

ENGLISH RECUSANT LITERATURE
1558-1640

Selected and Edited by
D. M. ROGERS

Volume 266

The Holie Bible
(OLD TESTAMENT: VOLUME TWO)
1610

The Second Tome of the Holie Bible
Faithfully Translated into English
(OLD TESTAMENT: VOLUME TWO)
1610

The Scolar Press
1975

ISBN 0 85967 262 x

*Published and printed in Great Britain by
The Scolar Press Limited, 59-61 East Parade,
Ilkley, Yorkshire and
39 Great Russell Street,
London WC1*

NOTE

Reproduced (original size) from a copy in the Community Library, Mount Street, London, by permission of the Librarian. Uneven inking has caused some illegibility on page 538 of this copy, and in the facsimile this page is reproduced from a copy in the library of York Minster, by permission of the Librarian.

References: Allison and Rogers 107; STC 2207; A. S. Herbert, *Historical Catalogue of Printed Editions of the English Bible 1525-1961* (1968), item 300.

THE SECOND TOME OF THE
HOLIE BIBLE
FAITHFVLLY TRANS-
LATED INTO ENGLISH,
OVT OF THE AVTHENTICAL
LATIN.

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

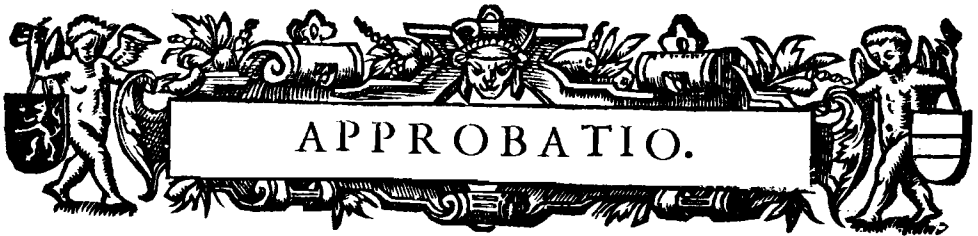
*With ARGVMENTS of the Bookes, and Chapters:
ANNOTATIONS: TABLES: and other helpes,
for better vnderstanding of the text: for discouerie of
CORRVPTIONS in some late translations: and
for clearing CONTROVERSIES in Religion.*

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 at Doway by LAURENCE KELLAM,
at the signe of the holie Lambe.

M. DC. X.



Nos infra scripti, in alma Duacensi vniuersitate
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 vtilem fidei Catholicae propagandae actuendae, &
bonis moribus promouendis, sunt testati: quorum testi-
monia ipsorum syngraphis munita vidimus; Cuius item
Translationis, & Annotationum Auctores nobis de fidei
integritate, & eruditionis praestantia probè sunt noti:
his rebus adducti & nixi, fructuose enulgari posse cen-
suimus. Duaci. 8. Nouembris. 1609.

GYLIELMVS ESTIYS Sacrae Theologiae Doctor, & in
Academia Duacensi Professor.

BARTHOLOMAEVS PETRVS Sacrae Theologiae Doctor
& in Vniuersitate Duacensi Professor.

GEORGIUS COLVENERIUS S. Theologiae Doctor, &
eiusdem in Academia Duacena Professor.



PROEMIAL ANNOTATIONS
vpon the Booke of Psalmes.

THE authoritie of this Booke was euer authenticall, and certaine, as the assured word of God, and Canonical Scripture. But concerning the author, 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 Dauid was by al Hebrew Doctors holden for Author of al the Psalmes: yet after that lerned Origen, and other Christian Doctors, expounded manie Psalmes of Christ, the Iewes being pressed therewith, begane to denie that al were Dauids: alleaging for their new opinion, the titles of diuers Psalmes, and some other difficulties, ministring occasion of much needles dispute, stil acknowledging the whole booke to be Canonical. Wherupon S. Ierom, and S. Augustin, some times admitted those as authores of certaine Psalmes, whose names are in the titles thereof. S. Cyprian, S. Cyril, S. Athanasius, and others agree in general, that Dauid writte not al: but differ much in particular, touching other supposed authores. 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 probalitic) *reputed authores of seueral Psalmes*. Neuerthelesit semeth that S. Ierom rather related other mens iudgement, then shewed his owne; as we shal note by and by. And S. Augustin (*li. 17. c. 14. de ciuit*) maturely discussing this doubt, saith plainly, that *their Iudgement seemed to him more credible, vbo attribute al the hundred fiftie Psalmes to Dauid alone*. Further explicating that wheras some Psalmes haue Dauids owne name in their titles, some haue other mens names, some none at al, *this diuersitie importeth*

This booke vndoubtedly is canonical Scripture.

Late Hebrew Doctors and some Catholiques hold diuers authors of sundry Psalmes.

It is much more probable that Dauid was author of al.

Proued by S. Augustin, S. Chrystom, and greatest part of Doctors.

Prefat. in Psal. E- pist. 134- 139.

not diuers authores, but signifieth other thinges, either perteyning to the same persons, or by interpretation of their names, belonging to the presens matter, as our Lord inspired him. Likewise S. Chrylostome resolutely iudgeth, that only King Dauid was author of this whole Booke. Moued especially by this argument, for that Christ and the Apostles alleaging the Psalmes, do oftentimes name Dauid as author, and neuer anie other. Also Origen, S. Basil, S. Ambrose, S. Hilarie, Theodoretus, Cassiodorus, Beda, Eutimius, and most part of ancient and iate writers, with the most common voice of Christians, cal this booke the Psalmes of Dauid: and the General Councils of Carthage, Florence, and Trent, in the Cathologie of Canonical Scriptures recite this booke, by the name of Dauids Psalter.

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

The common voice of Christians & some general coun-cels, cal it Dauid's Psalter.

Proved by o-ther Scrip-tures.

Moreover it is clere, *Act. 2.* that the second Psalme, though it want his name, is Dauids. And other Scriptures *2. Paral. 7. v. 6.* and *1. Esd. 3. v. 10.* say plainly, that Dauid made the 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 Leuites 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 egre-gious, o excellent Psalmist of Israel.* Neither were Asaph, Eman, and Idithun anie where called Prophetes (as are al the writers of holie Scriptures) but only masters of mu-sike, *1. Paral. 25.* And the sonnes of Core were only porters. *1. Paral. 26.* Finally S. Ierom (whose iudgement the whole Church singularly este meth, in al questions belonging to holie Scriptures) semeth as much inclined, that only the Royal Prophet Dauid was author of this whole booke, as to the contrarie. For in his Epistle to Paulinus, prefixed before the Latin Bible, comprehending the principal arguments of seueral bookes, when he cometh to the Psalmes, without mention of other authors, saith: *Dauid our Simonides, Pindarus, and Alceus; Flaccus also, Catullus, and Ce-renus,*

S Ierom attri-buteh the surname of this booke to Dauid only.

renus,

renus, soundeth out Christ, with harp & tenne 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 author.

Touching therefore the argument, or contentes of this diuine Psalter, al Catholique Doctours vniformly agree that it is the abridgement, summe, and substance of al holic Scriptures, both old and new Testament. As may first be probably collected, by that Christ himselfe often comprehending al the old Testament by the termes of the Law and Prophetes, in one place (*Luc. 24. v. 44.*) semeth not

The Psalmes are a Summe of al other Scriptures.

