

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 <sup>a)</sup>of Moyfes the man of God.

**L**ord, thou art made a refuge for vs: <sup>b)</sup>from generation vnto generation.  
<sup>c)</sup>Before the mountaines were made, or the earth and the world formed: <sup>d)</sup>from euerlafting euen vnto euerlafting thou art God.

<sup>3</sup>Turne not away man into humiliation: thou faidft:  
<sup>e)</sup>Be conuerted ye children of men.

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<sup>a</sup> 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 vvyrath by their finnes in the defert. And becaufe mans creation, fal, punifhmēt, and Gods mercie tovwards him, are here described: 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 described 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 eident (*Deut. 34.*) that Moyfes liued in al an hundred and tvventie yeares, and his eye was not dimme, neither vvere 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 extraordinary. Againē it is more euidently proued Moyfes vvas not author of the *94. and 95. Pfalmes.*

<sup>b</sup> Always from the beginning of the world to the end.

<sup>c</sup> The Prophet sheweth that the world was created in and with time, not eternal.

<sup>d</sup> And that only God is eternal.

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

<sup>4</sup> Because <sup>a</sup>a thousand years before thine eies, are as yesterday, that is past.

And as a watch in the night, <sup>5</sup> things that are counted nothing shal their years be.

<sup>6</sup> In <sup>b</sup>the morning as an herbe he shal passe, in the morning he shal flourish, and passe: in <sup>c</sup>the evening he shal fall, be hardened, and withered.

<sup>7</sup> Because we haue fainted in thy wrath, and in thy furie we are troubled.

*Sæculum.* <sup>8</sup> Thou hast put <sup>d</sup>our iniquities in thy sight: our age in the light of thy countenance.

<sup>9</sup> Because all our daies haue failed: and in thy wrath we haue failed.

Our yeares shal be considered <sup>e</sup>as a spider: <sup>10</sup> the daies of our yeares in them, are <sup>f</sup>feuentie yeares.

And if in strong ones eightie years: and the more of them, labour and sorrow.

Because <sup>g</sup>mildnes is come vpon vs: and we shal be chastified.

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

<sup>b</sup> The youth of man quickly passeth:

<sup>c</sup> old age can not last long: vvhich cometh our English proverbe: A young man may dye soone, an old man can not liue long.

<sup>d</sup> Sinne the cause of shortnes of mans life.

<sup>e</sup> Mans life as brittle as a spiders web: or mans life vvafteth continually, as a spider vvafteth her self by spinning, and consuming her owne substance.

<sup>f</sup> These numbers literarily shew the shortnes of the longer sorte of mens liues. Mystically, feuentie signifie the rest after labours of this world, and pertaine to the old testament: eight signifie the reward in the resurrection, pertaining to the new testament. Vvhich multiplied by tenne, a perfect number, make feuentie and eightie. Vvhich ioyned together make an hundred and fiftie. The number of all these Psalmes.

<sup>g</sup> It is of Gods milde providence, that mans life is short, for that manie if they were sure, or had probabilitie to liue long, would preferre to sinne more.

<sup>11</sup> a) Who knoweth the powre of thy wrath: and for feare <sup>12</sup> to number thy wrath?

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

<sup>13</sup> Turne ô Lord, how long? and be intreated for thy feruants.

<sup>14</sup> b) We are replenished in the morning with thy mercie: and we haue reioyced, and are delighted al our daies.

<sup>15</sup> c) We haue reioyced for the daies wherin thou haft humbled vs: the yeares, wherin we haue feene euils.

<sup>16</sup> Looke vpon <sup>d</sup>) thy feruants, and vpon thy workes: and <sup>e</sup>) direct their children.

<sup>17</sup> And <sup>f</sup>) let the brightnes of our Lord God be vpon vs, and <sup>g</sup>) direct thou the workes of our handes ouer vs: and <sup>h</sup>) the worke of our handes doe thou direct.

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<sup>a</sup> 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 sinnes.

<sup>b</sup> The hope of glorious resurrection turneth our calamities into spiritual ioy.

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

<sup>d</sup> Not only in that we are thy creatures, but also in that we are thy feruants, we are thy proper worke, therefore in both these respectes, ô God looke vpon vs with clemencie.

<sup>e</sup> Lead also our posteritie into the right way, and make them thy feruantes.

<sup>f</sup> Ô God illuminate our vnderstanding,

<sup>g</sup> make our actions by thy grace profitable to vs:

<sup>h</sup> 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 (fayth S. Augustin) when they are directed to this one end.