

\* Or, praises, according to the Hebrewes; and were chiefly instituted to praise and giue thanks to God for his benefits. They are called the Psalmes or Songs of Dauid, because the most part were made by him.

# THE PSALMES OF DAVID.

## THE ARGUMENT.

**T**His booke of Psalmes is set forth vnto vs by the holy Ghost, to be esteemed as a most precious treasure, vvherein all things are contained that appertaine to true felicity, as vvaile in this life present as in the life to come. For the riches of true knowledg and heavenly wisdom, are here set open for vs, to take thereof most abundantly. If vve would know the great and high maiesty of God, here vve may see the brightnes thereof shine most clearly. If vve would seeke his incomprehensible wisdom, here is the schoole of the same profession. If vve would comprehend his inestimable bounty, and approach nere therunto, and fill our handes vwith that treasure, heere vve may haue a most liuely and comfortable taste thereof. If vve would know vvherein standeth our saluation, and how to attaine to life everlasting, here is Christ our onely redeemer, and mediator most evidently described. The rich man may learne the true vse of his riches. The poore man may find full contentation. He that will reioyce, shall know the true ioy, and how to keepe measure therein. They that are afflicted and oppressed, shall see vvherein standeth their comfort, and how they ought to praise God vwhen he sendeth them deliuerance. The wicked and the persecutors of the children of God, shall see how the hand of God is euer against them: and though he suffer them to prosper for a while, yet he bridleth them, in so much as they cannot touch an haire of ones head except he permit them. and how in the end their destruction is most miserable. Briefly, here vve may haue most present remedies against all tentations and troubles of mind and conscience, so that being well practised herein, vve may be assured against all dangers in this life, line in the true feare and loue of God, and as long tyme attaine to that incorruptible crowne of glory, vvhich is laid vp for all them that loue the coming of our Lord Iesus Christ.

### PSAL. I.

*Whether it was Eless, or any other that gathered the Psalmes into a booke, it seemeth he did set this Psalm first in manner of a preface, to exhort all godly men to study and meditate the heavenly wisdom. For the first her words are, That they be blessed, which giue themselves wholly all their life to the holy Scriptures; and that the wicked contentment of God, though they seeme for a while happy, yet at length shall come to miserable destruction.*

**B**lessed is the man that doeth not walke in the a counsell of the wicked, nor stand in the way of sinners, nor sit in the seate of the scornefull.

2 But his delight is in the \* law of the Lord, and in his b law doth he meditate day and night.

3 For he shall be like a \* tree planted by the riuers of waters, that will bring forth her fruits in due season: whose lease shall not fade: so c whatsoever he shall doe, shall prosper.

4 The wicked are not so, but as the chaffe, which the wind driueth away.

5 Therefore the wicked shall not stand in the iudgement, nor sinners in the assembly of the righteous.

6 For the Lord f knoweth the way of the righteous, and the way of the wicked shall perish.

a When a man hath giuen once place to euill counsell, or to his owne concupiscence, he becometh to forget himselfe in his sinne, and so falleth into contempt of God, which contempt is called the seat of the scorners. \* Dent. 6, 6. ier. 1. 9. pron. 6, 10. b In the holy Scriptures. \* Iere. 17, 8. c Gods children are so moyened euer with his grace, that whatsoeuer cometh vnto them, tendeth vnto their saluation. d Though the wicked seeme to beare the swing in this world, yet the Lord driueth them downe that they shall not rise nor stand in the company of the righteous. e But tremble when they see Gods wrath, f Death approue and prosper, like as not to know, is so reprocue and sceler.

2 The kings of the earth band themselves, and the Princes are assembled together against the Lord, and against his **g** Christ.

3 Let vs break their bandes, and cast their cords from vs.

4 \* But hee that dwelleth in the heauen shall laugh: the Lord shall haue them in derision.

5 c Then shall hee speake vnto them in his wrath, and vexe them in his fore displeasure, saying,

6 **Euen** I haue set my King vpon Zion mine holy mountaine.

7 I will declare the d decree: that is, the Lord hath said vnto mee, \* Thou art my sonne; this a day haue I begotten thee.

8 Aske of mee, and I shall giue thee the heathen for thine inheritance, and the f endes of the earth for thy possession.

9 \* Thou shalt crush them with a scepter of yron, and brake them in pieces like a potters vessell.

10 g Be wise now therefore, ye kings: be learned ye iudges of the earth.

11 Serue the Lord in feare, and reioyce in trembling.

12 h Kisse the Sonne, least he be angry, and ye i perish in the way, when his wrath shall suddenly burne. Blessed are all that trust in him.

**Oracyon.**  
b Thus the wicked say, that they will cast off the yoke of God, and of his Christ.  
\* Prou. 1, 26. c Gods plagues will declare that in refusing his Christ, they fought against him.  
d To shew that my vocation to the kingdom, is of God.  
\* Acts. 13, 23, 33. hebr. 1, 5.

e That is to say, as touching mans knowledge, because it was the first time that Dauid appeared to be elected of God. So is it applied to Christ in his first coming, and manifestation to the world.  
f Not only the Iewes, but the Gentiles also.  
g In figure of homage, but in the mind vvaile of

\* Reuel. 2, 27. g He exhortheth all rulers to repent in time. i When the wicked shall say, Peace and rest, seeming yet to be in their purposes, then shall destruction suddenly come. x. Theil. 5, 3.

### PSAL. II.

*The Prophet Dauid reioyeth, that notwithstanding his enemies rage, yet God will continue his kingdom for euer, and aduance it euen to the end of the world, 10 and therefore exhortheth kings and rulers, that they would humbly submit themselves vnder Gods yoke, because it is in vaine to resist God. Herein is figured Christ's kingdom.*

**W**hy doe the a heathen \* rage, and the people murmur in vain.

a The conspiracy of the Gentiles, the murmuring of the Iewes, and power of kings cannot preuaile against Christ. \* Acts. 4, 25.

### PSAL. III.

*Dauid driven forth of his kingdom, was greatly tormented in mind for his sinnes against God: 4 And therefore calleth vpon God, and waxeeth bold therof by his promises, against the great railings and terrours of his enemies, yet against death it selfe, which he saw present before his eyes. 7 Finally, he reioyceith for the good successe that God gaue him and all the Church.*