

Psalme 31

*Forgeuenes of finnes is a happie thing: 3. wherto manie are brought by affliction geuing them vnderftanding, fo mouing them to confesse their finnes, 6. pray for remiffion, 10. not defpaire, but hope in Gods mercie, and fo reioyce with fincere hart.*

The fecond  
pœnitential  
Pfalme.  
The 7. key.

To <sup>a)</sup>Dauid him felfe <sup>♣</sup>vnderftanding.

*Rom. 4.  
1. Pet. 4.*

**B**leffed are they, <sup>b)</sup>whofe iniquities are forgeuen:  
and <sup>♣</sup>whofe finnes <sup>c)</sup>be couered.  
<sup>2)</sup>Bleffed is the man, to whom <sup>d)</sup>our Lord hath not  
imputed finne, <sup>♣</sup>neither is there <sup>e)</sup>guile in his fpirit.

waxed as if  
they vvere old.

<sup>3</sup> Because <sup>f)</sup>I held my peace, my bones are inueterated,  
<sup>g)</sup>whiles I cried al the day.

<sup>4</sup> Because day and night thy hand is made heauie  
vpon me: I <sup>h)</sup>am turned in my anguish, whiles <sup>i)</sup>the  
thorne is fastened.

<sup>5</sup> I <sup>j)</sup>haue made my finne knowen to thee: and my  
iniuftice I haue not hid.

I faid: I wil confesse againft me my iniuftice to our  
Lord: and thou haft forgeuen the impietie of my finne.

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- <sup>a</sup> This Pfalme fheweth how Dauid was brought to vnderftand his finnes, to confesse, bewayle, and obtaine remiffion of them.
  - <sup>b</sup> The firft bleffing of a finner is the forgeuenes of his finnes,
  - <sup>c</sup> by charitie, which couereth the multitude of finnes. *1. Pet. 4.*
  - <sup>d</sup> Satisfaction being made.
  - <sup>e</sup> VVhen finners repent fincerly without guile, then God forgeueth: without which cooperation none is iuftified.
  - <sup>f</sup> Because I acknowledged not my greuous finnes, I was ftill fore afflicted,
  - <sup>g</sup> though otherwife I ceafed not to pray but without any fruct or good effect.
  - <sup>h</sup> Thy diuine prouidence reducing me,
  - <sup>i</sup> by remorfe of myn owne confcience which telleth me that I deferue al this affliction.
  - <sup>j</sup> Therefore I do no longer difsẽble with men nor am filent to thee, but exprefly acknowlege my finnes.

<sup>6</sup> For this <sup>a</sup>)shal euerie holie one pray to thee, in time conuenient. But yet <sup>b</sup>)in the flood of manie waters, they shal <sup>c</sup>)not approche to him.

<sup>7</sup> Thou art my refuge from tribulation, which hath compaffed me: my exultation, deliuer me from them that compaffe me.

<sup>8</sup> I <sup>d</sup>)wil geue thee vnderftanding, and wil instruct thee in the way, that thou shalt goe; I <sup>e</sup>)wil faften mine eies vpon thee.

<sup>9</sup> Doe <sup>f</sup>)not become as horfe and mule, which haue no vnderftanding.

In <sup>g</sup>)bit and bridle binde fast their cheekes, that approach not to thee.

<sup>10</sup> Manie <sup>h</sup>)are the fcourges of a finner, but <sup>i</sup>)him that hopeth in our Lord mercie shal compaffe.

<sup>11</sup> Be <sup>j</sup>)ioyful in our Lord and reioyce ye iuft, and glorie al ye right of hart.

## ANNOTATIONS

1 Vnderftanding.) VVhen Dauid had finned and fomewhile neglected to confesse his fault, Gods mercie by affliction made him to vnderftand his owne eftate, who then repenting, confeffing, and forowing for his finnes made this Pfalme, which is therfore intituled *Vnderftanding*: or, *Inftruction of Dauid*. It geueth vs alfo to vnderftand, and to know, faith S. Auguftin, that we muft neither

Vexation geueth vnderftanding.

Sinne muft be punifhed.

