

Psalme 143

*The royal Prophet thanketh God, for al his victories, and poffeffion of the kingdom. 3. Admiring Gods benig-
nitie towards man, 5. prayeth to be ftill defended from al
enimies, 9. promifeth a new fongue of prayfe, 11. defcri-
beth the vanitie of worldlie men, 15. concluding that
true felicitie is in feruing God.*

King Daud
praifeth God
for his victories.
The 8. key.

A Pfalme of Daudid, ^{a)}againft Goliath.

Blessed be our Lord my God, who ^{b)}teacheth
my handes to battel; and my fingers to warre.
² My mercie, and my refuge: my defender, and my
deliuerer.

My protectour, and I haue hoped in him, who
^{c)} fubdeweth my people vnder me.

³ Lord ^{d)} what is man, that thou art ^{e)} made knowne
to him? or the fonne of man, ^{f)} that thou eftemeft him?

^{4 g)} Man is made like to vanitie: his dayes paffe as
a shadow.

^{5 h)} Lord incline thy heauens, and defcend: touch
the mountaynes, and they wil fmoke.

⁶ Lighten lightening, and thou shalt difperfe them:
shoote out thine arrowes, and thou shalt deftroy them.

^a Because this vvas Daudids firft, and a very notable victorie, the
Septuagint Interpreters make mention of Goliath in this title.

^b God made Daudid a warier, and victorer againft Goliath, without
anie former training in armes.

^c Made him afterwards king of a great people.

^d Al mankind was vnnvorthie before Chrifft,

^e that God should be reueled vnto them,

^f efpecially that he fhould haue care of the progenie of men, after
their finne.

^g In dede man in himfelf, in his ovvne nature and frailtie, is but
a vaine and tranfitorie creature, paffing from life to death, as a
fhadovv that can not confift of it felfe, neither can man vvithout
God.

^h By a poetical defcription he prayeth for Gods helpe, as if God
fhould make the heauens to bovv, and fo defcend; or make the
montaines fmoke, as vvhen Moyfes receiued the lavv; or declare
himfelf by Meteors, as folovveth:

7 Send forth thy hand from on high, take me out,
and deliuer me from manie ^{a)}waters: from the hand ^{b)}of
children ^{c)}ftrangers.

8 Whofe mouth hath fpoken ^{d)}vanitie: and their
right hand is the right hand of iniquitie.

9 O God I wil fing to thee a new fong: in ^{e)}the
pfalter of ten ftringes, I wil fing to thee.

10 Who geueft faluation to kinges: who haft re-
demed Dauid thy feruant from the malignant fword:
11 deliuer me.

And refcue me out of the hand of ^{f)}children ftrangers,
whofe mouth hath fpoken vanitie: and their right hand,
is the right hand of iniquitie.

12 Whofe fonnes, are as new plantes in their youth.

Their daughters comly trimmed: decked about af-
ter the fimilitude of a temple.

13 Their ftorehoufes ful, flowing out of this into
that.

Their ewes ful of yong, abunding in their going
forth: 14 their oxen are fatte.

tranfmigration.

There is no ruine of wal, nor paffage, nor crie in
their ftreates.

15 They haue faid, that it is a happie people, which
hath thefe things: ^{g)}bleffed is the people, whofe ^{h)}God
is our Lord.

^a Tribulations or tentations.

^b Children of the Church,

^c but of euil life.

^d They fpeake in vanitie that promife to kepe Gods law, and per-
forme it not.

^e In that principal infrument, apt for a new fongue, and for extra-
ordinarie benefites.

^f Both Ieues & Chriftians that liue not vvel, are as ftrangers that
frame to themfelues fuch a falfe felicitie, as is here defcribed: mak-
ing riches or vvorldlie pleafures their God.

^g True happines confifteth not in vvorldlie thinges,

^h but in preferring God before al.