift it is.

98. (b) About mine enemies thou hast made me wise by thy commandment: because it is to me for euer.

(b) The fruits of obseruing gods law are manie and great. Amongst others, it maketh the obseruer wiser then his enemies.

99. About (c) al that taught me haue I vnderstood: because thy testimonies are my meditation.

(c) It maketh the obseruer wiser then his temporal maisters, that taught him, to wit, then those that teach wel, and doe not performe the same.

100. About (d) ancients haue I vnderstood: because I haue sought thy commandments.

(d) Yonger in yeares that keep gods commandments, are wiser then the more ancient that keep them not.

101. I haue staid my feete from al euil way: that I may keep thy words.

102. I haue not declined fro the iudgements: because thou hast set me a law.

103. (e) How sweete are thy \* words to my iawes, more then honye to my mouth!

(e) An other fruit is the sweetnes, which the iust feeleth in his owne soule.

By thy commandments I haue vnderstood: therefore haue I (f) hated al the way of iniquitie.

(f) It brideth also iust hatred to sinne.

Nun.

Nun. Euerlasting.

105. (a) Thy word is a lampe to my feete, and a light to my paths.

(a) The word or law of God declared by Prophets, Pastours, or other Preachers, is the ordinarie meanes for others to learne, how to direct their wayes and actions.

106. I (b) sware, and haue determined to keepe the iudgements of thy iustice.

(b) Such profession Gods people made in the old law, in Circumcision, or at other times: Christians make it in Baptisme.

207. I am (c) humbled exceedingly, o Lord: quicken me according to thy word.

(c) Al that wil liue godly in Christ Iesus, shal suffer persecution. 2. Tim. 3. v. 12.

108. The (d) voluntaries of my mouth make acceptable, o Lord: and teach me thy iudgements.

(d) Besides the commandments, the iust also offer voluntarie workes of superegration, acceptable to God

109. My (e) soule is in my hands alwaies: and I haue not forgotten thy law.

(e) By this Hebrew prouerb is signified, that a iust mans temporal life is in continual danger, as the thing that is in ones hand, is readie to be laid by, put out of his hand, or to be by and by disposed of, or may forthwith fall from his hand.

110. Sinners laid a snare for me: and I haue not erred from thy commandments.

111. For inheritance I haue purchased thy testimonies for euer: because they are the ioy of my hart.

112. I haue inclined my hart to doe thy iustifications for euer, (f) for reward.

(f) A most euident place, that the keeping of Gods commandments merite reward, and are rightly obserued in respect of reward.

Samech. Helpe.

113. I haue (a) hated the vniust: and I haue (b) loued thy law.

(a) Not anie mortal man is to be hated, in his person, but his iniquitie, by which he is an enimie to Gods law, (b) which euerie iust man loueth.

114. Thou art my helper, and protectour: and vpon thy word I haue much hoped.

115. (c) Depart from me ye malignant: and I wil search the commandments of my God.

(c) Whofoeuer wil seriously and securely search the law of God, must auoide the conuersation of euil men.

116. (d) Receiue me according to thy \* word, (e) and I shal liue: and (f) confound me not of myne expectation.

(d) A general and very fit prayer, when we addit our selues by a firme resolution to serue God, beseeching him to receiue vs into his protection: (e) wherby (spiritual life is conserued: (f) which we pray with great confidence, because he hath promised to heare those that seeke, aske, and knock at the dore of his grace.

117. (g) Helpe me, and I shal be saued: and I wil meditate in thy iustifications alwayes.

(g) We



(g) We must pray also that he suffer vs not to be confounded, or made frustrate of the reward which we expect; for hope confoundeth not, if charitie be powred in our hartes, by the Holie Ghost which is giuen vs. Rom. 5. v. 1.

118. Thou hast (b) despised al that reuolt from thy iudgements: (i) because their cogitation is vniust.

(b) God reiecteth sinners: (i) so long as they thinke peruersly: that is, vntil by his grace, some returne to a better mind, which of themselves they can neuer doe.

119. Al the sinners of the earth I haue (k) reputed preuaricatours: herfore haue I loued thy testimonies.

(k) As God accounteth of sinners, so the iust also esteemeth them, conforming his iudgement to gods.

120. (l) Pearse my flesh with thy feare: for I am affrayd of thy iudgements.

(l) Seruile feare is profitable as this place maketh euident: though perfect charitie afterwards succeeding, expelleth that feare, and moueth to doe wel for the loue of God, not for feare of punishment. Ioan. 4.

Ain. A fountaine, or an eye.

121. I (a) haue done iudgement and iustice: (b) deliuer me not to them that calumniate me.

(a) The iust againe is feruent zeale, not arrogantly, but confidently professing his innocencie, (b) prayeth to be defended from calumniatours.

122. Receiue thy seruant (c) vnto good: let not the proud calumniate me.

(c) Grant therefore, o God, the good and lawfull request which I demand.

123. Mine eies haue fayled (d) after thy saluation: and for the \* word of thy iustice.

(d) By long expecting to be deliuered and saued from tribulation.

124. Doe with thy seruant according to thy mercie: and teach me thy iustifications.

125. I am thy seruant: giue me vnderstanding, that I may know thy testimonies.

126. (e) It is time to doe, o Lord: (f) they haue dissipated thy law.

(e) It is time, and high time, saith feruent zeale of the iust man, that God deliuer the innocent: (f) when the wicked haue not only persecuted the good, but haue also contemptuously made houoke of Gods law and true religion.

127. (g) Therfore haue I loued thy commandments, aboue gold and topazius.

(g) For this zeale of Gods law so despised and dissipated, the iust more and more loneth, that which the wicked so deadly hate.

128. (b) Therfore was I directed to al thy commandments: (i) al wicked way I haue hated.

(b) Euen by the mortal hate of the wicked I saw that Gods law is most excellent, and therefore addicted my selfe so much the more to lone it, (i) and to hate al wicked wayes.

Phe. Mouth.

129. Thy (a) testimonies are meruelous: (b) therefore hath my soule searched them.

(a) Gods meruelous power and wisdom, testified by his workes and commandments, (b) worthily inuite iust soules to meditate and contemplate the same.

130. The (c) declaration of thy \* words doth illuminate: and giueth vnderstanding to litle ones.

(c) First entrance into knowledge of holie Scripture, illuminateth the vnderstanding of the humble, wherby they proceede to know more.

131. I (d) opened my mouth, and drew breath: because I desired thy commandments.

(d) By this Metaphore, of gaping or wide opening the mouth, and drawing breath, the Prophet describeth the great desire of the iust, to know and keepe Gods commandments.

132. Looke vpon me, and haue mercie on me, according to (e) the iudgement of them that loue thy name.

(e) According to thy accustomed equitie, in shewing mercie to them that loue thy name.

133. Direct my steps according to thy \* word: and let not anie iniustice haue domination ouer me.

134. Redeeme me from the calumnies of men: that I may keepe thy commandments.

135. Illuminate (f) thy face vpon thy seruant: and teach me thy iustifications.

(f) Let thy diuine Maiestic looke vpon me with fauourable countenance.

136. (g) Mine eies haue gushed forth issues of waters: because they haue not kept thy law.

(g) True repentance consisteth not only in purpose to auoide sinne hereafter, which indeed is first required, but also in sorow and lamentation for sinnes past.

Sade. Iustice.

137. Thou art iust, o Lord: and (a) thy iudgement is right.

(a) God being essentially iust of himselfe, maketh men iust according to right iudgement, by giuing them grace of mercie, wherwith they cooperating are iust by iustice in deed inherant in their soules, not by imputation only: for it were not right iudgement to impure, or account man iust, who is not so indeed.

138. Thou hast commanded (b) iustice thy testimonies: and thy veritie exceedingly.

(b) The same is more confirmed by these three synonima, Iustice, Testimonies, Veritie, signifying the law of God, most earnestly commanded.

139. My Zeie hath made me to pine away: because mine enemies haue forgotten thy words.

140. Thy \* word is (c) fired exceedingly: and thy seruant hath loued it.

(c) Gods law is as pure as anie thing purged by fire.

141. I am (d) a yongman, and contemned: I (e) haue not forgotten thy iustifications.

(d) A iust man is often iudged ignorant, immature, vn experienced, by the worldie wife; (e) but indeed is wise, in that he forgetteth not to keepe the law, which maketh him iust.

142. Thy iustice is iustice for euer: and thy law is veritie.

143. Tribulation and distresse haue found me: thy commandments are my medication.

144. Thy testimonies are equitie for euer (f) giue me vnderstanding, and I shal liue.

(f) Having profess'd the necessitie of perfect iustice, he concludeth this Octonarie

narie, praying to be illuminated in his vnderstanding, that so be may attaine iustice and liue therby.

Coph. Vocation.

145. I (a) haue cried in my whole hart, heare me, o Lord: I wil seeke after thy iustifications.

(a) Most serious and feruent inuocation of God for his grace is necessarie to the fulfilling of his law.

146. I haue cried to thee, saue me: that I may keep thy commandments.

147. I haue preuented in (b) maturitie, and (c) haue cried: because I hoped much in thy words.

(b) I haue preuented the mature and ordinarie time of the night, and haue prayed (c) very attentiuely.

148. Mine eies (d) haue preuented early vnto thee: that I might meditate thy \* words.

(d) Againe in the morning I haue preuented the accustomed time of prayer.

149. Heare my voice according to thy mercie, o Lord: and according to (e) thy iudgement quicken me.

(e) According to thy accustomed manner of shewing mercie, shew it me, that therby I may liue.

150. They that persecute me haue approched to iniquitie: but from thy law they are made far off.

151. Thou art (f) nigh, o Lord: and al thy wayes are truth.

(f) God is alwayes readie to heare al that sincerely inuocate him.

152. (g) From the beginning I knew of thy testimonies: that thou hast found ed them for euer.

(g) Gods law is the same in substance from the beginning of the world, and wil be for euer.

Res. Head.

153. See (a) my humiliation, and deliuer me: because I haue not forgotten thy law.

(a) An other prayer of the iust in affliction.

154. Iudge my iudgement, & redeeme me: for thy \* word (b) quicken thou me.

(b) Conserue me in thy grace.

155. Saluation is far from sinners: because they haue not sought after thy iustifications.

156. Thy mercies are manie, o Lord: (c) according to thy iudgement quicken me.

(c) As before v. 149.

157. There are manie that persecute, me, and afflict me: I haue not declined from thy testimonies.

158. I saw the preuaricatours, and lpynd away: because they kept not thy \* words.

159. (d) See that I haue loued thy commandments, o Lord: in thy mercie quicken me.

(d) Sincere profession of innocencie is no arrogancy.

160. The (e) beginning of thy words is truth: (f) al the iudgements of thy iustice are for euer.

(e) Gods essentiall veritie is the beginning from whence, as from the fountaine, al other truths are deriued: (f) And al commandments proceeding from this first truth, are for euer immutable.

Sin. Tooth.

161. Princes haue persecuted me (a) without cause: and my (b) hart hath been afraid of thy words.

(a) Potent wicked men persecute the godlie without cause, that is, without anie iust reason mouing them; & without the effect intended by them, which is to draw Gods seruants from truth and equitie; (b) whose hart being possessed with the true feare of God, they persist in keeping Gods commandments.

162. I (c) wil reioyce at thy \* words: as he that findeth manie spoyles.

(c) Yea they also reioyce in keeping the commandments, with such difficultie, as those doe, that gaining the victorie ouer their enemies, carie away great and rich spoyles.

163. I haue hated iniquitie, and abhorred it: but thy law I haue loued.

164. (d) Seuen times in the day I haue sayd praye to thee, for the iudgements of thy iustice.

(d) Euerie day the iust praise God often, signified by thy number of Teuen.

Institution of Canonical Hours by the Church.

From hence also the Church of Christ tooke example to institute the seuen Canonical Hours, which is the ordinarie Ecclesiastical Office; consisting, as S. Isidorus, and manie other Fathers testifie, of Hymnes, Psalmes, Canticles, Antiphones, Lessons, Responsories, & other Prayers, & Praises, distributed into distinct times, beginning in the night, whereof that part is called the Nocturne (one or three according to the diuersitie of the Office) and pertaineth to one or more of the foure Vigils, into which souldiers diuide the whole night. Wherto also the Laudes are added. The Prime, in the morning. Afterwards, the Third houre, Sixt, Ninth, & in the euening, Euen song, and Compline.

