

Psalme 62

Dauid in banishment with great affection defireth to vnite himfelfe with God in meditation, 4. purpofing and promifing euer to praife him: 10. prophicieth the vaine endeuoures, and condemnation of his enimies; and his owne aduancement.

Dauids deuotion in banifhment. The 8. key.

A Pfalme ^{a)}of Dauid when he was in the defert of Iuda. (*1. Reg. 22.*)

O God my God to thee I watch, ^{b)}from the morning light. ^{c)}My foule hath thirfted to thee, ^{d)}my flesh to thee very manie wayes.

³ In a defert land, and inacceffible, and without water, ^{e)}fo in the holie houfe haue I appeared to thee, ^{f)}that I might fee thy ftrength, and thy glorie.

⁴ Befeaue ^{g)}thy mercie is better then liues, my lippes shal prayfe thee.

⁵ ^{h)}So wil I bleffe thee in my life: and in thy name I wil lifte vp my hands.

^a Holie Dauid made this deuout meditation when he was in the foreft of Haret, or defert of Ziph *1. Reg. 22. & 23.* and could not come to the tabernacle of God, nor to Ierufalem, where he efpecially defired to be, in the inheritance of our Lord, which was to him a great affliction. As the like is now to Catholiques, when they are put in clofe prifon for their faith, or otherwife hindered, that they can not be prefent at the moft holie and daylie Sacrifice. In which cafe we muft fupplie as we may, this great loffe, and comfort ourfelues with this, or like Pfalme, or prayer, faying: O God my God, to thee I watch.

^b Euen from the firft dawning of the morning,

^c my foule thirfteth after thee,

^d yea alfo my very flesh, and whole bodie feeleth great paines, by this affliction of mind, and defireth releefe and reft.

^e Being now in cafe that I can not ferue thee, ô God, as I would, yet I exhibite myfelfe prefent in fpirite, before thy holie place,

^f meditating thy powre, and thy glorie.

^g This confolation in banishment from thy diuine Seruice, is sweeter to me then manie temporal liues, or anie worldlie prosperitie.

^h For as the Paffions of Chrifft abound in vs (faith S. Paul *2. Cor. 1.*) fo alfo by Chrifft our comfort aboundeth.

6 As with ^a)marrow and fatnes let my foule be filled:
^b)and my mouth shal praife with lippes of exultation.

7 ^c)If I haue bene mindful of thee vpon my bedde,
^d)in the morning I wil meditate on thee: 8 because thou
haft bene my helper.

9 And in the couert of thy winges I wil reioice, my
foule hath cleaued after thee: thy right hand hath re-
ceiued me.

10 But ^e)they in vaine haue fought my foule, ^f)they
shal enter into the inferiour partes of the earth.

11 They ^g)shal be deliuered into the handes of the
fworde, they shal be ^h)the portions of foxes.

12 But ⁱ)the king shal reioice in God, al shal be
praifed that fweare by him: because the mouth is ftopped
of thofe that fpeake wicked thinges.

^a Replenifh my foul ô God, with the aboundance of thy grace,

^b fo fhall I be more able to praife thee.

^c Seing in the night, alfo in my bed I meditate of thee;

^d I wil more diligently do the fame in the morning.

^e My temporal and fpiritual enimies:

^f and they fhall be damned for their finnes.

^g It happened literally to Saul, that he was flaine in battle, which
he made againft his enimies;

^h and his dead bodie was hung on a wall (*1. Reg. 31.*) expofed
to wilde beaftes, or birdes, though it was afterwards burnt and
buried.

ⁱ Daudid was prefently after Sauls death exalted to the kingdome,
in figure of Chrift, whofe name and glorie was exalted, after the
defftruction of the Iewes by Pagane Emperours.