

Psalme 49

Chrift in his firft coming calleth al Nations. 3. In his fecond wil iudge the world. 7. In the meane time God exhorteth al men to ferue him in puritie of virtue, which he much preferreth before external facrifice of the old law, 17. reprehending fuch as profefse or teach the right way, and liue wickedly.

General Iudgement.
The 9. key.

A Pfalme ^{a)}to Afaph.

The ^{b)}God of goddes our Lord hath fpoken: and he hath called the earth, from the ryfing of the funne euen to the going downe.

² Out ^{c)}of Syon the beauty of his comelines.

³ God wil come ^{d)}manifestly: our God and he wil not kepe filence. ^{e)}Fire shal burne forth in his fight: and round about him a mighty tempeft.

⁴ He shal ^{f)}cal the heauen from aboue: and ^{g)}the earth to difcerne his people.

⁵ Gather ye together his faincts vnto him: which ordaine his teftament ^{h)}aboue facrifices.

⁶ And the heauens shal shew forth his iuftice: becaufe God is Iudge.

⁷ ⁱ⁾Heare ô my people, and I wil fpeake: Ifrael, and I wil teftifie to thee: God thy God am I.

^a To be fongue or tuned by Afaph a maifter of mufike.

^b God almightie, who is greater then are al fallly fuppofed goddes, or holie perfons, that participating of his goodnes are called goddes (as Kinges, Prieftes, Iudges) coming into this world in mans nature, calleth al men to faluation.

^c The Church of Chrift began in Sion.

^d Chrift that came in humilitie, and more obfcurely to fuffer, and to redeme vs, vvil come in maieftie, and manifestly to iudge.

^e Immediately before the general iudgement, fire fhall burne al tranfitorie thinges.

^f Geue fignes in the firmament,

^g and in earth.

^h VVhich know that to keepe Gods commandments in folowing vertues, is about the oblation of external facrifice.

ⁱ God inftucteth his people.

⁸ I wil not rebuke thee in thy facrifices: and thy holocaustes ^{a)}are in my fight alwaies.

⁹ I wil ^{b)}not take calues out of thy houfe: nor buck-egoats out of thy flockes.

¹⁰ Because al the wilde beafts of the woods be myne, the cattle in the mountaines and oxen.

¹¹ I haue knowne al the foules of the ayer: and the beauty of the fielde is with me.

¹² If I shal be hungrie, I wil not tel thee: for the round earth is myne, and the fulnes therof.

¹³ Wil I eate the flesh of oxen? or wil I drinke the blood of bucke goats?

¹⁴ ^{c)}Immolate to God ^{d)}the facrifice of praife, and ^{d)}pay thy vowes to the Higheft.

¹⁵ And ^{e)}inuocate me in the day of tribulation: I wil deliuer thee, and thou shalt glorifie me.

¹⁶ But to the finner God hath fayde: ^{f)}Why doeft thou declare my iuftices, and takeft my teftament by thy mouth?

¹⁷ But thou haft hated difcipline: & caft my words behind thee.

¹⁸ If thou didft fee a theefe, thou didft runne with him: and with adulterers thou didft put thy portion.

¹⁹ Thy mouth hath abounded with malice: and thy tongue fourged guiles.

²⁰ Sitting thou fpakeft againft thy brother, and againft thy mothers fonne thou didft put a fcandal: ²¹ thefe things haft thou done, and I haue held my peace.

²² Thou haft thought vniuftly that I wil be like thee: I wil reprove thee, and fet it againft thy face.

^a Sacrifices are grateful to God.

^b But in regard that God needeth not thefe earthly things, he rather requireth a grateful mind. For otherwife man in dede can geue nothing to God: feing al that is in the whole world is Gods owne in proprietic.

^c Spiritual facrifice of prayfe,

^d & due payment of voluntarie vowes made in honour of God,

^e and praying to him for helpe in tribulation are moft grateful.

^f He that wil teach others, muft epecially flee from finne, & ferue God fincerly.

²³ Vnderftand thefe things you that forget God: left fometime he take you violently and there be none to deliuer you.

²⁴ The facrifice of prayfe ^{a)}shal glorifie me: and there is the way, by which I wil shew him the faluation of God.

ANNOTATIONS

14 The facrifice of praife.) For better and more due performing of external facrifice, it is requifite, that thofe which offer it, or defire to participate, do bring with them neceffarie internal vertues, or difpofition; as forow and repentāce for their finnes, which is a kind of improper facrifice (mentioned in the *next Pfalme*) the facrifice of iuftice, which rendereth to euerie one that is due (*Pfal. 4.*) and facrifice of praife, or thanks geuing, for al Gods benefites receiued or expected; which kindes of internal and improper facrifices, do nothing preiudice, but rightly prepare men to the fruit of external facrifice, euer vfed in the law of nature, the law of Moyfes, and of Chrift. This place alfo hath an other higher and prophetical fenfe of the Sacrifice of Chrifs bodie in the Eucharift, which is both propitiatorie, and Sacrifice of praife, and thanks geuing. So S. Auguftin (*orat. aduerfus Iudeos. c. 6.*) teacheth, that here certainly is a plaine change of the old facrifices. The fame he affirmeth *Ep. 120. c. 18.* God foreshewing that the old facrifices should be changed, which were offered in shadow of a facrifice to come. I wil not take (faith God to Ifrael) calues nor goates at thy hand, &c. but appointeth that al Ifrael (al nations from the ryfing of the funne to the fetting) shal immolate the facrifice of praife, the fame Chrift, whom old Simeon knew an infant, whom he receiued into his handes. Likewife, *li. contra aduerf. legis & prophet. c. 20.* The Church offereth to God in the bodie of Chrift the facrifice of praife.

Sacrifice of praife difpofeth men to the fruit of external facrifice.

The Sacrifice of the Eucharift prophecied.

^a God is honored by mans gratitude, and other good workes.