

Psalme 37

*King Daud, or anie other penitent, earnestly prayeth God to remitte his finnes, and mitigate the paines which he acknowledgeth him selfe to haue deserued, 12. lamenting the afflictions which he suffereth by such as sometimes were his freindes, 14. whose tentations he now resisteth, trusting in God, resigning himselfe to Gods wil, confessing his owne iniquitie, and humbly praying for Gods helpe.*

The third penitential Psalme.  
The 7. key.

A Psalme of Daud, in <sup>a</sup>)recordation of the fabbath.

**L**ord <sup>b</sup>)rebuke me not in thy furie: <sup>c</sup>)nor chaftife me in thy wrath.  
Because <sup>d</sup>)thy arrowes are fast sticked in me: and thou hast <sup>e</sup>)fastened thy hand vpon me.

<sup>4</sup> There is <sup>f</sup>)no health in my flesh, at <sup>g</sup>)the face of thy wrath: my bones haue no peace at <sup>h</sup>)the face of my

<sup>a</sup> In remembrance that by finne we lost the rest and peace, which man had in the state of innocencie; secondly we lost the peace of conscience; thirdly the rest and peace of eternal felicitie.

<sup>b</sup> Condemne me not to eternal paine:

<sup>c</sup> nor punish me in purgatorie fire; but purge me so in this life, that the purging fire be not needful. By which fire (saith S. Augustin) though some shal be saved (*grauior ramen erti ille ignis, quam quicquid potest homo pati in hac vita*) yet that fire shal be more greuous, then whatsoever a man can suffer in this life. S. Gregory also expoundeth this same place, as if Daud sayd thus: I know it wil come to passe, that after the end of this life, some shal be cleansed by purging flames, some shal be vnder the sentence of eternal damnation. But because I do esteeme that transitorie fire more intolerable then al present tribulation, I desire not only not to be rebuked in furie of eternal damnation, but also I feare to be purged in the wrath of transitorie correption. Thou therefore o Lord whom I serue in my spirite, whom I know to be the Sauour of al men, rebuke me not in furie of perpetual damnation, nor chaftife me in wrath of purging punishment. See *Annotat. Pfal. 6.*

<sup>d</sup> Afflictions of mind and bodie sent by thy iust iudgement.

<sup>e</sup> Thou hast strooke me with an heauie hand.

<sup>f</sup> I already feele in my flesh, in al my bones, and powres great affliction,

<sup>g</sup> confidering thy iustice,

<sup>h</sup> and my finnes.

finnes.

<sup>5</sup> Because mine iniquities are gone <sup>a</sup>)ouer my head:  
and as a <sup>b</sup>)heauie burden are become heauie vpon me.

<sup>6</sup> My <sup>c</sup>)fcarres are putrified and corrupted, because  
of my folishnes.

<sup>7</sup> I am become miferable, and am made <sup>d</sup>)crooked  
euen to the end: I went forowful al the day.

<sup>8</sup> Because <sup>e</sup>)my loynes are filled with illufions: and  
there is no health in my flesh.

<sup>9</sup> I am afflicted and am humbled excedingly: I  
<sup>f</sup>)rored for the groning of my hart.

<sup>10</sup> Lord, <sup>g</sup>)before thee is al my defire: and my gron-  
ing is not hid from thee.

<sup>11</sup> My hart is trubled, my ftrength hath forfaken  
me: and the light of mine eies, and the fame is not with  
me.

<sup>12</sup> My <sup>h</sup>)frendes, and my neighbores haue approached,  
& ftood againft me.

And they that were neere me, ftood far of: <sup>13</sup> and  
they did violence which fought my foule.

And they that fought me euils, <sup>i</sup>)fpake vanities:  
and meditated guiles al the day.

<sup>14</sup> But I as <sup>j</sup>)one deafe did not heare: and as one  
dumme not opening his mouth.

<sup>15</sup> And I became as a man not hearing: and not  
hauing reproofes in his mouth.

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- <sup>a</sup> Which are excedingly increafed, almoft ouerwhelming my fprite.  
<sup>b</sup> Sinnes no wafhed away be penance by their weight carie the foule  
into more and more wickednes.  
<sup>c</sup> Stil corrupting thofe partes which were whole before, as a peftered  
fore that is not cured.  
<sup>d</sup> Not able to goe ftreight to do anie good worke, being guiltie of  
greuous finne.  
<sup>e</sup> Concupifcence ftriuing in me.  
<sup>f</sup> From the forrow of my hart, my voice hath broken out into clam-  
our.  
<sup>g</sup> Ô God thou knoweft my defire, to be reftored to thy fauour.  
<sup>h</sup> Thofe that were my freindes and companions in finne are become  
myn enemies, because I forfake them:  
<sup>i</sup> fought by al meanes to intangle me againe.  
<sup>j</sup> I now renoüce al finne.

16 Because <sup>a)</sup>in thee ô Lord haue I hoped, thou wilt heare me ô Lord my God.

17 <sup>b)</sup>Because I faid: Left fometime mine enemies reioyce ouer me: and whiles my feete are moued, they fpeake great thinges vpon me.

18 Because I <sup>c)</sup>am readie for fcourges: and my forow is in my fight alwaies:

19 Because <sup>d)</sup>I wil declare my iniquitie: and I wil <sup>e)</sup>thinke for my finne.

20 But mine enemies liue, and are confirmed ouer me: and they are multiplied that hate me vniuftly.

21 They that repay euil thinges for good, <sup>f)</sup>detracted from me: because I folowed goodnes.

22 <sup>g)</sup>Forfake me not ô Lord my God, depart not from me.

Attend vnto my help, ô Lord the God of my faluation.

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<sup>a</sup> I now relie vpon thee ô God.

<sup>b</sup> For this caufe I am returned to thee and do pray that mine enemies may not preuail againft me.

<sup>c</sup> I refigne my felfe to thee.

<sup>d</sup> Though thou knoweft al yet with mouth confeffion is made to faluation,

<sup>e</sup> and I meditate of that which my finne hath deferued.

<sup>f</sup> One kind of detraction is in reueling fecrete faultes, an other in feaning and imputing falfe crimes, the third (here mentioned) in calling vertue vice, as penance, hypochrifie.

<sup>g</sup> Graunt me Lord final perfeuerāce in thy grace, and feruice.