

Psalme 29

King Dauid by voice and instrument rendereth thanks to God for his peacable ftate in the kingdom, 5. inuitheth others to reioyce in Gods benefites, teaching by his owne example that God sometimes geueth more comfort sometimes sheweth his wrath, but al for our good.

Dauid rendereth thanks for his establiſhment in his kingdome. The 8. key.

A ^{a)}Pfalme of Canticle, ^{b)}in the dedication of Dauids houſe.

I wil ^{c)}exalt thee ô Lord, ^{d)}becauſe thou haſt receiued me: neither haſt ^{e)}delighted myne enemies ouer me.

³ Ô Lord my God I haue cried to thee, and thou haſt ^{f)}healed me.

⁴ Lord thou haſt ^{g)}brought forth my foule out of hel: thou haſt faued me from them that goe downe into the lake.

^a The general name of Pfalme common to this whole booke con-
teyning in al 150. is more particularelie appropriated to ſome,
which more ſpecially were playde vpon muſical inſtruments as on
the Pfalter, Harpe, &c. Others are called Canticles, which were
moſt vſuallie ſongue with humaine voices. So this, called a *Pfalme
of Canticle*, ſignifieth that voyces begane the muſike and inſtru-
ments were adioyned. As contrariwiſe others are called *Canticles
of Pfalmes*, where inſtruments begane and voices folowed.

^b After manie great tribulations, King Dauid proſpering built an
excellent houſe or palace. (*2. Reg. 5. v. 11. Paralip. 14. v. 1.*)
And at his firſt dwelling therein, made this Pfalme, beginning
himſelfe to ſing the fame with voice, other muſitians ioyned with
him in the praifes of God and thankſgeuing for his benefites.

^c Though God in himſelfe is moſt high, and neither nedeth, nor can
be exalted by men, yet the royal prophet knew it vvas his dutie
to ſing thanks and praifes to him,

^d for his deliuerie from manie trubles, and dangers.

^e Not ſuffering his enemies to be delighted in his ruine.

^f Conferued my bodie in health amôgft innumerable dangers.

^g Preferued my foule from greater dâgers of finnes, and ſo from hel.

⁵ Sing to our Lord ^a)ye his faintes: and ^b)confesse to the memorie of his holines.

⁶ Because ^c)wrath is in his indignation: ^d)and life in his wil.

At ^e)euening shal weeping abide: and in the morning gladneffe.

⁷ And I faid in my abundance: ^f)I wil not be moued for euer.

⁸ Ô Lord ^g)in thy wil, thou haft geuen *ftrength* to my beautie. Thou haft ^h)turned away thy face from me, and I became trubled.

⁹ To thee ô Lord ⁱ)I wil crie: and I wil pray to my God.

¹⁰ ^j)What profite is in my bloud, whiles I descend into corruption?

Shal duft confesse to thee, or declare thy truth?

¹¹ Our Lord hath heard, and had mercie on me: our Lord is become my helper.

¹² Thou haft turned my mourning into ioy vnto me: thou haft cut my sackcloth, and haft compaffed me with gladnes.

¹³ That ^k)my glorie may sing to thee: and I be not compunct: Lord my God for euer ^l)wil I confesse to thee.

^a Ye that are iust and holie praise God for it, from vvhom it cometh, and not from your felues:

^b confesse his mere goodnes vvithout your defertes.

^c VVhen he is angrie,

^d yet he meaneth vvel vnto vs.

^e The ftate of a iust mans life is often changed from forovv to comferte, and from comferte to forovv.

^f Though vve suppose our felues firmly establihed:

^g yet God of his good vvil tovvardes vs sometmes geueth *ftrength*, and corege,

^h sometmes suffereth vs to our ovvne vveakenes,

ⁱ therefore we muft *ftil crie and pray* for Gods helpe,

^j in manner here expreffed or the like.

^k Finally in this my good ftate

^l I fhall alvvayes confesse and praise thee.