

Psalme 77

*The royal prophet exhorting the people to attend, 5. reciteth manie great benefites of God towards their forefathers (whose ingratitude, often rebellion, and chatifement he ftil noteth) 9. as in their entrance into the land of Chanaan: 12. alfo before the fame in Ægypt, and in the defert. 42. How God plagued the Ægyptians: 52. protected, and conducted his people into the promifed land, 56. where likewife they often offended, were punished: 65. yet were ftil conferued: 69. and the tribe of Iuda exalted in king Daud.*

Gods great Benefites beftovved vpon the Ievves, and their ingratitude.  
The 4. key.

Vnderftanding <sup>a)</sup>to Afaph.

*Mat. 13, 5. 35.*

**M**y people attend ye to <sup>b)</sup>my law: incline your eare vnto the wordes of my mouth. **L**ikil open my mouth in <sup>c)</sup>parables: I wil fpeake <sup>d)</sup>propofitions from the beginning.

<sup>3</sup>How great thinges haue we heard and <sup>e)</sup>haue knowen them, and <sup>f)</sup>our fathers haue told vs.

<sup>4</sup>They were not hid from their children, in an other generation.

Telling the prayfes of our Lord, and his powers, and his meruelous workes which he hath done.

<sup>5</sup> And he <sup>g)</sup>raifed vp a teftimonie in Iacob: and <sup>h)</sup>made a law in Ifrael.

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- <sup>a</sup> Commended to Afaph a chiefe mufitian, that the people might vnderftand and confider Gods benefites.
  - <sup>b</sup> Neither the lavv, nor the people vvas Dauids, but prefenting Gods perfon, he fpeaketh in his name or authoritie, vvith vvhofe infpiration he vvas replenifhed. *S. Greg. Prepat. in Iob. c. 2.*
  - <sup>c</sup> Albeit the prophet reciteth hiftorically thinges donne, yet the fame vvere parables, fimilitudes, and figures of other thinges:
  - <sup>d</sup> yea of fecret hidden Myfteries, obfcurely fignified in the old Teftament, and reueled in the nevv.
  - <sup>e</sup> Which partly we know by written holie Scriptures:
  - <sup>f</sup> partly by Traditions.
  - <sup>g</sup> God of his mercie without precedent merite, raifed vp a peculiar people of Abraham, Ifaac, and Iacob,
  - <sup>h</sup> and gaue them a particular law, firft of Circumcifion, & more largely by Moyfes.

How great thinges he commanded our fathers, <sup>a)</sup>to make the fame knowne to their children: <sup>6</sup> that <sup>b)</sup>an other generation may know.

The children that shal be borne, and shal rife vp, and shal tel their children.

<sup>7</sup> That they may <sup>c)</sup>put their hope in God, and may <sup>d)</sup>not forget the workes of God: and may <sup>e)</sup>feeke after his commandmentes.

<sup>8</sup> That they become not as their fathers: <sup>f)</sup>a peruerfe generation and exasperating.

A generation, that hath not directed their hart, their fpirit hath not bene faithful towards God.

*1. Par. 7.* <sup>9</sup> The <sup>g)</sup>children of Ephrem bending, and shooting  
*v. 21.* with bow: were turned in the day of battel.

<sup>10</sup> They kept not the teftament of God: and in his law they would not walke.

<sup>11</sup> And they forgate his benefites, and his meruelous workes, which he shewed them.

<sup>12</sup> Before their fathers he did meruelous thinges in the land of Ægypt, in the filde <sup>h)</sup>of Tanis.

*Exo. 14.* <sup>13</sup> He diuided the fea & brought them through: and he made the waters to fstand as in a bottle.

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<sup>a</sup> So Abraham inftructed his children and his houfe after him, *Gen. 18.*

<sup>b</sup> in like forte others taught their children.

