

Psalme 43

The prophet describeth the first calling, and difficulte state of the Iewish nation, 6. their prosperitie at other times. 10. Againe their afflictions in captiuitie, and persecutions.

The state of the Iewes.
The 4. key.

Vnto ^a)the end, for the fannes of ^b)Core to vnderstanding.

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God we haue heard with our eares: our fathers haue declared to vs.

The ^c)worke, that thou haft wrought in their dayes: and in the dayes of old.

³ Thy hand deftroyed the nations, and thou didst plant them: thou didst afflict the peoples, and expel them:

⁴ For ^d)not by their owne fword did they possesse the land, and their owne arme did not faue them:

But thy right hand, and thyne arme, and the illumination of thy countenance: because ^e)thou wast pleased in them.

⁵ Thou art the same my king and my God: which commandest the saluations of Iacob.

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- ^a Though this Psalme doth first and literally pertaine to the people of Irael, yet all things happening to them, were in figure of the Christian Catholique Church, which began with difficulties, afterwards prospered, and againe suffereth much persecution.
 - ^b Core signifieth *caluus*, bauld; also *caluaria* a scull, or place of sculles: the name of the place where our Sauour was crucified, so the children of Core signifie the children of Christ. *S. Aug.*
 - ^c The particular calling of Abraham out of Chaldea, protection of him, and Isaac, and Iacob, the deliuerie of all Irael out of Ægypt, and establishing them in the promised land of Chanaan, with innumerable, great, and strange things donne for them.
 - ^d The Iraelites conquered not by ordinarie povvre, but by the miraculous hand of God. See *Iofue. 23.*
 - ^e Not that this people deserued of themselves, but of Gods free election, all the world being vicked, he gaue peculiar grace to Abraham, Isaac, Iacob, and some others, and then for their sakes protected the vvhole people, in them conferuing a visible Church.

⁶ In ^{a)}thee we shal turne out our enemies with ^{b)}the horne, & in thy name we shal contemne them that ryfe vp againft vs.

Ios. 24.
1. Re. 17.
2. Reg. 8.

⁷ For I wil not hope in my bowe: and my fword wil not faue me.

⁸ For thou haft faued vs from them that afflict vs: and them that hate vs thou haft confounded.

⁹ In God we shal be prayed al the day: and in thy name we wil confesse for euer.

¹⁰ But ^{c)}now thou haft repelled and confounded vs: and thou wilt not goe forth ô God in our hostes.

¹¹ Thou haft turned vs backe behind our enemies: and they that hated vs, spoyled for themfelues.

¹² Thou haft geuen vs as sheepe that are to be eaten: and thou ^{d)}haft disperfed vs among the nations.

¹³ Thou haft fold thy people ^{e)}without price: and there was ^{f)}no multitude in the exchanges of them.

¹⁴ Thou haft made vs a reproche to our neighbours, a fcorne and mocking focke to them, that are round about vs.

¹⁵ Thou haft made vs for a parable to the Gentiles: a wagging of the head among the peoples.

¹⁶ Al the day my shame is againft me, and the confufion of my face hath couered me.

¹⁷ At the voyce of the vpbroyder, and the reprocher: at the face of theemie and perfecutor.

^a As in former examples, fo in Dauids time, not mans ftrength, but Gods hand gaue them great victories.

^b As an ox vwith his horne casteth a fmal thing into the vvind.

^c The prophet fortelleth that after prosperitie God vvould suffer the Iewves to falle into captiuitie, & manie afflictions, which also signified allegorically diuers ftates of Chrifts Church.

^d The Iewes are now merueloufly disperfed, and depreffed.

^e In the deftruction of Ierufalem the remnant of the people were fold for fmal, as it were for no price. They had fold Chrif for thirtie pence:

^f and now no multitude, nor number of money at al was geuen for them, but thirtie of them were fold for one pennie, *Iofephus de bello Iudaico.*

18 Al thefe things haue come vpon vs, ^a)neither haue we forgotten thee: and we haue not done wickedly in thy teftament.

19 And our hart hath not reuolted backward: and ^b)thou haft declined our pathes from thy way:

20 Because thou haft humbled vs in the place of affliction, and the shadow of death hath couered vs.

21 ^c)If we haue forgotten the name of our God, and if we haue fpred forth our handes to a ftrange God:

22 Wil not God enquire of thefe thinges? For he knoweth the fecretes of the hart.

Rom. 8. Because ^d)for thee we are killed al the day: we are eftemed as sheepe of flaughter.

23 ^e)Arife why fleepft thou ô Lord? Arife, and expel vs not to the end.

24 Why doft thou turne away thy face, forgetteft our pouertie and our tribulation?

25 Because ^f)our foule is humbled in the duft: our ^g)bellie is glewed in the earth.

26 ^h)Arife Lord, helpe vs: and redeme vs for thy name.

^a Vntil Chrifts paffion the Iewish people did not wholly fal from God, and true religion. And of them were chofen the Apoftles, and manie others, that founded and propagated the Church of Chrif.

^b The negatiue particle is here vnderftood by zeugma, according to the hebrew thus: Our hart hath not reuolted backward, neither haft thou fuffered our pathes to decline frō thy way.

^c An other hebrew phrafe, If we haue, for, We haue not.

^d The Prophetes and others perfecuted partly before Chrif, much more the Apoftles, and other Chrifians in the new Teftament.

^e A prayer in affliction.

^f We are at deaths dore, readie to become duft.

^g Lying as groueling forowing on the earth:

^h til thou deliuer vs from thefe tribulations.