

Psalme 75

The royal prophet fingeth Gods praifes, for his particular prouidence towards the Iewes: 10. further to be extended to al the meeke of the whole earth.

Gods prouidence towards his people.
The 3. key.

Vnto the end, in prayfes, a Pſalme ^a)to Afaph, a Canticle to ^b)the Affirians.

God is knowne ^c)in Iewrie: in Ifrael his name is great.
³)and ^d)his place is made in peace: and ^e)his habitation in Sion.

⁴ ^f)There he brake the powres of bowes, the shilde, the fword, and the battle.

⁵ Thou ^g)doeft illuminate merueloufely from the eternal mountaynes: ⁶ al the foolish of hart ^h)were trubled.

They ⁱ)flept their fleepe: and al the men of riches found nothing in their handes.

⁷ At ^j)thy reprehention ô God of Iacob, they ^k)haue al flumbered that mounted on horfes.

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- ^a For the congregation of faithful and godlie people.
 - ^b Amongft others, one notorious example of Gods prouidence is recorded of an hundred fourefcore & fue thoufand Affirians, flaine in one night by an Angel. *4. Reg. 19.*
 - ^c God was not only knowen in general, as to pagane Philofophers, and fome others, but more particularly to the Iewes, the iffue of Abraham, Ifaac, and Iacob, by his ſpecial benefites towards them.
 - ^d God fuffering al other nations to erre for their finnes, in their fond phantafies of falſe goddes, referued the Ifraelites for his Church,
 - ^e eſtablifhing the principalitie therof in Sion.
 - ^f For obtaining and conferuing of Sion from wicked Infidels, God ouerthrewe al fortes of contrarie forces.
 - ^g God not only gaue his people temporal victories ouer their enimies, but alfo illuminated their mindes with knowlege of true religion:
 - ^h others are often trubled in mind, hearing the truth, but are not conuerted through their obftinate follie.
 - ⁱ VVorldlie men in fupine carelſnes as in a fleepe, paſſe ouer this life, and afterwards find themfelues excluded from heauen, for lacke of merites, and good workes, with the fooliſh virgins.
 - ^j God vndertaking the defence of his people, and threatning the aduerſe part,
 - ^k they failed in courage, as men ouercome with drowfines of fleepe.

⁸ Thou art terrible, and who shal refift thee? ^{a)}from that time thy wrath.

⁹ From ^{b)}heauen thou haft made thy iudgement hearde: ^{c)}the earth trembled and was quiet.

When God arofe vnto iudgement, ^{d)}that he might faue al the meeke of the earth.

¹⁰ Because ^{e)}the cogitation of man shal confesse to thee: and ^{f)}the remanes of the cogitation shal keepe festiual day to thee.

¹¹ ^{g)}Vowe ye, and ^{h)}render to our Lord your God: al ye that round about him bring giftes.

To ⁱ⁾the terrible, ¹² and him that taketh away the spirite of princes, terrible to the kinges of the earth.

The Prophetes do often speake in the preter-tence, for the affurance of the thinges to come.

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- ^a Euen from the first notice of thy wil, the aduerfaries were delected, fearing thy potent wrath.
- ^b Terrible signes from the firmament appearing before the day of Iudgement,
- ^c perfecutors and others being terrified shal be ahtonied and silent.
- ^d God vvil come to iudge the vvorlde, more especially for the iusts fake.
- ^e Men that shal feriously thinke and meditate vpon these thinges, vvil praife and thanke God for them:
- ^f and the effect, and fvvete repaft of fuch meditations, shal make as it vvere a great festiual day, in the deuout foule spirituallly ioyned vvith God.
- ^g The foule thus inflamed with Gods loue, is then apt of gratitude, for his goodnes tovvardes man, to make vovves of thinges vvherto vve are not obliged,
- ^h but moft necessarrie it is to be maturely aduifed, and not rashly, nor lightly to vovv; for being once vovved, vve are strictly bound to vvhatfoeuer vve haue lavvfully promised. And it is great sinne to vovv vndifcretly.
- ⁱ Remembring that for vovves, and al other vvorkes vve muft anfver to God, vvho is a terrible iudge, readie to punish in bodie and foule, sparing none for their greatnes, not princes, nor kinges, nor vulgar forte, for al are to him alike.