

Psalme 109

Christ rising and ascending into heauen sitteth on the right hand of God: 2. beginning in Ierufalem reigneth in the Church of the whole earth: 4. vfeth the Priefthood of Melchifedechs order to the end of the world. 6. And shal iudge the world.

Christs exaltation.
The 5. key.

A psalme of Daud.

*Mat. 22.
Act. 2.
1. Cor. 15.
Heb. 1. & 10.*

Our ^{a)}Lord fayd ^{b)}to my Lord: Sitte on my right hand: ^{c)}til I make thine enemies, thy footestool of thy feete.

² Our Lord wil fend forth the rod of thy strength ^{d)}from Sion: rule thou in the middes of thine enemies.

³ With thee ^{e)}the beginning in the day ^{f)}of thy strength, in ^{g)}the brightnes of holie thinges: from the wombe ^{h)}before the day starre I begat thee.

Heb. 5. v. 7.

⁴ Our Lord ⁱ⁾fware, and it shal not repent him: Thou art ^{j)}a Priefte ^{k)}for euer ^{l)}according to ^{m)}the order of Melchifedech.

^a God the Father

^b to God the Sonne, the Lord of Daud, and of al mankind, yet the sonne of Daud, according to his humanitie.

^c He limiteth not the time, but excludeth al time, wherin the enimie might imagine, that Christs kingdom should cease: signifying that Christ shal reigne, til al his enimies be subdued, much more afterwards in al eternitie.

^d The Church of Christ beginning in Ierufalem on whitfunday, the fiftith day from his Refurrection, continueth euer more.

^e Thou shalt haue principalitie,

^f in the day of thy powful conquest, and rising from death,

^g in excellencie of al holie spiritual mysteries and graces:

^h becaufe, I God the Father of my substance begate thee, God the Sonne in eternitie. The same which Micheas saith (*c. 5. v. 2.*) His coming forth from the beginning, from the dayes of eternitie.

ⁱ God most firmly, and vnchangeably affirmed: that thou (Christ our Messias) art not only a King, but also a Priefte:

^j not for a time, as Aaron was, but for euer,

^k neither of Aarons order, but according to the Order of Melchifedec.

⁵ Our Lord on thy righthand, ^a)hath broken kinges
in the day of his wrath.

⁶ He ^b)shal iudge in nations, he ^c)shal fil ruines, he
^d)shal crush the heads in the land of manie.

⁷ ^e)Of the torrent in the way he shal drinke: ^f)therefore
shal he exalt the head.

ANNOTATIONS

4 A Priest for euer.) In two respectes Chrift is a Priest for euer: in that from the first instant of his Incarnation he was, and remaineth a Priest, now also in heauen: and al other Priestes are his ministerial vicars, not successors. So that al priestly functions, which they doe, he by them doth the same, as the principal Priest. VVherupon faith S. Paul (*1. Cor. 4.*) So let a man thincke of vs, as of the ministers of Chrift, and dispensers of the mysteries of God. Secondly Chrift dayly offering Sacrifice by the hands of his Priestes, doth continually pacifie Gods wrath, in behalf of those sinners, for whom it is duly applied, euen to the end of the world. VVheras the Priesthood of Aaron, and of al others in the old Testament, ceased by their deaths, both in the office, and in the effect.

Christs Priesthood for euer both in function and in effect.

4 According to the order of Melchisedech.) As Melchisedech, king of peace and iustice, without father, mother, or genealogie, expressed in holie Scriptures, or otherwise knowne to the world, was Priest of the Hieght, offered bread and wine, an vnbloudie sacrifice; communicating with both Chananeites and Hebrewes, blessed Abraham, and tooke tithes of him, and his subiectes: fo Chrift the true King of peace & iustice, without father of his humanity, without mother of his Diuinitie, the Sonne of God, of ineffable genealogie, borne of a virgin in his humanity, the Priest of God, offereth Sacrifice (not only bloudie on the Croffe, but also) vnbloudie in the formes of bread and wine, continueth the same by the ministerie of other Priestes, maketh al nations partakers thereof, bleffeth them and receiueth of them al dutiful and religious seruice, as of his subiectes.

The resemblance of Christs and Melchisedecs Priesthood.

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- ^a Kinges that fometimes persecute Christians, are subdued with other people to Chrift.
^b He shal iudge and punish the incredulous people,
^c make great slaughters amongst those that resist:
^d and bring princes with their populous kingdoms to nothing.
^e He shal in the meane time (and also his best seruants) suffer much tribulation in this life:
^f and for the same be highly exalted in life euerlasting.