

Psalme 50

*King Daud in great forow for his finnes of adultrie and murder, moft feriously prayeth God of his manifold mercies to remitte and purge al his offences, and paines doe for them: 12. to reftore vnto him the grace of the Holie Ghoft, loft by his finnes; 15. that he may teach others (as in deede his fingular example may teach the whole world true penance) 19. contrition of hart, worthely to offer facrifice, for the whole Church.*

The fourth penitential Pfalme.  
The 7. key.

Vnto <sup>a)</sup>the end, a Pfalme of Daud, <sup>2</sup> when Nathan the Prophet came to him, after that he had finned with Bethabee. (*2. Reg. 12.*)

**H** auē mercie on me ô God, <sup>b)</sup> according to thy great mercie.  
And according to <sup>c)</sup> the multitude of thy commiferations, take away myne iniquitie.

<sup>3</sup> Wash me <sup>d)</sup> more amply from mine iniquitie: & <sup>e)</sup> cleaneſe me from my finne.

<sup>4 f)</sup> Becauſe I do know myne iniquitie: and my finne is <sup>g)</sup> before me alwaies.

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- <sup>a</sup> Pertayning not only to Daud, but alſo to al penitentes, eſpecially of the new teſtament.
  - <sup>b</sup> My finnes being very great, nede thy great mercie.
  - <sup>c</sup> Yea manie fortes of thy mercies: not only remiſſion of the crimes, but alſo mitigation of the paines doe for the ſame. Thy merciful grace to be truly forie, to make ſome part of ſatiſfaction, to beware hereafter not to fal againe, to geue better example of penance, and of vertuous life, and to perfeuer to the end.
  - <sup>d</sup> O God thou haſt forgeuen me, and taken away my finnes, as thy prophet hath told me (*2. Reg. 12. v. 13.*) but my foule ſo fouly polluted, nedeth yet more waſhing.
  - <sup>e</sup> Cleanſe alſo the dregges that remaine, and al habites and inclinations to finne. So our Sauour afterwards taught. (*Ioan. 13. v. 10.*) He that is waſhed nedeth not ſauing to waſh his feete (il affections and reliques of former finnes) but is cleane wholly.
  - <sup>f</sup> VVhiles I did not know; nor confider nor acknowledge my finnes, I could not be forgeuen, but now I know and acknowledge them:
  - <sup>g</sup> and I ceaſe not to confider of them with forow.

<sup>5</sup> To thee <sup>a</sup>)onely haue I finned, and haue done euil before thee: that thou mayft <sup>b</sup>)be iuftified in thy words, and mayft <sup>c</sup>)ouercome when thou art iudged.

<sup>6</sup> For behold <sup>d</sup>)I was conceiued in iniquities: & my mother conceiued me in finnes.

<sup>7</sup> For behold thou <sup>e</sup>)haft loued truth: <sup>f</sup>)the vncertaine, and hidden thinges of thy wifdome thou haft made manifelt to me.

<sup>8</sup> Thou shalt fprinkle me with <sup>g</sup>)hyffope, and I shall be clenfed: thou shalt wash me, and I shall be made <sup>h</sup>)whiter then fnow.

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- <sup>a</sup> Principally (for fo this particule [only] here fignifieth) the enormities of my finnes confift, in that I haue offended thy Diuine Goodnes and Maieftie, the King of the worldes, immortal, inuifible, onlie God, to whom is due al honour and glorie for euer and euer. *1. Tim. 1. v. 17.*
- <sup>b</sup> Thou which haft promifed forgeuenes to al finners that truly conuert, fhall herein be iuftified by receiuing me againe to grace:
- <sup>c</sup> and ouerthrow thy calumniators, that iudge wickedly of thy proceedings, as if either thy iuftice or mercie were peruerted.
- <sup>d</sup> I and al are borne in original finne, the reliques wherof, concupifcence and weakenes incline vs to other finnes, which we haue added. In regard of which our infirmitie, thy mercie is readie to recal vs, and help vs.
- <sup>e</sup> Befides thou haft alfo geuen me knowledge of true faith, and right doctrine, which thou euer loueft, and art accuftomed to reduce, and direct fuch into the true way of penance.
- <sup>f</sup> Yea thou haft moreouer fhewed to me thinges vncertaine, or vnknownen to manie others, geuen me the gift and fpirit of prophecie, to know hidde myfteries, and to euerie one God geueth fome particular benefites, which he loueth in him, and is ready of his part to confirme and maintaine the fame, that they be not loft.
- <sup>g</sup> Moft merciful Lord thou wilt (as I fee in the fpirit of prophecie) fprinkle me, and al men with thy bloud, from the Croffe, where they fhall geue thee vinegre about hyffoppe to drinke, (*Ioan. 19.*)
- <sup>h</sup> by which washing I shall be cleane from finne, and become in time pure, yea whiter then fnow. A figure of this hyffope was obserued in Moyfes Law. *Num. 19.* fignifying the liuelie heat of Chrifts infinite charitie.

9 To <sup>a)</sup>my hearing thou shalt geue ioy and gladnes,  
and <sup>b)</sup>the bones humbled shal reioyce.

10 <sup>c)</sup>Turne away thy face from my finnes: and wipe  
away al mine iniquities.

11 <sup>d)</sup>Create a cleane hart in me ô God: and renew  
a right fpirit in my <sup>e)</sup>bowels.