Mat. 5.
7. II. 22.
Zuc. 16.

onlie to reduce al to the *Lawv and Prophetes iointly*, but also to the *Psalmes alone*, or seuerally . But whether this be our Sauours diuine meaning or no in that place, out of this and manie other plaees, al the ancient Fathers teach expresly, that the Psalmes are an Epitome of al other holic Scriptures . For example, S. Denys, *li de Eccles. Hierar. contemplat. 2.* after brief recital of the contentes of other holic Scriptures, saith : *This sacred booke of diuine Canticles, doth exhibite both a general song, and exposition of diuine things.* S. Basil calleth the *Psalmodie of Dauid the common and most plentiful storehouse of al sacred doctrine : the treasure of perfect Theologie.* S. Ambrose accounteth it the register of the

whole Scripture. Origen, S. Cyprian S. Ierom, S. Chrysostom, S. Gregorie, S. Beda S. Bernard, Cassiodorus, Eutimius, and others vse the same, or very like termes. S. Augustin particularly distinguishing al the Scriptures into foure sortes of bookes, sheweth that the Psalmes conteyne

S. Greg.
15. Psal.
penitent.

al: *The Lawv (saith he) teacheth somethinges, the Historie some-thinges, the Prouerbes also and Prophetes teach somethinges : but the Booke of Psalmes teacheth al. It proposeth the lawv, recounteth thinges of old, prescribeth the due ordering of mens actions, and prophecieth thinges to come. Briefly it is a common treasure of good doctrine, aptly administering that is necessarie to cuerie one.* And a litle after, exemplifying in particular points: *Is not here (saith*

They conteine the summe of Legal, Historical, Sapientiential, and Prophetical doctrine.

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 whatsoeuer may be called good, lerned in the Psalmes? Here is the knowlege of God; the cleere pronounciation of Christ to come in fles h; the hope of general Resurrection; feare of torments; promise of glorie; reuelation of mysteries. Euen al good thinges are here, at in a common great treasure, laide vp and heaped together.

Gods prouidence in sweetly drawing our consent & cooperation of free-wil, which is necessaric to saluation.

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 therto necessaricly required, according to that most approued doctrin of the same S. Augustin: *Qui creauit te sine 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, otherw ise auer se from trauel and paine, the Holie Ghost hath ordained that in smal rowme, and in pleasant maner, we may attaine necessaric knowlege of God, & our selues, casely kepe the same in memorie, and dayly 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 lerne it, more or lesse perfectly) openeth and sheweth the way, to vnderstand al other Scriptures, and so to finde, & enioy the hidden treasures of Gods word: in like maner as a key openeth a lock.

ser. 15.
de verb.
Apost.

S. Basil in
prolog.

Holie Scriptures a sealed booke.

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 spirite, geuing knowlege; which the Holie Ghost, amongst other wayes, inspireth very often, by sacred Musike or Psalmodie. As S. Gregorie noteth in holie Scripture (4. Reg. 3. v. 15.) where Elifeus not yet knowing Gods wil in a particular case, called for a Psalmist (or player on instruments) and when the Psalmist sang, the hand of our Lord came upon Elifeus, and presently he prescribing what should be donne, procured plentie of water without rayne, where

Apost. 5.

li. 4. dialogi. c. 42.

The Psalter is the key of other Scriptures.

1ac. 5.

was none before, and prophecied victorie against the enemies. 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 Psalme* (saith S. Hilarie) *hath a peculiar key, and oftentimes there be so manie lockes and keys of one Psalme, as there be diuers persons that speake, to diuers endes and purposes.* For albeit diuers mysteries are sometimes connected, and so require sundrie keys, yet there is but one principal, & proper key of ech Psalme: otherwise it should be diuided into manie Psalmes. Our first endeouour therefore must be, to find the proper key of euerie Psalme, that is, to know what is principally therein conteyned. To this purpose the lerned Expositers of this booke, haue obserued tenne general pointes, or seueral matters, to which al the contents may bereduced, as it were, so manie keys, and meanes of entrance into the sense, and true vnderstanding of al the Psalmes. And the same may likewise be called the tenne stringes of this diuine instrument. Vpon one of which, euerie Psalme principally playeth, touching the rest more or lesse, as cause requireth, for more melodious harmonie, and perfect musike.

The first key, or string, is God himself: One in Substance: Three in Persons. Almighty, Alperfect, Powre, VVisdom, 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 Abraham, Isaac, and Iacob: their maruelous increase in Ægypt: diuers estates,
manic

But it selfe is also sealed.

But one principal key of ech Psalme.

Tenne keys of the Psalter.

Also tenne stringes.

1. Key.
One God the B. Trinitie.

2.
Gods workes.

3.
Gods prouidence.

4.
The Hebrew people.

8 PROEMIAL ANNOTATIONS

manie admirable and miraculous things donne amongst them; with their ingratitude, reiection, and reprobation. The fifth principal key, and string is Christ, the promised Redemer of mankind: prophesying his Incarnation, Natiuitie, Trauels, Sufferings, Death, Resurrection, Ascension, and Glorie. The sixt is the propagation of Christs name and Religion, with Sacrifice and Sacramntes, in the multitude of Gentiles beleeuing in him, euen to the vttermost coastes of the earth, the Catholique Church euer visible. The seuenth is the true maner of seruing God, with sincere faith, and good workes. The eight, holie Dauid interposeth manie things concerning himselfe. As Gods singular benefites towards him, for which he rendereth thankses, and diuine praises, recounteth his enemies, dangers, and afflictions of mind & bodie, namely by Saul, Absalon and others, humbly beseeeking, and obtaining Gods protection. He also expresseth in himselfe a perfect image, and patterne of a sincere and hartie penitent: bewayling, confessing, and punishing his owne sinnes. 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 tenne keys of this holie Booke; and tenne stringes of this Diuine Psalter.

Moreouer to finde which of these is the proper key, and principal string of euerie Psalm, lerned Diuines vse foure especiall wayes. First by the title, added by Esdras, or the Seuentie two Interpreters, for an introduction to the sense of the same Psalm. So it appeareth that the third Psalm treateth literally of Dauids danger, and deliuerie from his sonne Absalon: which is the eight key. though mystically it signifieth Christs Persecution, Passion, & Resurrection, which is the fifth key. Secondly, if there be no title, or if it declare not sufficiently the key, or principal matter contein'd, it may some times be found by allegation and application

5.
Christ our Redemer.

6.
Conuerfion of Gentiles, the Catholique Church.

7.
Faith & good workes.

8.
Dauids owne acts.

9.
General Resurrection, & Iudgement.

10.
Eternal glory and paine.

Foure wayes to find the proper key of euerie psalm.

1.
By the title,

2.
Allegation in the new Testament.

application of some special part thereof in the new Testament. So it is euident *Act. 4. v. 25. c. 13. v. 33. Heb. 1. v. 5. & Heb. 5. v. 5.* that the second Psalm perteyneth to Christ, impugned and persecuted by diuers aduerfaries. VVhich is the fift key. Thirdly, when greater things are affirmed of anie person, or people, as of Dauid, Salomon, Iewish nation, or the like, then can be verified of them, it must necessarily be vnderstood of Christ, or his Church, in the new Testament, or in Heauen. So the *conclusion* of the *14. 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. VVhich is the tenth key. Though the greater part of the Psalm sheweth, that iust and true dealing towards our neighbours, is necessarie for attayning of eternal Glorie. Fourthly when, both the title and Psalm, or part thereof seme hard and obscure, some part being more cleare, the true sence of al may be gathered, by that which is more euident. According to S. Augustins rule, *li. 2. c. 9. & li. 3. c. 26. Doct. Christ.* So the title, and former part of the fifth Psalm, being more obscure, are explained by the last verses, shewing plainly that God wil iustly iudge al men, both iust and wicked, in the end of this world. VVhich is the ninth key. By these and like meanes the principal key being found, it wil more easily appeare, what other keys belong to the same, and what other stringes are also touched. At least the studious may by these helps make some entrance, and for more exact knowlege search the iudgement of ancient Fathers, and other learned Doctours.

