

Psalme 9

*The Church prayeth God for her protection, 4. in repelling the enemies force, 8. in punishing the wicked, and rewarding the iuft.*

Gods  
prouidence in  
protecting the  
good and per-  
mitting euil.  
The 3. key.

Vnto the end, for the <sup>a</sup>fecrets of the fonne, the Pfalme of Dauid.

**I** wil <sup>b</sup>confesse to thee Ô Lord with al my hart: I wil tel al thy meruelous thinges.

<sup>3</sup> I wil be <sup>c</sup>glad and <sup>d</sup>reioyce in thee: I wil fing to thy name Ô moft High.

<sup>4</sup> In <sup>e</sup>turning mine enimie backward: they shal be weakened, and perish before thy face.

<sup>5</sup> Because thou haft done <sup>f</sup>my iudgement and my caufe: thou haft fitte vpon the throne which iudgeft iuftice.

<sup>6</sup> Thou haft rebuked the <sup>g</sup>Gentiles, and the impious hath perished: their <sup>h</sup>name thou haft deftroyed for euer, and for euer and euer.

<sup>7</sup> The fwordes of the enimie haue fayled vnto the end: and their cities thou haft deftroyed.

<sup>8</sup> Their memorie hath perished with a found: and our Lord abideth for euer.

He hath prepared his throne in <sup>i</sup>iudgement: <sup>9</sup> & he wil iudge the whole world in equitie, he wil iudge the people in iuftice.

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<sup>a</sup> Chrifts coming in humilitie, and Chriftians afflictions, are hidden from the world, in Gods prouidence.

<sup>b</sup> Geue thanks,

<sup>c</sup> in mind,

<sup>d</sup> and bodie.

<sup>e</sup> God repelleth the enimie, when man is not able to refift.

<sup>f</sup> A iuft man doth his endeuour, not of him felfe, but by Gods grace ouercometh the enimie.

<sup>g</sup> Al finners called gentils, becaufe they were generally accounted wicked.

<sup>h</sup> The vaine glorious fame of finners partly decayeth in this world but moft efpecially in the world to come.

<sup>i</sup> Iudicial feates of men are often corrupted but Gods neuer.

<sup>10</sup> And our Lord is made a refuge for the poore: an helper <sup>a)</sup>in opportunities, in tribulation.

<sup>11</sup> And let them hope in thee that know thy name: because thou hast not forsaken them that seeke thee Ô Lord.

<sup>12</sup> Sing to our Lord, which dwelleth in Sion: declare his <sup>b)</sup>studies among the Gentiles:

<sup>13</sup> Because he <sup>c)</sup>requiring blood remembered them: he hath not forgotten the crie of the poore.

<sup>14</sup> Haue mercie on me Ô Lord: See my humiliation <sup>d)</sup>by my enemies.

<sup>15</sup> Which exalteft me from the gates of death, that I may declare al thy prayfes in <sup>e)</sup>the gates of the daughter of Sion.

<sup>16</sup> I wil reioyce in thy saluation: the Gentiles are <sup>f)</sup>fastened in the destruction, which they made. In this snare, which they hid, is their foote taken.

<sup>17</sup> Our Lord shal be knowen doing iudgements: the finner is taken in the workes of his owne handes.

<sup>18</sup> <sup>g)</sup>Let finners be turned into hel, al nations that forget God.

<sup>19</sup> Because to the end there shal not be obliuion of the poore man: the patience of the poore, shal not perish in the end.

<sup>20</sup> Arife Lord, let not man be <sup>f</sup>trenghned: let the <sup>h)</sup>Gentiles be iudged in thy fight.

<sup>21</sup> Appoint Lord <sup>i)</sup>a lawgeuer ouer them: that the Gentiles may know that they be men.

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<sup>a</sup> God doth not presently deliuer the good from affliction: but when it is to their spirital profite.

<sup>b</sup> His precepts which men ought chiefly to studie.

<sup>c</sup> God reuengeth the blood of Martyrs.

<sup>d</sup> Procured by mine enemies.

<sup>e</sup> In the publike view of the Church.

<sup>f</sup> The wicked are intangled in the snares which they lay for others.

<sup>g</sup> In zeale of iustice not in desire of reuenge.

<sup>h</sup> By Gentiles is often vnderstood al great finners. For the Iewes defpifed Gentiles: as the Romans did al Barbarous nations.

<sup>i</sup> Suffer a tyrant to rule ouer them that thereby they may lerne what it is to vse others vniustly. It femeth to S. Auguftine a prophecie, that such as receiue not Chrif, shal beleue Antichrift.

