

Psalme 41

*The feruent defire of the iuft, 6. much afflicted in this life, 12. and affured hope of eternal ioy.*

Eternal glory.  
The 10. key.

Vnto the end, vnderftanding to the fonnes of <sup>a</sup>)Core.

**E**uen as the harte <sup>b</sup>)defireth after the fountaines of waters: <sup>c</sup>)fo doth my foule defire after thee ô God.

<sup>3</sup> My foule hath thirfted after God <sup>d</sup>)the ftrong liuing: <sup>e</sup>)when shal I come and appeare before the face of God?

<sup>4</sup> My <sup>f</sup>)teares haue beene breades vnto me day and night: whiles it is faid to me dayly: <sup>g</sup>)Where is thy God?

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- <sup>a</sup> The fonnes of Core repented, and departed from their fathers fchifme, and fo efcaped miraculoffly the horrible pitte of damnation, into which their father and his complices fel. *Num. 26. v. 10.* By which example al feduced, and deceiued Chriftians are admonifhed, not to perfitt in fchifme or other finnes. And worldlie men, ambitious of honour be warned to defire & feke God aboue al thinges, firft of al the kingdome of heauen (to be liuing members of the Catholique Church) and the iuftice therof: to feke thinges which are aboue, not which are vpon the earth; left hel deuoure them, as it deuoured the complices of Core. *Num. 16. v. 31.*
- <sup>b</sup> A harte waxing old, and burdened with much heare, and great hornes, draweth a ferpent into his nofethrels, fo being infected with poyfon, defireth moft ardently to drinke, and afterwards cafteth his hornes, and heare, and becometh as it were yong againe.
- <sup>c</sup> With fuch feruent defire a true penitent, feeling him felfe infected with poyfon of finnes, feeketh the water of Gods grace.
- <sup>d</sup> God is omnipotent, and in dede the only true liuing God: diuels who are honored in idols, can do no more then God permitteth, and fo they can kil the foules, that confent vnto their tentations, but can not reftore fpiritual life againe.
- <sup>e</sup> The foule being iuftified, and ftill affaulted with new tentations defireth to be with God.
- <sup>f</sup> I haue had no other refection, but to lenifie my forow with weping.
- <sup>g</sup> The wicked exprobate the iuft, as though God would neuer helpe them, becaufe he fuffereth them to be fometimes long in tribulation.

<sup>5</sup> These things haue I remembred, and haue powred out my foule in me, because I shal passe into the place <sup>a</sup>of a meruelous tabernacle, euen to the house of God.

In the voice of exultation, and confession: the sound of one feasting.

<sup>6</sup> Why <sup>b</sup>art thou forowful my foule? and why doest thou trouble me?

Hope in God, because yet I <sup>c</sup>wil confesse to him: the saluation of my countenance, <sup>7</sup> and my God.

My foule is troubled toward my selfe; therefore wil I be mindful of thee from the land <sup>d</sup>of Iordan, and Hermoniim from the litle mountaine.

<sup>8</sup> Depth <sup>e</sup>calleth on depth, in the voice of <sup>f</sup>thy floud-gates. Al thy high thinges, and thy waues haue passed ouer me.

<sup>9</sup> In <sup>g</sup>the day our Lord hath commanded his mercie: and <sup>h</sup>in the night a song of him.

With me <sup>i</sup>is prayer to the God of my life: <sup>10</sup> I wil say to God: Thou art my defender.

Why hast thou forgotten me? and why goe I forowful, whiles mine enemy afflicteth me?

<sup>11</sup> Whiles my bones are broken, mine enemies that trouble me haue vpbayded me:

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<sup>a</sup> King Dauid was not permitted to build the temple, much lesse did he enter into any such meruelous tabernacle in his mortal life, but must needs be vnderstood, to speake here of the heauenly tabernacle, prepared by Christ for his seruants.

<sup>b</sup> The prophet comforteth him selfe, or any iust soule, in the hope of euerlasting ioy.

<sup>c</sup> I render thanks and praises.

<sup>d</sup> Al this life is like to the small strait place betwene Iordan and a litle hill called Hermoniim, but from this straitnes the hope of the iust is, to be placed in heauen.

<sup>e</sup> One temptation followeth another:

<sup>f</sup> and the same so great, as if God opened the gates, and suffered them to overflow like floodes of water.

<sup>g</sup> But God helpeth in opportunitie, not suffering his seruantes to be tempted about their strength, geuing them fruit with temptations:

<sup>h</sup> yea in the greatest tribulation, he geueth ordinarily most comfort, making them sing spiritually in hart, if not also in voice.

<sup>i</sup> One special meanes to procure diuine consolation is prayer in distresse.

Whiles they fay to me day by day: Where is thy  
God?

<sup>12</sup> Why art thou heauie ô my foule? & why doft  
thou trouble me? <sup>a</sup>)Hope in God, becaufe yet I wil confesse  
to him: the faluation of my countenance, and my God.

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<sup>a</sup> Stil the iuft foule taketh comforth in affured hope of faluation, the  
eternal vifion of God.