

Psalme 40

*The prophet pronounceth them happie that wil beleue in Chrif, coming in humilitie and pouertie. 5. Chrif defcribeth his owne poore afflicted ftate in this life, by reafon he is to fatisfie for the finnes of the world; the malice of his aduerfaries, 10. efpecially of Iudas; 11. and by way of prayer, prophecieth his owne Refurrection.*

Chrifts Paffion and Refurrection.  
The 5. key.

Vnto <sup>a</sup>the end, a Pfalme to Daudid him felfe.

**B**leffed is the man that vnderftandeth concerning <sup>b</sup>the needie, and the poore: in <sup>c</sup>the euil day our Lord wil deliuer him.

<sup>3</sup> Our Lord <sup>d</sup>preferue him, and geue him life, and make him bleffed in the land: and <sup>e</sup>deliuer him not vnto the wil of his enemies.

<sup>4</sup> Our Lord helpe him <sup>f</sup>vpon the bed of his forow: thou haft turned al his couche in his infirmitie.

<sup>5</sup> I faid: <sup>g</sup>Lord haue mercie on me: heale my foule, becaufe I haue finned to thee.

<sup>6</sup> Mine enemies haue fpoken euils to me: When shal he die, <sup>h</sup>and his name perish?

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- <sup>a</sup> Perteyning to the new Teftament, as appeareth by the *10. verfe.*  
Io. 13. v. 18. alleaged by our Sauour.  
This Pfalme is alfo applied by the Church in the office of the fick, whom whofoeuer affitteth in that cafe, may hope to haue affiftance in their owne like neceffitie.
- <sup>b</sup> He is happie that is not fcandalized in Chrif (*Luc. 7. v. 13.*) coming in pouertie, and fuffering extreme afflictions.
- <sup>c</sup> He that trufteth in Chrif, notwithstanding the contrarie motiues of his worldlie miferie, shal be deliuered by him in al diftreffe.
- <sup>d</sup> Our Lord wil geue to fuch feruantes more grace in this life, and glorie in the next,
- <sup>e</sup> nor fuffer him to be ouercome in tentations.
- <sup>f</sup> When fuch conftant feruantes are fick to death, Chrif wil moft efpecially comforte and helpe them.
- <sup>g</sup> Chrif in the behalf of his myftical bodie confeffeth their finnes, and prayeth for them.
- <sup>h</sup> After death fuffered for mankind Chrif rifeth, and his name and kingdom is glorious.

7 And if <sup>a</sup>)he came in to see, he spake vayne things:  
his hart hath gathered together iniquitie to him selfe.

He went forth and spake together.

8 Al mine enemies whispered againft me: they did  
thinke euils to me.

9 They <sup>b</sup>)haue determined an vniuft word againft  
me: <sup>c</sup>)Shal not he that fleepeth adde to ryfe againe?

*Ioa. 13. Act. 1.*

10 For <sup>d</sup>)the man also of my peace, in whom I  
hoped: who did eate my breades, hath greatly troden  
me vnder foote.

11 But thou ô Lord haue mercie vpon me, and raife  
me vp againe: and I <sup>e</sup>)wil repay them.

12 In this I haue knowen that thou wouldest me:  
becaufe mine enemye shal not reioyce ouer me.

13 But me thou haft receiued <sup>f</sup>)becaufe of innocen-  
cie: and thou haft confirmed me in thy fight for euer.

14 Bleffed be our Lord the God of Ifrael <sup>g</sup>)from the  
beginning of the world, and for euermore: <sup>h</sup>)Be it, be it.

Some diuide the Pfalmes into fiue bookes, supposing  
the first booke to end here with these wordes: *Be it, be it*:  
not obseruing that the last Pfalme hath not this ending.  
S. Ierom confuteth this opinion by our Sauours, and  
S. Peters naming it the booke, not bookes of Pfalmes.

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<sup>a</sup> Those that came not of good wil, but of malice to obserue Christs  
deedes and wordes, carped at both, fometimes faying, he taught  
againft the law, and againft Moyfes; fometymes that he cast out  
diuels in the powre of Beelzebub.

<sup>b</sup> At last they resolved that he should die.

<sup>c</sup> But they could not so suppress his powre, for he rose againe in  
glorie.

<sup>d</sup> By our Sauours application of this verse, it is certaine that the  
traitor Iudas is here described. *Ioa. 13. v. 18.*

<sup>e</sup> In the day of iudgement Christ Iudge of al wil render to euerie one  
as they deserue.

<sup>f</sup> As before in respect of finners, Christ Iudge of al wil render to  
euerie one: so here in his owne person he auoucheth his owne  
innocencie, which made him apt to satisfie for others.

<sup>g</sup> For this mercie of Almighty God in fauing the elect by his Sonnes  
death, he is to be praised for euer eternally.

<sup>h</sup> Al the bleffed agree in this, that God is eternally to be praised  
and therto say *Amen*. So be it, so be it.

*Luc. 20. v. 42. Act. 1.* Moreover if this were the end of one booke, then the Psalm following should not be called the 41. Psalm, but the first Psalm of the second booke.