

Psalme 94

An inuitation to ferue and adore Chrift our Lord and Meffias, 3. afwel for the benefites of creating al thinges, 7. as for his Incarnation, and not to harden our hartes as the Iewes did.

Chrift our Lord
and king.
The 5. key.

Praife ^{a)}of Canticle, ^{b)}to Dauid him felfe.

Come, let vs ^{c)}reioyce to our Lord: let vs make iubilation to God ^{d)}our fauiour.
²Let vs ^{e)}preuent his face in confeffion: and ^{f)}in Pfalmes let vs make iubilation to him.

³ Because our Lord is a great God: and a great King aboue al goddes.

⁴ Because in his hand are the endes of the earth: and the heightes of the mountaines be his.

⁵ Because the fea is his, and he made it: and his handes formed the drie land.

⁶ Come let vs adore, ^{g)}and fal downe: and wepe before our Lord, that made vs.

⁷ Because he is the Lord ^{h)}our God; and we the people of his pasture, and the shepe ⁱ⁾of his hand.

^a Praife fongue with voices:

^b infpired to Dauid, & written by him.

^c VVith great and folemne exultation:

^d God our Creator, is alfo our Protector & Sauour.

^e Let vs be more diligent, and preuent our accuftomed time. For no man can preuent Gods grace with anie good worke, who firft preuenteth vs, els we can neither doe, nor thincke anie good thing.

^f Not only in finging his praife with voice, but alfo with mufical infruments.

^g So alfo Ifaias (*c. 45. v. 23.*) and S. Paul (*Philip. 2.*) teach that kneeling or bowing the knees, as an external religious ceremonie is acceptable to God.

^h It is moft iuft and neceffarie that we adore God, becaufe he made vs, and al this world for vs, hath alfo redemed vs, and made vs his people, as fhepe of his pasture, and as a Paftor feedeth and gouerneth vs.

ⁱ Of his making.

^{8 a)}To day if ye shal heare his voice, [♣]harden not your hartes;

⁹ As in the prouocation according to the day ^{b)}of the tentation in the defert: where your fathers tempted me, proued me, and faw my workes.

^{10 c)}Fourtie years was I ^{d)}offended with that generation, and faid: Thefe alwaies erre in hart.

¹¹ And thefe haue not knowne my waies: as I fware in my wrath: ^{e)}if they shal enter into my reft.

ANNOTATIONS

8 Harden not your hartes.) VVhatfoeuer God propofeth by preaching, or infpiration to a finner, it refteth ftill in the powre of his freewil, to harden his harte, and to reiect al fuch good motions, and fo he doth not only fruſtrate Gods grace, and hinder his owne iuftification, but alfo increafeth his former finnes. But by not

It is in mans freewil to refiſt good motions.

*Concil. Triden.
Seff. 6. c. 5.*

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- ^a Though fome haue often repelled, and refiſted Gods grace, yet if they receiue it being offered againe, it wil auaille them to remiſſion of finnes.
- ^b The Iſraelites in the defert tempted God, by defiring water, and fleſh, of voluptuous concupiſcence without neceſſitie. For Manna did both extinguiſh their thirſt, and taſted vnto them, whatfoeuer they deſired: *Exo. 16.* That alſo which was left vngathered when the funne waxed hotte, melted (*v. 21.*) and ferued their cattel for drinke. So this tentation was a figure of thoſe, which require to communicate vnder both kindes, as if one did not containe as much as both.
- ^c By this mention of the offence of fourtie yeares, as long before paſſed, is conuincd that Moyſes writte not this Pſalme, who died in the very fourtith yeare of their abode in the defert. And S. Paul citing the wordes of this Pſalme (*Heb. 4.*) manifeſtly acknowledgeſh Dauid the writter therof, and that it was written long after Moyſes time in theſe wordes: (*v. 7.*) Againe he limiteth a certaine day; To day, in Dauid ſaying after ſo long time, as is aboue faide. To day if you ſhal heare his voice, do not obdurate your hartes. For if Ieſus (that is Iofue) had geuen them reſt, he would neuer ſpeake of an other day afterward.
- ^d Being greatly offended, I approched nere vnto them, in puniſhing the offenders.
- ^e Thoſe that murmured died in the defert, and entered not into the promiſed land, euen ſo thoſe that finally offend Chriſt, ſhal not enter into euerlaſting reſt: *Heb. 3. 8. 4.*

refitting, when deliberating thereupon he could refit, he disposed himselfe and cooperateth to first iustification. And therefore the royal Prophet here admonisheth, and earnestly exhorteth all men, to do this which God hath put in our power, not to harden our owne hartes, when we heare his voice, by refitting and reiecting his grace freely offered, without all merite of our part.