

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 ^afecrets of the fonne, the
Pfalme of Daud.

I wil ^bconfeffe to thee Ô Lord with al my hart: I
wil tel al thy meruelous thinges.
³ I wil be ^cglad and ^dreioyce in thee: I wil fing to
thy name Ô moft High.

⁴ In ^eturning mineemie backward: they shal be
weakened, and perish before thy face.

⁵ Becaufe thou haft done ^fmy iudgement and my
caufe: thou haft fitte vpon the throne which iudgeft
iuftice.

⁶ Thou haft rebuked the ^gGentiles, and the impi-
ous hath perished: their ^hname thou haft deftroyed for
euer, and for euer and euer.

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

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

He hath prepared his throne in ⁱiudgement: ⁹ &
he wil iudge the whole world in equitie, he wil iudge the
people in iuftice.

^a Chrifts coming in humilitie, and Chriftians afflictions, are hidden
from the world, in Gods prouidence.

^b Geue thanks,

^c in mind,

^d and bodie.

^e God repelleth the enimie, when man is not able to refift.

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

^g Al finners called gentils, becaufe they were generally accounted
wicked.

^h The vaine glorious fame of finners partly decayeth in this world
but moft efpecially in the world to come.

ⁱ Iudicial feates of men are often corrupted but Gods neuer.

¹⁰ And our Lord is made a refuge for the poore: an helper ^{a)}in opportunities, in tribulation.

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

¹² Sing to our Lord, which dwelleth in Sion: declare his ^{b)}ftudies among the Gentiles:

¹³ Because he ^{c)}requiring bloud remembred them: he hath not forgotten the crie of the poore.

¹⁴ Haue mercie on me Ô Lord: See my humiliation ^{d)}by my enemies.

¹⁵ Which exalteft me from the gates of death, that I may declare al thy prayfes in ^{e)}the gates of the daughter of Sion.

¹⁶ I wil reioyce in thy faluation: the Gentiles are ^{f)}fastened in the destruction, which they made. In this snare, which they hid, is their foote taken.

¹⁷ Our Lord shal be knownen doing iudgements: the finner is taken in the workes of his owne handes.

¹⁸ ^{g)}Let finners be turned into hel, al nations that forget God.

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

²⁰ Arife Lord, let not man be ftrenghned: let the ^{h)}Gentiles be iudged in thy fight.

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

^a God doth not presently deliuer the good from affliction: but when it is to their fpiritual profite.

^b His precepts which men ought chiefly to studie.

^c God reuengeth the blood of Martyrs.

^d Procured by mine enemies.

^e In the publike view of the Church.

^f The wicked are intangled in the snares which they lay for others.

^g In zeale of iuftice not in defire of reuenge.

^h By Gentiles is often vnderftood al great finners. For the Iewes defpifed Gentiles: as the Romans did al Barbarous nations.

ⁱ Suffer a tyrant to rule ouer them that thereby they may lerne what it is to vse others vniuftly. It femeth to S. Auguftine a prophecie, that fuch as receiue not Chrifft, shal beleue Antichrift.

The ^a10. Psalm, according to ^a)the Hebrews.

²² ^b)Why Lord hast thou departed far of, despisest in opportunities, in tribulation?

²³ Whiles the impious is proud, the poor is ^c)set on fire: ^d)they are caught in the counsels which they devise.

²⁴ Because the finner is prayed in the desires of his foul: and the virtuous man is blessed.

²⁵ The finner hath exasperated our Lord, according to the multitude of his wrath he shall ^e)not see.

²⁶ There is no God in his sight: his ways are defiled at all time. Thy judgments are taken away from his face: he shall ^f)rule over all his enemies.

²⁷ For he hath said in his heart: I will not be moved from generation unto generation, ^g)without evil.

Rom. 3. ²⁸ Whose mouth is full of cursing, and bitterness, and guile: under his tongue labour and sorrow.

²⁹ He sitteth in wait with the rich in secret places, to kill the innocent.

³⁰ His eyes look upon the poor: he lieth in wait in secret, as a lion in his den.

³¹ He lieth in wait to take the poor man violently: violently to take the poor man while he draweth him. In his snare he will humble him self, and shall fall when he shall have dominion over the poor.

³² For he hath said in his heart: God hath forgotten, he hath turned away his face not to see for ever.

^a The latter Hebrew Doctors.

^b In great persecution it seemeth to the weak, that God differeth his assistance very long.

^c Extremely vexed & tormented.

^d The Prophet answereth to the complaint of the just, that in deed the wicked are caught in their own snares.

^e Not see to recover Gods favour.

^f The wicked doth dominion for a time, and thinketh he shall do so still.

^g And never fall into any adversity but still remain without misery or any evil.

33 ^{a)}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 ^{b)}Gentiles shal perish from his land.

38 Our Lord hath heard the defire of the poore: thy eare hath heard the ^{c)}preperation of their hart.

39 To iudge ^{d)}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 *semper* 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 therfore 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.

Al the Pfalmes are iuft 150.

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

^a The prayer of the iuft in tribulation.

^b Ye vileft men.

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

^d As the firft workes of Chrift in al humility and patience were ftrange, and hidden to the world (*v. 1.*) fo his laft iudgement shal be in maiefty and manifest to al in exalting the bleffed and fuppreffing the wicked.