3.
Greatnes of things affirmed.

4.
Conference of places.

li. 3. c. 4.
de pecca.
matth.

But besides this singular great commoditie, of compendious handling much Diuine matter in smal rowme, this booke hath an other special excellencie, in the kind of stile, and maner of vttering, which is Meeter, and Verse, in the original Hebrew tongue. And though in Greke, Latin, and other languages, the same could not in like forme be

The stile of this booke is Poetrie.

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 maner 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 thereof, but rather commendeth the same, which others desire to imitate. And clere it is, that this holie Psalmodie was before anie profane poetrie now extant. For Homer the most ancient of that sorte, writte his poeme, at least two hundred and fourtie yeares after the destruction of Troy: as Apolidorus witnesseth; others, namely Solinus, Herodotus, and Cornelius Nepos say longer. VVheras kind Dauid our Diuine Psalmist, reigned within one hundred yeares, after the Troianes warres. There were in dede Amphion, Orpheus, and Muscus before Dauid, but their verses either were not written, or shortly perished, only a confuse memorie remaining of them, recited, altered, and corrupted by word of mouth: but before them were the sacred Historie of Iob, almost al in verse; and the two Canticles of Moyse, *Exodi 15.* and *Deut. 32.* It is moreouer recorded that Iubal (long before Noes floud) was the father of them, that sang on harpe, and organ. Musike therefore is maruelous ancient. But sacred Poetrie is in manie other respectes most excellent, and most profitable. *This holie Psalmodie* (saith S. Augustin) *is a medecine to old spiritual sores, it bringeth present remedie to new vvoundes: it maketh the good to perseuere in vvell doing, it cureth at once al predominating passions, vvhich vexem mens soules.* A little after: *Psalmodie driueth away euil spirites, iuuitteth good Angels to helpe vs, it is a shield in night terrors, a refreshing of day trauels, a guard to children, an ornament to yongmen, a comforte to oldmen, a most seemlie grace to vvomen. Vnto beginners it is an introduction, an augmentation to them that goe forward in vertue, a stable firmament to the perfect: It consoyneth*

Abuse derogate
teth not from
good things.

Dauids Psalter
more ancient
then any pro-
fane poetrie
now extant.

Musike very
ancient.

Sacred poetrie
most excellēt.

Gen. 4.

1st of 1st.

soyneth

ioyneth the vvhole Church militant in one voice, and is the spiritual eternal svvete perfume of the celestial Armies, al Sainctes and Angels in heauen.

Toal this we may adde other causes, which moued the Royal Prophete 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 playde on the harpe, Saul vvas refreshed, and vvaxed better. For the euil spirite departed from him*: saith the holie text. VVherfore he made these Psalmes, that him selfe and others might by singing them, imploy this gift of God to his more honour. Secondly, verse being more easie to lerne, 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 pouvre of diuine doctrine, vvith delectable melodie of song, that vvhiles the care is allured vvith svvete harmonie of musike, the hart is indued vvith heauenlic knowlege, pleasant to the mind, and profitable to the soule*. Thirdly, Dauid singularly illuminated with knowlege of great, and most diuine Mysteries, indued also with most gracious disposition of mind, *the man chosen according to Gods ouvne 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 Kinges, and Paralipomenon. For which cause Moyses also described the passage of Israel forth of Ægypt through the read 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 thankes with melodious voice, and musical

Why King
Dauid wrote
diuine poetrie

The first cause
his natural in-
clination to
musike.

Verse more
easie & more
pleasant.

Most special
great, and me-
morable thin-
ges wrote in
verse.

1. Reg.
ic. 7. 13.

Ecli. 40.

S. Aug.
S. Basili.
i4 Prafat

Exo. 15.

instruments praising God. Likewise in an other Canticle he comprised the whole law, a while before his death. So also Barac and Debora: and after them Iudith, song praises to God for their victories in verse. Salomon writte the end of his Prouerbes, and a whole booke (intituled Canticles) & the Prophet Ieremie his Lamentations in verse. Anna hauing obtained her prayer for a sonne, gaue thanks to God with a Canticle. The like did king Ezechias for recouerie of health. The Prophets Isaias, Ezechiel, Ionas, Abacuc, and the three children in the fornace: againe in the new Testament, the B. virgin mother, iust Zacharie, & deuout Simeon gaue thanks, & sang praises to God in Canticles.

Deut. 32.

Iudic. 5.

Iudith.

16.

Prou 31.

1. Reg. 2.

Isa. 38.

Isa. 12.

26.

Ezech 38

Ier. 2.

Abac. 3.

Dan. 3.

Luc. 1. 2.

Canticles in the
new Testa-
ment.

4.

Both diuine
musike and
dittie in Gods
temple.

Fourthly, albeit the holie King was not permitted, to build the gorgeous Temple for Gods seruice, as he greatly desired to haue done, yet he prouided both store of musitians (foure thousand in number, of which 288. were maisters to teach) & made these Psalmes as godlie dirties, for this holie purpose, in al solemnities of feastes, and daylie sacrifice, when the Temple should afterward be built.

1. Par.

23; 25.

5.

The great vse
of these Psal-
mes in the Ca-
tholique
Church.

Fiftly, he made these Psalmes not only for his owne, & others priuate deuotion, nor yet so especially for the publique Diuine seruice in the Temple, and other Synagogues of the Iewes, but most principally for the Christian Catholique Church, which he knew should be spread in the whole earth. Forseeing the maruelous great, and frequent vse therof in the Christian Clergie, and Religious people of both sexes. As he prophecieth in diuers Psalmes. *Al the earth sing to thee: sing Psalmes to thy name.* Again, *I will sing Psalmes to thee (ô God) in the Gentiles, in al peoples, and Nations.* V Which him selfe neuer did, but his Psalmes are euer since Christ, song by Christians, conuerted from gentilitie, as we see in the Churches Seruice. For the whole Psalter is distributed to be song, in the ordinarie office of our Breviarie euerie weke. And though extraordinarily, for the varietie of times, and feastes, there is often altera-

16. 117.

63.

The whole
Psalter in the
ordinarie of-
fice euerie
weke.

tion,

4. (30.
and 7.)
53 62.
66. 90.
94. 118.
133. 148.
149 150.

tion, yet still the greater part is in Psalmes. Certaine also of the same Psalmes, are without change, or intermission repeted euerie day. And such as haue obligation to the Canonical Houres, must at least read the whole Office priuatly, if they be not present where it is song. The Office also of Masse, ordinarily beginneth with a Psalm. In Litanies, and almost al publique 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 Pœnitential, and fiftene Gradual Psalmes, at certaine times. So that Clergie mens daly office consisteth much in singing, or reading Psalmes. And therefore al Byshops especially, are strictly bond 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 knowlege, and understanding them.* Not that euerie one is bond to know, and be able to discusse al difficulties, but competently, according to their charge vnder taken in Gods Church. Otherwise euerie one that is, or intendeth to be a Priest, may remember what God denounceth to him, by the Prophet Osee (*c. 4.*) *Because thou hast repelled knowlege, I will repel thee, that thou do not the function of Priesthood vnto me.* Thus much touching the Author, the contents, the poetical stile, & final cause of this holie Psalter.

