

Psalme 90

Whofoeuer faithfully and firmly truſteth in Gods providence, is ſecure from al dangers of ſecrete, futele, and open enemies. 7. His aduerſaries ſhal come to ruine. 11. Angels ſhal defend him: 13. no kind of ſerpent, nor beaſt ſhal hurt him. 14. God himſelf affureth him of his protection, and of eternal ſaluation.

Gods providence. The 3. key.

Prayſe ^{a)}of a ^{b)}Canticle to Daud.

He ^{c)}that dwelleth in the helpe of the Higheſt, ſhal abide in the protection of the God of heauen.

² He ſhal fay to our Lord: Thou art my protectour, and my refuge: my God I wil hope in him.

³ Becauſe he hath deliuered me from ^{d)}the ſnare of the hunters, and from ^{e)}the ſharpe word.

⁴ With his ſhoulders ſhal he ouerſhadowe thee: and vnder his winges thou ſhalt hope.

⁵ With ſhilde ſhal his truth compaffe thee: ^{f)}thou ſhalt not be afrayed ^{g)}of the feare in the night.

⁶ Of ^{h)}the arrow flying in the day, ⁱ⁾of buſines walking in darkenes: ^{j)}of inuaſion, and the midday diuel.

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- ^a Praiſe of Gods providence, with thankes,
 - ^b which Daud ſongue with voice.
 - ^c He that firmly relieth and reſteth vpon Gods providence, is affuredly protected by him.
 - ^d Al ſecrete and futele machinations:
 - ^e and from al crueltie of tyrants.
 - ^f Terrors obſcurly ſuggeſted by euil men or ſpirites, with erroneous concepte that men are not bond in time of temporal dangers, to confeſſe the truth.
 - ^g Open perfecution threatning preſent death, except men denie the truth which they know.
 - ^h Circumuentions of craftie enemies by futele arguing, and drawing men into error, and ſo to decline from Catholique Religion.
 - ⁱ Long torments, euen to death, except Gods ſeruants wil relent, and denie the truth, which they affuredly beleue, and know in their conſcience, that they are bond to professe it.

7 A ^a)thoufand shal fal on thy fyde, & ^b)ten thoufand: on thy righthand: but to thee it shal not approach.

8 But thou shalt confider with thine eies: and shalt see the retribution of finners.

9 Because ^c)thou ô Lord art my hope: thou haft made the Higheft thy refuge.

10 There shal no euil come to thee: and fcourge shal not approach to thy tabernacle.

11 Because he hath geuen ^d)his Angels charge of thee: ^e)that they keepe thee in al thy waies.

12 In their handes they shal beare thee: left perhaps thou knocke thy foote againft a ftone.

13 Vpon the afpe, and the bafilifcus thou shalt walke: & thou shalt tread vpon the lion, and the dragon.

14 ^f)Because he hath hoped in me, I wil deliuer him: I wil protect him, because he hath knowne my name.

15 He shal crie to me, and I wil heare him: with him I am in tribulation: I wil deliuer him, and ^g)wil glorifie him.

16 With length of daies I wil replenish him: and I wil shew him my faluation.

ANNOTATIONS

5 Thou shalt not be afraid.) S. Auguftin here obserueth foure maners of tempting the faithful to fal from true Religion.

Foure fortes of perfection for the Catholique faith.

^a On thy left fide, in aduerfitie manie fal from God,

^b & on thy right fide, in prosperitie manie more forgete, and forfake God.

^c In sincerely faying thou art my hope: thou makeft God thy refuge.

^d Angels haue protection of men by Gods ordinance.

^e The diuel corruptly alleageth this fcripture (*Mat. 4.*) omitting the latter part of this verfe: which sheweth when Angels protect iuft men, to witte, when they walke in a right path, obseruing ordinarie courfe in their actions, not in geuing themfelues headlong into needles danger, as the fame diuel propofed to our Sauieur, to caft himself downe from the pinnacle of the temple. Such falling is not the way of the iuft, but of Lucifer, that fel from heauen. So S. Bernard noteth. *Ser. 15. in hunc Pfal.*

^f God speaketh the rest that foloweth in this Pfalme.

^g In eternal faluation.

Sometimes with tentations that is but light and obscure, which the Prophet here calleth feare in the night: when ignorant men are tempted by fuggestion, or apprehension of temporal afflictions, not knowing that they fal into damnation, by fleing from worldlie, or bodily calamities. Sometimes the tentation threatneth present death to them that are wil instructed in the truth, and knowv that they muft confesse it euen to death, which the Prophet calleth as arrowv flying in the day: vvhen the faithful clerly feeth vvhat danger hangeth ouer him, to vvit, present death if he stand constant, and damnation if he denie his faith. Sometimes the tentation is more vehement, but yet obscure, which he calleth, bufines vvalking in darknes: vvhen by fute endeuoures, framing arguments in excufe of finne, men are perfvvaded that they may lavvfully take some oath, or do some other thing, vvwhich in dede is not lavvful: and fo by earnest, and fute perfvvations they ignorantly decline from Catholique Religion, or committe other greuous finnes. But the greateft and manifest tentation is called inuasion & midday diuel: when perfecuters feing neither more easie perfvvations can deceiue Gods feruants, nor present death force them to denie the truth, they then affault them more vehemently, and more dangerouffly vvith long, and continual afflictions, not remitting their crueltie til the afflicted either yeld to their vvil, or dye in long torments. And by these tvvo latter kindes of perfecution manie are ouerthrowne, vvwhich vvere constant in the former. For vvhiles tyrants propofed dangers to fimple people, and deceiued some, yet threatning present death to others, that were better instructed, and confirmed in Religion, innumerable perfeuered, & gloriouffly died in confeffion of Chriftian Catholique faith. But by fute arguing of hard pointes of chriftian doctrin of practife; and by long torments manie haue bene seduced, blindly falling into errors, and manie wittingly haue denied the truth, which they clerly beleued in their hartes, to auoide this midday diuel, the extremitie of long manifest, and greuous afflictions. Neuertheles in al these tentations God protecteth them that firmly trust in him. Thofe (faith this holie Father) haue failed, which prefumed of themfelues, which dwelt not in the helpe of the Higheft, and in protection of the God in heauen: which faid not to our Lord: Thou art my Protector, and my refuge, which trusted not vnder the shadow of his winges, but relied, or attributed much to their owne ftreingth.

God leaueth none
but thofe that firft
leauē him.