

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. efppecially of Iudas; 11. and by way of prayer, prophecieth his owne Refurrection.

Chrifts Paffion
and Refurrec-
tion.
The 5. key.

Vnto ^athe end, a Pfalme to Daud him felfe.

Bleffed is the man that vnderftandeth concern-
ing ^bthe needie, and the poore: in ^cthe euil
day our Lord wil deliuer him.

³ Our Lord ^dpreferue him, and geue him life, and
make him bleffed in the land: and ^edeliuer him not vnto
the wil of his enemies.

⁴ Our Lord helpe him ^fvpon the bed of his forow:
thou haft turned al his couche in his infirmitie.

⁵ I faid: ^gLord haue mercie on me: heale my foule,
becaufe I haue finned to thee.

⁶ Mine enemies haue fpoken euils to me: When
shal he die, ^hand his name perish?

^a 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.

^b He is happie that is not scandalized in Chrif (*Luc. 7. v. 13.*)
coming in pouertie, and fuffering extreme afflictions.

^c He that trufteth in Chrif, notwithstanding the contrarie motiues
of his worldlie miferie, shal be deliuered by him in al diftreffe.

^d Our Lord wil geue to fuch feruantes more grace in this life, and
glorie in the next,

^e nor fuffer him to be ouercome in tentations.

^f When fuch conftant feruantes are fick to death, Chrif wil moft
efpecially comforte and helpe them.

^g Chrif in the behalf of his myftical bodie confeffeth their finnes,
and prayeth for them.

^h After death fuffered for mankind Chrif rifeth, and his name and
kingdom is glorious.

7 And if ^ahe 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 ^bhaue determined an vniuft word againft
me: ^cShal not he that fleepeth adde to ryfe againe?

Ioa. 13. Act. 1.

10 For ^dthe 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 ^ewil 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 ^fbecaufe of innocen-
cie: and thou haft confirmed me in thy fight for euer.

14 Bleffed be our Lord the God of Ifrael ^gfrom the
beginning of the world, and for euermore: ^hBe 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 Psalme hath not this ending.
S. Ierom confuteth this opinion by our Sauours, and
S. Peters naming it the booke, not bookes of Pfalmes.

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

^b At last they resolued that he should die.

^c But they could not so suppress his powre, for he rose againe in
glorie.

^d By our Sauours application of this verfe, it is certaine that the
traitor Iudas is here described. *Ioa. 13. v. 18.*

^e In the day of iudgement Christ Iudge of al wil render to euerie one
as they deserue.

^f 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.

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

^h 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.