

Psalme 44

*Dauid fingularly moued in hart and tongue, 3. prophetieth Christs excellencie, indowing his Church with moft worthie dowries. 11. By way of exhortation forshewing her internal and external beautie: 17. with perpetual fucceffion of Paftors feeding the flock euen to the worlds end.*

Chrift moft excellently indowing his Church.  
The 6. key.

Vnto <sup>a)</sup>the end, for them, <sup>b)</sup>that shal be changed, <sup>c)</sup>to the fonnes of Core, <sup>d)</sup>for vnderftanding, <sup>e)</sup>a Canticle for the beloued.

**M**y <sup>f)</sup>hart hath vttered <sup>g)</sup>a good word: I tel my workes <sup>h)</sup>to the king.  
My tongue is the penne of a fcribe, that <sup>i)</sup>writeth fwiftly.

<sup>3 k)</sup>Goodly of beautie aboue the fonnes of men, grace is powred abroad in thy lippes: therefore hath God bleffed thee for euer.

<sup>4</sup> Be <sup>l)</sup>girded with thy fword vpon thy thigh, ô moft mightie.

<sup>5</sup> With thy beautie and fayrnesse <sup>m)</sup>intend, <sup>n)</sup>procede

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- <sup>a</sup> Perteyning to the new Teftament.  
<sup>b</sup> Gentiles conuerted from paganisme to Chriftianitie:  
<sup>c</sup> and al others returning from fchisme, or other finnes,  
<sup>d</sup> for their instruction,  
<sup>e</sup> this Pfalme is a marriage fongue of the beloued bridgrome and bride: Chrift and his Church.  
<sup>f</sup> I haue receiued by diuine infpiration in my hart and cogitation,  
<sup>g</sup> a moft high Myfterie.  
<sup>h</sup> To the honour therefore and glorie of this king (vvhom I fecretly fee in my hart) I vtter and referre al my vvorkes, and this particular Canticle.  
<sup>i</sup> From the abundance of my hart, my tongue alfo fpeaketh,  
<sup>j</sup> & that prefently without delay.  
<sup>k</sup> Defcription of Chrift, moft excellent in al internal and external giftes.  
<sup>l</sup> The prophet feing in fpirite the perfections which he wisheth in Chrift, in maner of congratulating, defcribeth his fortitude, fighting againft the diuel for the Church.  
<sup>m</sup> Purpofing,  
<sup>n</sup> profecuting,

prosperoufely, and <sup>a</sup>)reigne.

Becaufe of <sup>b</sup>)truth, and <sup>c</sup>)mildeneffe, and <sup>d</sup>)iuflice:  
and thy right hand shal conduct thee merueloufly.

<sup>6</sup> Thy <sup>e</sup>)sharpe arrowes, the <sup>f</sup>)peoples vnderneath thee  
shal fal into the hartes of the kings enemies.

<sup>7</sup> <sup>♠</sup>Thy feate ô God <sup>g</sup>)for euer and euer: a rod of  
direction the rod of thy kingdom.

<sup>8</sup> Thou <sup>h</sup>)haft loued iuflice, and haft hated iniqui-  
tie: therefore God, <sup>i</sup>)thy God, hath annoynted thee with  
the oile of gladnes <sup>j</sup>)aboue thy felowes.

<sup>9</sup> <sup>k</sup>)Myrrhe, and <sup>l</sup>)Aloes, and <sup>m</sup>)Caffia from thy <sup>n</sup>)garmentes,  
from houfes of iuorie out of the which <sup>10</sup> <sup>o</sup>)the daughters  
of kings haue delighted thee in thy honour.

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<sup>a</sup> and perfecting the conqueft, and fo eftabliſhing thy ſpiritual king-  
dome.

<sup>b</sup> Not vvith warlike armour of this world, but by affaulting the  
aduerſarie with truth:

<sup>c</sup> defending thyſelfe and thy ſouldiers with the ſhield of mildnes,

<sup>d</sup> and ſtriking the enimie with the ſword of iuflice. VVhich right  
force of ſpiritual fight hath meruelous good ſucceſſe.

<sup>e</sup> Preaching of Chriſts Goſpel, his grace mouing the hartes of the  
hearers, is liuelie and forcible, more pearcing then anie two edged  
ſword.

<sup>f</sup> The example of people conuerted, ſhal moue the hartes of the  
aduerſaries to come alſo vnto the truth.

<sup>g</sup> Chriſts kingdom ſhal haue no end. *Luc. 1. v. 33.*

<sup>h</sup> Thou defendeſt and rewardeſt the good, finally forfakeſt and puniſheſt  
the wicked.

<sup>i</sup> More peculiarly the God of Chriſt, by hypoftatical vnion.

<sup>j</sup> Diuers kings (as Dauid him ſelfe, Ioſaphat, Ezechias, and Ioſias)  
were as godlie as Salomon, and perfeuered good to the end, which  
is doubted Salomon did not: but Chriſt incomparably was an-  
noynted, & indued with al graces aboue al kings.

<sup>k</sup> Mortification which conſerueth from putrifying,

<sup>l</sup> humilitie aſwaging pride,

<sup>m</sup> being ſmal in the firſt ſpring grovveth great,

<sup>n</sup> humanitie aſſumpted; and ſanctified perſons, in vvhom Chriſt  
dwelleth as in cleane, ſhining, odoriferous houſes.

<sup>o</sup> Sincere faithful ſoules more deare to their ſpouſe Chriſt, then  
daughters of temporal kings.

<sup>11</sup> The <sup>a</sup>Queene stood on thy right hand in golden  
rayment: compassed with <sup>b</sup>varietie.

