

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 <sup>a)</sup>of Canticle, <sup>b)</sup>to Daudid him felfe.

**C**ome, let vs <sup>e)</sup>reioyce to our Lord: let vs make iubilation to God <sup>d)</sup>our fauiour.  
<sup>2</sup> Let vs <sup>e)</sup>preuent his face in confeffion: and <sup>f)</sup>in Pfalmes let vs make iubilation to him.

<sup>3</sup> Because our Lord is a great God: and a great King aboute al goddes.

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

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

<sup>6</sup> Come let vs adore, <sup>g)</sup>and fal downe: and wepe before our Lord, that made vs.

<sup>7</sup> Because he is the Lord <sup>h)</sup>our God; and we the people of his pafure, and the shepe <sup>i)</sup>of his hand.

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<sup>a</sup> Praife fongue with voices:

<sup>b</sup> infpired to Daudid, & written by him.

<sup>c</sup> VVith great and folemne exultation:

<sup>d</sup> God our Creator, is alfo our Protector & Sauour.

<sup>e</sup> 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.

<sup>f</sup> Not only in finging his praife with voice, but alfo with mufical infruments.

<sup>g</sup> 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.

<sup>h</sup> 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 pafure, and as a Pafitor feedeth and gouerneth vs.

<sup>i</sup> Of his making.

8 a) To day if ye shal heare his voice, <sup>a</sup>harden not your hartes;

9 As in the prouocation according to the day <sup>b</sup>of the tentation in the defert: where your fathers tempted me, proued me, and faw my workes.

10 c) Fourtie years was I <sup>d</sup>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: <sup>e</sup>if they shal enter into my rest.

## ANNOTATIONS

8 Harden not your hartes.) VVhatfoeuer God propofeth by preaching, or infpiration to a finner, it refeth 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 refift good motions.

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

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- <sup>a</sup> Though fome haue often repelled, and refifted Gods grace, yet if they receiue it being offered againe, it wil auaille them to remiffion of finnes.
- <sup>b</sup> The Ifraelites in the defert tempted God, by defiring water, and flefh, of voluptuous concupifcence without neceffitie. For Manna did both extinguiſh their thirft, and tafted vnto them, whatfoeuer they defired: *Exo. 16.* That alfo 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 thofe, which require to communicate vnder both kindes, as if one did not containe as much as both.
- <sup>c</sup> By this mention of the offence of fourtie yeares, as long before paffed, is conuincid that Moyfes writte not this Pfalme, who died in the very fourtith yeare of their abode in the defert. And S. Paul citing the wordes of this Pfalme (*Heb. 4.*) manifeftly acknowlegeth Dauid the writter therof, and that it was written long after Moyfes time in thefe wordes: (*v. 7.*) Againe he limiteth a certaine day; To day, in Dauid faying after fo long time, as is aboue faide. To day if you fhall heare his voice, do not obdurate your hartes. For if Iefus (that is Iofue) had geuen them rest, he would neuer ſpeake of an other day afterward.
- <sup>d</sup> Being greatly offended, I approched nere vnto them, in punifhing the offenders.
- <sup>e</sup> Thofe that murmured died in the defert, and entered not into the promifed land, euen fo thofe that finally offend Chrif, fhall not enter into euerlafting rest: *Heb. 3. & 4.*

refitting, when deliberating thereupon he could refit, he disposed himself 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 own hearts, when we hear his voice, by refitting and rejecting his grace freely offered, without all merit of our part.