As for the name, S. Ierom, S. Augustin, and other Fathers teach, that whereas amongst innumerable musical instruments, six were more specially vsed in Dauids time, mentioned by him in the last Psalm. *Trumpet, Psalter, Harpe Timbrel, Organ, and Cimbale.* This booke hath his name of the instrument called Psalter, which hath tenne strings, signifying the tenne commandements, and is made in

Certaine Psalmes euerie day.

Many Psalmes in other Ecclesiastical offices.

Bishops bond to be skilful in Dauids Psalter. Other Priestes to haue competent knowlege therein.

Why this booke is called the psalter.

forme (as S. Ierom, and S. Bede suppose) of the Greke, letter Δ *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 spiritually in hart, and render al praise to God.

Other instruments make consort with the Psalter.

All vertues are referred to Gods honour.

Concerning interpretation of holie Scriptures.

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

AS Prophecie (or other holie Scripture) was not at anie time by mans wil, but the (Prophetes) holie men of God spake, inspired by the Holie Ghost: so no prophecie (nor explication) of Scripture, is made by priuate interpretation. *2. Pet. 1.* but by the same Spirite wherwith it was written, which our Sauour gaue to the Church, to abide for euer, the Spirite of truth; to teach al truth. *Ioan. 14. 16.* Neither perteyneth it to ouer one, to discern the true spirite, but to some. *1. Cor. 12.*

They consist in vnderstanding.

Holy Fathers do best expound them.

Some Mysteries are hidden.

They prouour our humilitie.

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

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

There be some thinges, mentioned in holie Scripture, which God wil haue hidden, and those are not to be curiously searched. *S. Amb. li. 1. c. 7. de vocat. Gentium.*

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



THE BOOKE 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 finnes, and seruing God. 3. The good doe prosper, 5. not the Wicked: 6. as wil appeare in the end of this world.

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

a He is in the

BLESSED ^a is the man, that ^b hath not gone in ^c the counsell of the impious, & hath ^d not stode in the way of sinners, and hath ^e not sitte in the chayre of pestilence: [^b not consented to euill suggestions. ^c not continued in sinne.

Mat. 5.

2 † But ^e his wil is in the way of our Lord, and in his law he wil meditate day and night. [^d not finally persisted in Wicked life. ^e He is wholely occupied & delighted in keeping Gods commandments.

Isa. 1.

3 † And he shall be as a tree, that is planted nigh to ^f the streames of waters, which shall geue his fruite in his time: [^f To him that useth Gods grace wel, more grace is continually geuen.

Iere. 17.

4 † And ^g his leafe shall not fall: and ^h all things whatsoeuer he shall doe, shall prosper. [^g Through such grace he shall perseuer. ^h all things worke to the good of them that loue God sincerely.

5 † The impious not so: but ⁱ as dust, which the winde driueth from the face of the earth. [ⁱ The Wicked are carried with euery light tentation.

6 † Therefore the impious shall ^k not rise againe in iudgement: nor sinners in the ^l counsel of the iust. [^k All rising at the last day, the wicked shall 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 shall perish. [^m approacheth & rewardeth. ⁿ in eternal damnation.

ANNOTATIONS. PSALME. I.

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

1. *Hath not gone, not stood, not sitte*] The Hebrew stile, and maner of discourse differeth here from other nations, in mentioning first the lesse euil, and the greatest last. VVhereas we would say in the contrary order: He is happie that hath not *sitte*, that is, hath not stilled himselfe in wickednes, nor finally persisted obstinate: more happie, that hath not *stood*, anie notable time continued in sinne: and most happie, that hath not *gone*, not geuen anie consent at al to euil suggestions.

Iustice consisteth in fleeing euil and doing good.

2. *His will 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 endeuoring to walke in the way of vertue, and law of God. VVhich is true iustice, and right forme of good life, proposed in this Psalm, for attayning eternal beatitude.

Of Christ.

PSALME II.

the 5. key.

Also of his Church, the 6. key.

Christ's glorie, the World repining therat, 4. *shal be propagated in al the world.* 7. *His diuine powre as wel spiritual in conuertyng mens hartes, as external, in seuerer iustice, is prophesied.*

a Both gentiles
b and Iewes

WHY did the a Gentiles rage, and b peoples meditate vaine things? Act. 4.

strive inuaine against Christ.

c Pilate and Herod.

† The c kings of the earth stood vp, and the d princes came together in one against our Lord, and against his Christ.

d Annas and Caiphas.

e The voice of wicked men, † Let e vs breake their bondes a sunder: and let vs cast away 3 their f yoke from vs.

f & especially libertines struing to shake of al discipline.

g God for al † He that dwelleth in the heaucns, shal g laugh at them: and 4 this wil turne our Lord shal scorne them.

the hartes of manie.

h seuerly reprehend, † Then shal he speake to them in his h wrath, & in his i furie 5 he shal trouble them.

i and iustly punish the obstinate.

k Christ shal † But k I am appoynted king by him ouer Sion his holie hil, 6 reigne in his preaching his precept.

kingdome the Church.

l God the Father speaketh † The l Lord said to me; Thou art my m Sonne, I this day haue 7 begotten thee.

to in God the Sonne.

n Christ as † Aske of me, and I wil geue n thee the Gentiles, for thyne inheritance, and thy possession o the endes of the earth.

Church for his inheritance. o Spred through the whole world.

Act. 13.
Heb. 1.
O. 5.

† And

*Apoc. 2.
19.*

- 9 † Thou shalt rule them " in p a rod of yron, and " as a potters vessel thou shalt breake them in peeces. [ible
 10 † And q now " ye kings vnderstand: " take instruction you that iudge the earth. q A prophecie that kinges
 11 † Serue our Lord in r feare: and " reioyce to him with trem- r None is
 bling. secure before death.
 12 † Apprehend discipline lest sometime our Lord be wrath, and f Some fal
 you perish out of the iust way. [from the way of saluation.
 13 † When his wrath t shal burne in short time, blessed are al, t God wil
 that trust in him. iudge iustly

*in the end of this short life both the euil and good.
 So this Psalme concludeth with the ninth key.*

ANNOTATIONS. PSALME. II.

2. *Kinges and Princes against Christ.*] VVhen Christ, and his Apostles preached the Gospel, both Iewes and Gentiles, with their Princes, Kinges, and Emperors most furiously resisted, but al in vaine. For they could not hinder the wil and powre of God. But the more they persecuted, the more was increased the zeale, and number of Christians.

Persecution cannot hinder the glorie of Christ.

*in hunc
 psal.*

8. *The gentiles thyn inheritance.*] By this promise of God to Christ, S. Augustin conuincd the Donatistes; & in them the Protestantes, that say, the Church of Christ failed, and became smal, or inuisible; as though Christ the Sonne of God, could sometimes lose his inheritance, which is the Catholique Church, gethered of the Gentiles, and his possession extended to the endes of the earth.

The Church neuer faileth.

9. *As a potters vessel.*] If a potters vessel (saith S. Ierom *in hunc psal. tom. 8.*) be broken whiles it is soft, it may easily be repaired, 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.*

Customs in sinne more hardly cured.

10. *Ye kinges vnderstand.*] Not onlie innumerable other people of al nations, but also after a while, Kinges and Emperors beleued in Christ. And such as at first persecuted, became most Christian, Catholique, Defenders of the faith.

Kinges conuerted to Christianitie.

