

Psalm 95

*All peoples & nations are invited to praise the blessed Trinitie, 3. for Christs Incarnation, and spiritual kingdom in all the world. 10. Even senseless creatures acknowledging his maiestie, 13. and iudicial powre.*

Christs diuine  
powre.  
The 5. key.

1. Par. 16. A Canticle <sup>a)</sup>to Dauid himselfe, <sup>b)</sup>when the house  
v. 23. was built after the captiuitie.

**S**ing ye to our Lord <sup>c)</sup>a new song: sing to our Lord all the earth.

<sup>d)</sup>Sing ye to our Lord, and bleffe his name: shew forth his saluation from day to day.

<sup>3</sup> Shew forth his glorie among the Gentiles, his meruelous workes in all peoples.

<sup>4</sup> Because our Lord is great, and exceeding laudable: he is terrible aboue all goddes.

<sup>5</sup> Because all the goddes of the Gentiles are <sup>e)</sup>diuels, but our Lord <sup>f)</sup>made the heauens.

<sup>6</sup> Confession, and beauty in his fight: holineffe, and magnificence in his sanctification.

<sup>7</sup> Bring to our Lord ye families of Gentiles, bring ye to our Lord glorie and honour: <sup>8</sup> bring to our Lord glorie vnto his name.

<sup>a</sup> Inspired to Dauid, and written by him:

<sup>b</sup> prophesying the restauration of the temple, after the future captiuitie. And that in figure of the vniuersal redemption of mankind by Christ, from the captiuitie of the diuel.

<sup>c</sup> For a new benefite, farre greater then the deliuerie of Israel from Ægypt.

<sup>d</sup> The same wordes (Sing to our Lord) thrice repeted, signifie the Blessed Trinitie, as some Fathers note. Likewise v. 7. and 8. Bring ye to our Lord, &c. in both places concluding in the singular number, bleffe his name, bring to his name, importing one God.

<sup>e</sup> VVhat creatures soeuer spiritual or corporal, visible or inuifible, the paganes serue for goddes, ftill they be diuels that deceiue them, and diuers wayes vsurpe diuine honour, making such idolaters to thinke, that there is diuine powre, where none is.

<sup>f</sup> He only is true God, who is Creator of heauen, and of all creatures. For no creature can create anie thing at all, that is, make anie thing of nothing but only God.

Take vp hoastes, and enter into his courtes: <sup>9</sup> adore ye our Lord in his holie court.

Let al the earth be moued before his face: <sup>10</sup> fay ye among the Gentiles that our Lord <sup>a</sup>)hath reigned.

For he hath corrected the round world which shal not be moued: he wil iudge peoples in equitie.

<sup>11</sup> <sup>b</sup>)Let the heauens be glad, and the earth reioyce, the fea be moued, and the fulneffe therof: <sup>12</sup> the fieldes shal be glad, and al things, that are in them.

The shal the trees of the woodes reioyce <sup>13</sup> before the face of our Lord, becaufe he cometh: becaufe he cometh to iudge the earth.

He <sup>c</sup>)wil iudge the round world in equitie, and peoples in his truth.

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<sup>a</sup> Diuers ancient Doctors read more in this place: Our Lord hath reigned from the wood, to witte, Chrif by his death on the croffe conquered the diuel, finne, and death, and thence begane to reigne. *S. Iuftinus Martyr dialogo aduers. Triphonem. Tertullian li. aduerf. Iudæos. c. 9. §. 13. & aduerf. Marcionem. li. 3. c. 19. §. 23. S. Auguftin in this place*, according to the old Roman Pfalter. Before him Arnobius, and after him Caffiadorus and others, wherby it is probable, that it was fometimes in the Hebrew text, and blotted out by the Iewes.

<sup>b</sup> The Pfalmift in abundance of fpirite inuiteth al creatures to praife God, as Daniel in his Canticle. *c. 3.*

<sup>c</sup> Chrif iudgeth now in the world by his minifters difcerning and deciding caufes, rewarding and punifhing, but efpecially he wil iudge al in the laft day.