This religious institution reprehended by Drowfie

Against which most ancient and religious Constiution, especially against the part called Vigils, or Nocturnes, certaine Heretikes repined, & calumniated the Churches custome, as superfluous and vnfruitful to spiritual worke, violating of Gods ordinance, who made the night for rest, and the day for labour. For which cause they were called Nyctazontes, Somniculosi, Drowsy heretikes. As the same S. Isidorus testifieth li. 1. c. 22. de Offi. Eclesi. S. Ierom Epist. ad Riparium, noteth the same heresie in Vigilantius, calling him Dormitantius, because he reprehended holie Virgils, as if it were better to sleepe, then wake in time of Diuine seruice. Wickliff. also raised vp the same heresie as witnesseth Thomas Waldensis, To. 3. Tit. 3. c. 11. Lastly Luther and al his brood. But the holie obseruation of Canonical Hours is proued by manie ancient Fathers to be altogether agreeable to the holie Scriptures, both of the old and new Testament. So S. Bede in 18. Luc. & li. 4. c. 7. Hist. Angl. S. Gregorie the Great. li. 3. Dialog. c. 14. S. Augustin (Ser. 55. de temp.) exhorting the people to rise early to the Vigils (or Nocturnes) and in aniewise to come to the Third houre, Sixt, and Ninth. Let none (saith he) withhold himselfe from the holie worke, but whom either sicknes, or publike vtilitie, or perhaps some great necessity holdeth backe. S. Ierom. Epist. 22. ad Eustoch. & in Epitaph. Paulæ c. 10. maketh expresse mention of the Third houre, Sixt, Ninth, Morning, & Euening; also of Midnight, adding that no Religious is ignorant that sometimes they must rise to Diuine seruice, twise, yea thrise in the night. S. Basil in Regulis fusius disput. ad Interrog. 37. & de Instit. Monachorum, first sheweth this ordinance to be agreeable to the holie Scriptures, & namely to this place of the Psalmist. S. Cyprian in sine exposit. Orat. Domin. affirmeth that besides the three houres in which Daniel and his felowes prayed, the Church of Christ hath added more. And (as manie suppose) S. Clement li. 8. Constitut. Apostol. c. 40. sheweth the sette Houres of prayers, & the reasons thereof. Make your prayers Early in the morning, at the Third houre, Sixt, Ninth, Euening, & at the Time of cocke crowing. Early giuing thanks, because our Lord hath illuminated

Heretikes. Vigilantians. Wickliffits. Lutherans.

Approued by S. Ieda, S. Gregorie, S. Augustin.

S. Ierom.

S. Basil.

S. Cyprian.

S. Clement.

vs, the night being passed, & the day comming in; the Third, because that houre our Lord receiued I lats sentēce; the Sixt houre, because thē he was Crucified; the Ninth, because al thinges were moued, when our Lord was crucified, abhorring the audacitie of the wicked, & not bearing the ignominie of our Lord; at Euening, giuing thanks, for that God hath giuen vs the night for rest of daues labours: at the Cocke crowing, because at that time the comming of the day is denounced, to exercise the workes of light. Thus S. Clement. Touching the distinct and sette times of publike prayer, the continual practise by tradition teacheth, that Mattins with Lauds were said in the night, about the first Cockerowing, Prime early in the morning. The other partes in the day time. At euening Euen song, & last of al Compline. And touching the place: If for the infidels (saith the same holie Father) there be not accessē to the Church, the Bishop must gather the Asēmbly at home, that the godlie may not enter into the Church of the wicked: for the place doth not sanctifie man, but man the place. Wherefore if the wicked occupie the place, that place is to be shunned, because it is prophaned by them: for as Priests doe sanctifie holie things, so the wicked doe contaminate them. If neither at home, nor in the Church Assemblies can be celebrated, let euerie one by himselfe sing, read, pray, or two or three be gathered together. For where two or three are gathered in my name (saith Christ) there am I in the middes of them. Let not the godlie pray with an heretike, no not at home. For what societie is there of light with darcknes?

165. There is (e) much peace to them that loue thy law: & (f) there is no scandal to them.

(e) Amongst other benefits, it is a speciall commoditie, that those which perfectly loue Gods law haue alwayes peace in their owne conscience: (f) and are neuer scandalized, that is, doe not fall nor commit sinne, by anie occasion whatsoever giuen them by others. For it is a general assured doctrine, that the perfect are not scandalized, because they are constant in vertue, and not moued by anie example, persuasion, prouocation, or other meanes to offend God: but only the weakē and vnperfect are moued and drawne to sinne by occasions giuen them, who otherwise would not haue sinned. Neither is he excused that falleth by such occasions; because he ought to be constant.

166. I expected thy saluation, o Lord: and haue loued thy cōmandments.  
167. My soule hath kept thy testimonies: & (g) hath loued them exceedingly.

(g) Not of seruile feare, but of true charitie & filial love.  
168. I haue kept thy commandments, and thy testimonies: because al my waies are in thy sight.

(h) Because whatsoever I doe is in thy sight, whom I wil in no case offend.  
Tau                      Signe.  
169. (a) Let my petition approach in thy sight, o Lord: according to thy word giue me (b) vnderstanding.

(a) In this last Ostonarie, and conclusion of this Psalme, the faithful seruant of God prayeth, (b) not for humane knowledge, or other temporal things, but to vnderstand Gods law.

170. Let my request enter in thy sight: (c) according to thy word (d) deliuer me.

(c) Thou that hast promised to heare al that inuocate thee, (d) voutsafe to deliuer me in time of tribulations and tentations.

171. My lips shal vtter an hymne, when thou shalt teach me thy iustifications.

172. My tong shal pronounce thy \* word: (e) because al thy commandments are equitie.

Why publike prayer is constituted at these houres.

Not lawful to goe to Church, nor to pray with Infidels.

Nor with heretikes.

(e) God giuing grace, it behoueth his seruants thankfully to serue and praise him.

173. (f) Let thy hand be to saue me: because I haue chosen thy commandments.

(f) Though man be indued with grace, yet he needeth more grace, that by Gods hand and power, not by his owne, he may resist tentations.

174. I haue coueted thy saluation, o Lord: and thy law is my meditation.

175. (g) My soule shal liue, and shal prayse thee: and thy indgements shal help me.

(g) By this assistance of grace, the soule continueth in spiritual life, and praifeith God.

176. (h) I haue strayed as a sheep that is lost: (i) seeketh thy seruant, (k) because I haue not forgotten thy commandments.

(h) Al mankind, and vniuersally euerie one, hath been as a lost sheep, (i) & Christ came into this world to seeke and saue al: (k) but effectually findeth and saueith those only, that forget not to keep his commandments.

#### A BRIEFE NOTE CONCERNING the Gradual Psalmes.

Why the 15. Psalmes following are called Gradual Canticles.

The historical sense.

The mystical sense.

These Psalmes are consolatorie prayers and prophecies.

Here folow in order fifeteene Psalmes intituled Gradual Canticles. The Hebrew word Mahaloth signifieth Steps, or Ascensions. The reason wherof Aadias, and some other Rabbins yeald, for that they were song with highest eleuated notes, that can be in Musike. The Talmud saith they are so called, because they were song in the fifteen steps going vp into the Temple. But S. Augustin, S. Basil, and other Christian Fathers expound them according to the historie, and immediate propheticall sense, of the deliuerie of the Iewes from captiuitie of Babylon, ascending into Ierusalem: which is so situated on mountaines, that the way from al parts was by ascending vnto it. According to the Mystical sense, of ascending spiritually by vertues to perfection, and to eternal felicitie. For the way tending to vertue (saith S. Basil) is like to certaine steps (or degrees) by litle and litle bringing the man that loueth wisdom vnto heauen. These Canticles therefore are prayers, mixed with consolations, for the ioyful deliuerie of Gods people, from that great captiuitie in Babylon, which the Psalmist King Dauid saw in propheticall spirite, and which his posteritie felt, and sometime indured. Which againe as a figure signifieth the returne and ascending of mankind from sinne to grace, and from the miserable state of this world into heauen. Whereupon S. Augustin interpreteth this propheticie of the ascension, or eleuation of the hart, from the vail of teares. In the meane time, whiles we are in this world, these Psalmes are consolatorie prayers, and propheticall assurance, that Gods people, Catholike Christians, shal be deliuered from thraldom and persecution of Pagans, Turkes, and Heretikes. As partly we see by the deliuerie from the Romane persecuting Emperours, from the Vandals, Gothes, and Hunnes: & therefore with assured confidence we hope and expect the like deliuerie from Turkes, and al Heretikes of Luthers brood.

## PSALME CXIX.

The Iewes in captiuitie of Babylon, Christians in persecution, or other great tribulation, pray with confidence to be deliured from danger, and slander of wicked tongues, 5. lamenting their long indurance.

Prayer in tribulation.  
The 7. key.

## 1. A gradual Canticle.

**W**HEN I was in tribulation I cried to our Lord: and (a) he heard me.

(a) Former experience of Gods mercie in hearing the prayers of those that inuocated him, giueth hope that he wil heare in like case.

2. O Lord deliuer my soule from (b) vniust lips, and from a deceitful tong.

(b) Nothing is more dangerous then vntrue and deceitful tongues, nothing more damage then to diminish, and detract from the good fame of the iust: and therefore this is a most necessaric prayer, that god wil deliuer vs from the wicked tongues of Turkes, Heretikes, and other wicked men.

3. (c) What may be giuen thee, or what may be added vnto thee to a deceitful tong?

(c) What punishment is great enough for wicked tongues?

4. (d) The sharpe arrowes of the mightie, with coales of desolation.

(d) Surely the malice of wicked tongues deserueth sharpest punishments to be afflicted by strong hands.

5. (e) Woe is to me, that my seiourning is prolonged: I haue dwelt with the (f) inhabitants of Cedar: 6. My soule hath been long a seiourner.

(e) Iewes lamented their long absence from the holie land, especially from Ierusalem and the Temple. Christians mourne for their restraint from gods seruice, and long peregrination from heauen. (f) Of Cedar the sonne of Ismael, came Mahomet, the Turkes false Prophet, whose tyrannie is great and long. The name Cedar is interpreted, blackenes, and obscuritie, which signifieth darkenes of error, and sinne.

7. With them that hated peace I was peaceable: when I spake to them, they impugned me (g) without cause.

(g) The wicked afflict those that giue no cause of offence.

## PSALME CXX.

The iust reioyce that their prayer is heard, and that God continually protecteth them.

Gods protection.  
The 3. Key.

## 1. A gradual Canticle.

**I**HAVE lifted vp mine eies vnto (a) the mountaines, (b) from whence helpe shal come to me

(a) Towards Ierusalem, and towards heauen. (b) All helpe commeth from heauen; that is, from God, who of his diuine ordinance especially heareth prayers made in holie places. 3. Reg. 7.

2. My helpe is from our Lord, who made heauen and earth.

3. Giue he not (c) thy foote to be moued: neither doe he slumber that keepeth thee.

(c) The iust speaketh and wisheth wel to his owne soule. Especially the whole Church reioyceth in Gods assured protection.

4. Loe he shal not slumber nor sleepe, that keepeth (d) Israel.

(d) The militant Church.

5. Our Lord keepeth thee, our Lord is thy protection, vpon thy right hand.

6. By day (e) the sunne shal not burne thee: nor (f) the moone by night.

(e) Prosperitie, (f) nor aduersitie can ouerthrow the Church.

7. Our Lord doth keepe thee from all euil: our Lord keepe (g) thy soule.

(g) Spiritual life.

8. Our Lord keepe thy comming in, and thy going out: from henceforth now, and for euer.

## PSALME CXXI.

*Under the figure of returne to Ierusalem, vehemently desired by the Iewes in captiuitie, the Psalmist describeth the desire, and hope of the iust to possesse heauen.*

Ioyes of heauen promised to the iust the 10. key.

## 1. A gradual Canticle.

**I** REIOYCED in these things, which (a) were sayd to me: We shal goe into the house of our Lord.

(a) Diuers Prophets told the Iewes in captiuitie, that they should returne to Ierusalem. Al Prophets, Christ also; and his Apostles, and Priests, preach the entrance, and ioyes of heauen to the iust. Al which the Psalmist saw in propheticall spirite, and reioyced.

2. (b) Our feete were standing, in thy courts, o Ierusalem.

(b) The Iewes consider that sometimes they were ioyful in the Temple of Ierusalem: Christians reioyce in the comfort they haue in the militant Church.

3. Ierusalem, which is builit as a citie: whose (c) participation is together in it- self.

(c) Communitie and participation of spiritual graces, is a great ioy to Catholikes, wnero of the same Prophet speaketh, Psal. 118. v. 61. and often elsewhere.

4. For (d) thither did the tribes ascend, (e) the tribes of our Lord; the testimonie of Israel to confesse vnto the name of our Lord.

(d) Al the tweine Tribes frequented Ierusalem, (e) and al nations of the world doe come to the Catholike Church.

