

Psalme 54

*The prophet (as wel in his owne, as other iust mens perfon) describeth great calamities suffered, 10. prayeth against the wicked, 13. lamenting especially that those which professe frendshipe, are aduerfaries, 17. and declareth Gods prouidence in protecting the good, and deftroying the bad.*

Gods prouidence towards the good and bad.  
The 3. key.

Vnto <sup>a)</sup>the end, <sup>b)</sup>in fongs, <sup>c)</sup>vnderftanding to Dauid.

**H**eaere my prayer ô God, despife not my petition.

<sup>3</sup>Attend to me; and heare me.

<sup>4</sup>I am made forowful in my <sup>d)</sup>exercife: and am troubled at the voice of the enimie: and at the tribulation of the finner.

Because they haue <sup>e)</sup>wrested iniquities vpon me: & <sup>f)</sup>in anger they were troublefome to me.

<sup>5</sup>My hart is troubled in me: and <sup>g)</sup>the feare of death is falne vpon me.

<sup>6</sup>Feare and trembling are come vpon me: and <sup>h)</sup>darkenes hath covered me.

<sup>7</sup>And I faid: <sup>i)</sup>Who wil geue me wings as of a doue, and I wil fly: and reft?

<sup>8</sup><sup>j)</sup>Loe I haue gone far flying away: and I abode in the wildernes.

<sup>9</sup>I <sup>k)</sup>expected him, that <sup>l)</sup>faued me from <sup>m)</sup>puffillanimitie

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- <sup>a</sup> A fong as wel for king Dauid himfelfe, as others of al times;
  - <sup>b</sup> to fing,
  - <sup>c</sup> and confider Gods prouidence, in fuffering one man to afflict another in this life.
  - <sup>d</sup> This life is a warefare, and a continual combate.
  - <sup>e</sup> Calumniated me,
  - <sup>f</sup> and perfecuted me in great furie.
  - <sup>g</sup> So inwardly afflicted, as if death were at hand.
  - <sup>h</sup> I haue fcarfe fenfe, or difcourfe of reafon, being almoft ouerwhelmed with troubles.
  - <sup>i</sup> Would God I could flie, that in the fimPLICITIE of a doue, I might fpedely part away from thefe afflictions.
  - <sup>j</sup> I haue fled fo farre as I could from troubles.
  - <sup>k</sup> For the reft I remitted to Gods wil and good pleafure,

of fpirit, and <sup>a</sup>)tempeft.

<sup>10</sup> <sup>b</sup>)Precipitate ô Lord, and <sup>c</sup>)diuide their tongues:  
becaufe I haue fene <sup>d</sup>)iniquitie, and <sup>e</sup>)contradiction in the  
citie.

<sup>11</sup> Day and night shal iniquitie compaffe it vpon the  
walles therof; and <sup>f</sup>)labour in the middeft therof, and  
<sup>g</sup>)iniuftice.

<sup>12</sup> And there hath not ceafed out of the ftreetes  
therof <sup>h</sup>)vfurie, and guile.

<sup>13</sup> For <sup>i</sup>)if myne enimie had fpoken euil to me, I  
would haue borne it.

And if he that hated me had fpoken great thinges  
vpon me: I would perhaps haue hid myfelfe from him.

<sup>14</sup> But <sup>j</sup>)thou a man of the fame minde: my <sup>k</sup>)guide,  
and my familiar.

<sup>15</sup> Which diddeft <sup>l</sup>)take fwete meats together with  
me, in the <sup>m</sup>)houfe of God we walked with confent.

<sup>16</sup> Let <sup>n</sup>)death come vpon them: and let them goe  
downe quicke into hel.

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<sup>l</sup> and he fuffered me not to be ouer throwne,  
<sup>m</sup> though I am weake,  
<sup>a</sup> and the tentations are great.  
<sup>b</sup> O God abate the pride of arrogant perfecuters,  
<sup>c</sup> fuffer them not to agree amongft them felues.  
<sup>d</sup> They are ful of al iniquitie,  
<sup>e</sup> they haue alfo contentions among themfelues, turne the fame to  
our good.  
<sup>f</sup> VVith their continual great iniquitie, they haue their troubles,  
<sup>g</sup> but leaue not their iniuftice.  
<sup>h</sup> They are ftill vfurers, and deceitful oppreffors of the poore.  
<sup>i</sup> It is a greater grieffe to fuffer iniuries of thofe that feme to be  
freindes.  
<sup>j</sup> A man that was, or femed of the fame mind, faith, and religion,  
<sup>k</sup> whom I fo trusted, that I would haue gone, whitherfoeuer he  
should haue ledde me.  
<sup>l</sup> Thou that didft participate the fame holie facraments with me,  
<sup>m</sup> in the Catholique Church.  
<sup>n</sup> As Core & his complices: fpoken of iuft zeale, not of defire to  
reuenge: verified in thofe that finne wittingly and knowing, for  
they defcend, as it were, aliue into hel.

