

Psalme 35

The prophet describeth the wicked malice of obftinate finners. 6. Againft which he oppofeth Gods infinite goodnes, 9. with his proud mercie towards the worft, and iuft reward of the good; 12. praying to efcape the dangerous gulfe of pride.

Gods
providence.
The 3. key.

Vnto ^{a)}the end, to ^{b)}the feruant of our Lord Dauid him felfe.

The vniuft hath faid within him felfe, that he ^{c)}would finne: there is no feare of God before his eies.

³ Because he hath done deceitfully in his fight: ^{d)}that his iniquitie may be found vnto hatred.

⁴ The wordes of his mouth are iniquitie, and guile: he ^{e)}would not vnderftand that he might doe wel.

⁵ He hath meditated iniquitie in his bed: he hath fet himfelfe on euery way not good, and malice he hath not hated.

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- ^a More fpecially defcribing the ftate of men in the new Teftament, then in the old.
 - ^b Infruction for Dauid not as a king, or a prophet, but as the poore feruant of God.
 - ^c Wittingly and refolutely preferring wicked life before vertuous.
 - ^d God fo hateth finne committed of meere malice, that he commonly reiecteth fuch finners, and more often offereth new grace to thofe, that finne of frailitie, or ignorance.
 - ^e Some ignorance is inuincible whē one hath a good wil to lerne, doing his endeouour to knovv the truth in doctrin, & his dutie in manners, but can not get knowledge therof, and then he is excufed before God, though he erre in opinion, or in fact: others are negligent to lerne, and their error is groffe ignorance and is a finne, greater of leffe, according to the importance of the thing, which they ought to knovv. Others are more vvilful, defiring to be ignorant; that they may finne vvith the leffe remorse, or repining of their ovvne confcience, and that is affected ignorance, and moft hainous, and odious finne. For which God often leauing them deftitute of ordinarie grace, which he geueth to others, they fal into reprobate fenfe, and into more horrible finnes.

6 Lord ^{a)}thy mercie is in heauen: and ^{b)}thy truth euen to the clowdes.

7 Thy iuftice as the hilles of God: thy iudgementes are great depth.

Men & ^{c)}beaftes thou wilt faue ô Lord: ⁸ as thou ^{d)}haft multiplied thy mercie ô God.

But ^{e)}the children of men, ^{f)}shal hope in the couert of thy winges.

⁹ They shal be inebriated with the plentie of thy houfe: and with the torrent of thy pleafure thou shalt make them drinke.

¹⁰ Because with thee is the fountaine of life: and in thy light we shal fee light.

¹¹ Extend thy mercie to them that know thee, and thy iuftice to them, that are of a right hart.

¹² Let ^{g)}not the foote of pride come to me: and let not ^{h)}the hand of a finner moue me.

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- ^a God doth not vtterly flut vp his mercie from the moft wilful & wicked finners, but geueth them fometimes good motions, and fufficient helpe, that they may repent, be iuftified & faued, if they do not wittingly harden their owne hartes, and ftill wilfully repel Gods grace.
- ^b For fo God promifeth (vvho is moft faithful) that he vvill forgeue finners, and receiue them into his fauoure againe, whenfoeuer they refoluing to ferue him, repent and ceafe to finne.
- ^c Thou ô God that haft care of al creatures, not only of men but alfo of brute beaftes, art euer readie of thy part to faue both moderate men, in vvhom the light of reaſon remaineth, and alfo groffe fenfeles perfons, vvwhich are become brutiſh like horſe and mule or other beaftes.
- ^d For fo our Lord multiplieth his mercie.
- ^e Yet with condition that fenſles or brutiſh men, muſt become reaſonable men, the children of men, not coltes, whelpes, pigges, &c.
- ^f Sinners thus conuerted ſhal not only haue al neceſſaries in this life, as al liuing creatures haue in this world, but alfo ſhal hope of ſpiritual, heauenly, & eternal glorie prepared for Angels, and children of men: as in the verſes folovving.
- ^g Left anie impediment hinder the obtayning and poſſeſſion of eternal revvard, the iuſt muſt ſpecially pray not to be infected vvith pride:
- ^h nor be ouercome by the forcible tentations of other finners, by perſvvaſion, nor euil example.

¹³ There ^{a)}haue they fallen that worke iniquitie:
they were expelled, ^{b)}neither could they stand.

^a The first sinne, to wit of diuels, was pride, and mans sinne was
by perfwation of the diuel,
^b neither of which could escape punishment.