5. Because feats (f) fate there in iudgement, (g) feats vpon the heuse (h) of Dauid.

(f) Seats of Iudgement were placed in Ierusalem, (g) and feats of Iudgement in the Catholike Church (h) of Christ.

6. (i) Aske ye the things that are for the peace of Ierusalem: and (k) abundance to them that loue thee.

(i) Christ exhorteth to aske, (k) and promisseth to giue that is rightly asked; Christians also inuite each other to pray for the Church.

7. Peace be made in thy strength: and abundance in thy towers.

8. (l) For my bretheren, and my neighbours sakes, (m) I spake peace of thee:

(l) Christ prayeth for his Church, (m) and gaue his peace to the Apostles, and in them to their successours.

9. For the house of our Lord God, I haue sought (n) good things to thee.

(n) For in heauenlic Ierusalem, al good things are prepared, & are giuen to Saints reigning there for euer.

## PSALME CXXII.

A prayer in affliction. The 7. key.

*A seruent and attentione prayer, to be deliuered from captiuitie, or anie other affliction.*

## 1. A gradual Canticle.

**T**O thee haue I lifted vp mine eies, which dwellest in the heauens. 2. Behold as the eies (a) of seruants, are on the hands of their masters.

(a) Seruants expecting necessities at their masters hands are commonly very attentiuē to receiue that which they hope for: so must the faithful praying God, be very attentiuē, and not distracted in their prayers.

As the eies (b) of the handmaid on the hands of her mistresse: so are our eies to our Lord God vntil he haue mercie on vs.

(b) An other example of handmaids, who generally are more diligent then men.

3. Haue mercie on vs, o Lord, haue mercie on vs: because we are (c) much replenished with contempt.

(c) Though mod suffer his seruants to sustaine some affliction and reproch, yet he heareth and deliuereth them before they be oppressed.

4. Because our soule is (d) much replenished: reproch to them that abound, and contempt to the proud.

(d) Seeing persecution stil increase, or continue long, the faithful are the specially to conceiue hope of speedie reliefe.

## PSALME CXXIII.

Gods protection. The 3. key.

*The whole Church, and euerie iust person, gratefully confesseth, that by Gods protection they are secure, without which none could escape ruine.*

## 1. A gradual Canticle.

**B**V T that our Lord (a) was in vs, let Israel now say, 2. but that our Lord was in vs.

(a) If God had not sent his helpe and defence to vs.

(b) When men rose vp against vs, 3. (c) perhaps they had swallowed vs (d) aliue:

(b) We could not haue escaped the force of our enimies. (c) The word (perhaps) doth not here import a doubt, or vncertaintie, but in modest maner of asseueration, leaueh the iudgement of the euent that should hapen (if God did not protect his seruants) to their owne consideration: which is an vsual phrase in most languages. (d) So sudainely should the weake, without Gods protection be destroyed, as men are deuoured & swallowed vp by rauening wild beasts, euen before they be throughly dead. So was Ionas swallowed into the whales bellie.

When their furie was angrie against vs, 4. perhaps (e) water had swallowed vs.

(e) Furious persecution

5. Our soule hath passed through (f) a torrent: perhaps our soule had passed through an intolerable water.

(f) Suddaine great troubles.

6. Blessed be our Lord which hath not giuen vs for a pray to their teeth.

7. Our soule as a sparrow is deliured from the snare of the fowlers:

The snare is (g) broken, and we are deliured.

(g) Mans subtiltie often deceiueth an other man, but there is no counsel able to circumuent God.

8. Our helpe is in the name of our Lord, who made heauen and earth.

## PSALME CXXIII.

The Church, and holie members thereof, are alwayes protected by God: 5. The wicked being suffered for a while, are at last punished.

Gods protection.  
The 3. key.

1. A gradual Canticle.

**T**H E Y (a) that trust in our Lord, as mount Sion: he shal not be moued for euer (b) that dwelleth 2. in Ierusalem.

(a) Those that confidently trust in God, are in such securitie as is mount Sion, which is a hill, derended also with is other hilles round about. (b) An other thing required to this securitie, is to dwel within Ierusalem, not the terrestrial citie, for (as S. Augustin obserueth) the Iewes that dwelt therein are destroyed or made captiues, and hitherto reiecte of God, but in Catholike Church.

Mountaines round about it: and our Lord round about his people, from hence forth now and for euer.

3. Because our Lord (c) wil not leaue the rod of sinners vpon the lor of the iust: that the iust reach not their hands to iniquitie.

(c) God wil not alwayes, nor finally leaue his seruants in tribulation, but only a while for their good.

4. (d) Doe wel, o Lord, to the good, and right of hart.

(d) This prayer is also an afferuation, for it is certaine that God wil defend, and reward the good, and right of hart:

5. But (e) those that decline into obligations, our Lord wil bring with them that worke iniquitie: (f) peace vpon Israel.

(e) And no lesse assuredly God wil punish not only the notorious wicked, and principai Authours of wickednes, but also al those that for feare or for commoditie, or for anie other cause, decline into obligations, bonds, couenants, or anie way consent in external shew with the wicked against God: as in outward professon of Heresie, or Schisme, though such temporizers doe not thinke in their hart, that the pretended religion is true, wne to they are drawne to yeald external conformitie. For, as the Psalmist here teacheth, our Lord wil bring al such accessarie offenders, to the same iudgement and punishment, with the principal workers of iniquitie. (f) Al which being punished, then Ierusalem, the Catholike Church, shal haue peace.

## PSALME CXXV.

The deliured from captiuitie reioyce.  
The 7. key.

Israelites released from captiuitie of Babylon, much more the blessed both of the old and new Testament deliuered by Christ from captiuitie of sinne, doe reioyce: 5. Who neuertheles must passe through tribulation to eternal felicitie.

1. A gradual Canticle.

**W**H E N our Lord turned the captiuitie of Sion: we were made as (a) men comforted.

(a) The Iewes released from captiuitie, were exceedingly, and almost incredibly comforted, as men for great, and vnexpected sodaine ioy, thinke it rather a dreame then a truth that they are deliured from miseries. So S. Peter when he was deliured out of prison by an Angel, thought it rather a vision, then a true deliuerie. Such spiritual ioy deuout soules haue when they are deliuered from sinne.

2. Then was our mouth replenished with ioy: and our tongue with exultation.

Then (b) shal they say among the Gentils: Our Lord hath done magnifically with them.

(b) Whereas in the two former verses (and very commonly) the Prophet speaketh in the pretertense, for the assurance of that he foresheweth, as if it were already done, yet here he vttereth his Prophecie in the future tense, that the Gentils wil confesse that God dealeth magnifically with his people.

3. (c) Our Lord hath done magnifically with vs: we are made ioyful.

(c) The people also themselues gratefully confesse that God dealeth magnifically with them.

4. (d) Turne our captiuitie, o Lord, (e) as a torrent in the South.

(d) The Prophet foreseeing al this in spirit, prayeth for the performance herof. (e) And that it may speedily be done, as a torrent that runneth in the south part of the world, is commonly very great, much desired, but scarce expected.

5. (f) They that sow in teares (g) shal reape in ioyfulnesse.

(f) This is the ordinarie disposition of God, that his seruants shal make their feeding, which is, doe good workes (saith S. Augustin) with teares, in tribulation vpon earth: (g) and reape a plentiful harvest, the reward of their suffering and wel working, in the next life. In assured hope wherof the Psalmist, and the whole Church ioyfully conclude this Psalme with the two verses folowing.

6. Going they went and wept, casting their seeds.

7. But comming they shal come with exultation, carying their sheaues.

## P S A L M E C X X V I.

Neither house nor citie can be built, or kept without Gods special providence and helpe, 3. those that trust in him shal prosper in their endeavours.

Gods helpe in  
al good  
workes.  
The 3. key.

## I. A gradual Canticle (a) of Salomon.

(a) God not permitting Daud to build the Temple, promised that his sonne should build it, and therefore besides other good admonitions, given to his sonne Salomon, he directeth this Psalme to him, to be song with others in the dedication of the temple. 3. Reg. 8. 2. Par. 5.

**V**NLESSE (b) our Lord build the house, they have laboured in vayne that build it.

(b) Vnlesse God be the principal Agent, no worke can prosper.

Vnlesse our Lord keep the citie, he watcheth in vayne that keepeth it.

2. It is vaine for you to rise (c) before light: (d) rise ye after ye have sitten, which eate (e) the bread of sorow.

(c) It is vaine to attempt anie thing without Gods grace assisting: (d) they that so doing, & thinking they haue done something, rest (e) after their painful trauel, must rise againe & begin anew, because that which they seeme to haue done wel, is nothing worth, nor shal haue reward.

3. (f) When he shal giue (g) sleepe to his beloued: behold (h) the inheritance of our Lord (i) are children: (k) the reward, the fruit of the womb.

(f) Contrariwise where God giuing grace, those that truly loue him, doe good workes, (g) with great ease, and dilight, as they take their sleepe, (h) they merite inheritance in heauen, (i) for their good workes. (k) The reward is promised to the true children of God, borne to him in the womb of the Catholike Church.

4. As (l) arrowes in the hand of the mightie: so are the (m) children of them that are shaken.

(l) Moreover as a strong archer striketh deep with his arrowes; so they that patiently suffer much in this world, (m) doe multiplie good workes.

5. (n) Blessed is the man that hath filled his desire of them: he shal (o) not be confounded when he shal speake to his enemies (p) in the gate.

(n) Such shal be very happie, (o) & very easily answer al that can be objected against them (p) in the day of iudgement.

## P S A L M E C X X V I I.

Feare of God  
the way to  
happines.  
The 7. key.

Happines both of this life and of the next, is obtained by fearing, and sincerely seruing God.

## I. A gradual Canticle.

**B**LESSED are al that feare our Lord, that walke in his wayes.  
2. Because thou shalt eate the labours of thy hands: blessed art thou, and it shal be wel with thee.

3. Thy (a) wife as a fruitful vine, in (b) the sides of thy house.

(a) If such seruants of God be married, they shal ordinarily haue issue, & succesion in their familie; but especially the soules of such shal bring forth manie meritorious workes, (b) in the bosome of the Catholike Church, which was founded in Christs side.

(c) Thy children as yong plants of oliue-trees; round about thy table.

(c) Children also signifie good workes.

4. Behold so shal the man be blessed, that feareth our Lord.

5. Our Lord out of Sion blesse thee: and that thou mayst see the good things of Ierusalem al the dayes of thy life.

And that thou mayst see thy (d) childrens children, peace vpon Israel.

(d) Reward in heauen for good workes in earth.

## P S A L M E C X X V I I I.

The Church  
stil firme in  
perfection.  
The 6. key.

The Church often (3. and much) impugned, is not overcome. 4. Her persecuters are destroyed, 6. contemned, 8. and cursed.

## I. A gradual Canticle.

(a) **O**F TEN haue they impugned me (b) from my youth, let Israel now say:

(a) Israel which is the Church of God, reioycing faith: that enimies haue often, (b) euen from the beginning of the world, persecuted me, as when Cain persecuted Abel, other wicked periecutated Seth, Enoch, Noe: the Chaldeas persecuted Abraham: the Egyptians persecuted the Israelites: and so in other generations.

2. Often haue they impugned me from my youth: (c) but they haue not preuailed against me.

(c) But they haue neuer overcome me. So the Psalmist testifieth for al times past, & prophecieth the same for times to come.

3. Sinners (d) haue builded vpon my backe: they haue (e) prolonged their iniquitie.

(d) Persecuters not being able to ouerthrow or suppress the Church, haue laide great weightie burdens of tribulations vpon her backe, which she hath patiently and

strongly borne, (e) they haue stil persisted, one, sorte after an other, but with longanimitie the Church hath stood fast, and constantly passed through al distresses. In moral sense sinners build iniquitie vpon the back of the Church, yea and vpon Gods back, when they presume to sinne, trusting in the end to be absolved by vertue of holie Sacraments left in The Church. Likewise when they excuse their sinnes, imputing the cause to other creatures of God, wherby they are allured, Which is in effect (saith S. Augustin) to accuse God, and to build iniquities on Gods back, who made those creatures.

4. (f) Our iust Lord wil cut the necks of sinners: 5. let them al (g) be confounded and (h) turned backward, that hate Sion.

(f) God therefore who is iust, wil at last cast such presumptuous sinners from his back, and breake their stiffe necks: (g) then shal they be confounded, (h) separated eternally from God, become like fruitles and withered grasse, cast away, despised, yea cursed of al, and blessed by none, as the Prophet denounceth in the next verses.

6. Let them be made as grasse 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 bosome.

8. And they said not that passed by: The blessing of our Lord be vpon you: we haue blessed you in the name of our Lord.

P S A L M E C X X I X .

