

Psalm 2

Christs glorie, the world repining therat, 4. shal be propagated in al the world. 7. His diuine powre as wel fpiritual in conuerting mens hartes, as external, in feuere iuftice, is prophecied.

Of Chrif, the
5. key. Alfo of
his Church, the
6. key.

Act. 4. **V** Why did the ^{a)}Gentiles rage, and ^{b)}peoples meditate vaine things?
²The ^{♣c)}kings of the earth ftood vp, and the ^{d)}princes came together in one againft our Lord, and againft his Chrif.

³Let ^{e)}vs breake their bondes a funder: and let vs caft away their ^{f)}yoke from vs.

⁴He that dwelleth in the heauens, shal ^{g)}laugh at them: and our Lord shal fcorne them.

⁵Then shal he fpeake to them in his ^{h)}wrath, & in his ⁱ⁾furie he shal trouble them.

⁶But ^{j)}I am appoynted king by him ouer Sion his holie hil, preaching his precept.

Act. 13. ⁷The ^{k)}Lord faid to me: Thou art my ^{l)}Sonne, I
Heb. 1. & 5. this day haue begotten thee.

⁸Aske of me, and I wil geue ^{m)}thee [♣]the Gentiles, for thyne inheritance, and thy poffeffion ⁿ⁾the endes of the earth.

^a Both Gẽtiles,

^b and Iewes ftriue in vaine againft Chrif.

^c Pilate and Herod.

^d Annas and Caiphas.

^e The voice of wicked men,

^f & efpecially libertines ftriuing to shake of al difcipline.

^g God for al this wil turne the hartes of manie.

^h feuerly reprehend,

ⁱ and iuftly punish the obftinate.

^j Chrif shal reigne in his kingdome the Church.

^k God the Father fpeaketh to

^l God the Sonne.

^m Chrif as man hath the Church for his inheritance.

ⁿ Spred through the whole world.

Apoc. 2. & 19.

⁹ Thou shalt rule them in ^a)a rod of yron, and ^d)as a potters veffel thou shalt breake them in peeces.

¹⁰ And ^b)now ^d)ye kinges vnderftand: ^d)take infturction you that iudge the earth.

¹¹ Serue our Lord in ^c)feare: and ^d)reioyce to him with trembling.

¹² Apprehend difcipline ^d)left fometime our Lord be wrath, and you perish out of the iuft way.

¹³ When his wrath ^e)shal burne in short time, bleffed are al, that truft in him.

ANNOTATIONS

2 Kinges and Princes againft Chrift.) VVhen Chrift, and his Apoftles preached the Gofpel, both Iewes and Gentiles, with their Princes, Kinges, and Emperors moft furiously refifted, but al in vaine. For they could not hinder the wil and powre of God. But the more they perfecuted, the more was increafed the zeale, and number of Chriftians.

Perfecution can not hinder the glorie of Chrift.

in hunc Pfal.

8 The gentiles thyn inheritance.) By this promife of God to Chrift, S. Auguftin conuincd the Donatiftes; & in them the Proteftantes, that fay, the Church of Chrift failed, and became fmial, or inuifible: as though Chrift the Sonne of God, could fometimes lofe his inheritance, which is the Catholique Church, gathered of the Gentiles, and *has poffeffion extended to the endes of the earth.*

The Church neuer faileth.

9 As a potters veffel.) If a potters veffel (faith S. Ierom *in hunc Pfal. tom. 8.*) be broken whiles it is foft, it may eafily be repaired, but after it is hard, it can not be made whole againe. So finners are more eafily reftored to grace, shortly repenting, then long obdurate: yet that which is vnpoſſible to man, is poſſible to God. *Mat. 10. For as clay in the potters hand, fo are you in my hand, faith our Lord. Iere. 18.*

Cuftome in finne more hardly cured.

10 Ye kinges vnderftand.) Not onlie innumerable other people of al nations, but alfo after a while, Kinges and Emperors

Kinges conuerted to Chriftianitie.

^a Gods inflexible wil & powre.

^b A prophecie that kinges ſhal be conuerted, and ſubmit themſelues to Chriſts diſcipline.

^c None is ſecure before death.

^d Some fall from the way of ſaluation.

^e God wil iudge iuſtly in the end of this ſhort life both the euil and good.

So this Pfalme concludeth with the ninth key.

beleued in Chrif. And fuch as at firft perfecuted, became moft Chriftian, Catholique, Defenders of the faith.

10 Take inſtruction you that iudge the earth.) Petilianus,

Gaudentius, & other Donatiſtes inueyghing againſt Chriftian Kinges, for puniſhing heretikes, moſt falſly auoched, that Chriftianitie neuer found kinges but inuiouſ, enimies, and perfecuters. To whom S. Auguſtin anſwereth in feuerall bookes, that Chriftian Kinges, and Princes are not enemies to Chriftianitie: but are enemies to heretikes, the rebelles of Chrift, and his Church. For according to this prophecie of king Dauid, Chriftian *kinges are inſtructed*, and know it is their dutie, in the ſeruice of God, to defend the Church againſt Heretikes, and other Infidelles.

And it is the propertie of Apoſtataes to fauour heretikes. So good Conſtantin the great maintained Catholique vnitie; and Iulian the Apoſtata to make greater diuiſion, tooke Churches from Catholiques, and gaue them to Donatiſtes, to nourish diffention, and ſo to ouerthrow al Chriftians. But God ſtil protecteth the true Church, againſt al ſuch futtle, and malicious deuiles: *becauſe it is Chriſts inheritance*.

11 Reioyce vvith trembling.) Gods ſeruice is tempered with two affections: with ioy, in confideration of his goodnes, mercie, & meeknes; and with feare, in reſpect of his iuſtice, and ſeuere iudgement. The one is a remedie againſt deſperation: the other againſt presumption.

Defend Catholiques and puniſh heretikes.

Apoſtataes fauoure heretikes and ſchiſmatikes, becauſe they hate al Chriftians.

Ioy and feare.

*Ad Petil. li. 2.
c. 91. Ad Gaud.
li. 2. c. 26.*