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- <sup>a</sup> As I do now recal my felfe being fricken with Gods heauie hand; fo muft euerie one that wil be purged from his finnes and fanctified *pray to thee*, when he is afflicted.
- <sup>b</sup> Though calamities be meruelous great like *to a deluge*:
- <sup>c</sup> yet they fhall not oprefse him, that relieth vpon God.
- <sup>d</sup> God fpeaketh: promifing by thefe tribulation to geue his feruants *vnderftanding*, and inftruction:
- <sup>e</sup> with perpetual protection.
- <sup>f</sup> Be not therfore careles, like to brute beaftes, but confideratiue of your actions.
- <sup>g</sup> The Prophet or anie iuft fowl befeceth God to hold this ftraict hand of difcipline ouer finners, for their conuerfion.
- <sup>h</sup> Sinners deferue much punishment,
- <sup>i</sup> but repenting, and truſting in God ſhall finde his mercie.
- <sup>j</sup> The end of true penance is ioy to which therfore the prophet inuitheth al penitents.

truft in our owne merites, nor prefume to efcape punifhment of finne. Thy firft vnderftanding therfore or leffon, muft be, to know thy felf to be a finner. The next is, that when with faith thou beginneft to worke wel by loue, thou attribute not this to thyn owne ftrength, but to the grace of God.

Good workes are of grace.

in Epift. ad Ro. c. 4.

1 VVhofe finnes are couered. 2. Not imputed.) Caluin and his complices gether poyfon of thefe holie wordes, denying that finnes are truly taken away, but only couered, and ftill remayne fay they in the iuftest. VVhich fenfe would make this Scripture contrarie to other places. *Ifaie. 6.* Thyn iniquitie fhall be taken away, and thy finne fhall be cleaned. *Ioan. 1.* The lambe of God which taketh away the finne of the world. *Act. 3.* Be penitent and conuert, that your finnes may be put out. *1. Cor. 6.* You are wafhed, you are fanctified, you are iuftified, & the like, which fhew the true real taking away of finnes, true fanctification, and iuftification. As S. Ierom (or fome other ancient authentical author) explicateth this place faying: Sinnes are fo *couered* by baptifme & penance, that they are not to be reueled in the day of iudgement, *nor imputed* in him that diligently purgeth him felfe in this world, or by martyrdom. S. Auguftin teacheth the fame faying: Sinnes are couered, are wholly couered, are abolifhed. Neither muft you vnderftand (faith he) that finnes are couered, as though ftill they were, and liued. VVhy then did the prophet fay: Sinnes are couered? they are not to be punifhed. More clerly, *li. 1. c. 13. cont. duas Epift. Pelag.* The Pelagians calumniating Catholiques, as if they taught, that finnes are not taken away, but fhauen, as heares are cut with a razor; the rootes remaining in the flefh, *vvhich* (he anfwereth) *none affirmeth but an infidel.* Likewife S. Gregorie teacheth, that a finner couereth his finnes wel, when with contrarie vertues he ouerwhelmeth former vices, and with good deedes blotteth out former euil deedes. He couereth them euil, when either for fhame, or feare, or obftinacie, or deperation he concealeth his finnes, omitting to confeffe them. God couereth finnes, as a phifition couereth woundes, by applying medicinal plafter, which in deede cureth them. Thus ancient, lerned Fathers expound this text. Further explicating, that albeit thinges couered, and only therby hidde from men, do remaine as they were before they were hid, yet whatfoeuer is hid to God, is in dede vtterly taken away, for nothing that is, can be hid from God. And the contrarie doctrin of Proteftants is iniurious either to Gods powre, if they fay he can not quite take away finnes, or to his mercie, if he wil not, or to his iuftice, if he neuer punifh finnes euer remayning, and to his truth if he repute otherwife, then in deede the thing is. It is alfo iniurious to Chrift, to fay, his bloud and death is not effectual to take away finnes; iniurious to innumerable places of holie Scripture, which affirme plainly that finnes by Gods grace are vtterly taken away. Finally it is iniurious to Sainctes in heauen, arguing them as ftill infected

Proteftantes expound this place contrary to many other clere places.

Contrarie to the expofition of ancient fathers.

God couering or not imputing finne doth quite take them away.

The contrarie doctrin is iniurious to God:

to Chrift:  
to holie Scriptures:

to glorified Sainctes.

with finnes, if in dede finnes yet remaine in them, which is moft abfurde, and blafphemie to fpeake. And yet foloweth by neceffarie confequence. For if the iuftest liued & died in finne, they fhould remaine eternally in finne.

2 Neither is there guile in his fpirite.) In remiffion of finnes the penitent neceffarily muft fo cooperate, that he haue no guile in his fpirite, or hart, for if he haue, then he faileth of the forfaide bleffednes, and his iniquities are not forgeuen, nor his finnes couered to God, but to be imputed and punifhed. Yet the repentence of a finner be it neuer fo fincere, hartie, and without guile doth not merite remiffion of finne, but only difpofeth therto.

But after remiffion it is fatisfactorie for the paine due for finnes, and meritorious of glorie. According as S. Auguftin here teacheth faying Good (or meritorious) workes goe not before faith, and remiffion, but folow the fame.

Sincere repentance is a neceffarie difpofition to remiffion of finne.

After remiffiō it is fatisfactorie and meritorious.