*The Iewes, or other people in tribulation for sinne, or temporal captiuitie, crie to God to be deliuered: 4. trusting and encouraging ech other in Gods accustomed mercie, assuredly hoping that he wil redeeme & deliuer them.*

1. A gradual Canticle.

FR OM (a) the depths I haue cried to thee, o Lord: 2. Lord heare my voice:

(a) This prayer agreeth to al true penitents, crying to God for helpe, being either in depth of sorow for sinne, and so it is one of the Penitential Psalmes; or the depth of feruent desire to ascend towards 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.

Let thine eares be intent to the voice of my petition.

3. If thou shalt obserue iniquities, o Lord: Lord (b) who shal susteine it?

(b) None is able to abide the rigour of Gods iustice.

4. Because with thee there is (c) propiciation: and for (d) thy law I haue expected thee, o Lord.

(c) But al must relie vpon his mercie. (d) For thy promises made in the law, that thou wilt remit sinnes to the penitent, giue more grace to them that seeke it, and mitigate also the paines due for sinnes.

My soules

The sixth penitential Psalm. The 7. key.

My soule hath expected in his word: 5. my soule hath hoped in our Lord. 6. From (e) the morning watch euen vntil night: let Israel hope in our Lord.

(e) The hope of penitens is like to the watches of the day time, from morning vntil night, which are more comfortable then watches of the night:

7. Because with our Lord there is mercie: and with him (f) plenteous redemption.

(f) The greatest comfort is in Christ our Redeemer, whose plentiful Redemption bringeth more aboundance of grace.

8. And he shal redeeme (g) Israel, from al his iniquities.

(g) Christs Redemption being sufficient for al the world, is effectual only to true liuing members of the Catholike Church.

P S A L M E C X X X .

Confidence of innocenc. e. The 7. key.

*Anie iust soule in humble confidence offereth his innocencie, as a spiritual and grateful sacrifice to God, 3. exhorting ol Gods seruants euer to hope in him.*

1. A gradual Canticle of (a) Dauid.

(a) Dauid by Gods special grace hauing a sincere minde towards al men, euen towards his enimies, and an humble hart, not desiring anie thing ambitiously, but al to the honour of God, proposeth his owne example, for others to imitate: that they may with him offer the sacrifice of humilitie and innocencie vnto God, from whom al good things proceed.

LO RD my hart is not exalted: (b) neither are mine eyes loftie. Neither haue I walked in great matters: nor in meruelous things about me.

(b) Al this with a thankful mind to God who gaue this grace.  
2. If I was not humbly minded: but exalted my soule: As (c) the weaned child is toward his mother, (d) so retribution in my soule.

(c) As children after they are weaned come stil willingly to their mother, so doth the childe of God relie vpon Gods helpe, though he alwayes feele not the same sweetnes: (d) & according to his deniencur herein, he expecteth reward.

3. (e) Let Israel hope in our Lord, from henceforth now and for euer.

(e) King Dauid, or anie other, being for his vertue aduanced, & rewarded by God, is a good example to moue others to doe the like, so shal they receiue like reward.

PSALME.



## PSALME CXXXI.

The Psalmist earnestly prayeth God to give him leave, & to shew him where to build a Temple. But more especially prayeth for, and prophesieth the coming of Christ, the promised Sonne of David: 14. signifying Gods promise thereof, and of establis hing his Church.

Christs coming to restore man. The s. key.

## 1. A gradual Canticle.

REMEMBER (a) Dauid, o Lord, and al his meekenes:

(a) It is an vsual thing that Dauid, Moyses, & other Prophets speake of themselves in the third person.

2. As he sware to our Lord, (b) vowed a vow to the God of Iacob.

(b) King Dauid desiring, and so farre as lay in him, promising to build a Temple to God, with great instance prayeth that he might performe the same. But God differing otherwise, that nor he, but his sonne should build it, he neuertheles prepared the matter, workemen, and money, shewed the forme, and disposed the Leuites how to serue therein.

3. (c) If I shal enter into the tabernacle of my house, if I shal ascend into the bed of my couch.

(c) Moreouer by vow deprived himself of entering into his owne house, or taking his ordinarie rest, til he might (if it so pleased God) know the place where it should be built.

4. If I shal giue sleepe to mine eies, and slumbering to mine eie liddes:

5. And rest to my temples: vntil 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 fields of the wood.

(d) It was reueled to Dauid, that the Temple should be built in that part of Ierusalem, which looketh towards Bethleem (other wise called Ephrata) where our Sauiour was borne. (e) Within Ierusalem, which is compassed with woods. In this vision also the whole forme of the Temple was reueled vnto him, as he testifieth 1. Par. 28. v. 19. Al things, quoth he, came written with the hand of our Lord vnto me: that I might vnderstand al the workes of the paterne.

7. (f) We wil enter into his tabernacle: we wil (g) adore in the place where his feete stood.

(f) Holie Dauid moued with exceeding deuotion, repared to the place, where Gods Temple should be built, (g) & adored God, where the Propiciatorie, as a foote-stoule representin g Gods presence, should stand. What meruel then if deuotion moue Christians to visite the holie places, where our Sauiour God and Man was Incarnate, was borne, suffered death, was buried, ascended into heauen, or anie other place where his reete stood.

8. (h) Arise Lord into thy rest, thou, and (i) the arke of thy sanctification.

(h) O God, leauing Silo, Gabaon, and the like places, come into thy holie Temple, (i) with the arke of coue nant, where thou sanctifiest thy people. And here againe the Propet illuminated with a higher Myserie, and inflamed with more deuotion, prayeth for Christs coming into the world, and prophecieth that after his Pasion

he wil rise, not only in gloie of soule, but also of bodie, prefigured by the Arke of testimonie, which was in the tabernacle, and after in the Temple.

9. Let thy Priests be clothed with (k) iustice: & let thy (l) saints reioyce.

(k) Grant therefore that thy Priests, which must offer sacrifice in this sacred place, be indued with vertues, and good life worthie of their degree: (l) and the Leuites who are ordained to serue there, be likewise made fite for their diuers functions, both in the old and new Testament.

10. (m) For Dauid thy seruants sake (n) turne not away the face of thy Christ.

(m) And seeing thou hast giuen such meeknes, deuotion, zeale, sincerie, and other vertues, making him a man according to thyn owne hart, and therupon promised to establish his seed, (n) differ not to send thy promised Messias, Christ our Redeemer.

11. Our Lord (o) hath sworne truth to Dauid, and (p) he wil not disa-point it: (q) Of the fruit of thy wombe I wil set vpon thy seate.

(o) Hence forth to the end of this Psalme the Prophet relateth Gods reuelation to him: That he hath truly promised with an oath, (p) and wil performe, (q) to sette one of Dauids sonnes vpon his Throne: which was not only fulfilled in Salomon, who reigned in great peace, and builded the Temple, but especially in Christ the Sonne of Dauid, to whom our Lord God gaue the seate of Dauid his father, & he shal reigne in the house of Iacob for euer, and of his Kingdom there shal be no end. Luc 1. v. 32. 33. By this promise Sainr Peter also proueth Christs Resurrection. Act. 2. v. 30.

12. (r) If thy children shal keepe my testament, and these my testimonies which I wil teach them:

(r) Concerning the children of Christ, members of his Kingdom the Church, the promise is conditional, if they obserue Gods commandments, they shal sit vpon his seate: be coheyes of his Kingdom. Rom. 8. v. 17.

Their children also euen for euer, shal sit vpon thy seate.

13. Because our Lord hath chosen Sion: he hath chosen it for an habitation to himself.

14. This is my (s) rest for euer and euer: here wil I dwel because I haue chosen it.

(s) Sion, the Catholike Church, is a perpetual place where God dwelleth.

15. Blessing I wil blesse her (t) widow: her (v) poore I wil fil with breads.

(t) The Church wanting Christs visible presence, is replenished with manie blessings, (v) and al her humble children are releued with holie Sacraments.

16. Her (w) Priests I wil clothe with saluation: and her (x) saints shal reioyce with ioyfulness.

(w) The Church hath alwayes some holie Priests (x) and some holie people.

17. (y) Thither wil I bring forth a horne to Dauid, I haue prepared (z) a lampe to my Christ.

(y) Of this Church, elected by God, Christ is the Protectour, and strong defence. (z) And the same Church shal be a perpetual lampe, wherby others may come to him.

18. His enemies I wil cloth with confusion: but vpon him shal my sanctification flourish.

## PSALME CXXXII.

*Fraternal concord is commended to al in the Church, as necessarie and delectable in it self, and blessed of God.*

Fraternal concord.  
The 7. key.

1. A gradual Canticle (a) of Dauid.

(a) Dauid being a most peaceable man, euen toward his enemies, is added by Esdras in this title, as an example for others to imitate.

**B**EHOOLD (b) how good and how pleafant a thing it is, for brethren to dwell in one.

(b) That concord is both good and pleafant, needeth no other prooffe, but only to confider & to behold the fruit thereof in euerie communitie, and especially in the Church of God.

2. (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.

(c) The ointment, wherwith Aaron and other High Priests were consecrated, was precious, and most odoriferous, signifying grace bought by Christs blood, and producing vertues, which make sweet fauour: (d) was powred vpon the High Priests head, who being head of the Church, (e) vnicie and concord descended from him to other Priests, (f) and so to the people, euen to the lowest and meanest in Gods Church.

3. (g) As the dew of Hermon, which runneth downe vpon mount Sion.

(g) An other similitude to declare the excellencie of concord: As the dew of mount Hermon, which is perpetually couered with snow; that falleth from the heauen, thence descending refresheth & tructifieth the hill of Sion: so mutual concord, and fraternal charitie amongst the faithful, nourisheth each other, making them fruitful in al good workes.

Because (b) there hath our Lord commanded blessing, and life euen for euer.

(b) Where there is vnicie God giueth abundance of grace, as where the Apostles with other faithful were gathered, and continued in prayer, the Holie Ghost came vpon them al. And the multitude of belieuers (then increasing) had one hart and one soule. Act. 2. & 4. v. 32.

## PSALME CXXXIII.

*Al, and especially clergie men that serue the Church, are invited to praise God by day and by nights, so that they be blessed of God.*

God continually to be praised.  
The 1. key.

1. A gradual Canticle.

**L**OB (a) now blesse our Lord, al ye the seruants of our Lord:

(a) This last Gradual Psalmes, as a conclusion exhorteth al to praise God.

G g 2. Which

Which stand in the house of our Lord, in the courts, of the house of our God.

2. In the nights lift vp your hands vnto the holie places, and blesse ye our Lord.

3. Our Lord out of Sion blesse thee, who (b) made heauen and earth.  
(b) For to this end he made al creatures in heauen & in earth.

## PSALME CXXXIII.

Gods perfection and goodnes.  
The 1. key.

*God who only is omnipotent, and fountaine of al goodnes, is of al to be praised. 8. He is the special protectour of his elected people. 15. Contrariwise false Gods are impotent, vaine, and can not helpe those that serue them. 19. Only the Church doth rightly praise him.*

1. Alleluia.

**P**RAYSE ye the name of our Lord, (a) ye seruants praise our Lord.

(a) Gods seruants.

2. Ye (b) that stand in the house of our Lord, in (c) the courts of the house of our God.

(b) Clergie that serue in the Temple, (c) and ye Laitie that attend to his seruice, must praise him for these causes.

3. Praise ye our Lord, because our Lord is (d) good: sing ye to his name, because it is (e) sweet.

(d) his goodnes. (e) his benignitie.

4. Because our Lord (f) hath chosen Iacob to himself, Israel for his owne possession.

(f) He hath adopted vs his children.

5. Because I haue knowne that our Lord is (g) great, and our God about al Gods.

(g) He is omnipotent, as appeareth by his workes, here and elsewhere recited: and manie wayes knowne to the world.

6. Al things whatsoever our Lord would he hath done, in heauen, in earth, in the sea, and in al the depths.

7. Bringing forth clouds from the vtermost of the earth: lightenings he hath turned into rayne.

Who bringeth forth the winds out of his treasure: 8. who struck the first begotten of Aegypt from man euen to beast.

9. He sent forth signes and wonders in the middes of thee, o Aegypt: vpon Pharao, and vpon al his seruants.

Exo. 11.

10. Who struck manie nations: and slew strong Kings:

Iof. 12.

11. Schon the King of the Amorrhites, & Og the King of Basan, and al the Kingdomes of Chanaan.

Numb.

21.

12. And he gaue their land for inheritance, for an inheritance to Israel his people.

Iof. 13.

