

Psalme 44

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

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

Vnto ^{a)}the end, for them, ^{b)}that shal be changed, ^{c)}to the fonnes of Core, ^{d)}for vnderftanding, ^{e)}a Canticle for the beloued.

My ^{f)}hart hath vttered ^{g)}a good word: I tel my workes ^{h)}to the king.
My tongue is the penne of a fcribe, that ⁱ⁾writeth fwiftly.

³ ^{k)}Goodly of beautie aboue the fonnes of men, grace is powred abrode in thy lippes: therefore hath God bleffed thee for euer.

⁴ Be ^{l)}girded with thy fword vpon thy thigh, ô moft mightie.

⁵ With thy beautie and fayrneffe ^{m)}intend, ⁿ⁾procede

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- ^a Perteyning to the new Teftament.
 - ^b Gentiles conuerted from paganifme to Chriftianitie:
 - ^c and al others returning from fchifme, or other finnes,
 - ^d for their infruction,
 - ^e this Pfalme is a marriage fongue of the beloued bridgrome and bride: Chrift and his Church.
 - ^f I haue receiued by diuine infpiration in my hart and cogitation,
 - ^g a moft high Myfterie.
 - ^h 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.
 - ⁱ From the abundance of my hart, my tongue alfo fpeaketh,
 - ^j & that prefently without delay.
 - ^k Defcription of Chrift, moft excellent in al internal and external giftes.
 - ^l 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.
 - ^m Purpofing,
 - ⁿ profecuting,

profperoufely, and ^a)reigne.

Because of ^b)truth, and ^c)mildeneffe, and ^d)iuflice:
and thy right hand shal conduct thee merueloufly.

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

⁷ ^g)Thy feate ô God ^h)for euer and euer: a rod of
direction the rod of thy kingdom.

⁸ Thou ⁱ)haft loued iuflice, and haft hated iniqui-
tie: therefore God, ^j)thy God, hath annoynted thee with
the oile of gladnes ^k)aboute thy felowes.

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

^a and perfecting the conqueft, and fo eftablishing thy fpiritual king-
dome.

^b Not vvith warlike armour of this world, but by affaulting the
aduerfarie with truth:

^c defending thyfelfe and thy fouldiers with the fhield of mildnes,

^d and ftriking the enemie with the fword of iuflice. VVhich right
force of fpiritual fight hath meruelous good fuceffe.

^e Preaching of Chrifts Gofpel, his grace mouing the hartes of the
hearers, is liuelie and forcible, more pearcing then anie two edged
fword.

^f The example of people conuerted, shal moue the hartes of the
aduerfaries to come alfo vnto the truth.

^g Chrifts kingdom shal haue no end. *Luc. 1. v. 33.*

^h Thou defendeft and rewardeft the good, finally forfakeft and punifheft
the wicked.

ⁱ More peculiarly the God of Chrif, by hypoftatical vnion.

^j Diuers kings (as Daudid him felfe, Iofaphat, Ezechias, and Iofias)
were as godlie as Salomon, and perfeuered good to the end, which
is doubted Salomon did not: but Chrif incomparably was an-
noynted, & indued with al graces aboute al kings.

^k Mortification which conferueth from putrifying,

^l humilitie afwaging pride,

^m being fmal in the firft fpring grovveth great,

ⁿ humanitie affumpted; and fanctified perfons, in vvhom Chrif
dwelleth as in cleane, fhining, odoriferous houfes.

^o Sincere faithful foules more deare to their fpoufe Chrif, then
daughters of temporal kings.

¹¹ The ^a)Queene stood on thy right hand in golden rayment: compassed with ^b)varietie.

Heare ^c)daughter, and ^d)see, and ^e)incline thine eare: and forget thy people, and the house of thy father.

¹² And the king ^f)wil couer thy beautie: because he is the Lord thy God, and ^g)they shal adore him.

¹³ And the daughters ^h)of Tyre with giftes, al the rich of the people shal beseech thy countenance.

¹⁴ Al the glorie of that daughter of the king is ⁱ)within, in ^j)borders of gold ¹⁵ clothed round about with varieties.