Because there is wickednes in their habitations, in  
<sup>a</sup>)the middes of them.

17 But I haue cried to God, and our Lord wil faue  
me.

18 In <sup>b</sup>)the euening, and morning, & at midday, I  
or pray. wil speake, and declare, and he wil heare my voice.

19 He wil redeme my foule in peace from them, that  
approch to me: because among manie <sup>c</sup>)they were with  
me.

20 God wil heare, and he <sup>d</sup>)which is before the  
worldes wil humble them.

21 For there is <sup>e</sup>)no change with them, & they feared  
not God: he hath ftreachd forth his hand in repaying.

22 They haue contaminated his testamēt, they are  
<sup>f</sup>)diuided by the wrath of his countenance; and <sup>g</sup>)his hart  
hath approched.

His <sup>h</sup>)wordes are made fofter then oile: and <sup>i</sup>)the

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<sup>a</sup> The whole crew of the wicked confpire in iniquitie.

<sup>b</sup> The prophet alludeth to three more specially appointed houres  
of Diuine seruice, the daylie sacrifice at morning, and euening,  
and other sacrifices commonly about midday. VVhich also are the  
three principal times of Diuine Seruice in the Church of Chrif.  
Mattins, Euenfong, and the Sacrifice of Masse. VVhich Eutymius  
and other Grecians cal *Lyturgiam*. S. Clement also (*li. 7. c. 25.*  
*Apof. Inftit.*) testifieth that the Apoftles ordained three set  
houres of common prayer euerie day.

<sup>c</sup> Manie enimies combined together approched vnto me, to ouerthrow  
me.

<sup>d</sup> Eternal God.

<sup>e</sup> They wil neuer repent of their wickednes.

<sup>f</sup> They harden their hartes againft his threatned wrath:

<sup>g</sup> but Gods prouidence illuminateth others to know and teach the  
truth, when it is impugned, or contemned.

<sup>h</sup> Gods wordes, which in them felues are meke and fwete,

<sup>i</sup> are hard to the incredulous, & as dartes that wound them. Chrif  
said (*Ioan. 6.*) Vnles one eate my flesh, & drinke my bloud, he  
shal not haue life in him, which the Capharnaites not vnderftand-  
ing, said one to an other: This is a hard speach, who can abide  
it? which S. Auguftin here faith was the firft herefie againft our  
Sauiours preaching. It was not hard to S. Peter, who in the name  
of the rest, answered, that Chrif had the wordes of eternal life. He  
yet vnderftood not the secrete of our Lords speach, but he pioufly  
beleued that the wordes vvere good, vvchich he vnderftood not.

fame are darts.

<sup>23</sup> a) Cast thy care vpon our Lord: and he wil nourish thee: he wil not geue <sup>b)</sup>fluctuation to the iuft for euer.

<sup>24</sup> But thou ô God wilt bring <sup>c)</sup>them downe into the pitte of deftruction.

Bloudy <sup>d)</sup>and deceitful men shal not liue halfe their daies, but I wil hope in thee ô Lord.

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<sup>a</sup> Therefore in al doubttes of doctrin, in al diftreffes of perfecution, and other difficulties vvhich fupaffe thy vveakenes, cast thy care vpon our Lord, and he vvil nourish thee.

<sup>b</sup> He vvil not fuffer the iuft to remaine alvvayes in fluctuation, that is, in doubtful, dangerous, and vvauering thoughtes or perplexities, as vvhen a shippe is toffed in the vvaues of the fea, but vvil geue quiet refofe of mind, as in a fure hauen vvithout danger of drovvning.

<sup>c</sup> Contrariwife, the wicked and obftinate fhall fal into deftruction.

<sup>d</sup> Often or for moft part, bloud-fuckers dye before the courfe of nature requireth, as Saul, Abfolon, Achitophel, Achab, Iezabel, and the like.