<sup>c</sup> For three caufes God gaue his law, that his people may haue confidence in him, he fhewing his care to inftruct and gouerne them;

<sup>d</sup> that they remember his benefites;

<sup>e</sup> and kepe his commandmentes.

<sup>f</sup> The Iewifh nation very often, and in great numbers murmured, rebelled, and committed other great finnes, and therefore Dauid exhorted the people of his time, not to do the like. And this exhortation perteyneth more efpecially to Chriftianes, as S. Paul teacheth. *1. Cor. 10.*

<sup>g</sup> They firft (trufting in their owne ftrength) without Gods commandment (*Num. 14.*) went forth to batle and were ouerthrowne. *1. Par. 7. v. 21.*

<sup>h</sup> Tanis the principal citie in Ægypt nere the riuer Nilus, where Moyfes wrought his great miracles.

14 And he <sup>a</sup>)conducted them in a cloude by day:  
and al the night by light of fire.

15 He ftroke the rocke in <sup>b</sup>)the defert: and gaue  
them water to drinke as in a great depth.

16 And he brought forth water out of the rocke:  
and made waters runne downe as riuers.

17 And they added as yet to finne vnto him: they  
prouoked the Higheft to wrath in the place <sup>c</sup>)without  
water.

18 And they tempted God in their hartes: fo that  
they asked <sup>d</sup>)meats for their liues.

19 And they fpake euil of God: they faide: <sup>e</sup>)Can  
God prepare a table in the defert?

20 Because he ftroke the rocke and waters ranne, &  
torrentes flowed:

Can he alfo giue <sup>f</sup>)bread, or prepare a table for his  
people?

21 Therefore our Lord heard, and <sup>g</sup>)made delay: and  
<sup>h</sup>)fire was kindled in Iacob, and wrath ascended vpon  
Ifrael.

22 Because they beleued not in God, nor hoped in  
his faluation.

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<sup>a</sup> This cloude shadowed them from the heate of the funne in the  
day, and the fire shined in the night, al the time that they were in  
the defert.

<sup>b</sup> In mount Horeb: and there was continual water in al the campe,  
which occupied nere foure miles in length and breadth.

<sup>c</sup> Which naturally wanted water: but by miracle had abundance.

<sup>d</sup> Not content with Manna, they demanded to haue flesh.

<sup>e</sup> Stil incredulous, not beleuing Gods omnipotencie, they thought  
that, albeit he had geuen them manna, and water, yet he could  
not geue them flefh.

<sup>f</sup> By bread in general is vnderftood al competent meate vsual for a  
table.

<sup>g</sup> For this incredulitie, murmuring, and other finnes God kept the  
children of Ifrael fourtie years in the defert, til al that were of age,  
when they came from Ægypt, were dead, except only Iofue and  
Caleb.

<sup>h</sup> In the meane time amongft other punifhments, manie murmurers  
were burnt to death with ftrange fire. *Num. 11.*

23 And he commanded the cloudes from aboue, and opened the gates of heauen.

24 And he rayned them Manna to eate, and bread of heauen he gaue to them.

25 Bread <sup>a)</sup>of Angels did man eate: he fent them victuals in abundance.

26 He <sup>b)</sup>tranfported the Southwinde from heauen: and in his powre he brought in the Southweft winde.

27 And he rayned vpon them flesh as duft: and as the fand of the fea fethered fowles.

28 And they fel in the middes of their campe: about their tabernacles.

29 And they did eate and were filled excedingly, and their defire he brought to them:

30 They were not defrauded of their defire.

As <sup>c)</sup>yet their meats were in their mouth:

31 And the wrath of God afcended vpon them.

And he killed their fat ones, and <sup>d)</sup>the chofen of Ifrael he hindered.

32 In al thefe thinges they finned as yet: and they beleued not in his meruelous workes.

33 And their daies failed in vanitie: and their yeares <sup>e)</sup>in haft.

34 When he flew them, they fought him: and they returned, and <sup>f)</sup>early they came to him.

35 And they remembred that God is their helper: and the high God is their redemer.

36 And they loued him <sup>g)</sup>with their mouth, and with their tongue they did lie to him.

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<sup>a</sup> Manna made by Angels.