13. Lord

- 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 seruants.
- 15. The idols of the Gentils are siluer, and gold, the workes of mens hands.
- 16. They haue mouth, & shal not speake: they haue eyes, and shal not see.
- 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 house of Israel blesse our Lord: ye house of Aaron blesse our Lord.
- 20. Ye house of Leui blesse our Lord: you that feare our Lord, blesse ye our Lord.
- 21. Blessed be our Lord out of Sion, who dwelleth in Ierusalem.

PSALME CXXXV.

God being meruelous in himself, 4. hath shewed his power and goodnes in his workes, as wel in general to al the world, 10. as in particular towards his elected people.

Gods meruelous workes. The 2. key.

I. Alleluja.

CONFESSE ye to our Lord (a) because he is good: (b) because his mercie is for euer.

(a) Whose goodnes is incomparable. (b) This second part of euerie verse, first pronounced by the Priests, confessing & praising gods mercie aboue al his workes, was stil repeated by musicians, or other assistants, iu manner as now in Litanies (O Lord deliuer vs) and (We beseech thee to heare vs.) And as Gloria Patri, &c. is added in the end of Psalms, and our Lords prayer, and the Angelical salutation are often repeated in diuers Offices, and in the Rosarie.

2. Confesse ye to (c) the God of Gods: because his mercie is for euer.

(c) Whose diuine power created al other things.

3. (d) Confesse ye to (e) the Lord of Lords: because his mercie is for euer.

(d) By this innitation to praise our Lord God, thrise repeated, we professie the Blessed Trinitie, who is one God in substance, and three Diuine Persons. (e) Whose dominion is ouer al the world.

4. Who (f) onlie doth great meruels: because his mercie is for euer.

(f) Only God can do true miracles; to wit, workes aboue the course of al nature.

5. Who made the heauen (g) in vnderstanding: because his mercie is for euer.

(g) In admirable wisdom.

6. Who established (h) the earth ouer the waters: because his mercie is for euer.

(b) Made the waters aboue nature to remaine within their bonds, & not to couer the earth.

7. Who made the great lights: because his mercie is for euer.

8 The sunne to rule the day: because his mercie is for euer.

9. The moone and starres to rule the night: because his mercie is for euer.

10. Who struck Aegypt with their first-begotten: because his mercie is for euer. Exo. 11.

11. Who brought forth Israel out of the middes of them: because his mercie is for euer.

12. In a mightie hand and loftie arme: because his mercie is for euer. Exo. 13.

13. Who diuided the Red sea into diuisions: because his mercie is for euer.

14. And brought forth Israel through the middes therof: because his mercie is for euer.

15. And he ouerthrew Pharao, and his host in the Red sea: because his mercie is for euer. Exo. 14.

16. Who led his people through the desert: because his mercie is for euer. Num. 21.

17. Who struck great Kings: because his mercie is for euer.

18. And slew strong Kings: because his mercie is for euer.

19. Sehon the King of the Amorrhites: because his mercie is for euer.

20. And Og the King of Basan: because his mercie is for euer.

21. And he gaue their land for an inheritance: because his mercie is for euer.

22. For an inheritance to Israel his seruant: because his mercie is for euer.

23. For in our humiliation he was mindful of vs: because his mercie is for euer.

24. And he redeemed vs from our enemies: because his mercie is for euer.

25. Who giueth foode to (i) al flesh: because his mercie is for euer.

(i) Al Gods benigntie, as wel of particular benefites towards his people, as general to them and al others, proceedeth from his mercie.

16. Consiell ye to the God of heauen: because his mercie is for euer.

Confesse ye to the Lord of Lords: because his mercie is for euer.

PSALME CXXXVI.

The Prophet describeth how lamentably the people in captiuitie of Babylon will bewaile the want of meanes to serue God, and of their native soyle: 7. with iust desire of their enemies punishment.

The Iewes lamentation in captiuitie. The 4. key.

A Psalme of Dauid (a) for Ieremie.

(a) By adding to this title (for Ieremie) the Septuagint Interpreters signifie that this Psalme treateth of the same captiuitie, in which Ieremias writte his Lamentations.

Vpon the riuers (b) of Babylon, there we (c) sate and wept: whiles we (d) remembred Sion.

(b) Were the riuers in Chaldea, wherof Babylon was the head citie, (c) the Iewes remained mourning, (d) remembring the holie rites and seruice of God, which had been in Sion, wherof they were deprived in the captiuitie.

2. On the willowes in the meades therof, we hanged vp (c) our instruments.

(e) All their musical instruments, as hauing no vse of them.

3. Because there they that led vs captiue, (f) demanded of vs words of songs.

(f) Either in earnest or in scorne the Chaldees willed them to sing, as they were accustomed in their countrie.

And they that led vs away: Sing ye an hymne to vs of the songs of Sion.

4. (g) How shal we sing the song of our Lord in a strange land:

(g) They excused themselves, and refused to sing sacred Psalmes before prophane people, neither had they mind to sing in that mourning state of captiuitie.

5. (h) If I shal forget thee, o Ierusalem, let my right hand be forgotten.

(h) The people shew not only their seruent present desire to serue God in Ierusalem, but also their firme purpose still to desire the same, wishing that if they forget it, or lose this affection, their right hands, or what soeuer is most deare, or necessarie for them, may be forgotten, not conserued, but suffered to perish.

6. (i) Let my tongue cleaue to my iawes, if I doe not remember thee:

(i) If I lose this affection, let me also lose the vse of my tongue.

If I shal not set Ierusalem in the beginning of my ioy.

7. Be mindful, o Lord, of (k) the children of Edom, in (l) the day of Ierusalem:

(k) The Idumeans incensed the Chaldees to be cruel against the Iewes, wherof they pray for iust reuenge, and withal the Psalmist prophecieth that it will be reuenged, which Isaias also prophecieth, c. 21. v. 11 (l) for their reioycing in Ierusalem's miserie.

(m) That say: Rase it, rase it, euen vnto the foundation therof.

(m) The voice of the Idumeans, inciting the Babylonians vterly to destroy Ierusalem.

8. (n) Daugther of Babylon miserable: blessed is he, that shal repay thee thy payment, which thou hast payed vs.

(n) A Prophecie that the people of Babylon should also be punished, for their crueltie against the Iewes, wherof Isaias likewise prophecieth c. 13.

PSALME CXXXVII.

9. Blessed is he (o) that shal hold, and (p) shal dash thy litle ones against the rock.

(o) God wil blesse, or reward them that shal seuerely afflict the Babylonians, (p) not sparing their children. Morally he is blessed, that mortifieth his owne passions, cutteth off first il motions, or punisheth venial sinnes, that they grow not strong within his soule, and so draw it to commit mortal sinne. S. Aug. hic, & S. Greg. in sine expof. Psal. 4. pœnit.

Thanks to God for benefits. The 7. Key.

The whole Church, or anie iust person, rendreth thanks to God for his benefits 4. praying that al Kings and Kingdomes may doe the same, 4. because God being high respecteth and advanceth the humble.

1. To (a) Dauid himself.

(a) This Psalme is a fitt forme of thanks for Dauid, or anie other seruant of God.

I wil (b) confesse to thee, o Lord, in my whole hart: (c) because thou hast heard the words of my mouth.

(b) I wil render thanks and praise. (c) God euer heareth the prayer that is rightly made, for which the suppliant is therefore to giue thanks.

In (d) the sight of Angels I wil sing to thee: 2. I wil adore (e) toward thy holie temple, and wil confesse to thy name:

(d) Angels are present where the faithful pray, obserue our prayers, and offer them to God, if they be sincere, as the prayers of Tobias, and Cornelius. (e) When there was not access to the Temple, yet the Iewes praying in captiuitie, turned themselves towards the Temple.

For thy mercie, and thy truth: because thou hast magnified aboue euerie thing (f) thy holie name.

(f) The Name and Maiestie of God, The Word (which is the Sonne of God) also the name of Iesus, is magnified aboue al names, or temporal things.

3. In what day soeuer I shal inuocate thee, heare me: thou wilt multiply strength in my soule.

4. Let (g) al the Kings of the earth, o Lord, confesse to thee: because they haue heard al the words of thy mouth:

(g) Sooner or later Kings and Princes of al Kingdomes and nations, haue been or shal be conuerted to Christ.

5. And let them sing in the wayes of our Lord: because great is the glorie of our Lord.

6. Because our Lord is high, and he beholdeth low things: and high things he knoweth (h) far off.

(h) God knoweth proud men, not as his freinds or seruants, but farre off, as strangers and enemies.

7. If I shal walke in the middes of tribulation, thou wilt quiken me: and vpon the wrath of mine enemies thou hast extended thy hand, and thy right hand hath saued me.

1. Cor. v. 10. Tob. 12. Psal. 14. v. 10.

8. Our Lord wil repay for me: o Lord thy mercie is for euer: despise no the workes of thy hands.

PSALME CXXXVIII.

*Gods knowledge, 7. and presence, 11. without the helpe, or hinderance of anie thing) extendeth to al things, times, and places. 7. He giueth exceeding great honour to to his Saints. 20. the wicked, as enemies to God, are iustly hated, 23. the iust pray for God perpetual direction.*

Gods special providence of his seruants. The 3. key.

1. Vnto (a) the end, a Psalme of Dauid.

(a) By this part of the title (to the end) is signified (as is noted Psal. 4.) that the matter contained in the Psalme, pertaineth to the new Testament.

**L**ORD thou (b) hast proued me, and hast knowen me: 2. thou hast knowen my sitting downe, and my rising vp.

(b) God who knoweth al things most absolutely and perfectly, without discourse or searching, yet as it were, maketh experimental trial of his seruants, to make them in some sort to know him, and to know themselves. And so here holie Dauid or other faithful man, acknowledgeth Gods Omnipotence, that is, perfect knowledge of al things, without exception, past, present, & to come: al workes, wordes, thoughts, and what soeuer can be, though it neuer was nor shall be, in general, and in particular.

3. Thou hast vnderstood my cogitations far off: my path, and (c) my corde thou hast searched out.

(c) The vttermost measure and reach of myne intention.

4. And thou hast foreseen al my wayes: becauie there is not a word in my (d) tongue.

(d) The word holden in by the tongue, and not vttered by mouth, is not hidden from God.

5. Behold, o Lord, thou hast knowen al the last things, & them of old: thou hast formed me, and hast 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.

(e) By experience we see that Gods knowledge exceedeth our reach.

7. (f) Whither shall I goe from thy spirit: and whither shall I flye from thy face?

(f) As Gods knowledge comprehendeth al things, so his presence extendeth it selfe to al places, neither is contained in place, but exceedeth al place, in his diuine immensitie.

8. If I shall ascend into heauen, thou art there: if I descend into hel, thou art present.

9. It shall take my wings early, and dwell in the extreme parts of the sea.

10. Certes thither also shall thy hand conduct me: and thy right hand shall hold me.

11. (g) And I sayd: Perhaps darknes shall treade ouer me: and the night is mine illumination in my delights.

(g) The Prophet also in the person of anie curious imaginative man, examined and findeth that no darknes nor couer can hide anie thing from God.

12. For darkenes shall not be darkened from thee, and the night shall be lightened as the day: as the darknes thereof, so also the light thereof.

13. Because thou hast possessed (h) my reynes: thou hast receiued me from (i) my mothers wombe.

(h) Nothing seemeth more hidden, then a mans entrails, (i) or a child in the mothers wombe.

14. I will confesse to thee, because thou art terribly magnified: thy workes are meruelous, & my soule knoweth exceedingly.

15. My (k) bone is not hid from thee, which thou madest in secret: and my substance in the lower parts of the earth.

(k) Or bones in the flesh.

16. (l) Mine \* imperfection thine eyes haue seen, & in thy book \* al shall be written: (m) daies shall be formed, & no man in them.

(l) Or mans bodilie imperfection before his birth, (m) dayly formed by God, not by man. Iob. 10. v. 8. 1. Mac. 7. v. 12. 23.

17. (n) But to me thy :: freinds, o God, are become honourable exceedingly: their principallitie is exceedingly strengthened.

:: New translators peruert this place, translating (thoughts) for (friends) contrarie to the Hebrew, Greeke, and Latin, and al ancient Fathers, only pretending that the same word in the Chaldee tongue also signifyeth thoughts. (n) Above al consideratiōs it most exceedeth, that God so high and infinite, honoureth his humble poore seruants so exceedingly, that it seemeth to themselves farre more then can be due. For he rewardeth euen ouer & aboue merites, which merites also are founded in Gods mercie giuen without merite.

18. (o) I will number them, and they shall be multiplied aboue the sand: (p) I rose vp and I am yet with thee.