10. *Take instruction you that iudge the earth.*] Petilianus, Gaudentius, & other Donatistes inuycyghing against Christian Kinges, for punishing heretikes, most falsly auoched, that Christianitie neuer found kinges but inuious, enemies, and persecuters. To whom S. Augustin answereth in feuerall bookes, that Christian Kinges, 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 kinges are instructed, and know it is their dutie, in the seruice of God, to defend the Church against Heretikes, and other Infidelles. And it is the proprietie of Apostataes to fauour heretikes. So good Constantine the great maintained Catholique vnitie; and Iulian the Apostata to make greater diuision, tooke Churches from Catholiques, and gaue them to Donatites,

Defend Catholiques and punish heretikes.

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

*Ad Petil. li. 2.
 c. 92.
 Ad Gaud. li. 2. c. 26.*

to nourish dissention, and so to ouerthrow all Christians. But God still protecteth the true Church, against all such fittles, and malicious deuises: because it is Christs inheritance.

loy and feare.

II. *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 seuerie iudgement. The one is a remedie against desperation: the other against presumption.

Dauid persecuted by his sonne.

The 8. key.

PSALME. III.

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

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

2 O God let me know how grievously I haue sinned. **L**ORD a why are they b multiplied that trouble me? manie 2 *Ioan. 21*
rise vp against me.

b that all Israel (1. Reg. 15. v. 13.) with all their hart foloweth Absalom. So against Christ, the Priestes, the People, & Gentles all conspired.

c my life d be † Many say to c my soule: There is d no saluation for him in 3
can not escape his God.

e But I a- † But e thou Lord art my protectour, my f glorie, & exalting 4
uouch that g my head.

God alwaies defendeth me, f geuing me victorie,
g & confirming my kingdom.

h heauen. † With my voice I haue cried to our Lord: and he hath heard 5
me from his b holie hil.

i I lay downe † "I haue i slept, and haue k bene at rest; and haue l risen vp, 6
k and rested because our Lord hath taken me.

in expectation of thy helpe. l And am deliuered. Christ dyed,
was buried, & rose againe.

m I know † I wil not feare thousandes of people compassing me: m a- 7
thou wilt help rise Lord, saue me my God.

me, and so l beseech thee to do.

n The strength † Because thou hast stroken all that are my aduersaries without 8
and furie. cause: thou hast broken the n teeth of sinners.

o health and † Saluation o is our Lordes: and thy p blessing vpon thy 9
fastie cometh p people.

from God. p Abundance of grace promised to Gods seruantes.

ANNOTATIONS. PSALME. III.

1. *Psalme of David.*] All Interpreters agreeably teach, that king David made not the titles, which are before the Psalmes. Neuertheless they are authentical, as endorsed by the Holie Ghost. And it is most probable Esdras added those titles which are in the Hebrew: and the Sequentie interpreters writte the other, in their Greke Edition. Both which S. Ierom translated into Latin.

Titles of the Psalmes added by Esdras and the Septuagint.

In these titles five things may be noted. First, the former two having no title at all, the general name of Psalme, common to all, is particularly appropriated to some, and other names to others. VVhich in all are twelue. to witte: Psalme Inscription, Prayer, Canticle, Psalme of Canticle, Canticle of Psalme, Hymne, Testimonie, Vnderstanding, Praise of Canticle, Alleluia, & Gradual Canticle. Secondly, in the titles of some Psalmes are the names of certaine persons, which by S. Augustins judgement, cited in the Proemial Annotations, and others, pro- ueth not the same persons to be authores 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 Octaua. For presses,* and the like, all which we shal briefly explicate, where they first occurre.

Five things to be noted in the titles.

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

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

VVhy this is called the Psalme of David.

1. *VVhen he fled from the face of Absalom.*] Here the time is signified, when this Psalme was made, to witte, immediatly after the ouerthrow of his rebellious sonne Absalom, mentioned. *2. Reg. 18.* before his returne to Ierusalem. For albeit of humane, natural, and fatherlie affection, he greatly lamented the death of his sonne, yet he rendered thankes and praises to God, as reason and dutie bond him.

The time and occasion of making this Psalme.

6. *I haue slept, and haue benne at rest, and haue risen vp.*] King David by his sleeping in perfection, and by his resting, and deliuerie from his persecuters, prefigured Christs Death, Burial, & Resurrection. As appeareth, *Ioan. 2. v. 22.* VVhere the Euangelist saith: that after Christs Resurrection, *his disciples beleued the scripture*, to witte, this and other like prophecies. For otherwise the old Testament doth not so expressly declare such Mysteries, as the Gospel doth: but one thing in the proper, and grammaticall signification of the wordes, and another thing, in shadowes and figures, and both literal. VVhereupon S. Gregory teacheth (*li. 20. c. 1. Moral*) that holie Scripture (amongst other incomparable excellences) surpasseth all other doctrines, in the verie maner of speaking: because by one and the same speech, it reporteth a thing donne, and proclameth a Mysterie: so relating things past, that with the verie same wordes, it foresheweth things to come.

King David prefigured Christ.

The same Scripture hath diuers literal senses.

PSALME. IIII.

The holie prophet teacheth, by his owne example, to flee to God in all tribulation. 3. that other refugies are insufficient, 9. and Gods helpe most assured.

Confidence in God necessary
The 7. key.

a In an instru Vnto " the end, in *a* songes, the Psalme *b* of Dauid. 1
ment apt for verses. *b* This Psalme pertyneith to the beloued, signified by the
 word Dauid. *S. Aug. li. 17. c. 14. ciuit. S. Beda in Psal.*

c *When* **W**HEN *c* I inuocated, the God of my iustice heard me: 2
Saul vniustly **W** in *d* tribulation thou hast enlarged to me. *e* Haue
persecuted mercie on me, and heare my prayer.
iust Dauid, God heard his prayers. *d* being straitly beseged (1. Reg. 23. 26.)
e Likewise helpe me when soeuer I shal neede.
f Why do you † Ye sonnes of men how long are you of *f* heauie hart? why 3
stil harden loue you *g* vanitie, and seeke *h* lying?
your hartes? *g* honour, and transitorie glorie, *h* false and deceitful riches?
i Euery godly † And know ye that our Lord hath made his *i* holie one 4
soule. *k* Rich *k* meruelous: *l* our Lord wil heare me, when I shal crie to
 with vertues. him.
l Euerie iust *soule* hath confidence in God, that he wil heare his crie.
m Iust anger † Be ye *m* angrie, and *n* sinne not: the things that you say in 5
is good & ne- o your hartes, in your *p* chambers be ye sorie for.
cessarie agast sinne. *n* but then is most neede to beware not to excede in passion.
haue therfore a continual purpose neuer to sinne. *o* Enil cogitations.
p bewaile & repent before you sleepe.
q Not only † Sacrifice ye the " sacrifice of *q* iustice, and hope in our Lord. 6
external but Manie say: *r* Who sheweth vs good things?
most especially internal sacrifice of iustice, and obseruation of Gods command-
ments is most necessarie x The solide rewardes promised by God?
l reason and † The slight of thy countenance o Lord is signed vpon vs: thou 7
grace are hast geuen t gladnesse in my hart.
freely geuen to man, wherby he may know that God wil reward the iust. Heb. II. v. 6.
t *Wherin a* iust man inwardly reioyceth.
v. w. x. For † By the fruite of their *v* corne, and *w* wine, and *x* oile they 8
example and are multiplied.
in figure of heauenlie rewardes, God gaue temporal wealth in the old testament.
y In this con- † In *y* peace in the selfe same I wil sleepe, and rest: 9
fidēce the iust may rest contented.
z God so pro- † Because thou Lord hast *z* singularly settled me in hope. 10
uiseth euerie iust person in particular.

Ephes. 4:

ANNOTATIONS. PSALME. IIII.