Virgins ^k)shal be brought to the king after her: her ^l)neighbours shal be brought to thee.

¹⁶ They shal be brought in ioy and exultation: ¹⁷ they shal be brought into the temple of the king.

¹⁷ ¹⁸ For ^m)thy fathers there are borne sonnes to thee: thou shalt make them princes ouer al the earth.

¹⁸ They shal ⁿ)be mindeful of thy name in al generation and generation.

^a The Catholique Church, in faith purified as gold:

^b vvith varietie of estates, as Clergie, Laity, and diuers sortes of religious Orders, and other professions, al vnited in the same faith, hope, and charitie.

^c Carefully al that Christ thy spouse speaketh to thee by his Spirit.

^d Diligently put the same in practice:

^e vvith al obedience and readines, and returne not to former infidelitie, nor to corrupt life.

^f Christ loueth the Church adorned with his giftes,

^g and mutually his true children loue and ferue him.

^h Manie of al nations submitte themselues, and al that they haue to Christ.

ⁱ Internal vertues are most especial ornaments:

^j exterior are required to edifie others in diuers sortes of vertues.

^k By this meanes manie more are conuerted to christianitie:

^l and one countrie inuitheth and draweth an other.

^m As Apostles came in place of Patriarches and Prophetes: so ftill Bishops, and Priestes succede in the Church, pastors, and gouernours therof.

ⁿ These pastors shal ftill teach the true Christian doctrine.

Therefore shal ^{a)}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, Christ our Sauour, and therby proueth his excellencie aboute Angels: Iohn Caluin is wonderful bold to auouch that in the simple & proper sence, Dauid spake of his sonne Salomon, and the daughter of Pharao, as if that were the literal sence, and S. Paul only expounded it mystically. But first the solemne preface in the *two first verses* importeth farre greater things, then agree to anie terrestrial king. Secondly, this excellent beautie described (*v. 3.*) aboute the sonnes of men, can not be verified of Salomon, for Abfalom (*2. Reg. 14. v. 25.*) and Adonias were also very beautiful. (*3. Reg. 1. v. 6.*) As for Salomons wifdom, or other vertues, he perfeuered not therein, and so he was not blessed for euer. Thirdly, the prophet here calleth the person of whom, and to whom he speaketh, God. *v. 7. & 12.* Fourthly, not only the ancient Fathers, and Doctors of the Church, but also the Hebrew Rabbins, and the Chaldee paraphasis, expound this Psalm literally of the promised Meffias, and his kingdom the Church.

Caluin expoundeth this Psalm contrarie to S. Paul.

16 They shal be brought into the temple of the king.) The temple of the king, faith *S. Augustin*, 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 stonnes is charitie. Nothing is more euident. Attend now the verie temple of the king, for from thence he speaketh, because of the vnitie spread in the round earth. For those that vould be virgins (faithful soules) vnles they be brought in to the temple of the king (the Catholique Church) they can not please the bridgrome.

No saluation out of the Church.

17 For thy fathers there are borne sonnes to thee.) The Apostles begotte thee (ô Christ an Church) they were sent, 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, sonnes are borne to thee. VVhat is this for thy fathers, sonnes are borne to thee? The Apostles were sent fathers, in place of the Apostles sonnes are borne to thee; Bishops are appointed. For whence were the Bishops borne, that are at this day through the vworld? The Church herselfe calleth them fathers, she

Perpetual succession of Bishops in place of the Apostles.

^a And ftill there shal be Christian people that wil folow and professe the same.

begate them, and appointed them in the seates of the fathers. Do not therefore thinke thy self defolate (ô christian Church) because thou feelt not Peter, feelt not Paul: for thou feelt not them by vvhom thou waft borne, but of thyne issue fatherhood is sprung to thee. For thy fathers, sonnes are borne to thee, thou shalt make them princes ouer al the earth. This is the Catholique Church. Her children are made princes ouer al the earth: her sonnes are constituted for fathers. Let them acknowledge this that are cut off: let them come to the vnitie, be they brought into the temple of the king. Thus *S. Augustin.*