(o) The number also of Saints whom God hath chosen, called, iustified and will glorifie, exceede mans conceit. Apoc. 7. (p) Incensed with this excellent glorie, and desiring to be of this innumerable multitude, by thy grace I haue risen from sinne, and in confidence of thy perpetual helpe, I stand and hope to perseuere in thy seruice.

19. (q) If thou shalt kil sinners, o God: (r) ye men of blood depart from me.

(q) And if it be so, yea seeing it is so, that as thou, o God, doest exalt thy Saints to exceeding and vnspcakable honour: so thou hast also decreed to punish obstinate sinners with eternal death and damnation: (r) I renounce al wicked association, get ye away from me al cruel bloudie men, that would draw me into euerlasting torments.

20. (f) Because you say in thought: they (s) shall receiue thy cities in vayne.

(f) Away from me, you that thinke, (s) the glorious mansions in heauen, prepared and promised to the iust, are vaine hopes, and in vaine expected.

21. (v) Did not I hate them that hate thee, o Lord: and (w) pynd away because of thine enemies?

(v) This hate of such sinners the iust shall confidently plead, and happie are they that shall be able truly to alleadge for themselves in the day of iudgement, that they hated al whom God hateth, (w) yea hated them with feruent zeale, that are Gods enemies.

22. (x) with perfect harted did I hate them: they are become (y) enemies to me.

(x) Still the Prophet inculcath this necessarie perfect hatred (y) and enmitie towards Gods enemies.

\* Coleman, Embryonem. \* Of knowledge.

23. (X) Proue me, o God, and know my hart: examine me, and know my paines.

(x) For that none in this life (without special and extraordinarie reuelation) knoweth certainly their owne state, whether they be worchie of Gods loue or hatred: (Eccle. 9.) the iust submit themselues to Gods examination of their hart and actions:

24. And (a) see, if the way of iniquitie be in me: (b) and conduct me in the euerlasting way.

(a) Humbly praying God, that if they be in the way of iniquitie, (b) he wil voutsafe to reduce and guid them into the right way of euerlasting life.

## P S A L M E CXXXIX.

*The iust diuersly 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 frussion of himself.*

Eternal paine  
of wicked,  
and ioy of the  
blessed.  
The 10. key.

1. Vnto the end, a Psalm of Dauid.

2. DELIVER me, o Lord, from the euil man: from the vniust man rescue me.

3. Which (a) haue deuised iniquitie in their hart: (b) al the day they did appoint battels.

(a) Vnquiet euil disposed men stil deuise wicked plots (b) and neuer cease to make discord and debates.

They haue whet their tongues as that of a serpent: 4. the venome of aspes is vnder their lips.

5. Keepe me, o Lord, from the hand of the sinner: and from vniust men deliuer me.

6. Who haue deuised to supplant my steps: 7. the proud haue hid a snare for me:

And they haue stretched out ropes for a snare: they haue layd \* a stumbling block for me neere the way.

7. (c) I sayd to our Lord: Thou art my God: heare, o Lord, the voice of my petition.

(c) In time of tentation prayer is most necessarie.

8. O Lord, Lord (d) the strength of my saluation: (e) thou hast overshadowed my head in the day of battel.

(d) Man is not able to resist tentations, (e) vnlesse God by his grace, as by a helmet, defend him from yealding consent.

9. Yeald me not, o Lord, from (f) my desire to the sinner: they haue deuised against me, forsake me not, (g) lest thy perhaps be proud.

(f) Suffer me not to fal from that which I now desire (which is to be constant in vertue) not to consent to sinners persuasions. (g) Who then would triumph ouer me.

10. (b) The head of their compase: (i) the labour of their lips (k) shal couer them.

(b) The summe of their mischieuous deuises, (i) consisting in their suttile persuasions with sweete words, (k) shal ouerwhelme, and bring them selues to perdition.

11. (l) Coales shal fal vpon them, (m) thou shalt cast them downe into fyre: in miseries (n) they shal not stand vp.

(l) Hel fire shal be their lot, (m) into which they shal fal, (n) & euer be in intolerable torments.

12. A man ful of tong shal not be directed in the earth: euils shal take the vniust man into destruction.

13. (o) I haue knowne that our Lord wil doe the iudgement of the needie: and the reuenge of the poore.

(o) I haue learned by good instructions, and by experience, that in the end thou, o God, wilt comfort the iust, who are now afflicted, and punish the vniust, that liue in temporal delights, as it happened to Lazarus and the glutton.

14. But as for the iust, they shal confesse to thy name: and the righteous shal dwel with (p) thy countenance.

(p) Eternal glorie consisteth in seeing God.

## P S A L M E CXL.

*The Church prayeth that her children may auoide sinful words, 4. not make excuses of sinnes committed, not communicate with others in sinne, nor to barken to flatterers: 6. but to pray that they may amend (the Psalmist by the way prophesieth that manie shal be conuerted.) 8. Though sometimes persecution be great, the Church faileth not.*

1. A Psalm of Dauid.

LORD I haue cried to thee, heare me: attend to my voice when I shal crie to thee.

2. :: Let my prayer be directed as (a) incense in thy sight: the eleuation of my hands as (b) euening sacrifice.

(a) As the fume of incense is sweete ascendeth vpwards: so the Church prayeth that her petitions may be grateful, and ascend to God. (b) In the old testament morning sacrifice was rather more solemne, and more frequent, but the Prophet seemeth to allude vnto Christs Sacrifice, which he was to offer towards euening on the Crosse; and the same also in vnbloudie manner, the euening before his Passion, in the Eucharist.

3. Set o Lord (c) a watch to my mouth: and (d) a doore round about to my lips.

(c) A iust care and consideration what to speake, before the mouth be opened. (d) Lips must not be alwayes stopt, for it is a sinne sometimes not to speake, but as a doore that is to be opened and shut at due seasons, for example, opened to confesse our sinnes, and Gods truth.

4. Decline not my hart (e) into words of malice, to make excuses in sinnes.

(e) Shut from words of malice, and from excusing sinnes committed.

With men that worke iniquitie: and I wil communicate with the chiefe of them.

5. The iust shal rebuke me in mercie; and (f) shal reprehend me: but let not the oyle of a sinner (g) fatte my head.

(f) Admonition of the iust is a profitable reprehension, (g) but the fawning of flatterers is pernicious.

Because (h) yet also my prayer is in their (i) good pleasures: 6. (k) their iudges are swallowed vp ioyned to the rocke.

(h) The Church ceaseth not to pray for sinners, (i) though as yet they take pleasure in their sinnes, (k) but the very chiefest of them, which seeme most potent; if they remaine obstinate to their death, shal then perish, as men throwne against rocks.

(l) They shal heare my words (m) because they haue preuailed: 7. (n) as the grossenes of the earth is broken out vpon the earth.

(l) They shal then heare and vnderstand, that the prayers of the Church (m) are effectual, obtaining grace or constancie to her children, not to feare anie persecution, nor anie kind of death; obtaining also iustification of their cause, when the persecuters shal see that the words and doctrine of the Church are true, and preuaile in true iudgement, as true, modest, peaceable, not sedicious, turbulent, nor against the commonwealth. (n) As much earth sticking together is made fruitful by breaking it into smal mould, so the children of the Church by persecution bring forth more fruit then before, S. Aug.

Our (o) bones are dissipated (p) nere to hel: 8. (q) for to thee, o Lord, Lord are mine eies; in thee haue I hoped, take not away my\* soule.

(o) Some persecuters are so cruel as to rage against the bones, and other reliques of Martyrs, (p) casting them into the vilest places they can, willing if they could to throw them into hel, (q) but the Church and al her members repose confidence in God.

9. Keep me from (r) the snare, which they haue set for me: and from (f) the scandales of them that worke iniquitie.

(r) Therefore she prayeth that her children be not entrapped by guileful deceits, (f) nor ouerthrowne by anie stumbling block cast in their way.

10. (t) Sinners shal fal in his net: (v) I am alone vntil I passe.

(t) In the end al persecuters and other wicked shal be caught in their owne net of perdition, (v) the Church is singularly protected euen to the end.

PSALME CXLI.

Holie Dauid being fled into a caue, and besieged round about by Sauls armie, explicating his distresse, 6. prayeth to be deliuered.

Dauids prayer in extreme distresse. The 8. key.

I. Of (a) vnderstanding to Dauid, when he was in the caue, a prayer. I. Reg 24.

(a) This Psalme in forme of a prayer, sheweth what cogitations Dauid had in extreme danger.

**V**V I T H my voice I (b) haue cried to our Lord: with my voice I haue prayed to our Lord:

(b) Not with exteriour voice, for so he should haue detected himselfe, but with seruour of spirit.

3. I power out my prayer in his sight, and I pronounce my tribulation before him.

4. (c) When my spirit faileth of my self, and (d) thou hast knowne my paths.

(c) When by reason of extremitie I was not able to thinke how to helpe my selfe, (d) thou o God knowing my actions and demeanour, didst deliuer me.

In this way, which I walked, they hid a snare for me.

5. I looked toward (e) the right hand, and (f) saw: and (g) there was none that would know me.

(e) Flooked for helpe, (f) and diligently looked about me, (g) but none would seeme to know me, when I required their help.

(h) Flight hath failed me: and there is none to require my soule.

(h) Endeauouring to saue my self by flight, I found no secure place, for being in a caue or hole of a mountaine, the whole armie besieged me, al seeke to take away my life, none to saue it.

6. (i) I haue cried to thee, o Lord, I haue sayd: Thou art (k) my hope, (l) my portion (m) in the land of the liuing.

(i) Thus left desolate of al mans helpe, and destitute of al worldlie shiit, I cried to thee, o Lord, (k) my only hopeful refuge, (l) neither doe I desire to liue for anie worldlie respect, but hauing chosen thee, o God, for my portion, and inheritance, (m) I desire to be out of this desert place, and to be in the land, where is right vse of religious diuine seruice.

7. Attend to my petition: because I am (n) humbled exceedingly.

(n) Afflicted.

Deliuer me from them that persecute me: because they are made strong ouer me.

8. Bring forth my soule out of prison, (o) to confesse vnto thy name: (p) the iust expect me, (q) tilthou reward me.

(o) Dauids desire of libertie, was especially to this end; that he might haue conuenient place, and other meanes to serue and praise God: (p) the good, and wel disposed people of Israel, can nor now serue thee as they desire, but expect me, (q) whom thou, o 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 Psalme. Amongst others S. Beda briefly in these words: Whereas in the title, vnderstanding is premised to Prayer, thereby is signified, that Dauid in his distresses, and in the denne whither he fled, vnderstood 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 persecutour. In the second he prayeth to be deliuered from the prison of hel (Limbus, where he was free) because the faith of al the Saints depended on his Resurrection.

The propheticall sense of this Psalme.

## PSALME CXLII.

*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 speedily deliuered; 11. and confidently assureth himselfe therof.*

The seventh penitential Psalme.  
The 7. key.

1. A Psalme of Dauid, when Absalom his sonne persecuted him.

**L**ORD heare my prayer: with thine eares receiue my petition in  
(a) thy truth: heare me in (b) thy iustice.

(a) God hauing so promised is bound by his truth (b) and his iustice, to heare penitents praying for remission of finnes.

2. And (c) enter not into iudgement with thy seruant: (d) because no man liuing shal be iustified in thy sight.

(c) Deale not with me in rigour of iustice, (d) for no mortal man is able of himselfe to be iustified, abstracting from Gods mercie.

3. I because the enemy (e) hath persecuted my soule: he (f) hath humbled my life in the earth.

(e) Sought my life, (f) and brought it into great danger. Spiritually, the diuel as a roring lion stil seeking whom he may deuour, hath tempted me vehemently.

(g) He hath set me in obscure places as the dead of the world: 4. and my spirit is in anguish vpon me, within me my hart is troubled.

(g) I am pressed with great calamities, temporal or spiritual.

5. (b) I was mindfull of old dayes, I haue meditated in al thy workes: in the facts of thy hands did I meditate.

(b) In this case I consider, how God hath hertofore shewed his goodnes towards me and others.

6. I haue (i) stretched forth my hands to thee: my soule is (k) as earth without water vnto thee.

(i) Stretching forth hands a ceremonie in prayer, whereby the suppliant is made more attentiu, and also endureth some paine for part of satisfaction. (k) Mans mind without Gods illumination is drie and barren.

7. Heare me (l) quickly, o Lord: my spirit hath faynted.

(l) In great tentations Gods grace and helpe is more presently needfull to prevent our weaknes, lest we eald consent.

Turne not away thy face from me: (m) and I shal be like to them that descend into (n) the lake.

(m) If God leaue man without special and continual grace, he wil fall (n) into sinne, as into deep lake, from whence without helpe he can not rise vp againe.