<sup>b</sup> God fo changed the wind, that it brought abundance of quailles and other birdes, into their campe. *Exo. 16. Nu. 11.*

<sup>c</sup> Immediatly after a moneth (for fo long they had abundance of thefe birdes *ibid. v. 20.*) they were ftriken with a plague, and manie died, for their concupifcence.

<sup>d</sup> The moft frefh ftrong men died, and fo were hindered from poffeffing the promifed land of Chanaan.

<sup>e</sup> In fourtie yeares aboue fix hundred thoufand died.

<sup>f</sup> They offered morning facrifice.

<sup>g</sup> But were not fincere in their hartes.

37 But their hart was not right with him: neither were they counted faithful in his teftament.

38 a)But he is merciful, and wil be propitious to their finnes: and he wil not deftroy them.

And he abunded to turne away his wrath: and he kindled not al his wrath.

39 And he remembred that they are flesh: b)ƿspirit going, and not returning.

40 ♣How c)often haue they exaſperated him in the defert: prouoked him to wrath in the place without water.

41 And d)they returned, and tempted God: and the holie one of Ifrael they exaſperated.

42 They did not remember his hand: in the day that he redemed them from the hand of the afflicter.

43 As he put e)his finnes in Ægypt, and his wonders in the filde of Tanis.

44 And he turned f)their riuers into bloude, & their g)showers that they might not drinke.

*cœnomyiam*

45 He ſent vpon them h)a ſwarme of flies, and it eate them: and i)the frogge, and it deftroyed them.

46 And he gaued their fruites to j)the blaſt, and their

<sup>a</sup> Howfoeuer multitudes of people committe great finnes, and are feuerely puniſhed, yet Gods mercie preferueth ſome by his effectual grace, and neuer ſuffereth the whole Church to faile, nor to be deftroyed.

<sup>b</sup> Mans life is like the winde, that ſtil paſſeth, and the ſame returneth not. As Ariftotel teacheth.

Here the Hebrewes note the middes of the Pfalter, in 1263. verſes, and ſo manie in the reſt.

<sup>c</sup> The people of Ifrael murmured ſo often in the defert, that it was not eaſie to tel how often. See *the Annotation*.

<sup>d</sup> For eftfoones repenting they offended God againe and againe.

<sup>e</sup> The firſt ſigne was in turning a rodde into a ferpent, which was a miracle, but no plague, the other ſignes were alſo plagues to the Ægyptians.

<sup>f</sup> The firſt plague.

<sup>g</sup> Pooles, lakes, and al fortes of water, yea ſhowers, or raine water; which ſeldome happeneth in Ægypt.

<sup>h</sup> The fourth plague, in order as they are recited in Exodus.

<sup>i</sup> The fecond plague.

<sup>j</sup> This was a leſſe plague, not mentioned in with the greater.

labors to <sup>a</sup>)the locufte.

47 And he killed their vineyardes with <sup>b</sup>)haile: and their mulberie trees with <sup>c</sup>)horefroft.

48 And he deliuered <sup>d</sup>)their beaft to haile: and their poffeffion <sup>e</sup>)to fire.

49 He fent vpon them <sup>f</sup>)the wrath of his indignation: indignation, & wrath, and tribulation: immiffions <sup>g</sup>)by euil angels.

50 He made a way to the path of his wrath, he fpared not their liues from death: and their cattel he shut vp in death.

51 And <sup>h</sup>)he ftroke al the firftborne in the land of Ægypt: the firft fruites of al their labors in the tabernacles <sup>i</sup>)of Cham.

52 And he <sup>j</sup>)tooke away his people as sheepe: and led them as a flock in the defert.

53 And he brought them forth in hope, and they feared not: and the fea couered their enemies.

54 And he brought them into <sup>k</sup>)the mount of his <sup>l</sup>)fanctification, the mount, which his right hand purchafed.

