

Psalme 18

Gods perfect goodnes and glorie is shewed by his great workes, and by his Apoftles sent with heauenlie commiffion, to preach in al tongues to al nations. 6. Chrift coming into the world, and returne vnto heauen. 8. His immaculate Law: 13. wherin notwithstanding the iuft shal haue nede to pray for remiffion of fmaller and daylie finnes.

Propagation of the Catholique faith.
The 6. key.

Vnto ^{a)}the end, the pſalme of Dauid.

The ^{b)}heauens shew forth the glorie of God, and the firmament declareth the workes of his handes.

^{3 c)}Day vnto day vttereth word: and night vnto night sheweth knowledge.

⁴ There are ^{d)}no languages, nor ſpeeches, whose voyces are not heard.

^{5 e)}Their found hath gone forth into al the earth; and vnto the endes of the round world the wordes of them.

⁶ He put his tabernacle in ^{f)}the funne: & himself as a ^{g)}bridgrome coming forth of his bridechamber.

^a Perteyning to the beloued of the new Teftament.

^b The filent workes of God declare his Maieftie to them that confider therof; his preachers declare the fame by wordes, to al that wil heare.

^c The cōftant courſe of times sheweth that the fame was difpofed by Gods powre, and dayly propagation of faith, eſpecially of Chriftian doctrine sheweth Chrifts powre, & affured perpetuitie of his Church.

^d Some of euery language or natiō haue beleued in Chrift, receiuing the Catholique Religion.

^e S. Paul affirmeth that this hath bene fulfilled by the Apoftles preaching in al the world. *Rom. 10.*

^f By the funne a moſt excellent and fuperelemental creature, the Prophet deſcribeth Chrift, making his courſe through this world, illuminating, comforting, and ſtrengthening the Church his tabernacle, wherein he perpetually dwelleth.

^g Chrift the bridgrome, and the Church his bride are neuer diuorſed; his loue, wiſdome, and powre, euer conferuing her by his immaculate law.

Luc. 24. He hath reioyced as a giant to runne the way, ⁷
his comming forth from the toppe of heauen: And his
recourfe euen to the toppe therof: neither is there that
can hide him felfe from his heate.

Mat. 17. ⁸ The law of our Lord is immaculate ^{a)}conuerting
Mar. 15. foules: the teftimonie of our Lord is faithful, geuing
wifedome to litle ones.

⁹ The iuftices of our Lord be right, making hartes
ioyful: the precept of our Lord lightfome; illuminating
eies.

¹⁰ The feare of our Lord is holie, permanent for euer
and euer: the iudgementes of our Lord be true, iuftified
in themfelues.

¹¹ To be defired aboue gold and much pretious
ftone: and more fweete aboue honie and the honie combe.

Mat. 17. ¹² For thy feruant ^{b)}keepeth them, in keeping them
Mar. 15. is ^{c)}much reward.

¹³ Sinnes ^{d)}who vnderftandeth? from my fecrete
finnes cleanfe me: ¹⁴ and from other mens fpare thy feru-
ant.

If ^{e)}they shal not haue dominion ouer me, then shal
I be immaculate; and shal be cleaned from the greateft
finne.

¹⁵ And the wordes of my mouth shal be fuch as
may pleafe: and the meditation of my hart in thy fight
alwayes.

Ô Lord ^{f)}my helper, and my ^{g)}redemer.

^a The old law was likewife pure in it felfe and holy, but the new alfo
maketh the obferuers immaculate.

^b How fwete the law of God is, his feruantes finde not by reading,
or by hearing only, but by keping it.

^c Conformably to this text the prophete profeffeth (*Pfal. 118. v. 12.*)
that he kept them for reward, in which place the heretikes tranfla-
tion is corrupted.

^d None in this life knoweth perfectly his owne eftate, *vvwhether he
be vvorthie of loue or hate, Eccle. 9.* but hopeth and feareth.

^e If mortal finnes haue not dominion in the foule it is iuft: and shal
be in time immaculate from al finne.

^f Gods helping grace is ftill neceffarie to perfeuer,

^g as his firft grace redeeming man is neceffarie for our firft conuerfion.

ANNOTATIONS

8 The lavv of our Lord is immaculate, conuerting foules.) Gods law in it felfe being moft pure, and immaculate, is the proper meanes, wherby the Holie Ghoft conuerteth foules from finnes to iuftice. Not that euerie one is iuftified, vvvhich readeth, heareth, or knoweth the lavv, but by keping it, through grace of the Holie Ghoft. VVho is the author and vvorker of iuftice, by difpofing the foule to cooperate in maner, partly here defcribed: *Gods* faithful and moft true *testimonie*, by his lavv, *geueth vvifdome*, faith and knowvledge to the humble; his *right iuftices*, *comfort the hartes* of the faithful, his *clere precept teacheth them* their dutie; *his holie feare perfeuereth vvith them*; *his true iudgements* are moft delectable, and *defirable* aboue al vvorldlie riches or pleafures. So by thefe and like fpiritual motiues the foule freely defireth, accepteth, vndertaketh, endureth, and by continual affiftance of grace, obferueth Gods lavv; and fo meriteth the great revvard, vvvhich is promifed for keping it. *v. 12. 2. Tim. 4. v. 6.*

God conuerteth and iuftifieth foules inftructing thē by his law, and fweetly drawing their free cooperation by grace.