Heare <sup>c</sup>daughter, and <sup>d</sup>see, and <sup>e</sup>incline thine  
eare: and forget thy people, and the house of thy fa-  
ther.

<sup>12</sup> And the king <sup>f</sup>will cover thy beautie: because he  
is the Lord thy God, and <sup>g</sup>they shall adore him.

<sup>13</sup> And the daughters <sup>h</sup>of Tyre with gifts, all the  
rich of the people shall beseech thy countenance.

<sup>14</sup> All the glorie of that daughter of the king is  
<sup>i</sup>within, in <sup>j</sup>borders of gold <sup>15</sup> clothed round about with  
varieties.

Virgins <sup>k</sup>shall be brought to the king after her: her  
<sup>l</sup>neighbours shall be brought to thee.

<sup>16</sup> They shall be brought in ioy and exultation: <sup>♣</sup>they  
shall be brought into the temple of the king.

<sup>17</sup> <sup>♣</sup>For <sup>m</sup>thy fathers there are borne sons to thee:  
thou shalt make them princes over all the earth.

<sup>18</sup> They shall <sup>n</sup>be mindful of thy name in all gen-  
eration and generation.

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<sup>a</sup> The Catholique Church, in faith purified as gold:

<sup>b</sup> vvith varietie of states, as Clergie, Laity, and diuers sortes of re-  
ligious Orders, and other professions, all vnited in the same faith,  
hope, and charitie.

<sup>c</sup> Carefully all that Christ thy spouse speaketh to thee by his Spirit.

<sup>d</sup> Diligently put the same in practice:

<sup>e</sup> vvith all obedience and readines, and returne not to former infi-  
delitie, nor to corrupt life.

<sup>f</sup> Christ loueth the Church adorned with his gifts,

<sup>g</sup> and mutually his true children loue and serue him.

<sup>h</sup> Manie of all nations submitte themselues, and all that they haue to  
Christ.

<sup>i</sup> Internal vertues are most especial ornaments:

<sup>j</sup> exterior are required to edifie others in diuers sortes of vertues.

<sup>k</sup> By this meanes manie more are conuerted to christianitie:

<sup>l</sup> and one countrie inuited and draweth an other.

<sup>m</sup> As Apostles came in place of Patriarches and Prophetes: so still  
Bishops, and Priests succede in the Church, pastors, and gouernours  
therof.

<sup>n</sup> These pastors shall still teach the true Christian doctrine.

Therefore shal <sup>a)</sup>peoples confesse to thee for euer:  
and for euer and euer.

## ANNOTATIONS

7 Thy feate ô God for euer and euer.) Seing S. Paul (*Heb. 1. v. 8.*) affirmeth exprefly that these wordes are spoken of the Sonne of God, Chrift our Sauour, and therby proueth his excellencie aboue Angels: Iohn Caluin is wonderful bold to a-ouch that in the fimple & proper fenfe, Dauid fpake of his fonne Salomon, and the daughter of Pharaos, as if that were the literal fenfe, and S. Paul only expounded it myftically. But firft the folemne preface in the *two firft verfes* importeth farre greater thinges, then agree to anie terrestrial king. Secondly, this excellent beautie defcribed (*v. 3.*) aboue the fonnes of men, can not be verified of Salomon, for Abfalom (*2. Reg. 14. v. 25.*) and Adonias were alfo very beautiful. (*3. Reg. 1. v. 6.*) As for Salomons wifdom, or other vertues, he perfeuered not therin, and fo he was not bleffed for euer. Thirdly, the prophet here calleth the perfon of whom, and to whom he fpeaketh, God. *v. 7. & 12.* Fourthly, not only the ancient Fathers, and Doctors of the Church, but alfo the Hebrew Rabbins, and the Chaldee paraphrafis, expound this Pfalme literally of the promifed Meffias, and his kingdom the Church.

Caluin expoundeth this Pfalme contrarie to S. Paul.

16 They shal be brought into the temple of the king.) The temple of the king, faith *S. Auguftin*, is the Church, the temple of the king is in vnity, the temple of the king is not ruinous, not cut in funder, not diuided: the ioyning of liuing ftones is charitie. Nothing is more euident. Attend now the verie temple of the king, for from thence he fpeaketh, becaufe of the vnitie fpread in the round earth. For thofe that vvould be virgins (faithful foules) vnles they be brought in to the temple of the king (the Catholique Church) they can not pleafe the bridgrome.

No faluation out of the Church.

17 For thy fathers there are borne fonnes to thee.) The Apoftles begotte thee (ô Chrift an Church) they were fent, they preached, they are the fathers. But could they be alwaies corporally with vs? Could anie of them tarie here til this time? Could they tarie to the time yet to come? But vvas therfore the Church leaft defolate by their departure? God forbid. For thy fathers, fonnes are borne to thee. VVhat is this for thy fathers, fonnes are borne to thee? The Apoftles were fent fathers, in place of the Apoftles fonnes are borne to thee; Byfhops are appointed. For whence were the Bifhops borne, that are at this day through

Perpetual fucceffion of Byfhops in place of the Apoftles.

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<sup>a</sup> And ftill there shal be Chriftian people that wil folow and professe the fame.

the world? The Church herself calleth them fathers, she begate them, and appointed them in the places of the fathers. Do not therefore thinke thy self desolate (ô christian Church) because thou feelest not Peter, feelest not Paul: for thou feelest not them by whom thou wast borne, but of thyne issue fatherhood is sprung to thee. For thy fathers, sonnes are borne to thee, thou shalt make them princes over all the earth. This is the Catholique Church. Her children are made princes over all the earth: her sonnes are constituted for fathers. Let them acknowledge this that are cut off: let them come to the unitie, be they brought into the temple of the king. Thus *S. Augustin.*