

Psalme 2

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

Of Chrifft, the 5. key. Also 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 Chrifft.

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

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

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

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

Act. 13.
 Heb. 1. & 5.

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

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

^a Both Gētiles,
^b and Iewes ftriue in vaine againft Chrifft.
^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 feueryly reprehend,
ⁱ and iuftly punish the obftinate.
^j Chrifft shal reigne in his kingdome the Church.
^k God the Father ^{l)}fpeaketh to
^l God the Sonne.
^m Chrifft 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 kings vnderftand: ^d)take instruction 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 Kings and Princes againft Chrift.) VVhen Chrift, and his Apoftles preached the Gofpel, both Iewes and Gentiles, with their Princes, Kings, 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 fmal, 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 kings vnderftand.) Not onlie innumerable other people of al nations, but alfo after a while, Kings and Emperors

Kings conuerted to Chriftianitie.

^a Gods inflexible wil & powre.

^b A prophecie that kings ſhal be conuerted, and ſubmit themfelues to Chrifts difcipline.

^c None is ſecure before death.

^d Some fal from the way of faluation.

^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 inffruccion you that iudge the earth.) Petilianus, Gaudentius, & other Donatiftes inueyghing againft Chriftian Kinges, for punishing heretikes, moft fallfly auoched, that Chriftianitie neuer found kinges but inuious, enimies, and perfecuters. To whom S. Auguftin anfwereth in feveral bookes, that Chriftian Kinges, and Princes are not enemies to Chriftianitie: but are enemies to heretikes, the rebelles of Chrif, and his Church. For according to this prophecie of king Dauid, Chriftian *kinges are inffrucced*, and know it is their dutie, in the feruice of God, to defend the Church againft Heretikes, and other Infidelles. And it is the propertie of Apoftataes to fauour heretikes. So good Conftantin the great maintained Catholique vnitie; and Iulian the Apoftata to make greater diuifion, tooke Churches from Catholiques, and gaue them to Donatiftes, to nourish diffention, and fo to ouerthrow al Chriftians. But God ftill protecteth the true Church, againft al fuch futtle, and malicious deuiles: *becaufe it is Chrifts inheritance*.

11 Reioyce vvith trembling.) Gods feruice is tempered with two affections: with ioy, in confideration of his goodnes, mercie, & meeknes; and with feare, in respect of his iuftice, and feure iudgement. The one is a remedie againft defperation: the other againft prefumption.

Defend Catholiques and punifh heretikes.

Apoftataes fauoure heretikes and fchifmatikes, becaufe they hate al Chriftians.

Ioy and feare.

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