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<sup>a</sup> The eight plague.

<sup>b</sup> The feuenth plague.

<sup>c</sup> This alfo is omitted in Exodus.

<sup>d</sup> Not only al trees, and plantes, but alfo beaftes were fubiect to the haile,

<sup>e</sup> and to fire lightnings.

<sup>f</sup> In thefe general termes, of wrath, indignation, and tribulation, the Prophet comprehendeth al the other plagues, to witte, the third of feinies, the fifth of peftilence, the fixt of boyles in men and beaftes, the ninth of darknes three dayes together.

<sup>g</sup> Al which God fent by the minifterie of diuels, euil angels.

<sup>h</sup> The tenth and greateft plague, *Exo. 11. v. 5. & c. 12. v. 29.*

<sup>i</sup> Egyptians alfo defcended from Cham, by his fonne Mefraim. *Gen. 10. v. 6.*

<sup>j</sup> After that Ægypt was thus plagued, God brought Ifrael out of their feruitude, as a shepherd leddeth his sheepe, and defendeth them.

<sup>k</sup> Iudea a hillie countrie.

<sup>l</sup> Into that countrie which God chofe, and endewed with manie bleffinges.

And he cast <sup>a)</sup>out the gentiles from their face: and by lot he diuided the land of them in a corde of diftribution:

<sup>55</sup> And he made the tribes of Ifrael to dwel in their tabernacles.

<sup>56</sup> And <sup>b)</sup>they tempted, and exasperated God the higheft, and they kept not his testimonies.

<sup>57</sup> And they turned away themfelues, & kept not the couenant: euen as their fathers, they were turned as a <sup>c)</sup>crooked bow.

*Sculptilibus* <sup>58</sup> They incensed him to wrath in their <sup>d)</sup>hilles: and in their grauens they prouoked him <sup>e)</sup>to emulation.

<sup>59</sup> God heard, and contemned: and he brought Ifrael to nothing <sup>f)</sup>exceedingly.

<sup>60</sup> And he reiected the tabernacle <sup>g)</sup>of Silo, his tabernacle, <sup>h)</sup>where he dwelt among men.

<sup>61</sup> And he deliuered <sup>i)</sup>their force into captiuitie: and their beautie into the hands of the enemie.

<sup>62</sup> And he <sup>j)</sup>shut vp his people in the fword: and he difpifed his inheritance.

<sup>63</sup> <sup>k)</sup>Fyre deuoured their young men: and their virgins were not lamented.

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<sup>a</sup> As is written in *Iofue*.

<sup>b</sup> After the conquest and quiet poffeffion, the Ifraelites often fel into groffe finnes, efpecially in the time of Iudges.

<sup>c</sup> A croked bow deceiueh the archer, fo this people failed to ferue God, and deceiued them felues.

<sup>d</sup> In their altares erected in hilles to Idoles.

<sup>e</sup> By grauen images of Idoles, they prouoked God to indignation.

<sup>f</sup> Not abfolutely to nothing, but punished them exceedingly, til they repented, and then fpared and deliuered them from tribulation, as appeareth in the *booke of Iudges*.

<sup>g</sup> The Arke of God fometime kept in Silo, *Iofue. 18.* in the tribe of Ephraim, was taken by the Philiftims. *1. Reg. 4.* and neuer returned thither agane.

<sup>h</sup> But wherfoeuer the Arke was, there God more efpecially heard their petitions, and gaue anfwers.

<sup>i</sup> For their finnes God fuffered the Arke to be taken.

<sup>j</sup> And the Ifraelites to be fore afflicted by their enimies.

<sup>k</sup> The zele, and iuft wrath of God fuffered thefe calamities to happen.

