

Psalme 142

King Daud (or anie other) in fpiritual or temporal tribulation, not truſting in his owne iuſtice, layeth open his calamitie, 5. confidering Gods benignitie, 6. prayeth to be ſpedely deliuered; 11. and confidently affureth himſelfe therof.

The feuenth penitential Pfalme.
The 7. key.

2. Reg. 17. A Pfalme of Daud, when Abfalom his fonne perfecuted him.

Lord heare my prayer: with thine eares receiue my petition in ^a)thy truth: heare me in ^b)thy iuſtice.

² And ^c)enter not into iudgement with thy ſeruant: ^d)becauſe no man liuing ſhal be iuſtified in thy fight.

³ Becauſe the enemie ^e)hath perfecuted my foule: he ^f)hath humbled my life in the earth.

He ^g)hath fet me in obſcure places as the dead of the world: ⁴ and my ſpirit is in anguiſh vpon me, within me my hart is troubled.

⁵ ^h)I was mindful of old dayes, I haue meditated in al thy workes: in the factes of thy handes did I meditate.

⁶ I haue ⁱ)ſtretched forth my handes to thee: my foule is ^j)as earth without water vnto thee.

^a God hauing ſo promiſed is bond by his truth,
^b and his iuſtice, to heare penitents praying for remiſſion of finnes.
^c Deale not vvith me in rigour of iuſtice,
^d for no mortal man is able of himſelfe to be iuſtified, abſtracting from Gods mercie.
^e Sought my life,
^f and brought it into great danger. Spiritually, the diuel as a roring lion ftill feeling vvhom he may deuour, hath tempted me vehemently.
^g I am preſſed with great calamities, temporal or ſpiritual.
^h In this caſe I confider, how God hath hertofore ſhewed his goodnes towards me, and others.
ⁱ Stretching forth handes a ceremonie in prayer, wherby the ſupplicant is made more attentiuē, and alſo indureth ſome paine for part of ſatiſfaction.
^j Mans mind vvithout Gods illumination is drie and barren.

7 Heare me ^{a)}quickly ô Lord: my fpirite hath faynted.
Turne not away thy face from me: ^{b)}and I shal be
like to them that defcend into ^{c)}the lake.

8 Make me heare thy mercie ^{d)}in the morning: be-
caufe I haue hoped in thee.

Make the way knownen to me, wherein I may walke:
^{e)}becaufe I haue lifted vp my foule to thee.

9 Deliuer me from mine enemies ô Lord, to thee I
haue fled: ¹⁰ teach me to doe thy wil, becaufe thou art
my God.

Thy ^{f)}good fpirite wil conduct me into the right
way: ¹¹ for thy name fake ô Lord thou wilt quicken me,
in thine equitie.

Thou wilt bring forth my foule out of tribulation:
¹² and in thy mercie thou wilt deftroy mine enemies.

And thou wilt deftroy al, that afflict my foule: be-
caufe I am thy feruant.

^a In great tentations Gods grace and helpe is more prefently nedeful
to preuent our weaknes, left vve yeld confent.

^b If God leaue man vvithout fpecial and continual grace, he vvil fal,
^c into finne, as into a deepe lake, from vvhence vvithout helpe he
can not rife vp againe.

^d In the firft affault of tentation.

^e Seing by thy grace I haue begunne to pray vnto thee.

^f The penitent thus humbling himfelfe and praying may affuredly
truft that God doth remitte his finnes by the holie Sacraments,
and iuftifieth him, protecteth him, and wil bring him out of al
dangers of fpiritual or temporal enemies.