

Psalme 13

*After general groffe ignorance and impiety in the world,  
7. Chrift shal be incarnate, the Redemer of mankind.*

Of Christs In-  
carnation. The  
5. key.

Vnto the end, the Pfallme of Daudid.

*Pfal. 52.* **T**he <sup>a)</sup>foole hath said in his hart: There is  
no God. They are corrupt, and are become  
<sup>b)</sup>abominable in their studies: there is <sup>c)</sup>not  
that doth good <sup>d)</sup>no not one.

*Rom. 3.* <sup>3</sup> Our Lord hath looked forth from heauen vpon  
the children of men, to see if there be that vnderstandeth,  
and seeketh after God.

<sup>4</sup> Al haue declined, they are become <sup>d)</sup>vnprofitable  
together: there is not that doth good, no not one.

These three  
verfes being not  
in the Hebrew,  
nor Greke, yet  
are in the *En-  
glish an. 1577.*  
and are three  
diftinct verfes  
in other pfallmes  
*5. 9. & 35.*  
*Ifa. 59. v. 8.*

Their throte is an open sepulchre: with their tongues  
they did deceitfully, the poyson of aspes vnder their  
lippes.

Whose mouth is ful of curfing and bitterneffe: their  
feete fwift to sheed blood.

Deftruction <sup>e)</sup>and infelicitie in their waies, and the  
way of peace they haue not knowen: there is no feare of  
God before their eies.

<sup>5 f)</sup>Shal not al they know that worke iniquitie, that  
deuoure my people <sup>g)</sup>as foode of bread?

<sup>6</sup> They haue not inuocated our Lord, <sup>h)</sup>there haue  
they trembled for feare, <sup>i)</sup>where no feare was.

<sup>a</sup> Wicked men drowned in finne are at laft so befotted in their vn-  
derstanding, that they thinke in their hart (though they dare not  
vtter it) that there is *no God*: that is, none that hath diuine  
prouidence in gouerning the world, nor that wil iudge al in the  
end.

<sup>b</sup> Defiled with al fortes of finne,

<sup>c</sup> not only the moft wicked, but alfo al mankind were vnable without  
a Redemer to do good.

<sup>d</sup> Without faith in Chrift none had meritorious workes.

<sup>e</sup> They are wholly occupied in vexing others.

<sup>f</sup> The Prophet fpeaketh this in the perfon of God.

<sup>g</sup> With greedines to hurt the good.

<sup>h</sup> Not beleeuing in God, they feared Idols, that is, diuels:

<sup>i</sup> who in dede can not hurt Gods feruants.

<sup>7</sup> Because our Lord is in <sup>a</sup>)the iuft generation, you haue <sup>b</sup>)confounded the counfel of the poore man: because our Lord is his hope.

<sup>8</sup> <sup>c</sup>)Who wil geue from Sion the faluation of Ifrael? when our Lord shal haue <sup>d</sup>)turned away the captiuitie of his people, <sup>e</sup>)Jacob shal reioyce, and <sup>f</sup>)Ifrael shal be glad.

## ANNOTATIONS

2 No not one.) S. Paul by this place, and the like (*Ifaie. 59. v. 7.*) confirmeth his doctrin (*Rom. 3.*) that both the Iewes and the Gentils (meaning al mankind) were in that ftate, that none, no not one without the grace of Chrif, were iuft, nor could be iuftified, nor faued by the law of Nature, nor of Moyfes. VVhich proueth the neceffitie of faith. But neither that only faith iuftifieth, nor that the iuftest are ftill wicked, as Caluin and Beza fallfly expound thefe Scriptures. For the Prophets and S. Paul fpeake in thefe places of men before they be iuftified, teaching that al mankind was once in finne, and none could be iuftified but by Chrif. Neuertheleffe they teach alfo that men being iuftified muft, and may *ferue iuftice vnto fanctification*. And that their workes are not then vnprofitable. *For being made free from finne (faith the fame Apofle to the Romanes c. 6.) and become feruants to God, you haue your fruict, vnto fanctification, and the end is life euerlafting.* VVhich point of doctrin, how man is iuftified, S. Auguftin excellently, & briefly explicateth (*li. 1. de Spiritu et lit. c. 9.*) in thefe wordes: The iuft are *iuftified freely by (Chrift) his grace*, they are not therefore purified by the lavv: they are not iuftified by their proper wil, *but iuftified freely by (Chrift) his grace*. Not that it is done without our wil, but by the law our wil is fhewed weake, that grace might cure the wil, and the wil being cured might fulfil the law, not being vnder the law, nor needing the law.

VVherto we may here adde (and fo faue labour of repeting this in other places) an other document of the fame Doctor, in the fame booke (*de fpirit & lit. c. 27.*) that the iuft do not liue without fome finnes, and yet remaine in ftate of faluation: the

VVithout Chrifts grace no man is nor can be iuft.

The law fhewed the infufficiencie of mans wil.

Grace cureth the wil.

The wil being cured cooperateth with grace.

VVenial finnes exclude not from heauen.

Good workes done in mortal finnes auail not to faluation.

<sup>a</sup> Though innumerable be very wicked, yet fome are iuft.

<sup>b</sup> Mocked and derided thofe that truff in God.

<sup>c</sup> The Prophet wisheth, and withal propheciethe that Chrif our Sauour wil come, who is promifed to Ifrael.

<sup>d</sup> Redemed man from the captiuitie of the diuel,

<sup>e</sup> thofe that fupplant vice,

<sup>f</sup> and contemplate God.

wicked do sometimes certaine good workes, & ftill remaine in ftate of damnation. For euen as (faith he) venial finnes without which this life is not ledde, do not exclude the iuft from eternal life: fo certaine good workes, without which the life of the very wort is hardly found, profite nothing the vniuft man to eternal faluation, but in euerlafting damnation, fome fhall haue more and fome leffe torment.