

Psalme 61

*A iuft man encoregeth his owne foule to ferue God in fincere humilitie, 9. exhorteth alfo al others to truſt in God, not in falſe and worldlie pollicie, or wealth, becauſe Gods powre and mercie wil render to euerie one as they deferue.*

Exhortation to good life, in reſpect of reward, or puniſhment. The 7. key.

Vnto the end, for <sup>a</sup>Idithun a Pfalme of Dauid.

**S**hal <sup>b</sup>not my foule be ſubiect to God? for of him is my ſaluation.

<sup>c</sup>For he is my God, and my ſauour: my receiuer  
<sup>c</sup>I ſhal be moued no more.

<sup>4</sup> <sup>d</sup>How long ſet you violently vpon a man: <sup>e</sup>you al doe kil: as it were vpon <sup>f</sup>a wal, that is leaning, and a wal shaken.

<sup>5</sup> But <sup>g</sup>yet they thought to repel my price, <sup>h</sup>I ranne in thirft: they <sup>i</sup>bleffed with their mouth, and curſed with their hart.

<sup>6</sup> But yet my foule be thou ſubiect to God: becauſe my patience is from him.

<sup>7</sup> Becauſe he is my God, and my ſauour: my helper  
<sup>j</sup>I ſhal not remoue.

- 
- <sup>a</sup> Directed to Idithun, one of the maſters of muſike, to ſing it, or to make tune for it.
  - <sup>b</sup> The wicked treating to ruinate others, Dauid, or anie iuſt man, feareth them not, becauſe his foule is ſubiect to God.
  - <sup>c</sup> Therefore I firmly purpoſe neuer to be moued from God.
  - <sup>d</sup> In vaine do you myn aduerſaries ſtil affault me,
  - <sup>e</sup> though ye be al confederate to kil me;
  - <sup>f</sup> ſuppoſing me to be like a ruinous, or shaken wal, that is eaſily throwne downe.
  - <sup>g</sup> They thinck ſtil to depriue me of my reward, the price of my laboures and merites,
  - <sup>h</sup> but I runne ſo much more diligently, as thirfting after righteouſnes in this life, and glorie in the next, to finiſh my courſe.
  - <sup>i</sup> A moſt dangerous tentation, when after threatens and crueltie, perfecutors endeuour, by fwete wordes, and promiſes to perfwade the iuſt to fal into finne.
  - <sup>j</sup> I reſolutly purpoſe not to yeld to anie tentations.

<sup>8</sup> In God is my faluation, and my glorie: the God of my helpe, and my hope is in God.

<sup>9</sup> Hope in him <sup>a)</sup>al ye the congregation of people: Powre out your harts before him, God is our helper for euer.

<sup>10</sup> But yet the children of men are vaine, the children of men are <sup>b)</sup>liers in balances: that they may deceiue by vanitie together.

<sup>11</sup> Hope not in iniquitie, and couete not robberies: if riches abound fet not your hart vpon them.

<sup>12</sup> <sup>c)</sup>Once hath God <sup>f</sup>poken, these <sup>d)</sup>two things haue I heard:

*Mat. 16.*           <sup>13</sup> That <sup>e)</sup>powre is Gods, and <sup>f)</sup>mercie ô Lord is to  
*Rom. 2.*           thee: becaufe thou wilt render to euery one according  
*1. Cor. 3.*       to his workes.  
*Gal. 6.*

---

<sup>a</sup> Gods faithful feruantes are not only constant themfelues, but also exhorte and perfwade al others, as much as in them lieth, to ferue God and truft in him.

<sup>b</sup> Vfing falfe weightes they defraud one an other.

<sup>c</sup> God hauing once fpoken it is moft affured.

<sup>d</sup> Two efpecial attributes of God.

<sup>e</sup> God is Omnipotent, fo that he can both reward, and punifh infinitely;

<sup>f</sup> and Merciful, that he is readie to receiue al finners into his fauour, if they wil repent and turne vnto him.