8. Make me heare thy mercie (o) in the morning: because I haue hoped in thee.

(o) In the first assault of tentation.

Make the way knowne to me, wherein I may walke: (p) because I haue lifted vp my soule to thee.

(p) Seeing by thy grace I haue begun to pray vnto thee.

9. Deliuer me from mine enemies, o Lord, to thee I haue fled: 10. teach me to doe thy wil, because thou art my God.

11. Thy

Thy (q) good service wil conduct me into the right way: 11. for thy name sake, o Lord, thou wilt quicken me in thine equitie.

(q) The penitent thus humbling himselfe and praying may assuredly 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.

Thou wilt bring forth my soule out of tribulation: 12. and in thy mercie thou wilt destroy mine enemies.

And thou wilt destroy al that afflict my soule: because I am thy seruant.

## PSALME CXLIII.

*The royal Prophet thanketh God for al his victories, & possession of the kingdom.*

3. *Admiring Gods benignitie towards man, 5. prayeth to be stil defended from al enemies, 9. promiset a new song of prayse, 11. describeth the vanitie of worldlie men, 15. concluding that true felicitie is in seruing God.*

King Dauid  
praiseth God  
for his victo-  
ries.  
The 8. key.

1. A Psalme of Dauid, (a) against Goliath.

(a) Because this was Dauids first, and a very notable victorie, the Septuagint Interpreters make mention of Goliath in this title.

**B**LESSED be our Lord my God, who (b) teacheth my hands to battel, and my fingers to warre.

(b) God made Dauid a warier, and victor against Goliath, without anie former training in armes.

2. My mercie, and my refuge: my defender, and my deliuerer.

My protectour, and I haue hoped in him, who (c) subdeweth my people vnder me.

(c) Made him afterwards King of a great people.

3. Lord (d) what is man, that thou art (e) made knowne to him: or the sonne of man, (f) that thou esteemest him?

(a) Al mankind was vnworthie before Christ, (e) that God should be reuealed vnto them, (f) especially that he should haue care of the progenie of men, after their sinne.

4. (g) Man is made like to vanitie: his dayes passe as a shadow.

(g) Indeed man in himself, in his owne nature and tralltie, is but a vaine and transitorie creature, passing from life to death, as a shadow that can not consist of itselfe, neither can man without God.

5. (h) Lord incline thy heauens, and descend: touch the mountaynes, and they wil smoke.

(h) By a poetical description he prayeth for Gods helpe, as if God should make the heauens to bow, and so descend, or make the mountaines smoke, as when Moyfes received the law; or declare himselfe by Meteors, as foloweth:

6. Lighten lightning, and thou shalt disperse them: shoote out thine arrowes, and thou shalt destroy them.

7. Send forth thy hand from on high, take me out, and deliuer me from manie (i) waters: from the hand (k) of children (l) strangers.

(i) Tribulations or tentations. (k) Children of the Church, (l) but of euil life.

8. Whose



8. Whose mouth hath spoken (*m*) vanitie: and ther right hand is the right hand of iniquitie.

(*m*) They speake in vanitie that promise to keepe Gods law, and performe it not.

9. O God I wil sing to thee a new song: in (*n*) the psalter of ten strings, I wil sing to thee.

(*n*) In that principal instrument, apt for a new song, and for extraordinary benefits.

10. Who giuest saluation to Kings: who hast redeemed Dauid thy seruant from the malignant sword: I deliuer me.

And rescue me out of the hand of (*o*) children strangers, whose mouth hath spoken vanitie: and their right hand, is the right hand of iniquitie.

(*o*) Both Iewes & Christians that liue not well, are as strangers that frame to themselves such a false felicitie, as is here described: making riches or worldlie pleasures their God.

12. Whose sonnes, are as new plants in their youth.

Their daughters comely trimmed: decked about after the similitude of a temple.

13. Their store-houses full, flowing out of this into that.

Their ewes full of yong, abounding in their going forth: 14. their oxen are fatte.

There is no ruine of wal, nor \* passage, nor crie in their streets.

15. They haue said, that it is a happie people, which hath these things: (*p*) blessed is the people, whose (*q*) God is our Lord.

(*p*) True happines consisteth not in worldlie things. (*q*) But in preferring God before al.

## PSALME CXLIII.

*God is. and for euer ought to be praised, for his immense infinite glorious Maieftie, meruelous works, merciful benefits for his powre, wisdom, iustice: 19. who wil reward the good and destroy the wicked.*

1. (*a*) Praying, to Dauid himselfe.

(*a*) By this title Esdras signifieth that the Holie Ghost, who indited al the Psalms to Gods praise, more specially in these seuen last suggested to Dauid, & by him to al Gods seruants, that al their other seruice must tend and be directed to the praise of God: and that therein we must continue, and finally rest, as in the sabbath of the seuenth day signified (as S. Beda supposeth) by these seuen last Psalms of prayse, eternally praising our Lord God. For which principal end both Angels and Men, yea and al other creatures were made.

I wil exalt thee my God (*b*) the King: and I wil blesse thy name (*c*) for euer and (*d*) for euer.

(*b*) King is the proper epitheton of Christ, the Sonne of God, to whom, in his humanitie, God the Father promised the Church of al nations for his kingdom. Psal. 2. in whom also the whole Blessed Trinitie is praised: (*c*) Al the time of this world they prayse God, (*d*) & after in eternitie.

2. Euerie day wil I blesse thee: and wil prayse thy name for euer, and for euer and euer.

3. Great is our Lord and exceeding laudable, and of his greatnes there is no end.

4. Generation and generation shal prayse thy works: and they shal pronounce thy power.

5. They shal speake the magnificence of the glorie of thy holines: and shal tel thy meruelous workes.

6. And they shal tel the force of thy (*e*) terrible things: and shal declare thy greatnes:

(*e*) Of wonderful and miraculous things, which strike terrour into mens minds.

7. They shal vter the memorie of the aboundance of thy sweetnes: and in thy iustice they shal reioyce.

8. Our Lord is pitiful and merciful: patient and very merciful.

9. Our Lord is sweete to al: and his (*f*) commiserations are ouer al his workes.

(*f*) The effects of Gods mercie in redeeming, and recalling sinners, are eminent aboue al other workes.

10. Let al thy works, o Lord, confesse to thee: and let thy (*g*) Saints blesse thee.

(*g*) Therefore the sanctified haue special cause to praise God.

11. They shal tel the glorie of thy kingdom: and shal speake 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 (*h*) of al words: and thy dominion in al generation and generation.

(*h*) Christs kingdom the militant Church is magnificent, but much more the triumphant which is eternal.

14. Our Lord is faithful in al his words, and holie in al his works.

15. Our Lord (*i*) lifteth vp al that fal: and setteth vp al that are bruised.

(*i*) God is readie of his part to lift vp al.

16. The cies of al hope in thee, o Lord: and thou giuest their meate in time conuenient.

17. Thou openest thy hand: and fillest (*k*) euerie liuing creature with blessing.

(*k*) He giueth necessarie things to al liuing creatures, euen to brute beasts.

18. Our Lord is iust in al his wayes: and holie in al his workes.

19. Our Lord is nere 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 saue them.

21. Our Lord keepeth al that loue him: and he wil destroy al sinners.

22. My mouth shal speake the prayse of our Lord: and let al flesh blesse his holie name for euer, and for euer and euer.

## ANNOTATIONS. PSALME CXLIII.

1. *Vvil exalt thee.* As this Psalme is the first of the seuen, which conteyne more particular instruction of perpetually praising God: so it is the seuenth of those, which are composed in order of the Alphabet, to wit, the 24. 31. 36. 110. 111. 118. and this 144. Of which the three former want some letters: signifying, as Cassiodorus interpreteth) such in Gods Church, as sing his prayes, but with some imperfections: the other foure haue the perfect Alphabet, signifying those, that sing Gods praises with perfect deuotion. Which only foure S. Ierom calleth Alphabetical Psalmes. *Epist. ad Paulam Vrbicam, & Proem. in Lamens. Ierem.*

14. *Our Lord is faithful.* This verse is not now in the ordinarie Hebrew text, and therefore either the same is defective, or els this Psalme should seeme not to be composed with a perfect Alphabet in the fountaine tongue. For here it wanteth the letter Nun. But seeing S. Ierom counteth this one of the foure Alphabetical Psalmes, omitting the other three, which consist of vnperfect Alphabets, it is very probable that this verse was once in the Hebrew text, as it is both in Greke & Latin. Whereby amongst other places appeareth, that there is no certaintie to correct the Greke or Latin Bible by the Hebrew, which is now extant; but rather by them, that may be supplied, which the Hebrew wanteth.

## PSALME CXLV.

*The Psalmist exciteb himselfe, and al others to praise God for his singular regard, & 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 relieue al sorts of necessities.*

1. Alleluia (a) of Aggæus and zacharie.

(a) The Septuagint added the names of these two Prophets, for the like reason as they added Ieremie, Psal. 136. because Aggæus and Zacharias prophesying in the reduction of the people from captiuitie, exhorted them, as here the Psalmist doth, to trust in Gods Providence, and preferre his seruice before worldlie cares.

2. **M**Y soule praye thou our Lord, I wil praye our Lord in my life: MI 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.

(b) In one Sonne of Man (Christ) is saluation (saith S. Augustin) and in him, not because he is the sonne of man, but because he is the Sonne of God.

4. His spirit shal goe forth, and he shal returne into (c) his earth: in that day al their cogitations shal perish.

(c) He saith not that the spirit or soule shal turne into the earth, but the soule shal depart from the bodie, and so euerie one (in whom worldlie men put their trust, shal according to the bodie, returne into his earth.

5. Blessed is he, whose helpe is the God of Iacob, his hope in our Lord his God: 6. who made heauen and earth, the sea, and al things that are in the.

7. Which keepeth truth for euer, doth iudgement for them that suffer wrong: giueth foode to the hungrie.

Our Lord looseth the fettered: 8. our Lord illuminateth the blind.

Our Lord listeth vp the bruised, our Lord loueth the iust.

9. Our Lord keepeth strangers, the pupil and widow he wil receite: and the wayes of sinners he wil destroy.

10. Our Lord wil reigne for euer thy God, o Siō, in generatiō & generatiō.

The seuen last Psalmes perceyne more specially to prayes.

This Psalme and other six are composed in order of the Alphabet.

It is probable that the Hebrew text now wanteth a verse in this Psalme.

And therefore is not more certaine then the Greke or Latin.

Al are exhorted to praise God & trust in his assured providence.

The 3. key.

## PSALME CXLVI.

*God is also to be praised by his peculiar people, for particular benefits, 4. & for his omnipotent power, wisdom, goodnes, in creating and governing this whole world, 11. and most special benignitie towards those that trust in him.*

1. Alleluia.

**P**RAYSE ye our Lord because Psalme (a) is good: to our God let there be pleafant and comelie praise.

(a) It is good to sing Psalms of praise to God.

2. Our Lord building vp Ierusalem: (b) wil gather together the dispersions of Israel.

(b) A prophecie of the restauration of Ierusalem after the captiuitie.

3. Who (c) healeth the contrite of hart: and bindeth vp their sores.

(c) Remitteth finnes to the penitent.

4. Who (d) nūbreth the multitude of starres: & (e) giueth names to the al.

(d) Besides experience of euerie one that shal behold the firmament in a cleere night, the holie Scripture (Gen. 1.5. v. 1.) sheweth, that the starres are innumerable to man. For albeit Ptolomey and other Astronomers numbred certaine more notorious starres, which serue especially for some knowledge in the science of Astronomie, numbring 349. such in the Zodiach; 316. in the South part therof; and 360. on the North part, which are in al 1015. yet al acknowledge that no man can come neere to anie probable coniecture of the whole number, nor is able to attaine anie perfect knowledge of their natural influences, and special proprieties. And therefore the Psalmist proposeth here the admirable and vnsearchable knowledge of God: who both most exactly knoweth the number, (e) and so perfectly their nature, that his diuine Omnipotence giueth to euerie starre a proper name, according to their singular differences and proprieties.

5. Great is our Lord, and great is his strength: and of his wisdom there is no (f) number.

(f) Things subiect to Gods knowledge and wisdom are innumerable.

6. Our Lord receiuing the meeke: & humbling sinners euē to the ground.

7. Sing ye to our Lord in confession: sing ye to our God on harpe.

8. Who (g) couereth the heauen with clouds: and prepareth rayne for the earth.

(g) Al these and the like benefits doe shew Gods incomparable greatnes, wisdom, and goodnes.

Who bringeth forth grasse in the mountaines: and herbe for the seruice of men.

