

Psalme 33

*King Dauid by his owne example being deliuered from danger, exhorteth al men to render thanks for Gods benefites, 12. shewing wherin iuftice confifteth, 16. and Gods fpecial prouidence towards the iuft.*

Gods prouidence.  
The 3. key.

To Dauid, when <sup>d</sup>he changed his countenance before <sup>a</sup>Abimelech, and he difmift him, and he went away. (1. Reg. 21.)

This Pfalme is alfo compofed in order of the Alphabet.

**I** <sup>b</sup>wil bleffe our Lord at <sup>c</sup>al time: his prayfe alwayes in my mouth.

<sup>3</sup> In our Lord <sup>d</sup>my foule shal be praifed: let the milde heare, and reioyce.

<sup>4</sup> Magnifie ye our Lord with me: and let vs exalt his name for euer.

<sup>5</sup> I haue fought out our Lord, and he hath heard me: and from al my tribulations he hath deliuered me.

<sup>6</sup> Come ye to him, and be illuminated: and your faces shal not be confounded.

<sup>7</sup> This <sup>e</sup>poore man hath cried, and our Lord hath heard him: and from al his tribulations he hath faued him.

<sup>8</sup> The <sup>f</sup>Angel of our Lord shal put in him felfe about them that feare him: and shal deliuer them.

<sup>9</sup> Taft ye, and fee that our Lord is fweete: bleffed is the man that hopeth in him.

<sup>10</sup> Feare <sup>g</sup>ye our Lord al ye his fainctes: becaufe there is no lacke to them that feare him.

<sup>a</sup> His proper name was Achis 1. Reg. 21. but al kinges of Paleftina were called Abimelech, as Pharao in Ægypt, Nabuchodonofor in Babylon.

<sup>b</sup> I prayfe God

<sup>c</sup> both in prosperitie and aduerfitie.

<sup>d</sup> When I ferue our Lord, my foule shal be praifed in his feruice.

<sup>e</sup> Euerie man be he how poore foeuer when he prayeth shal be heard.

<sup>f</sup> The proper guardian Angel of euerie one.

<sup>g</sup> With filial feare.

<sup>11</sup> The <sup>a</sup>)rich haue wanted, and haue bene hungrie:  
but they that feeke after our Lord shal not be diminished  
of any good.

<sup>12</sup> Come children, heare me: I wil teach you the  
feare of our Lord.

<sup>13</sup> Who is the man <sup>b</sup>)that wil haue life: loueth to  
fee good daies.

<sup>14</sup> ♦Stay thy tongue from euil: and thy lippes that  
they fpeake not guile.

<sup>15</sup> Turne away from euil, and do good: feeke after  
peace, and purfewe it.

<sup>16</sup> The eies of our Lord vpon the iuft: and his eares  
vnto their prayers.

<sup>17</sup> But the <sup>c</sup>)countenance of our Lord is vpon them  
that doe euil things: to deftroy their memorie out of the  
earth.

<sup>18</sup> The iuft haue cried, and our Lord hath heard  
them: and out of al their tribulations he hath deliuered  
them.

<sup>19</sup> Our Lord is nigh to them, that are of a contrite  
hart: and the humble of fpirit he wil faue.

<sup>20</sup> Manie are the tribulations of the iuft: and out  
of al thefe our Lord wil deliuer them.

Our Lord keepeth al their <sup>d</sup>)bones: there shal not  
one of them be broken.

The death of finners is verie il: and they that hate  
the iuft <sup>e</sup>)shal offend.

<sup>21</sup> Our Lord wil redeme the foules of his feruantes:  
and al that hope in him <sup>f</sup>)shal not offend.

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<sup>a</sup> The rich of this world fetting their mind vpon their wealth, are  
poore in fpiritual giftes.

<sup>b</sup> Euerie one defireth to be happie, but he in dede shal be happie,  
that fleeth from euil, and doth good.

<sup>c</sup> God feing al mens actiōs & intentions, wil render as they deferue.

<sup>d</sup> Though the iuft seme for a time to be forsaken, yet God that  
geueth them internal ftreingth, wil at laft reward and crowne in  
them his owne giftes.

<sup>e</sup> For their finne they are suffered to fal into more finne.

<sup>f</sup> Contrariwife thofe that accept of his grace, shal finally not offend.

