

Psalme 62

*Dauid in banishment with great affection desireth to vnite himselfe with God in meditation, 4. purposing and promising euer to praise him: 10. prophicieth the vaine endeuoures, and condemnation of his enimies; and his owne aduancement.*

Dauids deuotion in banishment. The 8. key.

A Pfalme <sup>a)</sup>of Dauid when he was in the defert of Iuda. (*1. Reg. 22.*)

**O** God my God to thee I watch, <sup>b)</sup>from the morning light. <sup>c)</sup>My foule hath thirfted to thee, <sup>d)</sup>my flesh to thee very manie wayes.

<sup>3</sup> In a defert land, and inaccessible, and without water, <sup>e)</sup>fo in the holie houfe haue I appeared to thee, <sup>f)</sup>that I might see thy ftrength, and thy glorie.

<sup>4</sup> Because <sup>g)</sup>thy mercie is better then liues, my lippes shal prayfe thee.

<sup>5</sup> <sup>h)</sup>So wil I bleffe thee in my life: and in thy name I wil lifte vp my hands.

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<sup>a</sup> Holie Dauid made this deuout meditation when he was in the forest of Haret, or defert of Ziph *1. Reg. 22. & 23.* and could not come to the tabernacle of God, nor to Ierufalem, where he especially desired 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 otherwise hindered, that they can not be present at the most holie and daylie Sacrifice. In which case we must supplic as we may, this great losse, and comfort ourselues with this, or like Pfalme, or prayer, saying: O God my God, to thee I watch.

<sup>b</sup> Euen from the first dawning of the morning,

<sup>c</sup> my foule thirfteth after thee,

<sup>d</sup> yea also my very flesh, and whole bodie feeleth great paines, by this affliction of mind, and desireth releefe and rest.

<sup>e</sup> Being now in case that I can not serue thee, ô God, as I would, yet I exhibite myselfe present in spirite, before thy holie place,

<sup>f</sup> meditating thy powre, and thy glorie.

<sup>g</sup> This consolation in banishment from thy diuine Seruice, is sweeter to me then manie temporal liues, or anie worldlie prosperitie.

<sup>h</sup> For as the Passions of Chrifit abound in vs (faith S. Paul *2. Cor. 1.*) so also by Chrifit our comfort aboundeth.

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

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

<sup>9</sup> And in the couert of thy winges I wil reioice,  
my foule hath cleaued after thee: thy right hand hath  
receiued me.

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

<sup>11</sup> They <sup>g</sup>)shal be deliuered into the handes of the  
fworde, they shal be <sup>h</sup>)the portions of foxes.

<sup>12</sup> But <sup>i</sup>)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.

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<sup>a</sup> Replenifh my foul ô God, with the aboundance of thy grace,

<sup>b</sup> fo fhall I be more able to praife thee.

<sup>c</sup> Seing in the night, alfo in my bed I meditate of thee;

<sup>d</sup> I wil more diligently do the fame in the morning.

<sup>e</sup> My temporal and fpiritual enimies:

<sup>f</sup> and they fhall be damned for their finnes.

<sup>g</sup> It happened literally to Saul, that he was flaine in battle, which  
he made againft his enimies;

<sup>h</sup> 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.

<sup>i</sup> 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.