

Psalme 138

*Gods knowlege, 7. and prefence (10. without the helpe, or hinderance of anie thing) extendeth to al thinges, times, and places. 17. He geueth exceding great honour to his faintes, 20. the wicked, as enimies to God are iuftly hated. 23. The iuft pray for Gods perpetual direction.*

Gods ſpecial  
prouidence of  
his ſeruantes.  
The 3. key.

Vnto <sup>a</sup>the end, a Pſalme of Dauid.

**L**ord thou <sup>b</sup>haſt proued me, and haſt knowen me: <sup>2</sup> thou haſt knowen my fitting downe, and my riſing vp.

<sup>3</sup> Thou haſt vnderſtood my cogitations far of: my path and <sup>c</sup>my corde thou haſt ſearched out.

<sup>4</sup> And thou haſt foreſene al my wayes: becauſe there is not a word in my <sup>d</sup>tongue.

<sup>5</sup> Behold ô Lord thou haſt knowen al the laſt thinges, & them of old: thou haſt formed me, and haſt put thy hand vpon me.

<sup>6</sup> Thy knowledge is <sup>e</sup>become meruelous of me: it is made great, and I can not reach to it.

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<sup>a</sup> By this part of the title (to the end) is ſignified (as is noted *Pfal. 4.*) that the matter contained in the Pſalme, perteyneth to the nevv Teſtament.

<sup>b</sup> God vvho knovveth al thinges moſt abſolutly and perfectly, vvithout difcourſe or ſearching, yet, as it vvere, maketh experimental trial of his ſeruants, to make them in ſome forte to know him, and to knovv themſelues. And ſo here, holie Dauid or other faithful man, acknovvlegeth Gods Omnificience, that is, perfect knowvlege of al thinges, vvithout exception, paſt, preſent, & to come: al vvorkes, vvordes, thoughtes, and vvhat foeuer can be, though it neuer vvvas nor ſhal be, in general and in particular.

<sup>c</sup> The vttermoſt meafure and reach of myne intention.

<sup>d</sup> The word holden in by the tongue, and not vttered by mouth, is not hidden from God.

<sup>e</sup> By experiëce we ſee that Gods knowvlege excedeth our reach.

7 <sup>a</sup>)Wither shal I goe from thy fpirit? and wither shal I flee from thy face?

8 If I shal ascend into heauen, thou art there: if I descend into hel, thou art present.

9 If I shal take my winges early, and dwell in the extreme partes of the sea:

10 Certes thither also shal thy hand conduct me: and thy right hand shal hold me.

11 <sup>b</sup>)And I sayd: Perhaps darknes shal treade ouer me: and the night is mine illumination in my delights.

12 For darkenes shal not be darkened from thee, and the night shal be lightened as the day: as the darkenes therof, so also the light therof.

13 Because thou hast possessed <sup>c</sup>)my reynes: thou hast receiued me from <sup>d</sup>)my mothers wombe.

14 I wil confesse to thee, because thou art terribly magnified: thy workes are meruelous, & my foule knoweth exceedingly.

15 My <sup>e</sup>)bone is not hid from thee, which thou madeft in secreete: and my substance in the lower partes of the earth.

Golem, *Em-  
bryonem.*  
of knowlege.

16 <sup>f</sup>)Mine imperfection thine eyes haue sene, & in thy booke al shal be written: <sup>g</sup>)daies shal be formed, & no man in them.

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<sup>a</sup> As Gods knowlege comprehendeth al thinges, so his preference extendeth it selfe to al places, neither is contained in place, but exceedeth al place, in his diuine immensitie.

<sup>b</sup> The Prophet also in the person of anie curious imaginatiue man, examineth and findeth that no darknes, nor couer can hide anie thing from God.

<sup>c</sup> Nothing seemeth more hidden, then a mans entrails,

<sup>d</sup> or a child in the mothers wombe.

<sup>e</sup> Or bones in the flesh.

<sup>f</sup> Or mans bodilie imperfection before his birth,

<sup>g</sup> dayly formed by God, not by man. *Iob. 10. v. 8. 2. Mac. 7. v. 22, 23.*

17 a)But to me thy b)friendes ô God are become honorable exceedingly: their principalitie is exceedingly strengthened.

18 c)I wil number them, and they shal be multiplied about the fand: d)I rofe vp and I am yet with thee.

19 e)If thou shalt kil finners ô God: f)ye men of blood depart from me.

20 g)Becaufe you fay in thought: they h)shal receiue thy cities in vayne.

21 i)Did not I hate them, that hate thee ô Lord: and j)pynd away becaufe of thine enemies?

22 k)With perfect hatred did I hate them: they are become l)enemies to me.

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- a About al confiderations it moft excedeth, that God fo high and infinite, honoreth his humble poore feruants fo exceedingly, that it femeth to themfelues, farre more then can be due. For he reppardeth euen ouer & about merites; which merites alfo are founded in Gods mercie geuen vvithout merite.
- b Nevv tranflaters peruert this place, tranflating (thoughts) for (friendes) contrarie to the Hebrevv, Greke, and Latin, and al ancient Fathers, only pretending that the fame vvord in the Chaldee tongue alfo fignifieth thoughts.
- c The number alfo of Saintes vvhom God hath chofen, called, iuftified and vvil glorifie, excede mans conceipt. *Apoc. 7.*
- d Incensed vvith this excellent glorie, and defiring to be of this innumerable multitude, by thy grace I haue rifen from finne, and in confidence of thy perpetual helpe, I ftand and hope to perfeure in thy feruice.
- e And if it be fo, yea feing it is fo, that as thou ô God doeft exalt thy Saincts, to exceeding and vnfpreakable honour: fo thou haft alfo decreed to punifh obftinate finners, vvith eternal death and damnation:
- f I renounce al vvicked affociation, gette ye avvay from me al cruel bloudie men, that vvould dravv me into euerlafting torments.
- g Avvay from me, you that thinke,
- h the glorious manfions in heauen, prepared and promifed to the iuft, are vaine hopes, and in vaine expected.
- i This hate of fuch finners the iuft fhall confidently plead, and happie are they that fhall be able truly to alleage for themfelues in the day of iudgement, that they hated al, vvhom God hateth,
- j yea hated them vvith feruent zeale, that are Gods enimies.
- k Stil the Prophet inculcateth this neceffarie perfect hatred,
- l and emnitie tovwards Gods enimies.

23 a) Proue me ô God, and know my hart: examine me, and know my pathes.

24 And b)fee, if the way of iniquitie be in me: c)and conduct me in the euerlafting way.

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<sup>a</sup> For that none in this life (without ſpecial and extraordinarie reuelation) knoweth certainly their owne ftate, whether they be wor-thie of Gods loue or hatred (*Eccle. 9.*) the iuſt ſubmitte themſelues to Gods examination of their hart and actions:

<sup>b</sup> humbly praing God, that if they be in the way of iniquitie,

<sup>c</sup> he wil voutfafe to reduce and guid them into the right way of euerlafting life.