The significa- *1.* Vnto the end.) The Hebrew word *Lammatsfa*, signifieth to him that over-
 tion of this cometh. And so the Hebrews interpret, that the Psalmes, which haue this
 word in their titles, were directed either to him, that excelled others in skill of
 musike;

1. PAR. 15. musike; or had authoritic ouer other musitians: or to him, whose office was to sing victories and triumphes. But the Latin, according to the Greeke, hath in phrase, *To the finem, Vnto the end.* which (most commonly signifying perpetuic, or continuance vnto the end of anie thing) in the titles of the Psalmes rather signifieth, that the matter conteyned in the Psalme, pertaineth to future times, or persons; especially to the new Testament. And so S. Augustin expoudeh it here of Christ, who is *the end (or perfection) of the law.* Not that the principal contentes belong to Christ, in his owne Person, but to his mystical bodie the Church, and faithful people, whom the Prophete here teacheth to haue confidence in God, moderation in their affections, & patience in tribulation, which is the seuenth 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 seruantes, through his grace, may also overcome it.

6. *sacrifice of Iustice.*] Not only external Sacrifice of diuers kindes, were necessary in the law of nature, and of Moyles, 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 sortes. 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.*) *Immolato 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 Master, we must render faith and beleefe, in al that he proposeth; as to our Father, hope, confidence, & reuerential feare; as to our Lord and King, payment of tribute, that is obseruation of his law and commandments; as to our Captaine, the trauel of warfare in this life; as to our Phisitian, patience and toleration, when he cureth our woundes, by chastisement for sinnes; as to our Spouse, chastity of body and mind, fleeing al carnal and spiritual fornication; as to our Freind, frequent conuersation in al actes of deuotion. VVe owe to our selues, that seing we consist of soule and bodie, we keepe due subordination, that the soule and reason command, & the bodie, and inferiour appetite obey: as the seruant must obey his master, and the handmaide her mistress. VVe owe to our neighbour, loue from the hart, instruction also from the mouth; and assistance by our helpe, according to his necessitie, and our abilitie; yea though our neighbour be our enemy. But to other enemies contrary things are due. To the world, contempt: because the goodes of this world are smal, few, shorte, vncertaine, deceitful, not satisfying the mind, and mixed with manie euils and dangers. To the flesh we owe chastisement, and daylie care, so to feede it, that it serue the soule, & rebel not. To the diuel we must render the shame, that cometh by sinne, acknowledging our faults, and al trutnes, and so returne vpon him *al vanitie and lying,* wherewith 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 dishonoreth God. He that thus offereth *sacrifice of iustice,* may instly (as it foloweth in the Psalme) hope (yet not in him selfe but) in our Lord. And lest anie should pretend ignorance, saying: *why sheweth (or teacheth) vs good thinges?* as though they lacked instruction, the Prophete 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 will reuward his seruantes. *Heb. 11.*

phrase, *To the end* in the titles of Psalmes.

Three spiritual sacrifices necessary.

Of penance, Iustice. Praise.

VVhat 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 reuwardeth.

PSALME. V.

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

a The faithful iust soule that ouercōmeth. **†** Vnto the end, for a her that obtaineth the b inheritance. 1 The Psalme of Dauid. her enimies by vertue. b eternal glorie.

6 The praier of the whole Church, or of **R**ECEIVE ō Lord c my wordes with thine cares, vn- 2 derstand my crie. *anic faithful (euer beloved) soule.*

d Gods helpe is presently granted of his good of his **†** Attend to the voice of my prayer, my king and my God. 3 **†** Because I wil pray to thee: Lord in d the morning thou wilt 4 heare my voice. *part, though it be sometimes differred for the more good of his seruantes.*

e Before al other affayres we must pray **†** In e the morning I wil stand by thee and wil see: because 5 thou art " not a God that wilt iniquitie. *to God. s. Ciprian. in sine ora. Dominica.*

f The wicked and wickednes haue noe **†** Neither shal the malignant f dwell neere thee: neither shal 6 the vniust abide g before thine eies. *conuersation with God. g in the day of iudgement.*

h by final sentence of eternal dānation. **†** Thou hatest al that worke iniquitie: thou wilt h destroy al 7 that speake lie.

i Not in mans powre, but in Gods mercie **†** The bloudie and deceitful man our Lord wil abhorre: 8 **†** But I in the multitude of i thy mercy. I wil enter into thy 9 house: I wil adore toward k thy holic temple in thy l feare. *must the iust man trust. k In the Church of God. l with reuential feare as in Gods presence.*

m No true nor sōsde goodnes in the **†** Lord conduct me in thy iustice: because of mine enimies direct my way in thy sight. *wicked. n They thinke nothing but vanitie, and mischiefe.*

oyelding lct- **†** Their throte is an o open sepulchre, they did p deceitfully 11 *some stinck,* with their tongues, q iudge them o God. *bitternes, and rancor, p yet they flatter w:th feained good wordes.*

q *Albeit the iust desire the conuersion of the wicked, yet if they wil not repēt, 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 faile 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 dwell in them. And al that loue thy name r' *The iust shal glorie in thee, because thou wilt r' blesse the iust.* *shal receiue*
- 14 † Lord, as with a shield of thy good wil, thou hast crowned vs. *sentence of eternal glorie.*

ANNOTATIONS. PSALME. V.

5. *Not a God that vvilt iniquitie.*] Seing God vvil not iniquitie, as these wordes testifie in plaine termes, it foloweth necessarily, that he is not author, nor cause of anie sinne For God doth nothing conararie to his owne wil. But he hateth iniquitie, and in respect thereof *hateth al that vvorkes iniquities*, as the authours of iniquity, though he loueth them as his creatures and of his part requireth their saluation. God is not author nor cause of sinne.

PSALME VI.

Dauids earnest and hartie praier after he had grievously sinned. 5. which being grounded in filial, not seruil feare, 9. concludeth with assured hope, and confidence in Gods mercie.

A patheticall praier of a sinner & the first penitential Psalme. the 7. key.

Psal. 37.

- 1 † Vnto a the end in songs, the Psalme of Dauid' for the octauc. a *This Psalme*
- 2 **L**ORD, b rebuke me not in" thy furie; nor c chastise me in b *condemne-*
" thy wrath. [*pertheyneith also to penitentes in the new testiment.*
- 3 Haue mercie on me Lord, because I am weake: d heale me d *Gene me the*
Lord, because al e my bones be troubled. [*medicines of grace.*
- 4 † And my soule is f troubled exceedingly: but thou Lord g how f *with feare*
long? [*of thy iust wrath. g leauest thou me in this calamitie?*
- 5 h † Turne thee o Lord, and i deliuer my soule: saue me h *Skew a-*
for k thy mercie. [*gaineth thy fa-*
- uorable contenance. i from this fearful affliction.*
- 6 † Because there is not in l death, that is mindful of thee: and l *This life is*
in m hel who shal confesse to thee? [*the time of re-*
- penance, after death no cenuerfion. m In hel nothing but blasphemie.*
- 7 † I n haue labored in my fighting, I o wil euerie night washe n *I haue in*
ny bed; I wil p water my couche with my teares. [*part lameted.*
- o I wil adde more sorow & penance. p I wil persist in my penance, til I be thoroughly watered with thy grace.*
- † My

q my eyes are † My q eye is troubled for furie: I haue waxen r old s among 8
dinnie with al myne enemies.

weeping, for feare of thy iust iudgement. r my heares are gray with sorrow.

