

Psalme 3

King Dauid recounteth his danger, when his fonne Abfalom Dauid
confpired againft him: 4. and thanketh God for his deli- perfuted by
uerie, 9. acknowledging al helpe to be from God. Miftically, his fonne. The
Chrifts perfecution, Death, Burial, and Refurrection. 8. key.

The Pfalme of Dauid, when he fled from the face
of Abfalom his fonne. (2. Reg. 15.)

Ioan. 2. **L**ord a)why are they b)multiplied that truble me?
manie rife vp againft me.
Many fay to c)my foule: There is d)no faluation
for him in his God.

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

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

6 I haue i)flept, and haue j)bene at reft; and haue
k)rifen vp, becaufe our Lord hath taken me.

7 I wil not feare thoufandes of people compaffing
me: l)arife Lord, faue me my God.

8 Becaufe thou haft f)roken al that are my aduerfaries
without caufe: thou haft broken the m)teeth of finners.

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

⁹ Saluation ^{a)}is our Lordes: and thy ^{b)}bleffing vpon thy people.

ANNOTATIONS

1 Pfalme of Daud.) Al Interpreters agreeably teach, that king Daud made not the titles, which are before the Pfalmes. Neuertheles they are authentical, as ended by the Holie Ghoft. And it is moft probable Efdras added thofe titles which are in the Hebrew: and the Seuentie interpreters writte the other, in their Greke Edition. Both which S. Ierom tranflated into Latin.

Titles of the Pfalmes added by Efdras and the Septuagint.

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

Fiue thinges to be noted in the titles.

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

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

VVhy this is called the Pfalme of Daud.

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

The time and occafion of making this Pfalme.

6 I haue flept, and haue benne at reft, and haue rifen vp.) King Daud by his fleeing in perfecution, and by his refting, and deliuerie from his perfecuters, prefigured Chrifts Death, Burial, &

King Daud prefigured Chrif.

^a Health and faftie cōmeth from God.

^b Abundance of grace promifed to Gods feruantes.

Refurrection. As appeareth, *Ioan. 2. v. 22.* VVhere the Euan-
 gelift faith: that after Christs Refurrection, *his disciples beleued*
the scripture, to witte, this and other like prophecies. For oth-
 erwife the old Testament doth not fo exprefly declare fuch Myfter-
 ies, as the Gofpel doth: but one thing in the proper, and gram-
 matical fignification of the wordes, and an other thing, in fhad-
 owes and figures, and both literal. VVhereupon S. Gregory
 teacheth (*li. 20. c. 1. Moral.*) that holie Scripture (amongft
 other incomparable excellences) fupaffeth al other doctrines, in
 the verie maner of fpeaking: becaufe by one and the fame fpeech,
 it reporteth a thing donne, and proclameth a Myfterie: fo relat-
 ing thinges paff, that with the verie fame wordes, it forefheweth
 thinges to come.

The fame Scrip-
 ture hath diuers
 literal fenfes.