

Psalme 6

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

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

Vnto <sup>a</sup>the end in fongs, the Pfalme of Dauid <sup>♣</sup>for the octaue.

*Pfal. 37.*

**L**ord, <sup>b</sup>rebuke me not in <sup>♣</sup>thy furie; nor <sup>c</sup>chaftife me in thy wrath.

<sup>d</sup>Haue mercie on me Lord, becaufe I am weake: <sup>e</sup>heale me Lord, becaufe al <sup>f</sup>my bones be trubled.

<sup>4</sup> And my foule is <sup>g</sup>trubled exceedingly: but thou Lord <sup>h</sup>how long?

<sup>5</sup> <sup>h</sup>Turne thee Ô Lord, and <sup>i</sup>deliuer my foule: faue me for <sup>j</sup>thy mercie.

<sup>6</sup> Becaufe there is not in <sup>k</sup>death, that is mindful of thee: and in <sup>l</sup>hel who shal confesse to thee?

<sup>7</sup> I <sup>m</sup>haue labored in my fighting, I <sup>n</sup>wil euerie night washe my bed; I wil <sup>o</sup>water my couche with my teares.

<sup>8</sup> My <sup>p</sup>eye is trubled for furie: I haue waxen <sup>q</sup>old <sup>r</sup>among al myne enemies.

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

Mat. 7. &  
25. Luc. 15.

<sup>9</sup> a) Depart from me al ye that worke iniquitie: becaufe our Lord b) hath heard the voice of my weeping.

<sup>10</sup> Our Lord hath heard my petition, our Lord hath receiued my prayer.

<sup>11</sup> Let al myne enemies be c) ashamed, & very fore troubled: let them be conuerted and ashamed very quicly.

## ANNOTATIONS

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

The octaue signifieth the world to come.

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

Hel for ſome finners.

Purgatorie for others.

<sup>a</sup> After due forow the true penitent hath confidence in God, againſt his enimies.

<sup>b</sup> VVil moſt certainly accept of true repentance.

<sup>c</sup> Theſe are not imprecations, but threatninges, that the wicked may amend, or els predictions if they perfiſt in finne.