

Psalme 15

Chrift, by the mouth of Dauid, declareth his future victory, and triumph ouer the world, 9. and death.

Of Christs
victorie. The
5. key.

The ^a)incription of the title ^b)to Dauid him self.

Preferue ^c)me Ô Lord, because I haue hoped in thee.

³ I haue said to our Lord: Thou art my God, because thou ^d)needest not my goods.

⁴ ^e)To the faintes, that are in his land, he hath made al my willes meruelous in them.

⁵ Their infirmities were ^f)multiplied: afterward they ^g)made haft.

I wil not affemble their ^h)conuenticles of blood: neither wil I be mindful of their ⁱ)names by my lippes.

⁶ ^j)Our Lord ^k)the portion of myne inheritance, and of my ^k)cuppe: thou art he, that wil reftore myne inheritance vnto me.

⁷ ^l)Cordes are fallen to me in goodly places: for ^m)mine inheritance is goodlie vnto me.

⁸ I wil bleffe our Lord, who hath ⁿ)geuen me vnderftanding: moreouer alfo euen til ^o)night, my ^p)veines

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- ^a Stylographia signifieth a thing moft worthie to be noted, to witte, Chrifft crucified,
^b and moft worthie of the Prophets confideration.
^c Chrifft as man did often pray, as appeareth in the Gofpel.
^d Chrifts paffion was not needful nor profitable to God, but to man.
^e God fpeaketh shewing that Chrifft should make his meruelous charity knowen to his Apoftles, and other feruantes.
^f Men feeling their infirmities and miferies,
^g make haft in feeking remedies.
^h Sacrifices to idols shal ceafe in Gentiles.
ⁱ Their names shal be changed from heathen to be called Chrifftians.
^j Eternal glorie cōfifteth in feing God.
^k God is the reward of fuffering paines for Chrifft.
^l In diuifion of temporal inheritance, land is meafured by cordes: as *Iofue. 10.* fo portions in heauen are geuen with large meafure.
^m Chrifft alfo receiued al nations for his inheritance.
ⁿ Wifdome to make good election of fpiritual thinges rather then temporal.
^o Not only by day, but alfo by night.

haue rebuked me.

Act. 2. v. 25. 9 I ^a)forfaw our Lord in my fight alwaies: becaufe he is ^b)at my right hand, that I be not moued.

10 For this thing my hart hath beene glad, and my tongue hath reioyced: moreouer alfo my flesh shal reft in hope.

Act. 2. & 13. 11 Becaufe thou wilt ^d)not leaue my foule in ^e)hel: neither wilt geue ^d)thy holie one to fee corruption.

Thou haft made ^e)the waies of life knownen to me, thou shalt make me ful of ioy with ^f)thy countenance: delectations on thy right hand, euen to ^g)the end.

ANNOTATIONS

6 Our Lord the portion of myn inheritance.) Chrift whom the Iewes expected as an earthlie conquerour, that should aduance himself and them temporally in this world, was in dede, as the children and multitude called him, king of Israel. (*Ioan. 12.*) At which time (as also before) he exercifed temporal Iurisdiction, in correcting abufes in the Temple (*Mat. 21. Ioan. 2.*) And when Pilate demanded of him, if he were a king (*Ioan. 18. v. 37.*) he answered: *Thou faift, that I am a king.* For this I was borne, and for this came I into the world, that I should geue testimony to the truth. And though he answered withal, that his kingdom (to witte the poffeffion, and vse thereof) was not of this world, yet Pilate by Gods prouidence, writte the title, and would not alter it, IESVS of Nazareth King of the Iewes. But Christs chief inheritance, and reward of his merites is God himself, as here he professeth by his prophet Daud: which is also the only true & perfect inheritance of al Christs seruantes, vvhetherfore Clergy men more particularly professe the same, when they first enter into their spiritual ftate, addicting and dedication them selues to serue God in Ecclesiastical function, not for temporal inheritance, but for a better lotte, God himself, who is al Good, and most perfect

Chrift a King
fometimes ex-
ercifed temporal
iurisdiction.

God the proper in-
heritance of Chrift,
and Chriftians.

Clergie men
professe exprefly
to serue God, for
God him selfe not
for temporal prof-
ite.

^p Alfo my corporal paines geue me instruction.

^a Chrift had God continually before his eyes: euerie man ought to thincke frequently of God,

^b for God ftill protecteth the iuft.

^c In *limbo patrum*.

^d Christs body corrupted not in the graue.

^e Death and refurrection is the way to life.

^f Perfect glorie confifteth in feing God,

^g in eternity.

goodnes, true riches, and eternal inheritance. In which election of state to liue and ferue God in, euerie Clergie man sayth: *Our Lord is the portion of myn inheritance, and of my cuppe: Thou art he that vvil restore myn inheritance vnto me.* Man calleth it *his* inheritance, becaufe he was created to ferue God, and for his feruice to inherite God: which reward though he loft by finne, yet euerie one returning to Gods feruice, and perfeuering therein, recouereth by Chrif, new right and title to the fame inheritance, performing their duties in their feveral vocations. Some traueling in the world, but not louing it: others fequeftered from fecular affayres, duly adminiftring facred offices, more peculiarly called Diuine feruice.

Pfal. 61. v. 11.
1. Tim. 2. v. 4.

11 Not leaue my foule in hel.) How Caluin and Beza fomtimes corrupt this text, alwayes peruert the fenfe, and moft abfurdly oppofe them felues againft al ancient holie Fathers, concerning the Article of Chrifts defcending in foule into that part of hel called *Limbus patrū*, is largely noted *Gen. 37. Act. 2. & 1. Pet. 3.* Only here we may not omitte to aduertife the reader, that fome Proteftants Bibles permitting the word *hel* to remaine in the text, a latter Edition for *hel*, putteth *graue*, with this only note in the former place, that *this is chiefly meant of Chrif by whole Refurrection al his members haue immortality.* And *Act. 2.* they repete their new text by this paraphrafis: *Thou shalt not leaue me in the graue.* VVresting that which pertaineth to the bodie, rifting from the graue, to the foule, which was not at al in the graue, al the time the bodie lay there.

Proteftantes deny-
ing that Chrif
defcended into
limbus tranflate
graue for *hel*.

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