12 Caft me not away from thy face: and thy Holie  
fpirit <sup>f)</sup>take not from me.

13 Render vnto me <sup>g)</sup>the ioy of thy faluation, and  
<sup>h)</sup>confirme me with the principal fpirit.

14 I <sup>i)</sup>wil teach the vniuft thy waies: and the impi-  
ous shal be conuerted to thee.

15 Deliuier me <sup>j)</sup>from bloudes ô God, the God of my  
faluation: and my tongue shal exult [for] thy iuftice.

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- <sup>a</sup> When myn affections shal be cleane purged, I shal take fingular  
great delight to heare of thee,
- <sup>b</sup> and al my powres of mind and bodie, which are now afflicted, shal  
reioyce.
- <sup>c</sup> Leauē of thy cogitation of punishing, to which purpose first take  
away myn iniquities, for otherwife if they remaine, Gods iuftice  
can not but punish them.
- <sup>d</sup> Create in me new grace, wherby my hart shal be pure. So S. Paul  
callesh a iuft fowl a new creature. *Galat. 6. v. 15.*
- <sup>e</sup> In my inuward thoughtes.
- <sup>f</sup> Suffer me not fo to fal againe, that thy grace depart from me.
- <sup>g</sup> Which I had before my fal, of Chrift promifed of my feede, and  
alter not the fame for my finnes. Dauid alfo and other penitents  
pray here, that God wil reftore vnto them the ioy, which they had  
in the ftate of grace, of eternal faluation promifed;
- <sup>h</sup> confirme & conferue in me hereafter, a ftrong, conftant, and will-  
ing fpirite to perfeuere.
- <sup>i</sup> No way can a penitent better fhew him felf grateful to God, for  
remiffion of his finnes, then by inftructing, exhorting, and perfwad-  
ing other finners to repentance, to leauē their former il wayes, and  
turne to God.
- <sup>j</sup> From the guilt and punishment of murder, caufing Vrias and oth-  
ers with him to be flaine. Other penitents pray to be deliuered  
from what finnes foeuer they haue committed, by fheding bloud,  
or other wrongs and iniuries; promifing to praife Gods iuftice, in  
offering and geuing grace, according to his promife to finners, that  
they may repent.

16 Lord, thou <sup>a</sup>)wilt open my lippes: & my mouth  
shal shew forth thy prayfe.

17 Because if thou <sup>b</sup>)wouldest haue had sacrifice, I  
had verily giuen it: with holocaustes thou wilt <sup>c</sup>)not be  
delighted.

18 A <sup>d</sup>)sacrifice to God is <sup>d</sup>)an afflicted spirit: a con-  
trite, and humbled hart, ô God thou wilt not despise.

19 Deale fauourably ô Lord in thy good wil <sup>e</sup>)with  
Sion: that the walles of Ierusalem may be built vp.

20 <sup>f</sup>)Then shalt thou accept sacrifice of <sup>g</sup>)iustice,  
<sup>h</sup>)oblations, & <sup>i</sup>)holocaustes: <sup>j</sup>)then shal they lay calues  
vpon thyne altar.

## ANNOTATIONS

2 VVhen Nathan came to Dauid.) As Nathan denouncing  
to Dauid that our Lord had (vpon his repentance and confession)  
taken away his sinne, added neuertheless that because he had made  
the enemies of God to blaspheme, his sinne should dye: so Dauid  
knowing that more was required then only confession, for that  
the bond of satisfaction remained after his sinnes were remitted,  
performed in penance, praying, lamenting, and beseeching God ac-  
cording to his great and manifold mercies, to take away his in-  
iquitie, albeit the prophet Nathan had now told him, that our  
Lord had taken away his sinne, because there yet remained tem-  
poral paine due for the same. He prayeth also *v. 4.* that God wil,  
*wash him more amply, from his iniquitie, and cleanse him from  
his sinne.* For albeit the guilt of mortal sinne be washed and taken

Temporal  
punishment is due  
after remission of  
sinnes.

Custum of sinne  
maketh more  
pronenes to fal  
again.

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- <sup>a</sup> Thou ô God first stirring me vp, opening my lippes, which of my  
selfe I can not do, then my tongue and mouth wil praise thee.
- <sup>b</sup> If thou wouldest especially legal sacrifice, I would easily haue of-  
fered great store:
- <sup>c</sup> but the best of that kind is not sufficient:
- <sup>d</sup> true contrition of hart pleaseth thee farre better.
- <sup>e</sup> After a penitent hath remission of his owne sinnes, he must pray  
for the whole Church.
- <sup>f</sup> The Church prospering, her faithful children shal offer
- <sup>g</sup> the sacrifice of iustice, rendering to euerie one that is due;
- <sup>h</sup> also free offeringes without obligation,
- <sup>i</sup> yea holocaustes, which is the chiefeft,
- <sup>j</sup> calues, and like hostes vpon the altar, according to the state of  
the old law: but in the law of Christ, the most B. Sacrifice by him  
instituted.

away, yet besides temporal punishment that is due, the foule that was so polluted, needeth to be washed, and cleansed from the euil habite, or pronenes to fal againe, gotten by the former custome, or delectation in sinne.

6 I was conceived in iniquitie.) An other reason why sinners after remission of all mortal sinnes, neede to be washed, and cleansed, is, because being borne in original sinne, after remission thereof, there remaineth concupiscence, that fighteth against vertue, and inclineth to sinne, from which we must pray, and labour to be more and more washed and cleansed.

Concupiscence remaineth after original sinne.

18 Sacrifice.) Holie Scriptures make often comparison between two kinds of sacrifices, preferring internal before external, as more grateful to God. And of spiritual sacrifices, this of a contrite spirit is first in order, and maketh the way to the sacrifice of iustice, because iustice presupposeth repentance, and finally succeedeth sacrifice of praise, and thanksgiving.

Spiritual sacrifice preferred before external.