9. Who giueth to beasts their food: and to (b) the yong rauens that cal vpon him.

(b) Both sacred and prophane authours testifie, that rauens seeing their yong ones, either without fethers, or to haue whitish vnlike to theirs, as suspecting that they are not their owne birdes, but of some other kind, leaue them destitute of meate: therefore God the authour of nature, and conseruer of al kindes of creatures, by his special providence, feedeth them: either by a certaine dew hanging neere them in the ayre, as Isidorus supposeth; or by litle beasts, or flies, sent by Gods providence, which they catching into their mouths, are nourished and brought vp as S. Chrysof teacheth, ser. in Heliam; or by what other meanes soeuer, al agree that yong rauens are neglected by their parents, and are fed mercifully by Gods ordinance; by which example the Psalmist sheweth, that much more God hath care of men: especially of such men (saith S. Chrysof) as honour him with hymnes and praifes, whom also he hath called to be his peculiar people, and his owne portion or inheritance.

Ho. in  
hunc  
Psalm.

10. He shal not haue pleasure in the strength of an horse: nor in the legges of a man shal he be wel pleased.

11. Our Lord is wel pleased toward them that feare him: and in them that hope vpon his mercie.

## P S A L M E. CXLVII.

*Againe God is to be praised for his goodnes towards his peculiar people, 4. yea towards al the world: but most abundantly towards his Church.*

Alleluia.

I. **O** (a) Ierusalem praise our Lord: praise thy God, o Sion.

(a) Ierusalem in the latter part of Davids time, at the tyme of Salomon, and part of other Kings reignes til the captiuitie, had peace & prospered. Againe after the captiuitie, the Citie was repaired, the Temple reedified, and the whole land receiued and enioyed manie blessings. But al this was no more then a figure of the excellent benefits here prophesied, and more euidently verified in Christs Catholike Church: partly here militat in the whole world, & especially in the glorious Ierusalē, and Sion, the perfect vision of peace, and contemplation of God in eternal liue.

2. Because he (b) hath strengthened the locks of thy gates: he (c), hath blessed thy children in thee.

(b) In comparison of other cities and peoples of the world, the gates of Ierusalem were strongly fenced, (c) and the citizens blessed: much more the Church of Christ is built vpon a sure rock, her faithful children indued with al spiritual graces, and most of al, heauen it-selfe is free from al danger of calamitie, and the Saints are most secure & most happie, enioying eternal fruition of God.

3. Who (d) hath set thy borders peace: and filleth thee with (e) the fat of corne

(d) Hath giuen peace in thy borders, (e) and the very best corne, and al other fruits: wine, oyle, milke, honey, and the rest. Allegorically in the Church, reconciliation with God, by remission of sinnes, & peace of conscience, in the Sacraments of Baptisme & Penance; with the most spiritual food of Christs Bodie & Blood in the Eucharist, and graces of other Sacraments. In heauen most assured peace and ioy without end.

4. Who sendeth forth (f), his speech to the earth: his word (g) runneth swiftly.

(f) This perteyneth most specially to Euangelical doctrine, preached (g) and quickly receiued in al the world. Rom. 10. v. 18.

5. Who giueth (h) snow as wool: scattereth (i) mist as ashes.

(h) Snow nourisheth the earth, making it warme by Antiperistasis, as is euident in natural Philosophie, (i) and noysome ayre is changed into cleere weather. In the Church by penance & austerelife men are purged from sinnes and vices, euil spirits are also driuen away. If your sinnes shal be as scarlet, they shal be made white as snow, and if they be redde as vermilion, they shal be white as wool. Isaie 1. v. 18.

6. He casteth (k) his crystal as moriels: before the face of his cold (l) who shal endure?

(k) Yea some that are hardned in sinnes, as yfe or chrystal, shal be melted, broken, or made fitte to be ingrafted in Gods Church. So S. Peter was adinonished by a vision (Act. 10. v. 13.) to kil and eate. Otherwise without Gods grace giuing remorse and sorrow, no man can overcome his owne vices.

7. He (m) shal send forth his word, and shal melt them: (n) his spirit shal blow, and (o) waters shal flow.

Gods prouidence especially towards the Church. The 6. key.

The Hebrews ioyne this Psalm with the precedent.

Our Creatour to be praised by al creatures. The 2. key.

(m) But Gods word preached, (n) and his grace touching mens harts, (o) innumerable are conuerted.

8. Who declareth his word to (p) Iacob: his iustices and iudgements to Israel.

(p) The Church only enioyeth these spiritual benefits.

9. He hath (q) not done in like manner to anie nation: and his iudgements he hath not made manifest to them. (r) Alleluia.

(q) Considering that al mankind was in the masse of sinne, and that God letteth manie iustly perish, those to whom he giueth his grace to iustification, are specially bound to praise him. (r) And therefore the Prophet concludeth this Psalm, and the rest following, with Alleluia.

## P S A L M E CXLVIII.

*Al creatures spiritual and corporal, are invited to praise God, their Creatour and Conseruer, 13. as incomparably excellent.*

I: Alleluia.

**P**R A Y S E our Lord (a) from the heauens: praise ye him in the high places.

(a) Al ye heauenlie spirits praise God for the excellencie of your nature.

2. Prayse ye him al his Angels: prayse ye him (b) al his hofts:

(b) And for your innumerable multitude.

3. Prayse ye him (c) sunne and moone: prayse him al ye starres, and light.

(c) Al creatures, wanting sense or reason, shew forth the Maiestie and excellencie of their Creatour.

4. Prayse him ye heauens of heauens: and the waters that are about the heauens, 5. let them praise the name of our Lord.

Because he sayd, and they were made: he commanded, and they were created.

6. He established them for euer, and for euer and euer: he put a precept, and it shal not passe.

7. Prayse our Lord from the earth: ye dragons, and al depths.

8. Fyre, haile, snow, yfe, spirit of stormes: which doe his word:

9. Mountaines, and al litle hills: trees that beare fruit, and al ceders.

10. Beasts, and al cattel: serpents, and feathered foules:

11. (d) Kings of the earth, & al peoples: Princes, and al iudges of the earth.

(d) Againe God is to be praised for the diuersitie of states in men, whereby the whole communite is conserued & gouerned.

12. Yong men and virgins: old with yong let them prayse the name of our Lord: 13. because the name of him (e) alone is exalted.

(e) God only, & no false imagined God made & disposed al things in order.

14. The confession of him aboue heauen and earth: and he hath exalted (f) the horne of his people.

(f) More especially for that God hath so fortified his Church.

An hymne to al his (g) saints: to the children of Israel a people (h) approaching vnto him. (i) Alleluia.

(g) Sanctified children, (h) that by grace and free wil, which he giueth them, approach vnto him. (i) Al this considered the Psalmist concludeth with Alleluia, inuithal to praise our Lord.

PSALME CXLIX.

The Church is most singularly bound to praise God, 4. for the grace, sanctitie, victorie, glorie, 7. and iudicial power, which he giueth to his Saints.

1. Alleluia.

SING ye to our Lord a new song: let his prayse be in (a) the Church of saints.

(a) God our Lord whom al creatures are bound to praise, only accepteth those mens praifes, that liue in his holie Church.

2. Let Israel be ioyful in him, that made him: and let the children of Sion reioyce in their King.

3. Let them praise his name in quire: on tymbrel and psalter let them sing to him.

4. Because our Lord is wel pleased in his people: and he wil exalt the meeke vnto saluation.

5. The saints shal reioyce in glorie: they shal be ioyful in (b) their beds.

(b) Eternal rest.

6. The (c) exaltations of God in their throte: and (d) two edged swords in their hands.

(c) Highest praifes of God shal be continually vttered by Saints in glorie: for stil as praifes passe by their tongues and mouths, more like praifes shal succede from their throte, and hartie affection, so out of the aboundance of the hart their mouth shal stil speake Gods praise. (d) Glorified Saints shal also have iudicarie power. First, al in general shal like and approue Gods justice in punishing the wicked. Secondly, the wicked shal be iustly condemned in comparison of the blessed, who passed through and ouercame the like, yea and greater tribulatiōs and tentations then those by which the damned were ouercome. Thirdly, certaine more excellent Saints, namely the Apostles and al those that forsaking proprietie of temporal goods, giue that they haue the poore, as some religious Orders doe; or into a Communitie as the Apostles, and manie primitiue Christians did (Mat. 4. v. 10. cap. 19. v. 27. Act. 4. v. 34. 1. Cor. 6. v. 3.) shal sit in iudgement seats, as iudges with Christ, and iudge those that render account of wel or euil spending the temporal lands or goods, which they possessed in this world. So teach S. Augustin. S. Ierom, S. Beda, and others.

7. To doe reuenge in the nations: chastisements among the peoples.

8. To binde their Kings in fetters: and their nobles in yron manicles.

9. That they may doe in them the iudgement that is (e) written: (f) this glorie is to al his laints. Alleluia.

(e) Decead by God. (f) This iudicial power is part of Saints glorie.

PSALME CL.

God absolutely most excellent is to be praised, 3. with al sorts of instruments, and by al other meanes.

1. Alleluia.

PRAYSE ye our Lord (a) in his holies: prayse ye him in (b) the firmament of his strength.

The Church must euer praise God. The 6. key.

God most excellent and most laudable. The first key.

(a) Al

(a) Al ye Angels and men that are in the holie and highest heauen praise our Lord.

(b) Al ye creatures that are in and vnder the first moueable firmament, praise our Lord.

2. Prayse ye him in (c) his powers: prayse ye him (d) according to the multitude of his greatnes.

(c) And you especially ( Gods peculiar people ) amongst whom and for whom diuine miracles haue been wrought, praise our Lord, ( d ) with al your possible endeauour, for though his infinite Excellencie exceedeth the power of al creatures to praise him sufficiently, yet it resteth that you may infinitely extend your wil and desire to prayse our Lord, according to the multitude of his greatnes.

3. (e) Prayse ye him (f) in the sound of trumpet: prayse ye him on psalter and harpe.

(e) Out of this your great and infinite desire, let your tongues sound and sing diuine prayses, as wel with voice, as musical instruments. (f) Where: six most vsual in the Tabernacle and Temple were these: Trumpet, Psalter, Harpe, Tymbrel, Organ, and Cymbal.

4. Prayse ye him on tymbrel and (g) quire: prayse ye him on (h) strings and organ.

(g) By the way the Psalmist interposeth againe two especial things, which make perfect harmonie, without which no instrument is grateful to God: Vnitic amongst his seruants, signified by the Quire of consonant voices: (h) and mortification of passions, signified by Strings, which are made of dead beasts bowels.

5. Prayse ye him on wel founding cimbals: prayse ye him on cymbals of iubilation: 6. let euerie (i) spirit praise our Lord. Alleluia.

(i) Man created of corruptible bodie and immortal soule, is finally admonished to praise our Lord, ouer and aboue the praifes of al other corporal creatures; who also is more especially bound therto then Angels, because God hath vouchsafed to make himselfe man, to redeeme man that was lost by sinne, and to endow him with new grace, and so bring him to euerlasting glorie, where with holie Angels men also for euer & euer shal praise our Lord, with hart, voice, and iubilation of spirit, singing as the Psalmist concludeth, Alleluia.

ANNOTATIONS. PSALME CL.

S. Augustin in the conclusion of his Enarrations or Sermons vpon the Psalmes, explicateth a myserie in the number of an hundred and fiftie, signifying the concord of the two Testaments. For in the old testament they kept the Sabbath, which is the seuenth day: in the new we keepe our Lords day, after the sabbath, that is, the eight: which seuen and eight (making fifteen) multiplied by ten, signifying the Law of ten commandments, rise vnto 150.

Againe, seuen multiplied by seuen make 49. wherto one (to wit the eight) being added make fiftie, which multiplied by three, signifying the B. Trinitie, make 150. Neither seemed it without cause to this great Doctour, that the first fiftie end with a Psalme of Penance, craving mercie & remission of sinnes: the second with Mercie & Iustice, which God ioyneth in the Redemption, iustification, and Saluation of men: the last with Diuine Praifes, signifying, that by condemning sinnes in our selues, through Gods mercie we may be iustified, and so begin in this life, which is to be perfected in the next, to prayse our Lord, as S. Paul admonisheth with Psalmes, Hymnes, and Spiritual Songs. Concluding with the two verses, appointed by S. Damasus Pope, to be added in the end of al Psalmes, and is obserued euer since his time by tradition in the whole Church.

Glorie to the Father, and to the Sonne, and to the Holie Ghost: As it was in the beginning, and now, and euer, into worlds of worlds. ( in eternitie without end. ) Amen.

Collofs. 3. Circa An. Do. 180.

The number of Psalmes signifieth the agreement of the old and new Testament.

Three fifties signifie Penance. Mercie with iustice, and Prayses of God.

Gloria Patri added by tradition.