

Psalme 89

Vnder the forme of prayer, the Pfalmift describeth the shortnes of mans life and other calamities: 7. Gods ftrict iudgement, 13. but firft his comfortable mercie: 16. and perpetual regard of his owne worke.

Man rightly
created fel
by finne into
miferies.
The 2. key.

A prayer ^{a)}of Moyfes the man of God.

Lord, thou art made a refuge for vs: ^{b)}from generation vnto generation.
^{c)}Before the mountaines were made, or the earth and the world formed: ^{d)}from euerlafting euen vnto euerlafting thou art God.

³ Turne not away man into humiliation: thou faidft:
^{e)}Be conuerted ye children of men.

^a Some Expofitors thincke Moyfes was the author of this Pfalme, and of the tenne next folowing. But others hold that Dauid vvas author of al, and that Moyfes his name is here put in the title by Efdras, becaufe this Pfalme is like to the prayer of Moyfes, vvhen the people prouoked Gods vvrrath by their finnes in the defert. And becaufe mans creation, fal, punifhmēt, and Gods mercie tovwards him, are here defcribed: which Moyfes firft vvritte, as going before the vvritten lavv. And that Moyfes made not this Pfalme is probably gethered by the 10. *verfe*, where the ordinarie age of men is defcribed to be (in ftreingth and vigore) feuentie yeares, or of fome fourcore: and the greater part (of the one or the other) is in labour and forovv. And it is euidēt (*Deut. 34.*) that Moyfes liued in al an hundred and tvventie yeares, and his eye was not dimme, neither vvvere his teeth moued. So Aaron, Iofue, and others commonly liued longer then is here mentioned. But Dauid vvas old and impotent at feuentie yeares. 3. *Reg. 1.* S. Hilarion, liuing neere feuentie yeares in his hermitage, S. Remigius gouerning the Church of Rhemes, feuentie yeares, and the like are accounted to haue bene ful of dayes, and fuch as liued longer are reputed extraordinarye. Againē it is more euidently proued Moyfes vvas not author of the 94. and 95. *Pfalmes*.

^b Always from the beginning of the world to the end.

^c The Prophet sheweth that the world was created in and with time, not eternal.

^d And that only God is eternal.

^e God hath often faide, that he vvould not the death of finners, but rather that they be conuerted and liue for euer.

⁴ Because ^aa thousand years before thine eies, are as yesterday, that is past.

And as a watch in the night, ⁵ thinges that are counted nothing shal their years be.

⁶ In ^bthe morning as an herbe he shal paffe, in the morning he shal florish, and paffe: in ^cthe euening he shal fal, be hardened, and withered.

⁷ Because we haue faynted in thy wrath, and in thy furie we are trubled.

Sæculum.

⁸ Thou haft put ^dour iniquities in thy fight: our age in the light of thy countenance.

⁹ Because al our daies haue failed: and in thy wrath we haue failed.

Our yeares shal be confidered ^eas a fpyder: ¹⁰ the daies of our yeares in them, are ^ffeuentie yeares.

And if in ftrong ones eightie years: and the more of them, labour and forrow.

Because ^gmildnes is come vpon vs: and we shal be chaftified.

^a Though some liued long (none for al that did reach to a thousand yeares) yet it is nothing before God, and in respect of eternitie.

^b The youth of man quickly paffeth:

^c old age can not last long: vtherof cometh our English prouerb: A young man may dye fovne, an old man can not liue long.

^d Sinne the cause of shortnes of mans life.

^e Mans life as brickle as a spiders vweb: or mans life vvafteth continually, as a spider vvafteth her self by spinning, and confuming her ovne substance.

^f These numbers literaly shew the shortnes of the longer sorte of mens liues. Myftically, feuen signifie the rest after laboures of this vworld, and perteyn to the old testament: eight signifie the revvard in the resurrection, perteyning to the newv testament. VVhich multiplied by tenne, a perfect number, make feuentie and eightie. VVhich ioyned together make an hundred and fiftie. The number of al these Pfalmes.

^g It is of Gods milde providence, that mans life is short, for that manie if they vvere fure, or had probabilitie to liue long, vvould prefume to finne more.

^{11 a)}Who knoweth the powre of thy wrath: and for feare ¹²to number thy wrath?

So make thy righthand knowne: and men learned in hart, in wifedome.

¹³Turne ô Lord, how long? and be intreated for thy feruants.

^{14 b)}We are replenished in the morning with thy mercie: and we haue reioyced, and are delighted al our daies.

^{15 c)}We haue reioyced for the daies wherein thou haft humbled vs: the yeares, wherein we haue feene euils.

¹⁶Looke vpon ^{d)}thy feruants, and vpon thy workes: and ^{e)}direct their children.

¹⁷And ^{f)}let the brightnes of our Lord God be vpon vs, and ^{g)}direct thou the workes of our hands ouer vs: and ^{h)}the worke of our hands doe thou direct.

^a Seing God of his iustice punished al mankind, for one sinne of our first parente, his vvrath must nedes be very great to euerie sinner, for his owne proper finnes.

^b The hope of glorious resurrection turneth our calamities into spiritual ioy.

^c Yea the more we suffer in this life for the truth, the greater is our comfort in hope of reward.

^d Not only in that we are thy creatures, but also in that we are thy seruants, we are thy proper worke, therefore in both these respectes, ô God looke vpon vs with clemencie.

^e Lead also our posteritie into the right way, and make them thy seruantes.

^f Ô God illuminate our vnderstanding,

^g make our actions by thy grace profitable to vs:

^h and make perfect in vs the worke of charitie. In which one worke, al good workes are included and to which al other are directed. For then workes are right (sayth S. Augustin) when they are directed to this one end.