(wherat myn enemies reioyce.

t After due † t Depart from me al ye that worke iniquitie: because our 9
sorrow the true Lord v hath heard the voice of my weeping.

penitent hath confidence in God, against his enimies.

v VVil most certainly accept of true repentance.

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

w These are † Let al myne enemies be w ashamed, & very sore troubled: let 11
not imprecations be conuerted and asha med very quicly.

tions, but threatninges, that the wicked ma yamend, or els
predictions if they persist in sinne.

Mat. 7.

Or 25.

Luc. 13.

ANNOTATIONS. PSALME. VI.

The octaue
hgnifieth the
world to
come.

1. For the octaue.] Literally it semeth that the Psalmes which haue For the
octaue, in their titles, were to be song on an instrument of eight stringes. So the
Caldee paraphasis translaceth. *In citharis octo chordarum: in Citherns of eight stringes.*
But prophetically S. Augustin, & others expound it, to perteine to the Resur-
rection in the end of this world. So Dauid, and al penitent sinners bewaile their
sinnes, and do penance in this life, for the octaue, that is for the world to come.

Hel for some
sinners.
Purgatorie
for others.

1. In thy fury, nor in thy vwrath.] By furie is signified diuine iustice, irreuocably
condemning the wicked to eternal damnation: by vwrath, Gods fatherlie
chastisement correcting sinners, whom he sauerh. VVherupon S. Gregorie tea-
cheth, that the faithful soule not only feareth furie, but also wrath: because
after the death of the flesh, some are deputed to eternal tormentis, some passe to life through
the fire of purgation. VVhich doctrine the same holy father confirmeth, by the
iudgement of S. Augustin more ancient. VVho likewise affirmeth, that al those
which haue not laide Christ their fundation, are rebuked in furie, because they
are tormented in eternal fire: and those which vpon right fundation (of true
faith in Christ) haue built vwood, hay, stubble, are chastised in wrath, because
they are brought to rest of beatitude, but purged by fire. Let therefore the faith-
ful soule (considering what she hath donne, and contemplating what she shal
receiue) say: *Lord rebuke me not, in thy furie: nor chastice me in thy vwrath.* As if
she said more plainly: This only with my whole intention of hart, I craue, this
incessantly with al my desires I couete, that in the dreadful iudgement, thou nei-
ther strike me with the reprobate, nor afflict me with those, that shal be purged
in burning flames. Thus S. Gregorie, in 1. Psalm penitent. v. 1.

in Psal.

37.

1. Cor. 3.

PSALME VII.

Dauids prayer
in tribulation.
the 8. key.

Dauid in confidence of his iust cause, and vaint persecution. prayeth for
Gods helpe, 7. and iust rvenge of his enemies. 15. describing their
malitious intention, and ruine.

The Psalme of Dauid which he song to our Lord, for the 1
a This Chusi wordes of a Chusi the sonne of Iemini. (2. Reg. 16.)

defeated the counsel of A. hisophel. as S. Aug. S. Basil & S. Chris. expound it. The

- 2 † **O** Lord my God I haue hoped in thee: saue me from
al that persecute me, and deliuer me.
- 3 † Lest sometime *b* he as a Lyon violently take *c* my soule,
whiles there is none to redeme, nor to saue.
God doe not resist and hin der him.
- 4 O Lord my God if I haue done *d* this, if there be iniquitie
in my handes; [*myne enemies fayne & obiect* *d* *Such euil as*
e Let me not
e If I haue rendred to them that repayd me euils, let me wor-
thely fal *e* emptie from myne enemies. [*haue the victorie* *e* *of them.*
6 † Let the enemy 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*
wish ignomi-
7 † Arise Lord in thy wrath: and *g* be exalted in the coastes
of myne enemies. *g* *shew thy*
powre.
And arise o Lord my God in the *h* precept which thou hast co-
8 manded: † and a *z* sinagogue of peoples shal compasse thee. *h* *Seeing thou*
diddest com-
[*mand 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 in-*
[*crease of faithful* *people.*
Iudge me o Lord according to *l* my iustice, and according to
my innocencie *m* vpon me. [*against my particular* *l* *my iust cause*
m *let fal*
10 † The wickednesse of sinners shal be consumed, and thou
shalt direct the iust, which searchest the hart and raynes o God. *m* *upon me.*
11 † My iust helpe is from our Lord, who saueth those that
be right of hart.
- 12 God is a iust iudge, strong, & patient: is he angrie *n* euerie day?
[*not punish al sinners presently, but often* *n* *God doth*
differreth.
13 † *o* Vnlesse you wil be conuerted, he shal shake his sword,
he hath bent his bow, and prepared it. *o* *expecting if*
they wil amend
14 † And in it he hath prepared the vessels of death: he hath
made his arrowes for them that burne.
- 15 † Behold *p* he hath bredde with iniustice: he hath conceiued
forow, and brought forth iniquitie. [*purposing iniustice, conceiueth enuie, and bringeth forth* *p* *The iniuri-*
ous persecutor
iniquitie.
16 † He hath opened a pit, and digged it vp: and he is fallen into
the diche, which he made. *q* *Enuie, &*
desire to hurt
17 † His *q* sorrow shal be turned vpon his head: and his ini-
quitie shal descend vpon his crowne. [*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.

1. Par.
28.
Iere. II.
17.

Isa. 59.
Iob. 15.

Chriffs Incar-
nation.
The 5. key.

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

a *Belonging to the newe* † Vnto a the end b for " presses, the Psalme of Dauid. 1
c *God the lord of al by crea- tion, is our singular lord,* † Out of the mouth of e infantes and sucklings, thou hast 3
e *fulfilled whē Christ coming into Ierusalem, children sang Ozanna* † Because I shal see thy heauens, the workes of thy fingers: 4
Mat. 21.

† **O** LORD c our Lord, how meruelous is thy name in the a whole earth ! Because thy magnificence is eleuated, a- boue d the heauens. that belene and trust in him. d *God more excellent then the heauens, he being the creator, they a creature.*

† Out of the mouth of e infantes and sucklings, thou hast 3 perfected praise because of thine enemies, that thou mayest de- stroy the enimie and reuenger.

Mat. 21.

† Because I shal see thy heauens, the workes of thy fingers: 4 the moone and the starres, which thou hast founded.

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

† Thou hast f minished him a litle lesse then Angels; with 6 f *The Sonne in assumed humāe nature* † Thou hast f minished him a litle lesse then Angels; with 6 g glorie and honour thou hast crowned him : became lesse then Angels.

Heb. 2.

g *But in him mans nature is exalted aboue Angels.*

h *Christ the Lord of al creatures.* † and hast appointed him h ouer the worke of thy handes. 7

i *yea of An gels.* † Thou hast subiected i al thinges vnder his feete, al k sheepe 3 and oxen : moreouer also the beastes of the field.

k *Not only al reasonable creatures, but al beastes, and other thinges obey him.*

Gen. 1.

† The sea and the Windes obey him. Mat. 8.

7. 27.

1. Cor. 15.

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

l *The same end & begin- ning signifie* † l O Lord our Lord, how meruelous is thy name in the 10 whole earth!

† 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.

ANNOTATIONS. PSALME. VIII.

1. *Presses.*] Most Hebrew Doctors say the word *Gittith*, may either signifie the place, where this Psalme was made, or the musical instrument, on which it was song. But most Christian Doctors expound it literally of Chriffs Passion.

whic

lyz. 63.

who was stretched on the Crosse, and al histacred blood pressed, and drawne out of his bodie. VWhich Metaphor Ifaias also vseth, demanding of Christ: VWhy 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, Christians are the grapes, Christian vertues are the wine. Namely patience, and fortitude in afflictions. VWhereby the good are purified, and seuered from amidst the reprobate, as wine is pressed out of the grapes, barreled, and laid vp in sellers, and † the huskes and carnels cast to hogges, or other beastes.

