

Psalme 147

Againe God is to be praied for his goodnes towards his peculiar people, 4. yea towards al the world: 7. but moft abundantly towards his Church.

Gods
prouidence
efpecially
tovwards the
Church.
The 6. key.

Alleluia.

O^{a)} Ierufalem praife our Lord: praife thy God
ô Sion.

The Hebrews
ioyne this
Pfalme vvith
the precedent.

²⁾ Because he ^{b)} hath ftrengthened the lockes of thy gates: he ^{c)} hath bleffed thy children in thee.

³⁾ Who ^{d)} hath fet thy borders peace: and filleth thee with ^{e)} the fatte of corne.

⁴⁾ Who fendeth forth ^{f)} his fpeach to the earth: his word ^{g)} runneth fwiftly.

^a Ierufalem in the latter part of Dauids time, al the time of Salomon, and part of other kings reignes til the captiuitie, had peace & prospered. Againe after the captiuitie, the Citie was repaired, the Temple reedified, and the whole land receiued and enioyed manie bleffings. But al this was no more then a figure of the excellent benefites here prophecied, and more euidently verified in Chrifs Catholique Church: partly here militant in the whole world, and efpecially in the glorious Ierufalem, and Sion, the perfect vifion of peace, and contemplation of God, in eternal life.

^b In comparifon of other cities, and peoples of the world, the gates of Ierufalem were ftrongly fenfed,

^c and the citizens bleffed: much more the Church of Chrif is built vpon a fure rock, her faithful children indued with al fpiritual graces; and moft of al, heauen it felfe is free from al danger of calamitie, and the Sainctes are moft fecure & moft happie, enioying eternal fruition of God.

^d Hath geuen peace in thy borders,

^e and the very beft corne, and al other fruites: wine, oyle, milke, honey, and the reft. Allegorically in the Church, reconciliation with God, by remiffion of finnes, and peace of confcience, in the Sacraments of Baptifme & Penance; vvith the moft fpiritual food of Chrifs Bodie and Bloud in the Eucharift, and graces of other Sacraments. In heauen moft affured peace and ioy without end.

^f This perteyneth moft fpecially to Euangelical doctrine, preached

^g and quickly receiued in al the world. *Rom. 10. v. 18.*

⁵ Who geueth ^a)snow as wool: fcatereth ^b)mift as ashes.

⁶ He cafteth ^c)his cryftal as morfeles: before the face of his cold ^d)who shal endure?

⁷ He ^e)shal fend forth his word, and shal melt them: ^f)his fpirit shal blowe, and ^g)waters shal flowe.

⁸ Who declareth his word to ^h)Iacob: his iuftices, and iudgements to Ifrael.

⁹ He hath ⁱ)not done in like maner to anie nation: and his iudgements he hath not made manifelt to them. ^j)Alleluia.

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- ^a Snow nourifheth the earth, making it vvarme by Antiperiftafis, as is eident in natural Philofophie,
- ^b and noyfome ayre is changed into clere vveather. In the Church by penance & auftere life men are purged from finnes and vices, euil fpirites are alfo driuen avvay. If your finnes fhall be as fcarlet, they fhall be made vvwhite as fnovv, and if they be redde as vermilion, they fhall be vvwhite as vvool. *Ifaie. 1. v. 18.*
- ^c Yea fome that are hardned in finne, as yfe, or chryftal, fhall be melted, broken, or made fitte to be ingrafted in Gods Church. So S. Peter vvas admonifhed by a vifion (*Act. 10. v. 13.*) to kil and eate.
- ^d Othervvife vvithout Gods grace geuing remorfe and forovv, no man can ouercome his ovvne vices.
- ^e But Gods vvord preached,
- ^f and his grace touching mens hartes,
- ^g innumerable are conuerted.
- ^h The Church only enioyeth thefe fpiritual benefites.
- ⁱ Confidering that al mankind vvas in the maffe of finne, and that God letteth manie iuftly perifh, thofe to whom he geueth his grace to iuftification, are fpecially bond to praife him.
- ^j And therefore the Prophet concludeth this Pfalme, and the reft folovving, vvith Alleluia.