

Psalme 4

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

Confidence in God neccessary. The 7. key.

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

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

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

Ephes. 4.

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

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

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

^a In an instrument apt for verfes.

^b This Pfalme perteyneth to the beloued, fignified by the word Daudid. *S. Aug. li. 17. c. 14. ciuit. S. Beda in Pfal.*

^c VVhen Saul vniuftly perfecuted iuft Daudid, God heard his prayers.

^d being ftraictly befeeged. *(1. Reg. 23. 26.)*

^e Likewise helpe me when foeuer I shal nede.

^f Why do you ftill harden your hartes?

^g honour, and tranfitorie glorie,

^h falfe and deceitful riches?

ⁱ Euery godly foule.

^j Rich with vertues.

^k Euerie iuft foule hath confidence in God, that he wil heare his crie.

^l Iuft anger is good & neccessarie agaift finne.

^m But then is moft nede to beware not to excede in paffion. Haue therefore a continual purpofe neuer to finne.

ⁿ Euil cogitations.

^o Bewaile & repent before you fleepe.

^p Not only external but moft efpecially internal facrifice of iuftice, and obseruation of Gods commandments is moft neccessarie.

^q The folide rewardes promifed by God?

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

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

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

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

ANNOTATIONS

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

1. Par. 15.
Rom. 10.

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

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

Three fpiritual facrifices neceffarie.

Of penance.
Iuftice.
Praife.

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

^b VVherin a iuft man inwardly reioyceth.

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

^d In this confidẽce the iuft may reft contented.

^e God fo promifeth euerie iuft perfon in particular.

(*Pfal. 49.*) *Immolate to God the sacrifice of praise.* Concerning the second proposed in this place: He offereth sacrifice of iustice, that rendereth to every one that is due. First to God as our Creator, a resignation of our felues, euen our liues, at his diuine pleasure; as to our Master, we must render faith and beleefe, in al that he proposeth; as to our Father, hope, confidence, & reuerential feare; as to our Lord and King, payment of tribute, that is obseruation of his law and commandments; as to our Captaine, the trauele of warfare in this life; as to our Phisitian, patience and toleration, when he cureth our woundes, by chafticement for finnes; as to our Spoufe, chaftity of body and mind, fleeing al carnal and spirital fornication; as to our Freind, frequent conuersation in al actes of deuotion. VVe owe to our felues, that feing we consist of foule and bodie, we keepe due subordination, that the foule and reason command, & the bodie, and inferiour appetite obey: as the seruant must obey his master, and the handmaide her mistris. 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 small, few, shorte, vncertaine, deceitful, not satisfying the mind, and mixed with many euils and dangers. To the flesh we owe chafticement, and daylie care, so to feede it, that it serue the foule, & rebel not. To the diuel we must render the shame, that cometh by sinne, acknowledging our faults, and al truthes, and so returne vpon him *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 Psalme) hope (yet not in him selfe but) in our Lord.

And lest any should pretend ignorance, saying: *vwho sheweth* (or teacheth) *vs good things*, 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 wil reward his seruantes. *Heb. 11.*

VVhat is due to God.

To our felues.

To our neighbour.

To our enemies.

The world.

The flesh.

The diuel.

To sinne.

Light of reason sheweth there is a God that rewardeth.