64 Their <sup>a</sup>)Prieftes fel by the fworde: and their wid-  
owes were not wept for.

65 And <sup>b</sup>)our Lord was raifed vp as one that fleep-  
eth: as a mightie man hauing furfited of wine.

66 And he ftroke his enimies on the hinder partes:  
an euerlafting reproch he gaue to them.

67 And he reiected the tabernacle <sup>c</sup>)of Iofeph: and  
the tribe of Ephraim he chofe not.

68 But he chofe the tribe <sup>d</sup>)of Iuda, mount Sion  
which he loued.

69 And he built <sup>e</sup>)his fanctuarie as of vnicornes in  
the land, which he hath founded for euer.

70 And <sup>f</sup>)he chofe Dauid his feruant, and tooke him  
from the flockes of sheepe: from after the ewes with yong  
he tooke him.

71 To <sup>g</sup>)feede Iacob his feruant, and Ifrael his inher-  
itance.

72 And he fedde them in the innocencie of his hart:  
and in the vnderftandings of <sup>h</sup>)his hands he conducted  
them.

## ANNOTATIONS

40 How often haue they exasperated?) Moyfes (*Deu. 9. v. 7.*) repeting what had paffed in the defert, chargeth the people that they had ftill prouoked our Lord to wrath, from the day, that they came out of Egypt, and alwayes contended aganft him. And

The people of  
Ifrael often mur-  
mured in the  
defert.

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<sup>a</sup> Ophni and Phinees the fonnes of Heli flaine and Heli himfelfe hearing that the Arke was taken fel from his ftoole and broke his neck. *1. Reg. 4.*

<sup>b</sup> Neuertheles God plagued the infidels, and conferued his Church. *1. Reg. 5.*

<sup>c</sup> As before *v. 60.*

<sup>d</sup> After a time the Arke was brought into the tribe of Iuda.

<sup>e</sup> The Church was firme, and euer preferued in the old teftament til Chrift, and from Chrifts time to the end of the world.

<sup>f</sup> Gods particular grace in choofing, and exalting Dauid, was a fpecial benefite to the Ifraelites.

<sup>g</sup> To rule and gouerne the people of Ifrael.

<sup>h</sup> Prudently vſing his powre and authoritie.



our Lord himself expoſtulating their ingratitude, & often murmuring faith (*Num. 14. v. 22.*) in the beginning of the ſecond yeare, that they had then tempted him tenne times; either by this certaine number ſignifying an vncertaine, or els chiefly tenne times: for ſo often we find recorded that they tempted him, and murmured within that ſmal time more notoriouſly. Firſt, nere vnto the redde ſea (*Exod. 14. v. 11.*) where ſeing the Egyptians purſuing them, they murmured againſt Moyſes, for bringing them out of Egypt, ſaying: It had benne much better to haue ferued the Egyptians, then to die in the wildernes. Secondly, for want of fwete water. *Exod. 15. v. 24.* Thirdly, for lack of meate, *Exod. 16. v. 3.* Fourthly, keeping Manna for the next day, contrarie to Gods commandment. *ibid. v. 20.* Fiftly, going on the Sabbath day, alſo contrarie to Gods commandment, to gather Manna. *ibid. v. 27.* Sixtly, for want of water in Raphidim. *Exod. 17. v. 2. Num. 26. v. 2.* Seuently in Horeb, adoring a calfe & the image therof. *Exod. 32.* Eightly, repynning for their trauels in the wildernes. *Nu. 11. v. 1.* Nintly, loathing Manna, and burning with defire to eate fleſh. *ibid. v. 4. 5. 6.* Tently, deſparing to poſſeſſe the promiſed land of Chanaan, after that the difcouerers had reported the difficulties, with the force of the people, and of the cities againſt which they muſt fight. *Nu. 14. v. 1.* Al which and the reſt, faith S. Paul, happened to them in figure of vs: and are written for our correption (or admonition) that we murmur not as they did. *1. Cor. 10.*

Tenne times more notoriouſly.

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