

* Or psalmes, 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.

T H E * P S A L M E S O F D A V I D.

T H E A R G U M E N T.

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 appertains to true felicity, as well in this life present as in the life to come. For the riches of true knowledge and heauenly vvisedome, are here set open for vs, to take thereof most abundantly. If vve vvould know the great and high maiesty of God, here vve may see the brightnes thereof shine most clearly. If vve vvould seeke his incomprehensible vvisedome, here is the schoole of the same profession. If vve vvould comprehend his inestimable bounty, and approach neere therevnto, and fill our handes with that treasure, heere vve may haue a most liuely and comfortable taste thereof. If vve vvould know vvherein standeth our saluation, and how to attaine to life euerlasting, 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 vvill 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 vvhien he sendeth them deliuerance. The vvicked 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 vvell practised herein, vve may be assured against all dangers in this life, line in the true feare and loue of God, and at length attaine to that incorruptible crowne of glory, vvhich is laid vp for all them that loue the comming of our Lord Iesus Christ.

P S A L. I.

Whether it vvvas Esdras, 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 heauenly vvisedome. For the effect hereof is, 1 That they be blessed vvhich giue themselves wholly all their life to the holy Scriptures; 2 and that the vvicked contemners of God, though they seeme for a while happy, yet at length shall come to miserable destruction.

a When a man hath given once place to euill counsell, or to his owne concupiscence, he beginneth to forget himselfe in his sinne, and so falleth into contempt of God, which contempt is called the seat of the scorners. * Deut. 6. 6. ioh. 1. 8. prou. 6. 10. b In the holy Scriptures. * Iere. 17. 8. c Gods children are so moystened euer with his grace, that whatsoeuer cometh vnto them, tendeth vnto their saluation. d Though the vvicked seeme to beare the swinge 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 the Gods wrath. f Doth approoue and prosper, like as a roe to know, is to reprovee and correct.

Blessed 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 seat of the scornfull. 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 leafe shall not fade: so c whatsoever he shall doe, shall prosper. 4 d The wicked are not so, but as the chaffe, which the wind driueth away. 5 Therefore the wicked shall not stand in the e 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.

P S A L. II.

The Prophet Dauid reioyceth, that notwithstanding his enemies rage, yet God will continue his kingdome for euer, and advance it euen to the end of the world. 10 and therefore exhorteth kings and rulers, that they would humbly submit themselves vnder Gods yoke, because it is in vaine to resist God. Herein is figured Christs kingdome.

Why doe the a heathen * rage, and the people murmure in vain. The conspiracy of the Gentiles, the murmuring of the Iewes, and power of kings cannot preuaile against Christ. * Acts. 4. 25.

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

3 b Let vs breake 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 e 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 breake 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.

* Reuel. 2. 27. g He exhorteth all rulers to repent in time. i When the vvicked shall say, Peace and rest, seeming yet to be at their purposes, then shall destruction suddenly come. i. Thell. 5. 3.

I Or, Anointed. b Thus the vvicked say, that they will cast off the yoke of God, and of his Christ. * Prou. 1. 26. c Gods plagues will declare that in resisting his Christ, they sought against him. d To shew that my vocation to the kingdome, 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 comming and manifestation to the world. f Not onely the Iewes, but the Gentiles also. h In signe of homage.

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P S A L. III.

Dauid driven forth of his kingdome, was greatly tormented in mind for his sinnes against God: 4 And therefore calleth vpon God, and waxeth bold thorow his promises, against the great railings and terrars of his enemies, yea against death it selfe, vvhich he saw present before his eyes. 7 Finally, he reioyceth for the good successe that God gaue him and all the Church.