

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 eftablifhment in his kingdome. The 8. key.

A ^{a)}Pfalme of Canticke, ^{b)}in the dedication of Dauids houfe.

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

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

⁴ Lord thou haft ^{g)}brought forth my foule out of hel: thou haft 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 fome,
which more fpecially were playde vpon mufical instruments as on
the Pfalter, Harpe, &c. Others are called Canticles, which were
moft vfuallie fongue with humaine voices. So this, called a *Pfalme*
of Canticke, fignifieth that voyces begane the mufike and instru-
ments were adioyned. As contrariwife others are called *Canticles*
of Pfalmes, where instruments begane and voices folowed.

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

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

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

^e Not fuffering 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 fo from hel.

⁵ Sing to our Lord ^a)ye his fainctes: and ^b)confeffe 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 defcend into corruption?

Shal duft confeffe 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 fing to thee: and I be not compunct: Lord my God for euer ^l)wil I confeffe to thee.

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

^b confeffe his mere goodnes vvithout your defertes.

^c VVhen he is angrie,

^d yet he meaneth vvell vnto vs.

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

^f Though vve fuppofe our felues firmly eftablished:

^g yet God of his good vvill tovvardes vs fometimes geueth *ftrength*, and corege,

^h fometimes fuffereth vs to our ovvne vveakenes,

ⁱ therfore we muft ftill *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 confeffe and praife thee.