

Psalme 93

The faithful seruant of God assuredly profeffeth, that al the pride, 5. crueltie, 7. foolish imaginations, and secreet thoughts of the wicked are manifest to God. 12. Acknowledgeh himself happie, that he is better instructed of God: wheras he had otherwife bene damned. 20. Sharply reprehendeth those that confider not of Gods iudgements: concluding that the iust shal be glorified, and the wicked damned.

Eternal faluation, and damnation.
The 10. key.

To ^{a)}Dauid himselfe, in ^{b)}the fourth of the fabbath.

^a The Hebrevv letter *Lamed*, vvch ordinarily is prefixed to the datiuē case, or signifieth to, being set before proper names, is a signe of the genetiue case. Yet the Septuagint, expresse it by the datiuē, and so doth the latin, *ipfi Dauid*, and consequently our English hath, to Dauid himselfe, to shew a difference betvvē sacred and profane vvriters. For in humane bookes the vvriter and auctor is al one; but in diuine, the Holie Ghoft is the proper auctor, and a man is the vvriter. To signifie therfore the principal auctor, Dauid is sometimes named as the instrumētall cause, to vvhom the Holie Ghoft inspired this, and other Pfalmes, and by vvhom they vvē vvritten. And vvhen the titles expresse othervvise: A Pfalme of Dauid, yet it is so to be vnderstood, that the Holie Ghoft is alvvayes the principal auctor, and Dauid the instrumētall, ministerial, or fecondarie auctor. But vvhen other names are expressed, either in the genetiue or datiuē case, or hovvfoeuer, it proueth not that those men vvē the vvriters of the same Pfalmes, but importeth some other thing, as by S. Augustins iudgement, vve noted in the *proemial Annotations page. 3. §. 4.* vvherby is proued that this Pfalme vvas not vvritten, nor composed by Moyfes, as Hebrevv Rabbins suppose, but by the Royal Psalmist Dauid.

^b Made and ordinarily songe in the fourth day of the vveke, our vvēnesday, in vvch day Iudas the traitor sold our Sauour Chrif to his enimies. The reuenge of vvch vvickednes, and of al other finnes, is here prophecied.

Our Lord God ^{a)}of reuenges: the God of reuenges hath done ^{b)}freely.

²Be ^{c)}exalted thou that iudgeft the earth: render retribution to the proude.

³How long shal finners ô Lord: how long shal finners glorie?

⁴Shal they vtter, and fpeake iniquitie? shal al they fpeake, ^{d)}that worke iniuftice?

⁵^{e)}Thy people ô Lord they haue humbled: and thine inheritance they haue vexed.

⁶The widow, and the ftranger they haue flaine: and the pupilles they haue killed.

⁷And ^{f)}they haue faide: The Lord shal not fee, neither shal the God of Iacob vnderftand.

⁸Vnderftand ye foolish in the people: and ye fooles be wife at fometime.

⁹He that planted the eare, shal he not heare? Or he that made the eie doth he not confider?

¹⁰He that chaftifeth nations, shal he not rebuke: he that teacheth man knowledge?

¹¹Our Lord knoweth ^{g)}the cogitations of men: that they be vaine.

¹²Bleffed is the man, whom thou shalt inftruct ô Lord: and shalt teach out of thy lawe.

^a God more commonly called the God of mercie (vvhich vertue in him is aboue al his vvorkes, *Pfal. 144.*) is alfo the God of reuenges, according to his iuftice.

^b He procedeth in iudgement refolutly, not depending, nor fearing, nor refpecting anie perfon, povvre, dignitie, vvifdome, or other like qualitie, but their iuft merites.

^c A prayer of iuft zeale.

^d Shal moft wicked men ftill be fuffered to fpeake fo infolently?

^e A defcription of heathnifh and heretical crueltie.

^f Scarfe anie Atheiftes are fo blind, as thus to thinke but manie finners fo behaue themfelues, as if God faw not, knew not, or at leaft cared not vvhat they do.

^g So vnpoſſible is it that God ſhould be ignorant, or careles vvhat men do, that he alfo knovveth and obferueth moft ſecret thoughtes.

13 That thou maist ^{a)}geue him quietnes from the euil daies: til a pitte be digged for the finner.

14 Because our Lord ^{b)}wil not reiect his people: and his inheritance he wil not forsake.

15 Vntil iustice ^{c)}be turned into iudgement: and ^{d)}they who are neere it, are al that are right of hart.

16 Who shal rife for me againft the malignant? or who shal stand with me againft them that worke iniquitie?

17 But that our Lord hath holpen me: within very litle my foule had dwelt in hel.

18 If I faid: ^{e)}My foote is moued: thy mercie ô Lord did help me.

19 According to the multitude of my forrowes in my hart: thy confolations haue made my foule ioyful.

20 Doth the feat of iniquitie cleaue to thee: which makeft ^{f)}labour in precept?

21 They wil hunt after the foule of the iust: and wil condemne innocent bloud.

22 And our Lord became my refuge: and my God the helpe ^{g)}of my hope.

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- ^a Mitigate and temper his afflictions, that by patience and fortitude, the iust may perfeuere, and not be ouerwhelmed.
 - ^b The whole Church shal neuer be reiected, nor forsaken.
 - ^c Iustice is conuerted into iudgement, vvhen iust meaning is put in vvorke and practife, that it may appeare in iudgement. Also God vvho doth & suffereth al iustly, vvil conferue his inheritance the Church, euen vnto the day of iudgement.
 - ^d The fenfe is easie by tranfposing the vvordes: al that are right of hart, are nere it, that is, shal like and approue Gods iustice, vvhen the vvicked shal repine, and blasfpheme it.
 - ^e When I felt, and complained that I was in danger, thou didst affist me.
 - ^f Onlie faith sufficeth not, but careful laboure, in keeping Gods commandments is required.
 - ^g The iust do hope for eternal saluation, to which God wil bring them.

²³ And he ^a)wil repay them their iniquitie: and in their malice he wil deftroy them: the Lord our God wil deftroy them.

^a And God, the reuenger of wronges, wil at laft caft the wicked into eternal torments.