

Psalme 8

*God is magnified & praied for his meruelous worke of creatures, 5. but especially of mankind, fingularly exalted by the Incarnation of Chrift.*

Christs Incarnation. The 5. key.

Vnto <sup>a</sup>)the end <sup>b</sup>)for <sup>c</sup>)preffes, the Pfalme of Daudid.

**O** Lord <sup>c</sup>)our Lord, how meruelous is thy name in the whole earth! Becaufe thy magnificence is eleuated, aboue <sup>d</sup>)the heauens.

*Mat. 21.* <sup>3</sup> Out of the mouth of <sup>e</sup>)infantes and sucklings, thou haft perfected praife becaufe of thine enemies, that thou mayest deftroy the enemie and reuenger.

<sup>4</sup> Becaufe I shal fee thy heauens, the workes of thy fingers: the moone and the ftarres, which thou haft founded.

<sup>5</sup> What is man, that thou art mindful of him? or the fonne of man, that thou vifiteft him?

*Heb. 2.* <sup>6</sup> Thou haft <sup>f</sup>)minished him a litle leffe then Angels; with <sup>g</sup>)glorie and honour thou haft crowned him:

<sup>7</sup> and haft appointed him <sup>h</sup>)ouer the worke of thy handes.

*Gen. 1. v. 17.* <sup>8</sup> Thou haft fubiected <sup>i</sup>)al thinges vnder his feete,  
*1. Cor. 15.* al <sup>j</sup>)sheepe and oxen: moreouer alfo the beaftes of the field.

<sup>a</sup> Belonging to the newe Teftament.

<sup>b</sup> Suffering of Chrift, and of Chriftians.

<sup>c</sup> God the lord of al creation, is our fingular lord, that beleue and truft in him.

<sup>d</sup> God more excelent then the heauens, he being the creator, they a creature.

<sup>e</sup> Fulfilled whē Chrift coming into Ierufalem, children fang *Ozanna*  
*Mat. 21.*

<sup>f</sup> The Sonne in affumpted humāe nature became leffe then Angels.

<sup>g</sup> But in him mans nature is exalted aboue Angels.

<sup>h</sup> Chrift the Lord of al creatures,

<sup>i</sup> yea of Angels. *Heb. 2.*

<sup>j</sup> Not only al reafonable creatures, but al beaftes, and other thinges obey him. The fea and the windes obey him. *Mat. 8.*

<sup>9</sup> The birdes of the ayre, and fishes of the fea; that walke the pathes of the fea.

<sup>10</sup> <sup>a</sup>) Ô Lord our Lord, how meruelous is thy name in the whole earth!

## ANNOTATIONS

1 Prefes.) Moft Hebrew Doctors fay the word *Gittith*, may either signifie the place, where this Pfalme was made, or the mufical instrument, on which it was fong. But moft Chriftian Doctors expound it literally of Chrifts Paffion, who was ftretched on the Croffe, and al his facred bloud preffed, and drawne out of his bodie. VVhich Metaphor Ifaias alfo vfeth, demanding of Chrift: VVhy is thy clothing redde, and thy garments as theirs, that tread in the *vine preffe?* and anwereth in Chrifts perfon: I haue troden *the preffe* alone. S. Auguftin alfo applieth it morally to the Church, where Chrift is the vine, the Apoftles are the branches, & fpreaders (that is preachers) of the Ghofpel, Chriftians are the grapes, Chriftian vertues are the wine. Namely patience, and fortitude in afflictions. VVherby the good are purified, and feuered from amiddes the reprobate, as wine is preffed out of the grapes, barreled, and laid vp in fellers, and the huskes and carnels caft to hogges, or other beaftes.

*Ifa. 63.*

*vinacia.*

Prefes signify Chrifts Paffiõ.

Morally it fignifieth the trauels of the Church militant.

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<sup>a</sup> The fame end & beginning signifie that as God was meruelous in creating man in fo happie ftate, that if he would, he might haue auoyded both finne & death: fo he is meruelous in that he fo rewardeth the bleffed in the refurrection, that they can neither finne nor dye.