ANNOTATIONS

1 He changed his countenance.) S. Auguftin by holie Dauids changing of his countenance, and by changing the king of Geth his name, who in the booke of kinges (where the hiftorie is recorded) is called Achis, and here Abimelech, gethereth that here is an hidden, and great Myfterie. VVhich he explicateth partly by interpretation of the Hebrew names, but more efpecially by Dauids changing of his countenance, which prefigured Chrif, eternal God becoming alfo man, and fo making great changes in the world. For as Dauid killed Goliath, and for his good act gotte enuie, fo Chrif killing the diuel, and humilitie in Chrifts mēbers killing pride, are

*Luc. 2.* perfecuted by the wicked. For Chrif was both to the ruine, and Refurrection of manie. He changed Sacrifice and Priefthood. The Iewes had facrifice according to the order of Aaron, in victims of cattle, and this was in myfterie. For there was not then the Sacrifice of the bodie and bloud of our Lord: which the faithful, and thofe that haue read the Gofpel do know, which Sacrifice is now fspread in al the round earth. A litle after the Sacrifice of Aaron is taken away, and the Sacrifice according to the order of Melchifedech begane to be. He therefore, *I know not vvho*, changed his countenance, Let it not be, *I know not vvho*, for our Lord IESVS Chrif is knowen. He would haue our health to be in his bodie and bloud. From whence did he commend his bodie and bloud? from his humilitie. For vnles he were humble, he would neither be eaten nor druncke. Behold his highnes: In the beginning was *the vvord*, and *the vvord* was with God, and God *the vvord*. Loe the euerlafting meate, and Angels eate it, fupernal powres eate it, celeftial fpirites eate it, and they eate, and are fatted, and the thing remaineth whole, which fatiateth and reioyceth them. How then hath the vvifdome of God fedde vs vvith the fame bread, the word made flefh and dwelt in vs: It were too long to recite this great Doctors vvhole difcourfe. He further fheweth that Chrif difmiffed the Iewes, and vvent from them to the Gentiles. Thou feekeft novv Chrif (faieth he) among the Iewes, and findeft him not: becaufe he hath changed his countenance. For they fticking to the facrifice according to the order of Aaron, held not the Sacrifice according to the order of Melchifedech, and haue loft Chrif: and the Gentiles haue begunne to haue him. Againe this holie father vvilleth vs to remember the Gofpel: VVhen our Lord IESVS Chrif fpake of his bodie, he faid: Vnles you eate the flefh of the Sonne of man, and drinke his bloud, you fhall not haue life in you: becaufe he had changed his countenance, this femed as furie, and madnes vnto them, to geue his flefh to be eaten of men, & his bloud to be drunke, therefore Dauid vvvas reputed madde before Achis, vvhen he faid: You haue brought this madde man vnto me. Doth it not feme madnes: Eate ye my flefh, and drinke my bloud? He femed to be madde, thus S. Auguftin. Neuer imagining

A fecret great miferie in the title of this Pfalme.

Some become vvorfe, fome better by Chrif. Sacrifice and Priefthood changed.

God moft high is become lovve.

He is our facramental meate. Chrif leaft the Iewes, & receiued the Gentiles.

The real prefence of Chrif in the Sacrament.

*Catech. Ro.*  
*p. 2. c. 3. q. 24.*

the figuratiue interpretation of our nevv Sacramentaries: vvho fay Chrif t gaue no more but a figure of his bodie & bloud, for then it had bene eafily vnderftood by the Capharnaites, and no fuch contradiction, nor murmuring had happened. Yet S. Auguftin faith more plainly, if more plaine may be: *Chrift caried himfelfe in his ovvne handes*. And hovv this can be done (bretheren) in man, vvho can vnderftand? For vvho is caried in his ovvne handes? A man may be caried in the handes of others, no man is caried in his ovvne handes. VVe find not hovv it can be vnderftood in Daudid, according to the letter: but in Chrif t vve find it. For Chrif t vvvas caried in his ovvne handes, vvhen geuing his verie bodie, he faid: This is my bodie. For he caried his bodie in his ovvne handes.

14 Stay thy tongue, &c.) Both thefe verfes, and frequent other places in the Pfalmes, fhev v plainly that iuftice confifteth not only in faith, but in abftayning from euil and doing good: yet requiring and prefuppoſing true faith, vvithout which no workes are aualable to iuftice, nor to euerlaſting life.

Not only faith but good vvorkes with faith iuftifie.