

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, <sup>a)</sup>againft Goliath.

**B**lessed be our Lord my God, who <sup>b)</sup>teacheth  
my handes to battel; and my fingers to warre.  
<sup>2</sup>My mercie, and my refuge: my defender, and my  
deliuerer.

My protectour, and I haue hoped in him, who  
<sup>c)</sup>subdeweth my people vnder me.

<sup>3</sup>Lord <sup>d)</sup>what is man, that thou art <sup>e)</sup>made knowne  
to him? or the fonne of man, <sup>f)</sup>that thou eftemeft him?

<sup>4</sup> <sup>g)</sup>Man is made like to vanitie: his dayes paffe as  
a shadow.

<sup>5</sup> <sup>h)</sup>Lord incline thy heauens, and defcend: touch  
the mountaynes, and they wil fmoke.

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

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

<sup>b</sup> God made Daudid a warier, and victorer againft Goliath, without  
anie former training in armes.

<sup>c</sup> Made him afterwards king of a great people.

<sup>d</sup> Al mankind was vnnvorthie before Chrifft,

<sup>e</sup> that God should be reueled vnto them,

<sup>f</sup> efpecially that he fhould haue care of the progenie of men, after  
their finne.

<sup>g</sup> 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.

<sup>h</sup> 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 <sup>a)</sup>waters: from the hand <sup>b)</sup>of  
children <sup>c)</sup>ftrangers.

8 Whofe mouth hath fpoken <sup>d)</sup>vanitie: and their  
right hand is the right hand of iniquitie.

9 O God I wil fing to thee a new fong: in <sup>e)</sup>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 <sup>f)</sup>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: <sup>g)</sup>bleffed is the people, whofe <sup>h)</sup>God  
is our Lord.

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<sup>a</sup> Tribulations or tentations.

<sup>b</sup> Children of the Church,

<sup>c</sup> but of euil life.

<sup>d</sup> They fpeake in vanitie that promife to kepe Gods law, and per-  
forme it not.

<sup>e</sup> In that principal infrument, apt for a new fongue, and for extra-  
ordinarie benefites.

<sup>f</sup> 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.

<sup>g</sup> True happines confifteth not in vvorldlie thinges,

<sup>h</sup> but in preferring God before al.