The <sup>a</sup>10. Pfalme, according to <sup>a</sup>)the Hebreuves.

<sup>22</sup> <sup>b</sup>)Why Lord haft thou departed far of, depifefit in opportunities, in tribulation?

<sup>23</sup> Whiles the impious is proude, the poore is <sup>c</sup>)fet on fyre: <sup>d</sup>)they are caught in the counfels which they deuife.

<sup>24</sup> Because the finner is prayfed in the defires of his foule: and the vniuft man is bleffed.

<sup>25</sup> The finner hath exasperated our Lord, according to the multitude of his wrath he shal <sup>e</sup>)not feeke.

<sup>26</sup> There is no God in his fight: his waies are defiled at al time. Thy iudgementes are taken away from his face: he shal <sup>f</sup>)rule ouer al his enemies.

<sup>27</sup> For he hath fayd in his hart: I wil not be moued from generation vnto generation, <sup>g</sup>)without euil.

*Rom. 3.* <sup>28</sup> Whofe mouth is ful of curfing, and bitterneffe, and guile: vnder his tongue labour and forrow.

<sup>29</sup> He fitteth in waite with the rich in fecrete places, to kil the innocent.

<sup>30</sup> His eyes looke vpon the poore: he lyeth in wayte in fecret, as a lyon in his denne.

<sup>31</sup> He lyeth in wayte to take the poore man violently: violently to take the poore man whiles he draweth him. In his fnare he wil humble him felfe, and shal fal when he shal haue dominion ouer the poore.

<sup>32</sup> For he hath fayd in his hart: God hath forgotten, he hath turned away his face not to fee for euer.

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<sup>a</sup> The latter Hebrew Doctors.

<sup>b</sup> In great perfecution it femeth to the weake, that God differreth his affiftance very long.

<sup>c</sup> Extremely vexed & tormented.

<sup>d</sup> The Prophet anfwereth to the complaint of the iuft, that in deede the wicked are caught in their owne fnares.

<sup>e</sup> Not feeke to recouer Gods fauour.

<sup>f</sup> The wicked doth dominier for a time, and thinketh he shal do fo ftill.

<sup>g</sup> And neuer fal into any aduerfitie but ftill remaine without miferie or anie euil.

33 <sup>a)</sup>Arife Lord God, let thy hand be exalted: forget not the poore.

34 Wherefore hath the impious prouoked God? for he hath faid in his hart: He wil not enquire.

35 Thou feeft, that thou confidereft labour and forrow: that thou mayeft deliuer them into thy handes.

To thee is the poore left: to the orphane thou wilt be an helper.

36 Breake the arme of the finner and malignant: his finne shal be fought, and shal not be found.

37 Our Lord shal reigne for euer, and for euer and euer: ye <sup>b)</sup>Gentiles shal perish from his land.

38 Our Lord hath heard the defire of the poore: thy eare hath heard the <sup>c)</sup>preperation of their hart.

39 To iudge <sup>d)</sup>for the pupil and the humble, that man adde no more to magnifie him felfe vpon the earth.

## ANNOTATIONS

21 The 10. Pfalme.) After the 21. verfe the late Hebrew Doctors diuide this Pfalme, beginning there the tenth, without anie new title: but only this word *Sela*: VVhich the Septuagint, Theodotion, and Symmachus tranflate *Diapfalma*, that is, change of meeter, or mufike, alfo paufe or reft in finging. Aquila whom S. Ierom rather approueth, tranflateth *femper euer*. Some Englifh Bibles omitte it, others leaue it in the text, not tranflating it into Englifh. It femeth to moft Interpreters to be added as a note to fturre vp attention. And it occureth often, not only in the end of Pfalmes, but alfo in other places. For it is thrife in the third Pfalme. And therefore maketh no argument, that this Pfalme should be diuided. And thofe which diuide this into two, ioyne two in the 147. Pfalme. So that al agree in the number of 150. Pfalmes in the whole Pfalter.

Some diuide this Pfalme into two.

*Sela* a note of change, or of reft in mufike, or rather of attention.

All the Pfalmes are iuft 150.

*Epift, ad Marcel.*  
*Anno. 1577.*  
*1552. 1603.*

<sup>a</sup> The prayer of the iuft in tribulation.

<sup>b</sup> Ye vileft men.

<sup>c</sup> The iuft ought alwayes to be readie prepared in hart, to fuffer patiently al that shal happen vnto them.

<sup>d</sup> As the firft workes of Chrifft in al humility and patience were ftrange, and hidden to the world (*v. 1.*) fo his laft iudgement shal be in maiefty and manifelt to al in exalting the bleffed and fuppreffing the wicked.