

Psalme 11

*The Prophet describeth the paucity of iust men, and abundance of wicked, both at Christs first coming in flesh, 6. and fecond in maieftie, in the end of the world.*

The state of the Church in the first and laft times of Chrif. The 6. key.

Vnto <sup>a</sup>)the end for <sup>b</sup>)the octaue, the <sup>c</sup>)Pfalme of Dauid.

**S** auē <sup>d</sup>)me Lord, becaufe the holy hath fayled <sup>e</sup>)becaufe verities are diminished from among the children of men.

<sup>3</sup> They haue fpoken vaine thinges euerie one to his neighbour, deiceitful lippes, they haue fpoken in hart and hart.

<sup>4</sup> Our Lord defstroy al deiceitful lippes, & the tongue that fppeaketh <sup>f</sup>)great thinges.

<sup>5</sup> Which haue faid: We wil magnifie our tongue, our lippes are of vs, who is our Lord?

<sup>6</sup> For the miferie of the needie, and mourning of the poore, now eil I arife, faith our Lord: I wil put in <sup>g</sup>)a faluation: I wil do confidently in him.

Prouerb. 30q.

<sup>7</sup> Wordes of our Lord, be chaift wordes: filuer examined by fire, tryed from the earth, purged feuen fold.

<sup>8</sup> Thou Lord wilt <sup>h</sup>)preferue vs: and keepe vs from this generation for euer.

<sup>9</sup> The <sup>i</sup>)impious walke round about: according to thy highnes thou haft <sup>i</sup>)multiplied the children of men.

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<sup>a</sup> Christs first,

<sup>b</sup> and laft comming,

<sup>c</sup> wil bring ioy to the elect.

<sup>d</sup> Chrif calleth his myftical bodie, him felfe. *Act. 9. v. 4.*

<sup>e</sup> Falfē and duple dealing hinder from true faith.

<sup>f</sup> Infolent & arrogant.

<sup>g</sup> VVhen finne moft abunded Chrif came into this world: and in like cafe wil come to iudge.

<sup>h</sup> Yet ftill there remaine fome iuft whom God preferueth.

<sup>i</sup> God fometimes fuffereth the wicked to do what euil they defire.

## ANNOTATIONS

9 The impious vvalke round about.) S. Auguftin expoundeth this of worldlie men defiring temporal thinges, fignified by the feuen dayes, wherin this whole life is turned about, as in a whele, not prouiding for the eight day, which is eternitie, after the day of Iudgement. In an other place he fheweth alfo, that this fentence agreeth aptly to the Platoniftes, who taught, that this world neuer endeth, but paffeth and returneth round about, in a reuolution of manie yeares; fo that al thinges fhould happen againe euen as they did before, contrarie to this, and manie other Scriptures, affirming that God *vvil preferue* the iuft, and kepe them *from this generation for euer*. VWhereas the reprobate, who fette their whole mind on temporal thinges, or expect a reuolution of al, fhall eternally walke without the kingdome of heauen, & neuer enter in; though fome may cal with the foolifh virgins, faith S. Ierom (or fome other learned author) vpon this place: *Lord, Lord, open* (the dore) *to vs: but he vvil anfver: that I knovv you not. Mat. 25.*

Temporal defires hinder the entrance into heauen.

Platoniftes error.