Morally it signifieth the struells of the Church militant.

Princia.

Gods prouidence in protecting the good and permitting euil.

The 3. key.

PSALME. IX.

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

- 1 † Vnto the end, for the *a* secrets of the sonne, the Psaline *a* Christs coming in humilitie, and Christians afflictions, are hidden from the world, in Gods prouidence.
- 2 I **W**IL *b* confesse to thee o Lord with al my hart: I wil tel *b* gene thanks
- 3 I wil be *c* glad and *d* reioyce in thee: I wil sing to thy name o *c* in mind.
- 4 † In *e* turning mine enemy backward: they shall be weake- *e* God repelleth the enemy, when man is not able to resist.
- 5 Because thou hast done *f* my iudgement and my cause: thou *f* A iust man hast sitte vpon the throne which iudgest iustice. *doth his endeuour, not of him selfe, but by Gods grace overcome: h the enemy.*
- 6 Thou hast rebuked the *g* Gentiles, and the impious hath per- *g* Al sinners rished: their *h* name thou hast destroyed for euer, and for euer called gentils, and euer. *because they were generally accounted wicked.*
- 7 † The *s*wordes of the enemy 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.
- 9 He hath prepared his throne in *i* iudgement: † & he wil iudge *i* iudicial seathe whole world in equitie, he wil iudge the people in iustice. *tes of men are often corrupted by Gods neuer.*
- 10 † And our Lord is made a refuge for the poore: an helper *k* God doth *k* in oportunities, in tribulation. *not presently*
- decise the good from afflictions: but when it is to their spirital proficte.*

- † And let them hope in thee that know thy name: because thou hast not forsaken them that seeke thee ô Lord.
- l** *His precepts which men ought chiefly to studie.* † Sing to our Lord, which dwelleth in Sion: declare his l *studies* among the Gentiles: 11
- m** *God remembereth the blood of Martyrs.* † Because he m requiring blood remembered them: he hath not forgotten the cry of the poore.
- n** *procured by mine enemies* † Haue mercie on me ô Lord: See my humiliation n by my 14 enemies.
- o** *In the publique view of the Church.* † Which exaltest me from the gates of death, that I may declare al thy prayes in o the gates of the daughter of Sion. 15
- p** *The wicked are intangled in the snares which they lay for others.* † I wil reioyce in thy saluation: the Gentiles are p fastened in 16 the destruction, which they made. In this snare, which they hid, is their foote taken.
- q** *In zeale of iustice not in desire of reuenge.* † Our Lord shal be known doing iudgements: the sinner is 17 taken in the workes of his owne handes.
- r** *By Gentiles is often under stood al great sinners. For the Iewes despised Gentiles: as the Romans did al Barbarous nations.* † q Let sinners be turned into hel, al nations that forget God. 18
- † Because to the end there shal not be obliuion of the poore 19 man: the patience of the poore, shal not perish in the end.
- r** *By Gentiles is often under stood al great sinners. For the Iewes despised Gentiles: as the Romans did al Barbarous nations.* † Arise Lord, let not man be strengthened: let the r Gentiles 20 be iudged in thy sight.
- s** *Suffer a tyrant to rule ouer them that thereby they may lerne what it is to vse others vniustly. It semeth to s. Augustine a prophecie that such as receiue not Christ, shal beleue Antichrist.* † Appoint Lord s a lawgeuer ouer them: that the Gentiles 21 may know that they be men.
- t** *The latter Hebrew Doctours.* † The 10. Psalm, according to t the Hebrewes.
- v** *In great persecution it semeth to the* † v Why Lord hast thou departed far of, despisest in oppor- 1 tunities, in tribulation? *weake, that God differreth his assistance very long.*
- w** *Extremely vexed & tormented. in deepe the* † Whiles the impious is proude, the poore is w set on fyre: 2 x they are caught in the counsels which they denise.
- x** *The Prophet answereth to the complaint of the iust, that wicked are caught in their owne snares.* † The Prophet answereth to the complaint of the iust, that 2 wicked are caught in their owne snares.
- † Because the sinner is prayes in the desires of his soule: an iust 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 iudgementes 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 do 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*
- 7 † Whose mouth is ful of cursing, and bitternesse, and guile: vnder his tongue labour and sorrow. *fal into any aduersitie but*
- 8 † He sitteth in waite with the rich in secrete places, to kil the innocent. *stil remaine without mi-*
- 9 † His eyes looke vpon the poore: he lyeth in wayte in secret, as a lyon in his denne. *serie or anie euil.*
- 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 him selfe, and shal fal 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 axalted: forget not the poore. *b The prayer of the iust in tribulation.*
- 13 † Wherefore hath the impious prouoked God? for he hath said in his hart; He wil not enquire.
- 14 † Thou seest, that thou considrest labour and sorrow: that thou mayest deliuer them into thy handes. 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 Gentiles shal perish from his land. *c ye vilest men.*
- 17 † Our Lord hath heard the desire of the poore: thy eare 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 him selfe vpon the earth. *e As the first workes of Christ in al humility and pacienes 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.*

Some diuide this Psalme into two. Sela 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 Doctors diuide this Psalme, beginning there the tenth, without anie new title: but only this word *sela*: VVhich the Septuagint, Theodotion, and Symmachus translate *Diapsalma*, that is, change of meeter, or musike, also pauise or rest in singing. Aquila whom S. Ierom rather approueth, translatheth *semper euer*. Some English Bibles omitte it, others leaue it in the text, not translating it into English. It semeth to most Interpreters to be added as a note to sturre vp attention. And it occureth 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, ioyne two in the 147. Psalme. So that al agree in the number of 150. Psalmes in the whole Psalter.

*Epist. ad
Marcel.*

*Anno.
1577.
1552.
1603.*

PSALME X.

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

Dauids freinaes aduising him to flee from the persecution of Saul, he answereth, that his trust is in Gods protection. 2. Though the persecutor be very malicious, 4. yet God wil ouerthrow him, 5. and deliuer the iust.

a *S. Augustin* Vnto a the end the psalme of David

applieth it to heretikes, perswading Catholiques to repare vnto their separate congregation, falsly calling it the mountayne.

b *Ye my freinaes* I TRUST in our Lord: how say b ye to my soule: Passie des say thus. I ouer vnto the mountayne as a sparrow?

c *Persecuters* † For behold sinners c haue bent the bow, they haue prepared their arrows in the quiuer, that they may shoote in and force, d the darke, at them that be right of hart.

d *falsly pretēd other causes against the innocent to destroy them.*

e *It is the maner of persecuters, and* † For they haue e destroyed the thinges, which thou didst per- 3 fite: but the iust what hath he done?

especially of heretikes, to destroy and pul downe that others haue built.

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

f *Though God seme to winke* † His eies haue respect vnto the poore: his f eiellides examine mine the sonnes of men.

or sleepe, yet his prouidence stil watcheth, and obserueth al mens actions.

g *Proueth by* † Our Lord g examineth the iust, and the impious: but he 6 tribulations. that b loueth iniquity, hateth his owne soule.

h *Continuāce in sinne bringeth damnation to the soule.*

i *God sparing* † i He shal rayne snares vpon sinners: fyre and brimstone, and 7 for the time blast of stormes the portion of their cuppe.

as last must needes of iustice punish seuerely.

Abac. 2.

