

Psalme 90

Whofoeuer faithfully and firmly trufteth in Gods providence, is fecure from al dangers of fecrete, fute, and open enimies. 7. His aduerfaries shal come to ruine. 11. Angels shal defend him: 13. no kind of ferpent, nor beaft shal hurt him. 14. God himfelf affureth him of his protection, and of eternal faluation.

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

He ^{c)}that dwelleth in the helpe of the Higheft, 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 fnare of the hunters, and from ^{e)}the sharpe word.

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

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

⁶ Of ^{g)}the arrow flying in the day, ^{h)}of bufines walking in darkenes: ⁱ⁾of inuafion, and the midday diuel.

^a Praife of Gods providence, with thanks,

^b which Daud fongue with voice.

^c He that firmly relieth and refeth vpon Gods providence, is affuredly protected by him.

^d Al fecret and fute machinations:

^e and from al crueltie of tyrants.

^f Terrors obfcurely fuggested by euil men or fpirites, with erroneous concepte that men are not bond in time of temporal dangers, to confesse the truth.

^g Open perfecution threatning prefent death, except men denie the truth which they know.

^h Circumuentions of craftie enimies by fute arguing, and drawing men into error, and fo to decline from Catholique Religion.

ⁱ Long torments, euen to death, except Gods feruants wil relent, and denie the truth, which they affuredly beleue, and know in their confcience, 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
fee 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 per-
haps thou knocke thy foote againft a ftone.

13 Vpon the aspe, 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
four maners of tempting the faithful to fal from true Religion.

Four 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 Sauour, to cast
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, vvhich 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, vvhich 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.