

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 ^athe end in fongs, the Pfalme of Dauid [♯]for the octaue.

Pfal. 37.

Lord, ^brebuke me not in [♯]thy furie; nor ^cchaftife me in thy wrath.

^dHaue mercie on me Lord, becaufe I am weake: ^eheale me Lord, becaufe al ^fmy bones be trubled.

⁴ And my foule is ^gtrubled exceedingly: but thou Lord ^hhow long?

⁵ ^hTurne thee Ô Lord, and ⁱdeliuer my foule: faue me for ^jthy mercie.

⁶ Becaufe there is not in ^kdeath, that is mindful of thee: and in ^lhel who shal confesse to thee?

⁷ I ^mhaue labored in my fighting, I ⁿwil euerie night washe my bed; I wil ^owater my couche with my teares.

⁸ My ^peye is trubled for furie: I haue waxen ^qold ^ramong al myne enemies.

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

Mat. 7. &
25. Luc. 15.

⁹ a) Depart from me al ye that worke iniquitie: be-
caufe our Lord b) hath heard the voice of my weeping.

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

¹¹ Let al myne enemies be c) ashamed, & very fore
trubled: 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
infrument of eight ftringes. So the Caldee paraphafis tranflateth.
In citheris octo chordarum: in Citherus of eight ftringes. But
prophetically S. Auguftin, & 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 signi-
fieth the world to
come.

2 In thy furie, nor in thy vvrath.) By *furie* is signified diuine
iustice, irreuocably condemning the wicked to eternal damnation:
by *vvrath*, Gods fatherlie chafticement 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. Auguftin more ancient.
VVho likewise affirmeth, that al thofe which haue not laide Chriff
their fundation, are rebuked in furie, becaufe they are tormented
in eternal fire: and thofe which vpon right fundation (of true
faith in Chriff) haue *built vwood, hay, stubble*, are chaftified in
wrath, becaufe 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) fay: *Lord rebuke
me not, in thy furie: nor chaftice me in thy vvrath.* As if she
said more plainly: This only with my whole intention of hart,
I craue, this inceffantly with al my defires I couete, that in the
dreadful iudgement, thou neither fstrike me with the reprobate,
nor afflict me with thofe, that shal be purged in burning flames.
Thus S. Gregorie, *in 1. Psalm. penitent. v. 1.*

Hel for some fin-
ners.
Purgatorie for oth-
ers.

^a After due forow the true penitent hath confidence in God, againft
his enimies.

^b VVil moft certainly accept of true repentance.

^c These are not imprecations, but threatninges, that the wicked may
amend, or els predictions if they perfitt in finne.