

Psalme 48

The royal prophet inuiting al ftates and fortes of men, to heare him attentiuely, 6. sheweth that al ought to feare eternal damnation, that liue wickedly, 9. vainly and foolishly feeking (13. euen like brute beaftes) carnal pleafures, which they can not long enioy, nor long efcape hel: 16. confidently animating him felfe, and al good men, that truft not in this world.

Exhortation to flee from finne for feare of hel. The 7. key.

Vnto the end, ^{a)}to the fonnes of Core a Pfalme.

Heare these thinges ^{b)}al ye Gentiles: receiue with your eares al ye, that ^{c)}inhabite the earth.

³ Al ye earthly perfons, and children of men: together in one the rich and the poore.

⁴ My mouth shal fpeake wifedom, and the meditation of my hart prudence.

⁵ I wil ^{d)}incline mine eare vnto a parable: I wil ^{e)}open my propofition ^{f)}on a Pfalter.

⁶ ^{g)}Why shal I feare in the euil day? ^{h)}the iniquitie of my heele shal compaffe me.

^a In this and diuers other titles, both before and yet enfuing, is faid, To the fonnes, or, for the fonnes of Core, a Pfalme, or Canticle, or vnderftanding & the like; but in no place, a Pfalme, Canticle, &c. of the fonnes of Core, vvch no way proueth that they vvere the authores of fuch Pfalmes, but rather the contrarie.

^b Al ye nations and fortes of people,

^c that dwel vpon the earth, lerne this leffon vvch I wil teach you.

^d Holie Daudid harkened to God infpiring him,

^e and declared to others that vvch he receiued from God,

^f not only by his penne or tongue, but alfo for better infilling it into their mindes he founded it vpon the inftrument called the Pfalter, vvch had tenne ftringes, fignifying the obferuation of the tenne commandments.

^g What efpecial thing is there in this life, vvhy or for vvch I or anie haue caufe to feare the dreadful day of iudgement?

^h Marry this we muft feare, iniquitie, by which any fupplanteth, defraudeth, oppreffeth, or anie vvay wrongeth others, for that vvil inuolue the offender in the fentence of eternal damnation.

7 They ^a)that truſt in their ſtrength: and glorie in the multitude of their riches.

8 A ^b)brother doth not redeme, ^c)man ſhal redeme: he ſhal not geue vnto God his reconciliation.

9 And the price of the redemption of his owne foule: and he ſhal ^d)labour for euer, ¹⁰ and ^e)ſhal liue yet vnto the end.

¹¹ He ſhal not fee death, when he ſhal fee ^f)the wife dying; ^g)the vnwife, and ^h)the foole ſhal periſh together.

And they ſhal leaue their riches to ſtrangers: ¹² and their ⁱ)ſepulchers their ^j)houſes for euer.

Their Tabernacles in generation and generation: they haue renomed their ^k)names in their landes.

¹³ And ^l)man, when he was in honour, did not vnderſtand: he was compared to beaſts without vnderſtanding, and became like to them.

¹⁴ This their way is ^m)a ſcandal to them: and ⁿ)afterward in their mouth they ſhal take pleaſure.

^a Such be they that truſt in their preſent powre, riches, or other worldlie thing.

^b A mans owne brother can not helpe a finner in that day,

^c much leſſe anie other man; fo the Hebrew phraiſe by zeugma, vnderſtandeth an other negatiue particle.

^d Stil fuffer paine,

^e and not dye, but liue in eternal torments.

^f Al both wife and fooliſh do dye temporally: but the wife liuing in eternal ioy, the fooliſh liue in eternal paine.

^g Thoſe that beleue not anie other life after this,

^h and thoſe that beleuing an other life, yet liue badly in this, ſhal periſh in eternal damnation.

ⁱ They ſhal neuer returne from their ſepulchers,

^j to enioy againe their houſes and earthlie poſſeſſions,

^k which vainely they labour to eſtabliſh in their poſteritie.

^l A moſt pitie and brief confideration, for man to thinke, how abſurdly, he being endewed with reaſon, vnderſtanding, & free wil, like vnto Angels, and capable of eternal glorie, fetteth his vvhole ſtudie, and care vpon corporal and temporal thinges, fo making himſelfe like vnto brute beaſtes.

^m This care of worldlie thinges is the ſtumbling block, and cauſe of eternal ruine:

ⁿ yet they ſhal be obſtinate, and praife their owne defires, ſtil perſiſting therein.

15 As ^{a)}sheepe they are put in hel: death shal feede vpon them. And the iuft shal rule ouer them ^{b)}in the morning: and their aide shal waxe old in hel from their glorie.

16 Neuertheleffe ^{c)}God wil redeme my foule out of the hand of hel, when he shal take me.

17 Feare not when a man shal be made rich: and when the glory of his houle shal be multiplied,

18 Because when he shal dye, he shal not take ^{d)}al thinges: neyther shal his glorie goe downe with him.

19 Because his foule in his life shal be ^{e)}bleffed: he wil confesse to thee ^{f)}when thou shalt do him good.

20 He shal enter in, euen to the progenies of his fathers: and he shal ^{g)}not see light for euer.

21 ^{h)}Man, when he was in honour, did not vnderstand: he was compared to beafts without vnderstanding, and became like to them.

^a Amongst other creatures a sheepe can leaft helpe her selfe in miserie: euen so the damned in hel are altogether vnable to deliuer themselues from thence, or to get any relief.

^b In the general resurrection they shal be most of al in miserie, as euer dying and neuer dead: the iuft vvhom they vvronged, shal be their iudges, al freindes shal faile them, after they haue passed their glorie, and pleafure in this vworld.

^c The confidence of the iuft.

^d He shal leaue al worldlie thinges and take nothing with him.

^e Temporally.

^f So long as he enioyeth worldlie profites he wil seme grateful to God.

^g But they shal not see the true light of heauen.

^h Remember and confider ô worldlie man, that God made thee an excellent creature: which thou neglecting makeft thyself like to a beaft. As, *v. 13.*